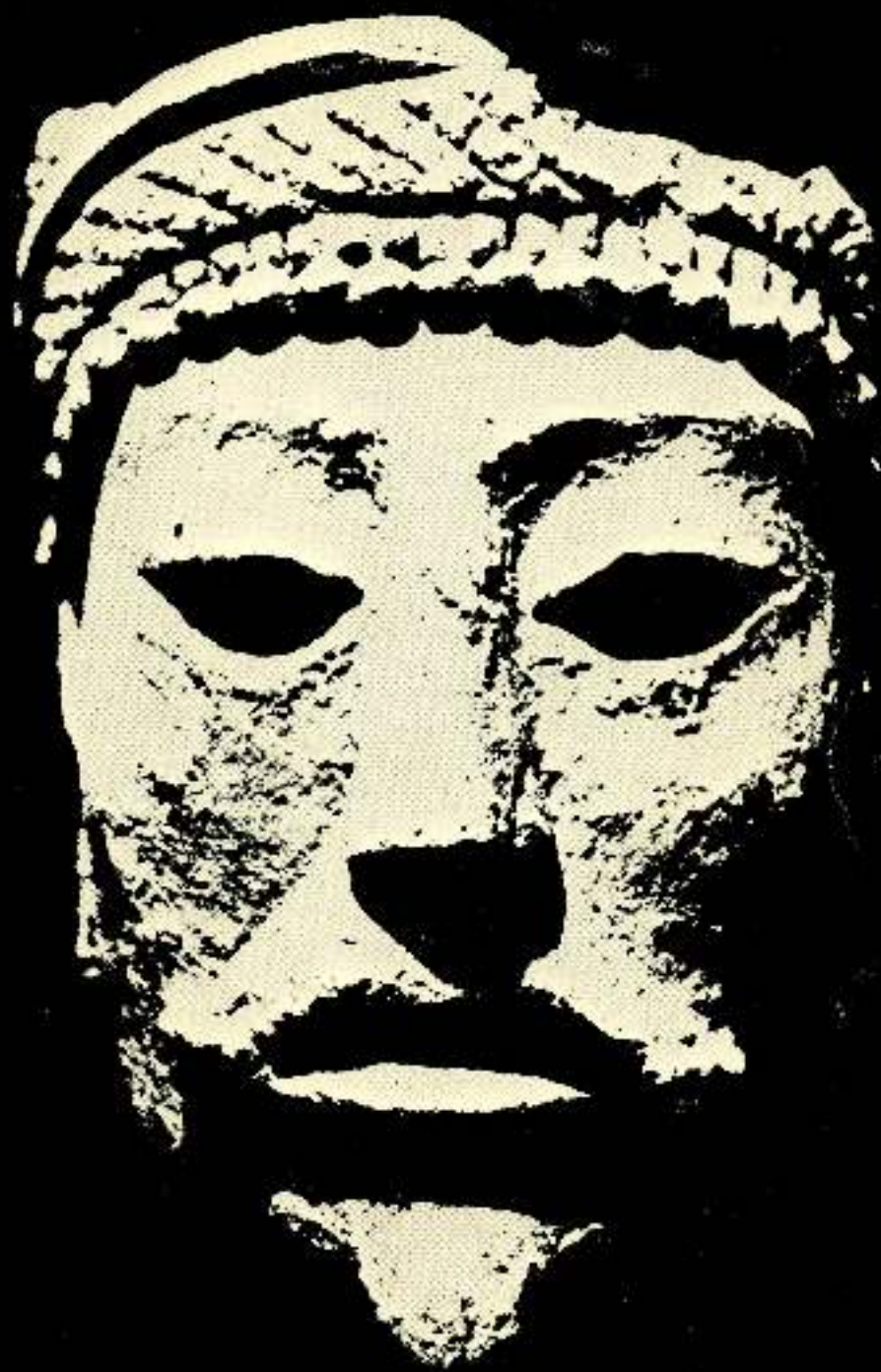


LA RAZA

vol. 1 no. 4

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THURS. FRI. SAT. SUN.

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PUTTING

LA RAZA

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January 9, 1971 Police Attack

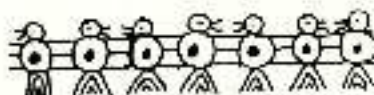


LOS INDIOS



MEXICO

LETTERS CARTAS LETTERS CARTAS



POLICE BRUTALITY

Dear Sir:

I'm writing in regards to the beating of my son, Fred Samuel Esparza, on the evening of November 7, 1970. I am complaining of police brutality on officers Marahall #13016 and his partner whose name is Steer.

These officers stopped at 15th and Pacific streets, and instead of seeing if there was any trouble, they started trouble. I feel there was no reason and they unjustly choked my son until he became unconscious. They threw him face down on the pavement, causing severe lacerations to his mouth and chin. They then (while my son was helpless) handcuffed him and officer Steer applied another laceration to his head, requiring 6 stitches.

My son was not allowed to call his parents. It just happened that some bystanders came to our home to tell us the police had hurt our son. I arrived at the Harbor Division at 10:30 p.m. He was not there, and would not give me any information. About 1:30 the next day, I, as his mother demanded to know exactly where he was, and if they had hurt him that bad, I had a right to be with him. I still could not find out a thing.

I then asked them what he was booked for and they told me a felony, and told me to go home and there WAS NO BAIL. I did not go home because I knew that was not so. I guess after the beating he received he was booked for disturbing the peace.

To add insult to injury, these officers, upon taking my son (by now bleeding profusely) to the Central Receiving Hospital ran out of gas on the Harbor Freeway.

My son is not a disrespectful boy, and I know his wounds will heal, but, as I understand Officer Marshall is noted for this type of brutality. I know I don't have a chance against the L.A.P.D., but I would like these questions answered:

1. Why did it take 2 officers to bear a 120 lb. boy?
2. Why did they beat him while he was handcuffed?
3. Why did they take from 10:15 to 1:30 for medical treatment?
4. Why did they run out of gas in an emergency?
5. Why did they refuse him his right to call me?
6. Why did they take him to Central Emergency and not Harbor which was closer?

I feel these questions should not go unanswered. I demand as a tax payer, these officers be fully investigated, and I have 7 eye witnesses who will testify against this brutality.

Sincerely,
Mr. & Mrs. Samuel Esparza

BURN THE BOOK

Friends:

My name is Christina Diaz and I am a Chicana. I'd like to thank you for all you're doing for our race. It is time that someone has been doing something.

I'd also like to tell you of a book which is exploiting the whole Mexican race. It is called Mexican Youth at the Crossroads. Last year as a junior I was given this book to read in American History. No wonder there is so much prejudice towards the Mexican! This book is so trashy and no good! According to this book the Chicano boy is a rapist and the Chicano girl a prostitute. It was written by an Anglo so it included statistics comparing the Chicano and Anglo. Again I say it is trash. I reported on this book to an influential friend, but he could do nothing. This book is distributed by the Kansas board of Public Education so apparently all the schools have it. My parents and I am disgusted because we had a Mexican on this board, Mr. Rijas, who after reading the book did nothing. He is no longer with the Board now. I know you are not local, but perhaps some of your readers would help us get this book out of our schools. The title again is MEXICAN YOUTH AT THE CROSSROADS, by Celia S. Heller.

CHICANO, POWER!
Christina Diaz
Kansas City, Kansas

RIGHT SIDE OF WHITES

Dear Hill Billy:

I just read your stinking paragraph that B.M. Hill put in the LA RAZA magazine.

You white asses can at least use your so called educated words instead of using your mouth for filth. It shows how educated you are, you bunch of slobs.

Let me tell you something, Mexicans are much more educated than you are. You don't even want to teach the Mexicans any English for your afraid that they will take over and will outsmart you sayday. I dare you white people to get a sixth grade American child and a Mexican fourth grade child, I bet you anything that the Mexican child knows more. The reason Mexicans are slow is because the white teacher is slow. In Mexico there are Mexican teachers who teach fast and are alert. They don't care what race creed or color a person they teach is. To them everybody is equal. They're not stuck-up or prejudice, like most white people. Am I right? Or am I right?

Most American teachers are against Mexicans who don't speak any English; for example, let's say that a boy that speaks nothing but Spanish has come to a class with a white teacher, the teacher says "Boy would you please go to the back of the room and sit down," and she would give him a Spanish book and think as I do that Chicanos have more ability and are willing to learn the language. For most white people don't even know how to say "Hi" in Spanish.

Sincerely,
Linda Edwards, the right side of
the white people who has feeling
and is a concerned citizen.

GRINGO PUNK BEWARE

Dear Editor:

We Chicanos that are here in the Pinta were reading LA RAZA, Vol. 1, No. 3 where the Gringo wrote to LA RAZA titled "Chili Ass Tico Benders." First of all, the gringo who wrote it showed that he is in great fear of Chicanos. I've seen this time after time in county jails and in the pinta. When a gringo comes into jail and is trying to prove himself big and bad. Then he gets his ass kicked and is made a punk. But once out of jail he gets back into his low-riders bag, and talks about us Chicanos being this and that. But he won't really tell about his manhood being taken by a Chicano. You can't really blame him for hiding the truth about him walking the yard with his eyes plucked and in tight pants. And about that fight the Gringo was talking about 25 years ago between the Pachuco and the army and navy. Well it didn't last one day but months and months it lasted. Sure the Pachuco got their ass kicked, but how many gringos were killed. This gringo was wrong about the Pachuco being sent home crying. The Governor got the navy and army together with the Pachuco and a peace treaty was signed between them.

It didn't happen the way your daddy told you "gringo." By the way gringo, what was your daddy's name. My uncle still has a sailors uniform that was taken off of a sailor in that fight, could be your daddy. Next time you write to LA RAZA sign your name. That is, if your not afraid to let someone in jail see it. Afraid you might have another daddy here in jail that might see it and give you away? If you have any doubts gringo, about that fight 25 years ago, go to any book store and buy the book THE AMERICAN AND I. Next time you have something to say gringo, speak the truth, don't blow hot air out of your ass.

VIVA LA RAZA
VIVA LA REVOLUCION

GENE MARTINEZ Y
LOS VATOS DE LA PINTA

VIETNAM: GABACHOS' WAR

Dear Editor:

I am a Marine and I am fighting for a cause I was blind to see before I came over. I'm being treated like an animal over here. They don't give a damn if we live or die. All the gabacho is doing is protecting his money, money, money which he is to fight to give to the people of los barrios. I know this is not the Brown man's war and if I had a second chance I wouldn't have come over.

We have a war to fight against poverty, equality, housing and many other things. I just wish I could pass this message to all my brown hermanos and it is coming from my heart. I know what it is like to be here and many more have gone through the same thing. Viet Nam is not the Brown man's war. Let the gabachos fight for their own money.

QUE VIVA LA RAZA!
H & S Co. 2/5
Security P I #2

FPO SAN FRANCISCO, 96002

LETTERS CARTAS

SE LE NEGÓ CIUDANÍA

Respetable Sr. Director:

Una señora a quien se le ha negado la ciudadanía americana por no saber hablar el inglés y al mismo tiempo sin poder votar en California por no ser ciudadana americana, presento una demanda el 10 de Diciembre de 1970 en la corte federal y en la del estado con el propósito de resolver la enigma que existe en California para aproximadamente 276,000 residentes permanentes de habla hispana. Estos residentes, a pesar de que hablan, leen y escriben nuestra lengua, y que son aptos para votar bajo la reciente decisión CASTRO de la Corte Suprema de California con excepción del hecho de no ser ciudadanos americanos, no están aptos o calificados para hacerse ciudadanos americanos por no saber hablar, leer y escribir Inglés.

Los demandados en este caso son el Sr. John Mitchell, Procurador General de los Estados Unidos, y el Sr. Patrick Sullivan, Secretario del estado, quienes tienen la responsabilidad última para poner en vigor las leyes que están en conflicto.

La demandante en este caso, bajo su nombre y en nombre de todas las personas que se encuentran en la misma situación, es la Señora Lydia Luna Martinez, residente legal y persona que ha pagado impuestos por veinte años en la Ciudad de Los Angeles, y quien nació en el estado de Coahuila, México, donde contrajo matrimonio con un ciudadano americano en el año de 1942.

La Sra. Martinez ha vivido continuamente en el condado de Los Angeles desde Junio de 1949, y es madre de seis hijos, todos ciudadanos americanos. La Sra. Martinez llena todos los requisitos para obtener su ciudadanía con la excepción de que no sabe hablar, leer ni escribir Inglés. La Sra. Martinez reconoce a Los Estados Unidos como su propio país, y está dispuesta a observar las leyes del mismo. Sin embargo, ella cree que debe tener el derecho de expresar su opinión en cuanto a estas leyes. Por lo tanto, la Sra. Martinez busca la oportunidad para participar completamente como una votante en el proceso democrático—que es una posición que hace resonar la experiencia de las personas que están sujetas a las leyes inglesas y a las ordenes o dictados del año de 1776, cuyos gritos eran: "No pagaremos impuestos sin representación."

En la demanda presentada hoy en la corte federal, la Sra. Martinez pide que, en el caso de ella, el Procurador General le dé la oportunidad de hacerse ciudadana, haciendo la acostumbrada investigación de naturalización en el idioma español

Al mismo tiempo, en la corte del estado, la Sra. Martinez hace cargos de que el requisito de que una persona sea ciudadana americana antes de registrarse para votar en California es en contra de la constitución bajo la frase de protección de igualdad de la enmienda número catorce de la Constitución de los Estados Unidos. La Sra. Martinez pide dicha determinación por parte de la corte.

El Sr. Stephen E. Kalish, uno de los abogados que representa a la Sra. Martinez, hace los siguientes comentarios: "Historicamente hablando, poco antes del siglo veinte no había ningún requisito que exigiera que una persona supiera hablar, leer y escribir Inglés para poder hacerse ciudadana americana. Tampoco había ningún requisito de que una persona tuviera que ser ciudadana americana para poder votar en algunos de los estados. Todas estas restricciones han surgido a través de largo tiempo. Hasta 1906, el único requisito para hacerse ciudadano americano era estar de acuerdo con los principios de la Constitución. Durante ciertos períodos de nuestra historia muchas personas que no hablaban Inglés hicieron ciudadanos americanos ya sea por el hecho de hacerse dueños de tierra, tal como en lo que se conoce como la 'Compra de Louisiana', o como resultado de los tratados tal como el que surgió de la guerra México Americana. Muchos de los estados aun no tenían requisitos para ser ciudadanos americanos para poder registrarse para votar hasta al principio del siglo veinte."

La demandante está representada por el Sr. Terry J. Hatter, Jr., Sr. Paul L. McKaskle, Sra. Paula Chernoff, Sr. Steven E. Kalish, todos los abogados del Western Center on Law and Poverty en Los Angeles. Las demandas se presentaron en la corte del Distrito de los Estados Unidos, Distrito Central de California y en la corte Superior del Estado de California de el Condado de Los Angeles.

RESIDENCY FOR POLICE AND FIREMEN

Dear Editor:

For years all American cities had strict residency requirement rules for their Police and Firemen. They were all required to live in the City they served---this was the proper thing to do!

However, since World War II and the vast migration of Mexican s to the Central core of our cities, and the exodus of the Anglo to the suburbs of the Cities, it was very conveniently decided to change residency requirement rules and let the Police and Firemen come from the suburbs.

Why should Police and Firemen collect a huge payroll from the Taxpayer in the city and then spend it to benefit the suburbs. It is a sham.

Police and firemen must come from the very citizens they serve.

The practice of "importing" and busing, insensitive, prejudice, intolerant snobs from the suburbs must be reversed. Why should the taxpayer in the city feed a mouth that is biting him?

Rento Goya Cortez
Los Angeles, California

E. L. A. RENTALS

Dear Editor:

In a time when many of our people in East Los Angeles are vainly looking for a house or apartment to rent, certain advance fee rental agencies are fraudulently advertising that they have knowledge of property available for rent in our barrios.

Historically, the vacancy rate has always been low in our barrios, but in the last five years or so the rental vacancy rate has reached an all-time critical low. As a consequence, an ever increasing number of our low to average income people are finding it impossible to find a place to rent in East Los Angeles and many who do find a place to live pay high rents for substandard, dilapidated housing. Most anyone who has personally searched for rentals in East Los Angeles can attest to this fact.

Taking what has been said about the lack of rentals in East Los Angeles, some of us became highly suspicious of advance fee rental agencies in East Los Angeles. These so called rental agencies claim to know landlords who have property for rent and for a fee, usually ten dollars will gladly refer prospective renters to these landlords.

We investigated three of these advance fee rental agencies and discovered that the rental information they offered to the public was not accurate or current, meaning the rental agency was referring clients to landlords who didn't have property available for rent at the time the referral was made. We also discovered when their clients requested a refund on the grounds that the rental information received was not current or accurate, the rental agency personnel told clients that the terms of the rental contract did not warrant a refund or gave some other lie to prevent them from returning the client's fee.

Therefore, believing the advance fee rental agencies are knowingly conducting fraudulent business practices and are knowingly advertising misleading rental information, we brought the matter to the attention of attorneys Toby J. Rothchild and Richard A. Weinstock of Los Angeles Neighborhood Legal Service Society, Inc.

The attorneys filed a complaint (against one of the three rental agencies we investigated) on behalf of the plaintiffs (The plaintiffs are: Congress of Mexican American Unity, Community Relations Conference of Southern California, East Los Angeles Health Task Force, Joe Orozco and Laura Aguirre) and name June Boyle, DBA Rental Service, Lupe Rutz, and Ethyl Ship as the defendants. The complaint will be heard in Superior Court of the State of California.

To buttress the plaintiffs allegations, we need your help in finding individuals who have previously entered into contract with "Rental Service." The statements will be used as evidence supporting the plaintiffs allegation that "Rental Service" is conducting fraudulent business practices. We would greatly appreciate your help by informing us of anyone who

LETTERS CARTAS

would possibly help in this matter. "Rental Service" is located at 4950 E. Whittier Blvd. Please make your call to:

Toby J. Rothchild
L.A. Legal Services Society, Inc.
5228 Whittier Blvd.
266-6550

REPUBLICAN AFFAIRS

from Jose Jimenez, State Treasurer
Spanish Speaking, Republican Conference.

Dear Editor:

The removal of Martin Castillo and Hank Quevedo from their top federal positions in Washington by President Nixon, clearly indicates a new weave of opportunities is now open to thousands of dedicated Republicans of Mexican descent, and this certainly means greater political participation by the Spanish Speaking communities everywhere.

Martin Castillo, attorney, and top advisor to Nixon on Mexican-American Affairs, was only Republican by name, and care less for his Mexican heritage and culture, and therefore did more damage to the Republican Party, and a disgrace to our people by not even speaking our language. Many Republicans, as well as Democrats, often wondered, why Castillo was ever appointed to this high office.

There are hundreds of Republicans of Mexican descent living in the State of California, who are fully capable and well qualified, and very willing to participate in politics, but Mr. Martin Castillo, firmly and flatly denied their recognition, contributions, by not encouraging, not inspiring, and not recommending them to federal positions; instead, he catered to persons of opposite political views.

We further recommend a clean sweep of all the Castillo and Quevedo gang immediately, and replace them with dedicated Republicans of Mexican descent living in California, who are much concerned and will try to solve and find solutions to many economic and social problems.

Jose Jimenez, State Treasurer
Spanish Speaking, Republican Conference

LETTERS CARTAS

OPERACION NAVIDAD

Operacion Navidad, the name given to this fund raising launched a 13 hour telethon on Channel 34, the only Spanish language station in Los Angeles, appealing to the Chicano and Latino communities of Los Angeles, for money, toys and clothing that could be given to families which would have nothing for the holidays but dreams of better days. As a result of the telethon, over \$23,000 was raised and toys and clothing were donated from throughout Los Angeles by Chicanos and Latinos who cared about their Raza.

The organizers of Operacion Navidad worked straight through the Christmas and New Year Holidays, day and night, buying and then delivering toys and clothing to Chicano and Latino families from East Los Angeles, Compton, the Valley and throughout all other parts of L.A. County and surrounding cities. In the end, some 23,000 children and 4,000 families were given packages of toys and clothing. But even this attempt was not a totally happy one at the El Monte neighborhood Adult Participation Project, which was one of many drop off points for persons wanting to donate items, an anglo by the name of Sam Michles, an employee of NAAAP, kept all the toys that had been donated by the gente y El Monte. When the representatives of Operacion Navidad came to pick up the toys, they were told by Michles that nothing had been donated by the people from the area, except for one toy truck. It was only by accident that the discovery of the toys were made and reported to Operacion Navidad. But Michles still denied having collected any toys, until confronted by the organizers of Operacion Navidad. When retrieved, enough toys for over 500 children were found.

While there are those who will foolishly condemn Operacion Navidad as just another Christmas breadbasket program, these people fail to see the significance of this event. The community and in particular 21,000 Chicanos and Latino families and 23,000 children know that their Raza cares for them that all the shouts of VIVA LA RAZA and LA RAZA UNIDA do in fact imply directly to them. The organizers of Operacion Navidad have demonstrated their corazon for their people in a way that will not soon be forgotten. Operacion Navidad has demonstrated the collective effort of Chicanos and Latinos from throughout the county in an effort to help their people.

The East Los Angeles Welfare Rights Organization in conjunction with several Chicano organization from throughout the county have demonstrated over the Christmas and New Year's Holidays their corazon and their ability to take care of their own. While the majority of gente were busy making Christmas and New Year's cheer, the Welfare Rights

Organization and other Chicanos were making sure that the Chicanos and Latinos of Los Angeles County would be celebrating Christmas with empty plates and no toys for los ninos and welcoming another year of poverty and frustration, would at least be provided toys for their children and clothing for their backs.

EMOTION IS NOT ENOUGH

Dear Editor:

Why is it that we feel proud when 10,000 Chicanos walk together? Where do we walk? Why is it that we get all choked up when Zapata re-enters our being? What is he re-entering? Why is it that we shout LA REVOLUCION?

What are we shouting for? Have any of us ever stopped to think that when we shout these words we must act upon them? Zapata would certainly tell each and every one of us that we were bullshitting and to stop using his name if we weren't going to take it beyond our mouths.

I love that emotion which Chicano, Movimiento, La Causa, has instilled in me. This has been one of the better parts of my life. But once that emotion dies, what do we have? We must come to the point of realizing that emotion alone will not help us survive in this fucked up country of ours.

Now we must look for a means of survival... let us see where we will go!

Su Hermana,
Shirley Trevino
Universidad de Santa Clara

CONGRATULATIONS

Dear Editor:

I want to congratulate Mr. Raul Ruiz, Mr. Razo and attorney Oscar Z. Acosta for speaking up at the Salazar inquest. I watched it every day.

My husband and two sons marched in the Chicano Moratorium. The tear gas affected my 8 1/2 year old son. He has a slight touch of asthma, and the gas had him sick in bed for two days wheezing.

The sheriff over-reacted to the situation. I hope something can be done to prevent the use of tear gas especially where there are children and elderly people.

Sincerely Yours,
Mr. and Mrs. George Corral

3,000 MILES AWAY

Dear Editor:

I'm a full-time student at Gannon College, Erie, Pa., a Juden-Christian institution. I am a senior majoring in Sociology (tokenism) and hope to be a social worker in my own way and not the Anglo's indoctrination method. Before coming to Gannon College, I attended Allen Hancock Junior College, Santa Maria, California for two years and then transferred on a basketball scholarship to Gannon College. I'm a Chicano by identity and Mexican by heart.

I fully believe in the cause, because we have been ostracized, genocide, monocide, and denied of our freedom to live as human beings in this savage country of the Anglo's, but history tells us that this land (the Southwest) belongs to the Chicano.

I am 3,000 miles away trying to get an education under the direction of the Anglo. I like very much for your organization as well as others to help me and inform me on the movement as much as possible.

Un Chicano,
Gilberto Hidalgo
Erie, Pa.

MUCHAS GRACIAS

Dear Editor:

I have enjoyed the new magazine format very much. The journalistic talent of your staff is coming on strong and proud. The brown is not streaked with white and black but pure brown, at last our beautiful people are standing tall and straight.

ADELANTE EL CHICANISMO!!!
Nellie Holguin Munyon

ARRIBA CON LA PRENSA CHICANA

Hermanos:

Que horrible es leer de las injusticias que sufrimos como miembros de LA RAZA. Pero si el "gringo press" no lo reporta, alguien tiene que... y quien mas bien que la gente que lo siente.

Les deseo mucho éxito con LA RAZA.

Otra Chicana por la Raza,

Amalia Ledez,
Austin, Texas

LETTERS CARTAS

NEW IN THE MOVEMENT

Dear Editor:

In the recent months before and after the National Chicano Moratorium of August 29, 1970, I have made several trips to East Los Angeles to learn and understand the real CAUSA. I am new in the Chicano Movement and do not have materials to learn from. Just recently I was able to take part in a new student movement at one of our Stockton schools. Now I help sponsor "La Raza Organizada."

The students are young and in Junior High. What I have learned is not enough to teach them, so we depend on speakers and material such as your magazine and other sources.

We seek the real truth in our fight for equal justice in the Anglo society.

Respectfully Yours,
Ricardo Ramirez
La Raza Organizada de
John Marshall Jr. High School

SOLDADOS DE LA RAZA

Dear Editor:

We are three Chicanos from East Los who are being held prisoners by fascist America, we are in the army.

We read about the "Rayeta" the RAZA had con los marranos over here in Frankfurt, Germany in a fascist paper called "The Stars and Stripes."

On reading about the murder of Ruben Salazar by the marranos, we felt the rush of revenge in our blood, but there was nothing we could do but mourn the loss of a great Chicano and write this letter to LA RAZA.

My name is Sam Sanchez and my two brothers sitting here with me, getting this letter together are Frank Martin (El Yogi) and Al Rolon (El Pete). Me and Frank attended Garfield and Al went to Roosevelt (Hool), but we stay together like all carnals de la Raza should.

We are being oppressed by the fascist pigs that try and run the army. But as Chicanos, as a whole we are unable to put up any resistance because there isn't enough of us to unite. So we just put up our own individual fight against these marranos.

But some day all our Chicano brothers will be together (in) and out of the army.

Three Chicanos in Germany

EDITORIAL

The year 1970 saw thousands of Chicanos take to the streets in manifestations of protest like the three anti-war Moratoriums; the Catolicos Por La Raza demonstrations; the demonstrations against the police, like the "Marcha de los Muertos", and in protest against the six so-called "suicides" in the 3rd Street Sheriff's stations.

The year 1970 also saw mass arrests and hearings against our people, like in the Roosevelt High School protest, where over 150 students and community people were beaten, arrested, and in 450 people arrested during the August 29th rebellion, and the 16th of September parade.

The year 1970 saw the Church conspire with the police and the power structure to arrest 20 community people for the St. Basil ambush of Christmas Eve '69.

THE YEAR 1970 SAW THE GREAT AWAKENING OF OUR PEOPLE TO THE INJUSTICE THAT PERMEATES THIS SOCIETY.

Chicanos made it known that never again would they silently allow the abuse of the police, schools, church and courts against our community.

It is true that many of us suffered greatly through out the year, but it is also true that our community has suffered long enough from the racist and brutal policies of the power structure of this city.

What the people must understand is that without our social struggle we will continue to suffer the socio-economic and political privation which has been our legacy since the U.S. raped and stole this land from Mexico in 1848.

Some people might say that this is all true, but where has it gotten us? How have we been improved?

We have gotten to know ourselves a little bit better and we have come to realize that we share common problems.

This in itself is a great accomplishment because in the past we were much more disunited and we tended to evaluate our problems from personal failures.

We have come to realize that we are down not so much from our lack of potential or incentive, but rather from innumerable enemies like brutal and racist police; irrelevant and bad educational institutions, economic exploitation from businessmen, etc.

We are certainly more aware of our collective strength as seen in the August 29th Moratorium. Over 30,000 people came together to protest the war and the Chicano participation in it.

This is the reason why the police attacked the demonstration, because it feared the strength which a united people could generate.

They wanted to keep us apart, disunited, fearful so that as individuals they could continue to lead us and keep us down.

This is the great lesson of 1970. Our potential for

strength can only be calculated by the collective organization of our people.

The police and power structure could care less that we have a thousand little meaningless organizations as long as they are fractionalized and each pulling in a different direction.

The police know that as long as we remain caught up in our own little hang-ups we will never really effect the masses of our people.

We must continue to push for greater organization that will develop, execute, and follow through on activities.

We must begin to get away from "oneshot" movidas that create lot of smoke but accomplish little.

I am not saying that our activities of the year were useless, because they weren't, but they certainly could have been more effective if we had been able to follow through more consistently.

The enemy can only weaken if it finds itself constantly on the defensive. We can not pull back simply because he attacks. We simply confront him on another issue, another front.

Before he can prepare to investigate one situation, another is already in the making.

The reason why we find ourselves repeating and holding back is because we retreat and fall into a fearful, defensive state.

Thus, we become easy marks for beatings, arrests and murders.

One thing we must always keep in mind is that what we do to improve and protect our people is a **JUST AND MORAL OBLIGATION**. If we get arrested for breaking laws, it's not because we are criminals, but because the laws are unjust.

Another thing we learned from last year is the tremendous power of the police and the prompt manner in which this power is unjustly displayed.

We must learn from the police. We must learn they cannot trust us. We must respond with similar force to murderous actions by the police. If the police shoot in the community, we must shoot back. If they kill one of us, we must assure them of similar losses.

It is a matter of survival. We have seen the farce of the Ruben Salazar inquest. They went out of their way to show that they could care less that Ruben was killed. Also, remember, that the police that killed the Sanchez Cousins were also freed.

We must protect ourselves and our homes. We must arm ourselves. It can be a matter of life or death for us and our loved ones.

The year 1970 was a very active year, and different actions and situation resulted, but we must not forget the lessons which this year gave us.

**QUE VIVA LA RAZA!!!
HASTA LA VICTORIA, SIEMPRE!!!**



NUEVO ATRACO POLICIAICO A LA COMUNIDAD CHICANA DE L.A.

El Comité de la Moratoria Chicana en unión de otras organizaciones del Los Angeles, planearon una marcha pacífica de protesta el día 9 de Enero, para patentizar su descontento y repudio al ostigamiento, arrestos y golpes que han sido objeto los miembros del Comité de la Moratoria Chicana, que hasta pocos días antes de la manifestación se habían efectuado, llegando a la suma de 52 personas que sin causa justificada habían sufrido el hostigamiento, arrestos de la policía de Los Angeles, miembros del "Sherifato" y agentes de F.B.I.

La manifestación, que después de una asamblea efectuada en el parque Hollenbeck, se encaminó, pacíficamente, pero con decisión y valentía, hacia el edificio de la demarcación de policía de Hollenbeck, entonando cantos y gritos de protesta bajo la vigilancia oculta de docenas de policías que estaban apostados a todo lo largo de la marcha en las azoteas de los edificios, en carros patrulla y en carros de otros tipos.

De vez en cuando para intimidar a los manifestantes se dejaban maliciosamente ver y aparecían con cámaras fotográficas, escopetas, catalejos o equipos portátiles de transmisión, todos ellos con uniformes de fatiga o de combate estilo militar.

La marcha llegó sin novedad a la demarcación de policía Hollenbeck y después de 30 o 40 minutos de marcha en círculos en la cuadra que ocupa dicha demarcación los manifestantes se dirigieron hacia la estación central de policía (Glass House) ubicada en la intersección de las calles primera y Los Angeles.

Como a la mitad del recorrido, una cuadra al oeste del proyecto de viviendas Aliso-Pico, algunos manifestantes se vieron obligados a bajarse de la banqueta, debido a que estaba ocupada en parte por simpatizantes de los demostradores y ese fue un magnífico pretexto para que una veintena de policías salieran de sus escondites y la emprendieron a golpes contra aquellos que obligados se vieron precisados a bajarse de la banqueta. Ahí se efectuaron varios arrestos y varias personas fueron golpeadas.

Sin embargo este ataque bruto y sin razón fue superado por el ánimo pacífico de los manifestantes que en un número aproximado de 3,000 querían solamente ejercitar sus derechos de asamblea y libertad de palabra.

Después del penoso incidente antes relatado, nuevos grupos policiaicos se unieron a los primeros y hasta el arribo al "Parker Center" fueron intimidando y provocando con acciones ridículas a los manifestantes, los cuales con hombría pero sin humillarse sufrieron dichos actos provocativos.

Al llegar al "Parker Center" o Estación Central de Policía el contingente Chicano aumentó las filas de vacíos cientos de anglos que estaban ahí para darles apoyo con su presencia a las demandas Chicanas y juntos empezaron a marchar en círculos. Esto aparentemente disgustó a las "Autoridades", pero el tiempo pasaba y no se presentaba algún pretexto para atacar y desbaratar la marcha por lo cual no les quedó otro remedio que inventar uno.

EL PRETEXTU RIDICULO

El único pretexto que pudieron encontrar para exaltar los ánimos de los Chicanos y simpatizantes era dar un orden completamente ridícula y luego entrar en acción, y la dieron.

En la acera de enfrente donde se efectuaba la marcha había paradas o sentadas cerca de un centenar de personas y a estas les ordenaron por medio de un equipo amplificador de sonido que se movieran de ahí. Todavía no se acababa de escuchar completa la orden y un numeroso y nutrido grupo de policías en formación de combate y a paso veloz se movilizó en dirección de las aludidas personas; éstas a sabiendas de los que les pasaría si no desalojaban el lugar rápidamente emprendieron veloz carrera. Sin embargo, algunos que por equis causa lo hicieron lentamente fueron alcanzados por las órdenes policiaicas y golpeados a diestra y siniestra.

Algunos 2 ó trescientos de jóvenes Chicanos que se encontraban en la fila de los que marchaban, también corrieron y se unieron al grupo que perseguía la policía. Volaron 2 o 3 botellas por los aires y eso fue suficiente para declarar ilícita toda la reunión.

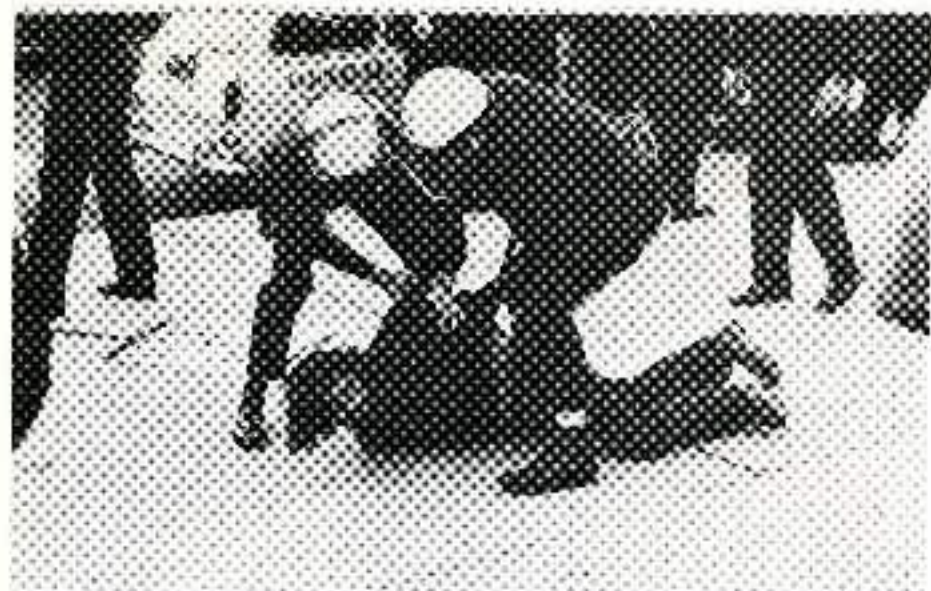
De ahí para adelante los policías saclaron sus ansias asesinas y raciales y en medio de gritos de protesta golpearon a cuanta persona alcanzaban, la esposaban y arrestaban.

A la hora de escribir estas impresiones se sabía del arresto de 30 personas.

Por fin, "los guardianes de la Paz y el orden público" se habían salido con la suya cubriéndose de "gloria" en una acción grotesca y ridícula para tratar de reprimir los sentimientos de liberación del pueblo Chicano.

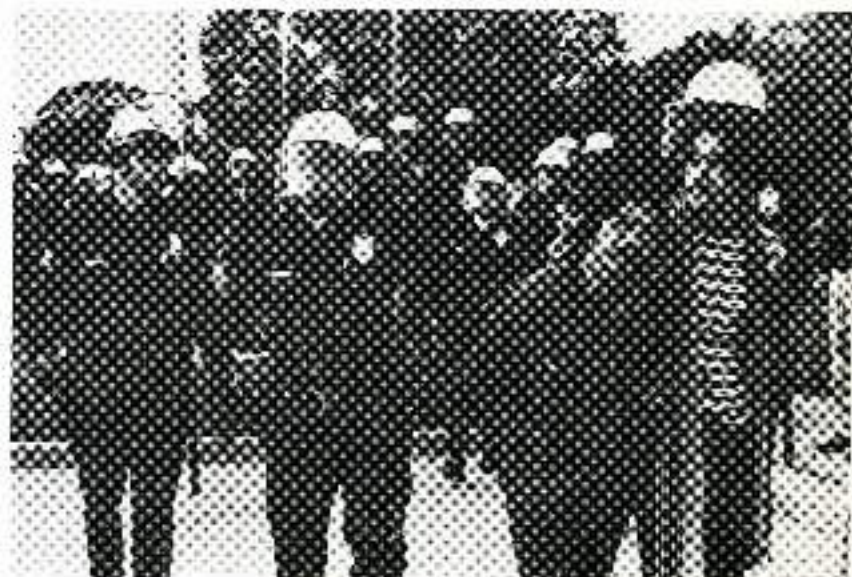
Al emprender la huida del lugar de los hechos amenazado por un par de policías vestidos de civil ya conocidos por su servidor, mi vista trapezó con un letrero que decía: "Los marranos de ahora, serán los Chicarrones de mañana."

Si soy sincero, creo que hay mucha razón para decirlo El tiempo, y el pueblo tienen última palabra.



Enero

Sábado 9



de 1971

POLICE ATTACK CHICANO MORATORIUM PROTESTORS



Two undercover pigs arresting Chicano

The January 9, 1971 march from Hollenbeck Police Station to Parker Center was organized by the Chicano Moratorium Committee to protest police harassment and brutality. On the whole it was peaceful, even with over 1,000 persons involved. The first friction occurred when the marchers reached the First Street Bridge. The walkway on the bridge is narrower than the sidewalk, and the march piled up at that point while the four abreast formation could become a file of only two. When a few persons fell or split over into the street the police were there ready to push them back, even though the Moratorium Committee had their own monitors who did a very good job of keeping the march orderly.

Throughout First Street there was an unusually heavy assignment of police. Anyone caught jaywalking, etc., was stopped, asked for identification, and/or given a ticket.

When the Chicano Moratorium march arrived at Parker Center, it divided into two parts, allowing the driveway into the Center building to remain open and free. Construction across the street blocked off the sidewalk in that area. Some of the young people climbed on the construction structures overlooking the street. The picket line march continued uneventfully for over an hour, when a loudspeaker was heard ordering everyone on the construction area to clear the street or face immediate apprehension. The young people climbed down and were moving fast, but a large formation of helmeted policemen came out of Parker Center and an equally large number of motorcycle police moved in to Los Angeles Street against the youth. This occurred around four o'clock, a half hour before the time set to conclude the protest. The people on the line also tried to disperse; however, many of them were caught in the middle of policemen who were chasing, knocking down, beating and arresting people in the street. Many see this as police department policy designed to leave the impression that people who are protesting are committing violence and are breaking the law.

The official order declaring the assembly to be unlawful did not come until 15 or 20 minutes after the police were already in the streets chasing,

knocking down and arresting people. Window breaking on Broadway occurred after this indiscriminate beating of people took place. The Barrio Defense Committee bailed out 15 of the 32 arrested. Some remained in jail to wait arraignment on Monday morning.

The bail ranged from \$625 to \$2,500. The charges, all criminal complaints, ranged from assault on an officer to resisting arrest. Three of the Barrio Defense Committee Executive Board were among those caught in the middle of the police encirclement. Two escaped injury, but the third was clubbed to the ground. He was not arrested.

Mrs. Celia L. de Rodriguez, Chairwoman, declared... "I saw the police hit some of the young people with the stick and when the person would go down two or three of them would jump on him, hitting him and handcuffing him. At this point, I was practically standing still. We had slowed down when we saw the brutality... we saw a man go down, he appeared to have been thrown down. He kinda curled up as he fell on the sidewalk or the street and immediately they jumped on him. I was about to yell to the police not to beat him when I heard a voice behind me say... 'get the hell out of here.' We turned to go in the opposite direction, only to see a large number of policemen bearing down on us. In effect, they had surrounded all of the people in that area who were trying to leave." And, she said, "It was not until after all of this, and after we had walked approximately two blocks away that we heard the official order from inside Parker Center declaring, in the name of the people of the State of California, that the assembly was illegal and must disperse."

The Chicano Moratorium Committee has announced that they will continue to protest police brutality and police harassment. What happened on January 9th was another example of just what the people had marched to protest. Chief Davis, Sheriff Pitchess, and the District Attorney are not above the law. They too must observe and comply with the U.S. Constitution. They are responsible to see that men functioning under their command also observe the law.



MORE VIOLENCE BY POLICE

32 arrests were made and many people were injured when Chicanos from all over Los Angeles met at Hollenbeck Park Saturday, January 9, 1971 to demonstrate that they would not accept the brutal tactics of the Los Angeles Police Department on their families and communities. They had intended to take their demonstration to the Hollenbeck Police Station and onto Parker Center in downtown Los Angeles, and peacefully.

But as is the case whenever Chicanos gather to assert their rights, they were intimidated, harassed, and physically beaten and knocked down. They were not permitted to proceed with a PEACEFUL display of their outrage at the injustice of that very "public service."

All the way to the Police Station there were incidents of police harassment and arrests. Once Chicanos were there and had picketed for a while, they were told to disperse from the area immediately around Parker Center. They began to disperse, but were almost immediately attacked anyway. People scattered and became angry. The "man" pushed large groups of people toward the downtown section and some Chicanos retaliated by breaking windows as they fled their attackers. People were angry, tired from the long march from East Los to Parker Center, and confused.

There seemed to be no way out for some. As they attempted to head back to East Los, cars were

pulled over and unlawfully searched, occupants harassed and detained, cameras and tape recorders thrown to the ground, film pulled from cameras and exposed. (I personally was a victim of this). It was truly a chaotic situation.

One elderly demonstrator and his wife approached a police man out of desperation to inquire how they could get out of the area. He said he'd do anything, and that he and his wife just wanted to leave. The "pig" answered him by knocking him to the ground. He learned his lesson. Perhaps he was hoping (against reality) that the very thing he was demonstrating against was not completely true. I know his mind is clear on that now.

Families were separated, people were stranded and hurt. Many headed back to the original rallying point at Hollenbeck Park and were greeted by more members of the riot squad who would not allow them to re-enter the area or pick up literature that was flying and lying scattered about.

As I approached the Park, I witnessed a crowd of young Chicanos and police gathered around one corner of the Park. The Chicanos were protesting the fact that one of the "pigs" was standing on a Mexican Flag. The pig said "...so I'm standing on your flag, boy!" and proceeded to grind it into the ground. The Chicano was violently angry and his friends held him back from attacking the pig. He cried as the pig lifted the flag and ripped it to





shreds, the pig laughing all the time.

By 7 p.m. things were relatively quiet, or at least normal for the Barrio. But the Boulevard (Whittier Blvd.) was extra heavily patrolled by sheriffs that night. People were stopped and searched as they walked down the street. There is no doubt that East Los is run as a police state. The point is, "you have to keep Chicanos in their place..." say the police.

It is the opinion of the organizers and the participants of Saturday's demonstration that the L.A.P.D. (and on other occasions the Sheriff Department) will not allow Chicanos to demonstrate peacefully but intend to disrupt and incite riots in order (ironically) to "prove" that we can't demonstrate peacefully.

This tactic on their part can be deceiving because they then manage to detract from the very reason for the demonstration, the ISSUE behind it all, which is POLICE BRUTALITY.

They can then slip and slid over the accusation of Police Brutality by saying Chicanos are the inciters of riots; it is Chicanos who start it all. The police are there simply protecting themselves and the city.

One only had to listen to George Putnam and his commentary to understand what a complete lie the police and their media friends are able to make out of the situation. They can see no good in those who will fight for their rights, or the issue itself.

But Chicanos do not have such suicidal tendencies as would lead them to confront a well armed, vicious group of in-sensitive, non-thinking, "combat ready", L.A.P.D. riot squads. In situations like Saturday's "police riot", (which was well attended by groups of families), women and children, the very young and the very old are present. These people are not guerilla fighters nor about to begin a riot. But they ARE protesting the fact that the Chicano in the barrios are always the VICTIMS, or the ones that need to be put in their place.

This is what it's all about: Chicanos being put in their place. Our law enforcers are upholding the laws, but certainly not the laws which benefit oppressed people. They are upholding the laws that are not written down, but that Chicanos are taught everyday in the barrios. That law says that "Chicanos are only to be tolerated and not accepted as full human beings. They are full of immorality, and crime is a way of life. They are to be kept in a colonial state of mind. They have no rights except those WE deem necessary."

"We must put these 'dogs' in their places", according to David Sanchez, Prime Minister of the Brown Berets and co-chairman of the Moratorium Committee, and also all those who have felt the fiat of a "peace officer come down on them, or seen it happen to their children and friends.

The issue of police-brutality is so strong a reality in the barrios that there is a tremendous amount of support that is generating from the community toward this issue. Rosalio Munoz, co-chairman of the



Moratorium Committee found that the people feel that "...either they stay in the barrios and get attacked and harrassed on the streets, or they join the many thousands who demonstrate against brutality and still get attacked, but for a cause...you get it in the harrio or you get it at a demonstration."

The people have planned another demonstration against police-brutality for the 31st of January. Beginning from Barrios in the Valley, from Venice, from Pomona, and from all over So. California, Chicanos will march day and night toward East Los and culminate at Belvedere Park (the Sheriff Station) on the 31st. Some will begin marching 2 or 3 days before the rally in order to get there by Sunday.

It is estimated that a turnout of about the size of the Moratorium will participate. For more information on the walks from the different areas, and the starting places and times, contact:

THE MORATORIUM COMMITTEE
(213) 266-6745
274 S. Atlantic Blvd.
Los Angeles, Calif.

The issue of police-brutality is so basic to the Chicano that the more established groups in the Chicano community can even admit to the need for an

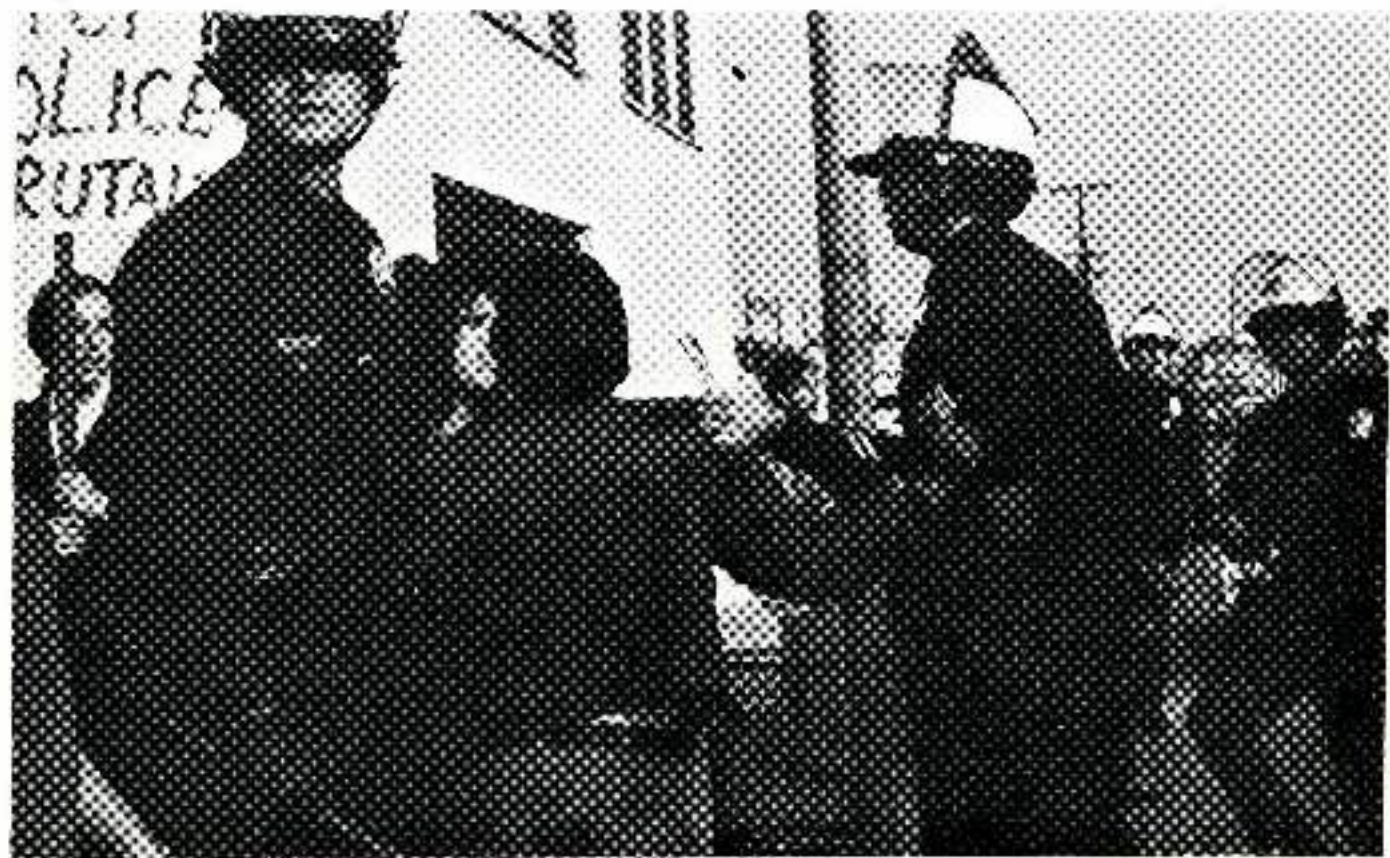
end to "Chicano Genocide", and have rallied around this cause. Police brutality is something practically everyone has witnessed or been a victim of.

Saturday's action by the riot squad (and those law enforcers who called them out) only reinforces what Chicanos already know about how the police deal with the Chicano community when they begin to stand up for their rights.

Before Saturday, Chicanos witnessed many brutal attacks on the community (the 3 Moratoriums, raid and harrassment of the Moratorium committee members; the 3 Whittier Blvd. riots; Roosevelt walk-outs). We have not seen the last of them either. As long as the law enforcers continue to deny Chicanos the right to their very survival in the barrios, and turn a deaf ear to Chicanos when they exert their rights, there will be bloodshed and victims on both sides. We must fight for those rights that white communities take for granted.

We must realize that until we "put the dogs in their place", and teach them to respect us, nothing will change. We will always be VICTIMS of a riot ready police force.

HASTA LA VICTORIA, Siempre



FORT MOORE PIONEER MEMORIAL

UN MONUMENTO A LA DESPACHATEZ Y LA MENTIRA.

UN INSULTO A LA HISTORIA, A MEXICO Y A LOS MEXICANOS.

Por Pedro Arias.

En pleno corazón de la ciudad de Los Angeles, California, fundada hace 200 años por familias españolas, indias y negras, en nombre del Rey de España, en el hoy estado de California, se levanta un monumento llamado Fort Moore Pioneer Memorial. Dicho monumento se encuentra sobre la calle Grand, entre la calle Temple y el bulvard Sunser, a espaldas del edificio que ocupan las oficinas de la Junta de Educación de Los Angeles, California.

El monumento se construyó entre los años de 1954 a 1956, con el fin, y de acuerdo con las mentes ofuscadas con el "Destino Manifiesto", de rendirles tributo a los invasores batallones del ejército yanqui, que con las armas en la mano, y sin motivo justificado invadieron la República Mexicana, para luego despojarla de cerca de la mitad de su territorio, bajo el encubrimiento de una guerra y la farza de una operación de compra-venta.

Fort Moore Pioneer Memorial, es un monumento a la despachatez, a la mentira y malas mañas, y un insulto a la Historia, a los mexicano, bueno, a los mexicanos con dignidad y amantes de la verdad; por que a esa otra clase de mexicanos, tanto del otro lado como de este lado, les importa una pura y dos con sal, ya que como descarados herederos de Santa Anna, solo les importa el dinero y viven arrodillados rindiéndole tributo al amo en turno, al racista Anglo-sajon, por un puñado de monedas de dudosa procedencia.

Es increíble que entermino de 14 años, esas voces que se desgajitan entonando con furor los gritos o porras de "a la vivo a la babo, a la him bom ham" en honor del equipo futbolero de los "cremas", de las "chivas", o de las "Margaritas" o del boxeador favorito, ya sea un "Chango", Ratón, Pajarito, Zorra o cualquier otro; no tengan la vergüenza y dignidad necesaria para exalar un tenue lamento y protestar por ese insulto hecho monumento que con su presencia atiza un golpe bajo o mete un gol en claro "outside" a las metas históricas de la dignidad mexicana.

Parece mentira que esos exaltados mexicanos que lloran la goliza propinada a su equipo o la golpiza recibida por su ídolo boxístico, y protestan ruidosamente un fallo deportivo, no tengan las suficientes agallas o sentimientos patrióticos para protestar la presencia de eso que los gringos llaman Fort Moore Pioneer Memorial.

Hasta donde yo me doy cuenta, han sido las voces de los Chicanos las únicas que en varias oca-

siones se han levantado para protestar ese llamado monumento, que es una muestra mas de la falsedad y desvergüenza yanqui, que hiere la dignidad de México y sus ilustres Héroes y que el Chicano, por amor y respeto a sus padres, abuelos o antepasados reconoce como su propia patria y como sus propios héroes.

LAS MENTIRAS Y DESVERGÜENZA

En la parte central del Pioneer Memorial se puede leer una dedicatoria que pone al descubierto a los USA, su afan de expansionismo a como diera lugar, y lo que es el colmo ponen a Dios como tapadera para cometer sus desmanes.

La dedicatoria, traducida libremente al español dice mas o menos así:

"A los valientes hombres y mujeres, que con la Fe en Dios, sufrieron privaciones y muertes, para lograr el ensanchamiento de las fronteras de nuestra Nación, incluyendo esta prometidora tierra." (California) ¿Que les parece?

No les extrañe que dentro de poco en el Laguna Park se levante otro monumento con la siguiente dedicatoria:

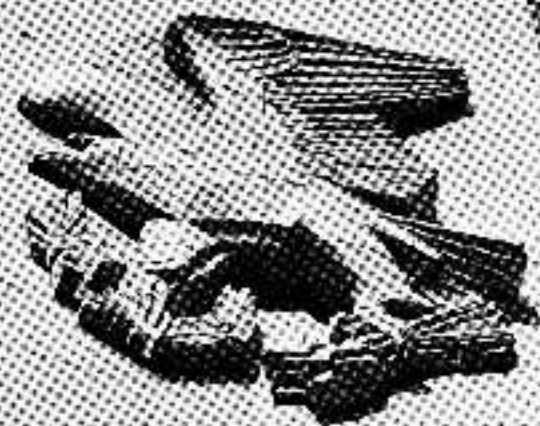
"A los valientes y abnegados sherifes y policías que con la Fé en Dios sufrieron rasguños y magulladuras en el cumplimiento de la Ley y Orden." Cuando la verdadera historia es diferente.

En el Laguna Park los sherifes y policías atacaron a una pacífica multitud usando gases lacrimógenos, sus macanas y armas de fuego, causando la muerte de 3 personas, cientos de heridos y otros tantos arrestados.

En 1846, los yanquis declararon la guerra a México, con premeditación alevosa y ventaja, y como prueba, la historia nos dice que uno de las promesas como candidato a la presidencia de USA, James Knox Polk, habia dicho en su campaña política: "La adquisición de California, será uno de los principales objetivos de mi administración."

Polk, ya como presidente, envió inmediatamente a México a un sujeto llamado John Slidell, como Enviado Extraordinario y Ministro Plenipotenciario para dizque hacer unas reclamaciones de dinero al gobierno mexicano. Pero su misión verdadera fue la de un vil espía de acuerdo con uno de los comunicados de Slidell a su gobierno que decía:

"El gobierno mexicano no tiene dinero para pagar los haberes de la tropa, ni para enfrentarse a



PIONEER
H. COORE
MEMORIAL
TO THE MEN AND WOMEN
OF THE FRONTIERS
OF THE WEST
OF THE UNITED STATES
OF AMERICA
FOR THEIR COURAGE AND DEATH
IN OPENING THE FRONTIERS
OF THE COUNTRY TO INCLUDE
THE LAND OF PROMISE

otros problemas. Con la existencia de un gobierno semejante y un país en tales condiciones, no tendremos dificultades para apoderarnos de California y de todos los territorios de México que queramos."

Hay documentos suficientes para probar que la guerra declarada por USA a México fué solo la excusa para apoderarse del territorio mexicano, para que ahora nos salgan con la babosada de un monumento y nos hablen de "sufrimientos y muertes" de aquellos personajes sin escrúpulos hechos héroes de la historia de USA, por la "Gracia de Dios," naturalmente.

MAS MENTIRAS Y DESVERGUENZA

Los racistas gringos de California no solo son unos sinvergüenzas sino además unos mentirosos de primera. En el mismo monumento de marras a que nos estamos refiriendo insinúan que ellos fueron los que hicieron posible que Los Angeles, California fuera una ciudad, que ellos, los gringos, fueron los que descubrieron el oro en California, cuando es bien sabido y comprobado que fué el mexicano Francisco López que en el año de 1842 lo hizo en el cañón de San Feliciano, cerca de San Fernando, California.

También aseguran y lo han grabado en el monumento injurioso a México lo siguiente:

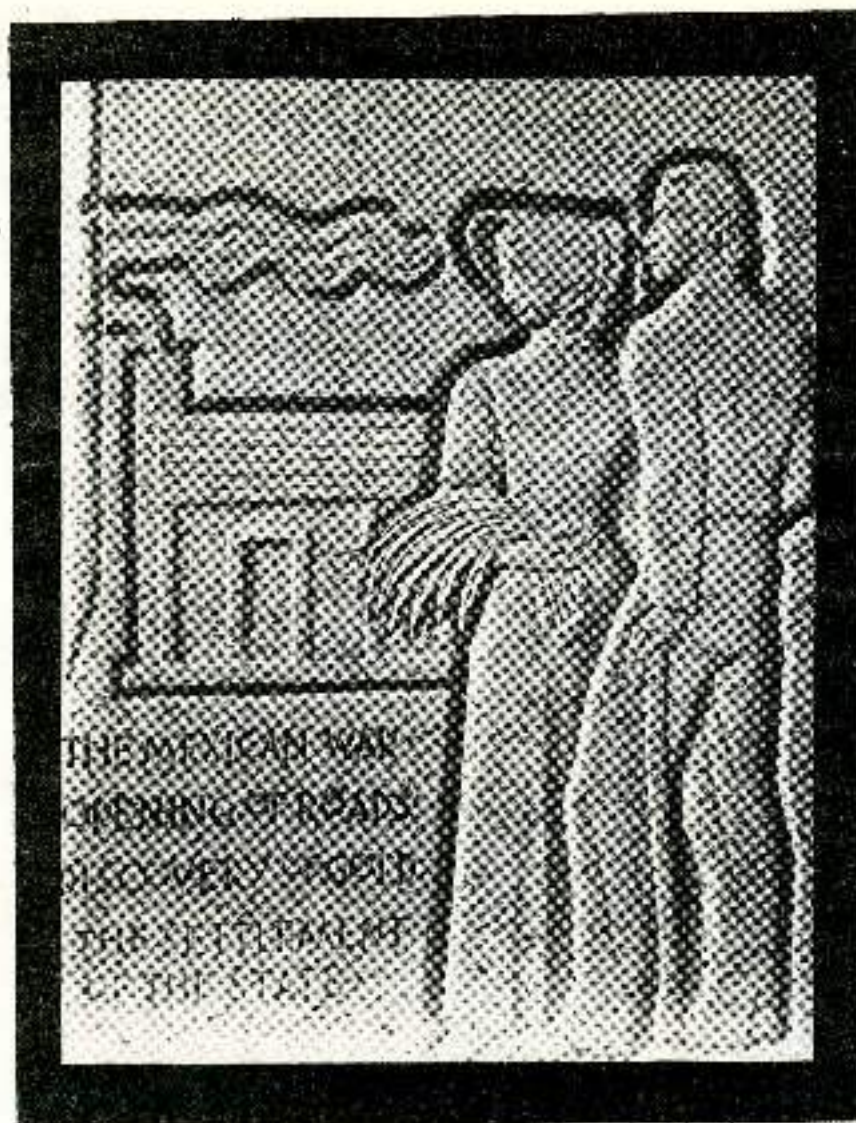
"La marcha a Santa Fé y la apertura del primer camino para carretas hacia el Pacífico contribuyeron para terminar el aislamiento con el Oeste he inspiró la compra hecha por Gadsden en 1853."

"Hijos de la tiznada, estos gringos deberas que no tienen madre para decir mentiras!

En primer lugar ese camino ya estaba trazado con decenas de años de anterioridad y cruzado por miles de almas a pie, en burro, a caballo, y en carretas. Esos mismos caminos ya se comunicaban al Pacífico y lo transitaron antes que los anglo-sajones, los indios, los españoles y los mexicanos.

En segundo lugar, he aquí la desvergüenza de los gringos cuando se refieren a la "inspiración" de la compra hecha por Gadsden, o sea a la compra del territorio de el Valle de la Mesilla, relatada por el corrupto y traidor Santa Anna. (para completa información lease "Mi Historia militar y política")

"...Entonces mister Gadsden dijo: "para mi gobierno no cabe desistimiento alguno de la cuestión que nos ocupa; trazado el camino de hierro de Nueva York a la Alta California, ha de llevarse a cabo por la Mesilla, por que no hay otro paso posible, y sépase de una vez que el valle de la Mes-



THE MEXICAN WAR
 OPENING OF ROADS
 ALSO OPENING
 THE TITHE
 OF THE MEXICAN

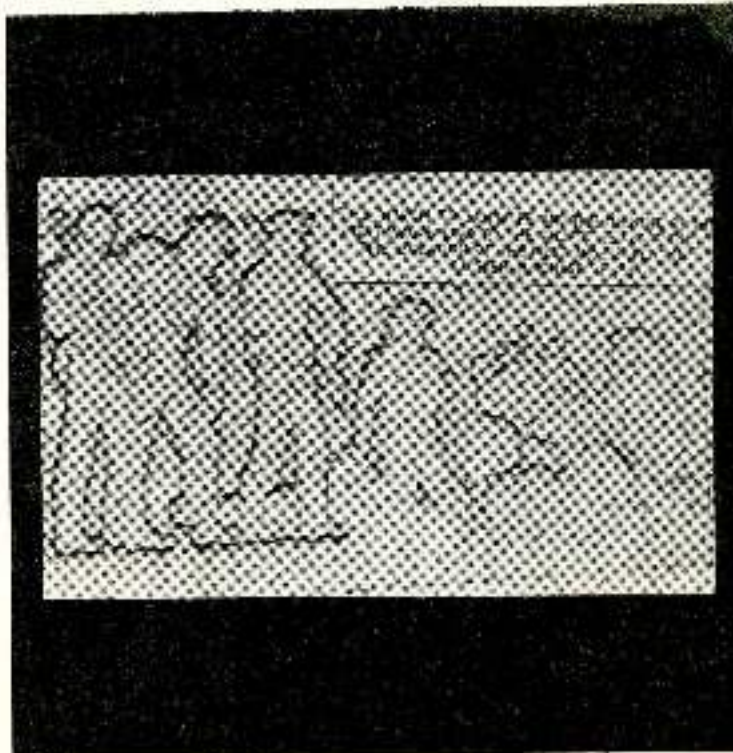
illa tiene que pertenecer a Estados Unidos por indemnización convenida o por que lo tomaremos por cualquier otro medio."

Y claro, el corrupto Santa Anna opto por la indemnización y pidió 50 millones. En el regateo entre aquellos dos mercaderes se cerró el trato en 20 millones, para que luego el Senado de USA dictara un pago de solamente de 10 millones.

Lo anterior, es en terminos generales, la "inspiración" de Gadsden, traducida en corrupción, cohecho y amenazas de guerra.

Hay otras cuantas inscripciones, todas en eso que llaman bajo relieve, que también tienen lo suyo, yo quisiera comentarlas, pero la verdad que tanta mierda me causan vómitos. Ojalá se encuentren por ahí algunos mexicanos con dignidad, que se cercloren de lo aquí escrito y "echen el brinco", con la certeza de que recibirán todo el apoyo de los Chicanos, para corregir esta "muestra de amistad" de los yanqui atates hacia México y los mexicanos.

?Como? ¡Ah! ?El Consul, las autoridades mexicanas? Bien, gracias, agachando la cabeza y doblando la mitad del cuerpo alla por Puerto Vallarta, Jal., en San Diego, California y ahí en Los Angeles, California, a 2 cuadras del Fort Moore Pioneers Memorial.



BARRIO DEFENSE COMMITTEE RELEASES.

BARRIO DEFENSE COMMITTEE WINDOW SMASHED AGAIN

James Alvarez, 19, and his brother Robert, 21, were brutally beaten by guards in Newberry's store at Atlantic Square, Monterey Park, on December 8th at about 4:45 in the afternoon.

According to the Alvarez brothers, they were waiting for James's wife, who works for a bank also on Atlantic Square. While waiting, they went into a couple of stores inquiring about a type of pants used by welders. Both brothers are welders and had been promised a job in their trade. They talked to a saleslady for a while regarding the overalls. As they attempted to leave the store, they were attacked by a security guard in plainclothes. One of the Alvarez brothers managed to get out of the store but he turned back and saw his brother being beaten, so he returned. Robert was dragged to the basement of the store by a choke hold while James walked along to the basement, protesting the treatment being given to his brother. In the basement of the store they were both searched, choked, beaten, kicked, pulled by the hair, etc. by the three security guards. Even after being handcuffed, they continued to kick and beat the Alvarez brothers. One of them was stomped on the face so hard, he suffered a broken nose and might suffer permanent eye damage as a result. Both brothers were taken by Monterey Park policemen to the Garfield Hospital for emergency treatment. However, this committee is providing additional medical attention as needed. Both brothers were charged with "Petty Theft", although they had nothing on their persons as they attempted to leave the store.

The Barrio Defense Committee has been picketing the Atlantic Square Newberry's Store since Saturday. In a telegram sent to the Manager of all the L.A. stores, the Committee demands that in view of this and other complaints against these same security guards, that they be replaced and further that these vicious practices be stopped. Help Us:

1. Don't SHOP at Newberry's.
2. Call 728-9196 or write and complain to the Manager of the store, 2250 S. Atlantic Blvd.

NEWBERRY GUARDS BEAT ALVAREZ BROTHERS

In the early hours of Sunday morning December 20, 1970, between 4 and 6 a.m., a window was smashed for the second time in the home of Mrs. Celia L. de Rodriguez, president of the Barrio Defense Committee.

Earlier this year, in July, a similar incident was reported. This time however, a piece of newspaper with a threatening note was attached to the rock.

This action, coming just a few hours after the picketing of J.J. Newberry's store in Atlantic Square, because of the beating of the Alvarez brothers by

security guards, leaves little doubt as to the reason for this most recent act of intimidation. It is not an isolated case, of course. Members of this Committee have been stopped and searched many times as they left our meeting place. Just last Friday, a person attending the meeting went to get coffee across the street and as he was re-entering was stopped, stood against the wall during that rainstorm, and taken away to the Hollenbeck station. Our Attorney Herbert Porter, called the station and demanded the man's safe return. Although Hollenbeck police denied his presence, the man was returned after a few minutes.

Our Committee again serves notice: We don't scare easily. After all, you only die once. But there will always be many others to carry on. Having had a taste of Victory, our Barrio will never take it lying down again.

Venceremos!!!

LA RAZA NUEVA
MONDAY
6:30 to 7:30 PM

WITH YOUR HOSTS: MOCTEZUMA ESPARZA
AND RAUL RUIZ

A PROGRAM DEVOTED TO THE HISTORY,
MUSIC, POETRY AND CURRENT STRUGGLE
OF THE CHICANO MOVEMENT IN EAST L.A.
AND THE SOUTHWEST.

KPFK
90.7 FM

CHICANO
SUNDAY
9:00 to 9:30 PM

With your hosts, Raul Ruiz and Patricia
Barjon.

Discussion and commentary with Chicano
community members on past, current, and
future events.

KLAC
5.70 AM



IMPORTED
FROM
MEXICO

ONE QUART

HECHO EN

V. VAMPA
MEXICO



HECHO EN MEXICO



Mr. T & Co.

DRIVE THRU

ESTEREOTIPOS



DEL



MEXICANO

estereotipos y el chicano

Una muchacha con el nombre de Margarita suele ser de temperamento más fuerte que una con el nombre de Helen?

SE divierten más las rubias? Son todos los Chicanos 'latia-lovers'? Todos los Mexicanos usan sombreros, sarapes, y tienen bigote? Claro está que la respuesta a estas preguntas es 'no', sin embargo la mayoría de la gente fuera de nuestros barrios cree todo esto. Cuestionarios han revelado que nombres de personas evocan ciertas imágenes en la mente sin haber conocido a estas personas.

Se estereotipa a una persona cuando se juzga antes de conocerla. Estereotipar es un prejuicio que hace que veamos a la gente por medio de nociones populares. Por ejemplo la mayoría de los criminales en la televisión y en las películas son de tez morena y de apariencia extranjera. Así generalizamos que todos los criminales son tipos sospechosos, de tez morena y de apariencia extranjera.

Estereotipar a la gente es una práctica que se adquiere desde la niñez. Todos hemos visto una película de 'cowboys' e indios, y hemos aprendido a distinguir los 'buenos' de los 'malos'. A paso que crecemos llevamos en la mente imágenes de como creemos que son los demás.

Estereotipar no son nociones que ocurren accidentalmente. Son determinados en su intención. Estereotipos son creados para hacer ganancia. Este es el objeto de anuncios-- GANANCIA --al costo de individuos y de grupos étnicos.

Para comprender el mundo de estereotipos hay que comprender las raíces de un sistema que explota; un sistema que utiliza motivos gananciosos al costo de seres humanos. Gobiernan a los Estados Unidos un grupo pequeño de hombres e instituciones que solo se interesan en hacer dinero. Este grupo representa un porcentaje de la nación muy pequeño, exactamente .016, (lean 'The Rich and the Super Rich' por Ferdinand Lundberg) pero sus grandes riquezas y su influencia los permite manipular al gobierno en la dirección que les convenga. El resultado es la opresión de las minorías.

Uno de los medios de divulgación que contribuye más a la creación de estereotipos son la radio y la televisión. Son parte del sistema que explota al Chicano. Un ejemplo clásico son los anuncios del Frito-Bandido por Frito-Lay Co. Este anuncio pinta a los Chicanos como ladrones que les roban a la gente sus Frito-corn chips. El Frito bandido es un estereotipo de un Chicano bigoteado con sombrero y sarape. Cuando se pidió que las estaciones de televisión quitaran este anuncio de su programa, la respuesta fue la de siempre, 'No podemos, quien va a pagar por ese tiempo'. Frito-Lay Co. dio la misma respuesta.

Estimado Dr. Garcia

La carta que sigue fue escrita al fundador del G.I. Forum, Dr. Hector Garcia, de parte de John R. McCarthy, Vice-Presidente de Relaciones Públicas, Frito-Lay Co.
Estimado Dr. Garcia:

Como resultado de nuestra conversación por teléfono mientras se encontraba Ud. en Dallas, le contare de las acciones que la compañía ha tomado tocante los anuncios del Frito Bandido.

Como fue indicado, se le puso fin al anuncio del Frito Bandido en la televisión en los estados de California, Oregon, y Washington en julio, y en su lugar lanzamos otra campaña por televisión. Esta campaña se titula 'The Munch-a-Bunch' y figura en caricatura tres tipos de 'cowboys' que no se identifican con ningún grupo étnico. Desde que se lanzó esta campaña, ha sido necesario hacer algunos cambios y la compañía aun no tiene la evidencia suficiente de su eficacia y su aceptabilidad ante el consumidor para reemplazar el anuncio del Frito Bandido.

Como le indicamos, nuestro departamento de escudriñamiento mercantil está haciendo una medición extensiva entre consumidores en la costa oeste, donde el nuevo programa ha sido televisado, para determinar el merito de la campaña Munch-a-Bunch.

Como ya hemos dicho, la compañía tiene una gran inversión en la campaña del Frío Bandido, y del punto de vista económico no puede abandonar un esfuerzo tan productivo sin reemplazarlo con otro así de conveniente. También hemos gastado bastante hacia esta nueva campaña para determinar su substitución del Frío Bandido. Cualquier campaña nacional requiere una extensa investigación, tiempo e inversión para llegar a ser éxito en este ambiente competitivo.

Firma

John R. McCarthy

lucro: a costo del pueblo

La industria de cine ha lanzado una serie de películas tituladas 'The Magnificent Seven', etc. Estas pintan a Chicanos como incapaces de gobernarse ellos mismos y como miedosos, sin poder pelear en contra de un ejército que los tiene como esclavos. Que hacen? cruzan a los Estados Unidos para traer siete gavachos que les ayude a librarse del gobierno Mexicano corrompido y del ejército. Esto implica que nuestra gente

no tiene iniciativa, que no tenemos la inteligencia de resolver nuestros problemas. Los siete gavachos, en muy poco tiempo, civilizan al gobierno y al ejército Mexicano. Matan cientos de Mexicanos mientras que solo cuatro o cinco de ellos mueren. Esto implica que el gavacho no es solamente más inteligente que el Chicano, pero también es mejor peleador y mejor hombre en total. En el proceso de ayudar a los Chicanos un gavacho se hace amigo de un niño Mexicano, Emiliano Zapata. Su nombre se convierte en 'EMO' para los gavachos. Esto implica que los gavachos le enseñaron a Emiliano a ser guerrillero. Racismo! Abunda y nos sofoca hasta cuando tratamos de obtener entretenimiento.

Nuestros niños pronden la television y que ven? Speedy Gonzalez, que habla con un acento creado por Hollywood. Llevamos a la familia a comer y que vemos?

EN TACO BELI;

El simbolo estereotipo del Chicano con su sombrero y sarape tomando una siesta. Implica que el Chicano es perezoso.

EN MR. TACO:

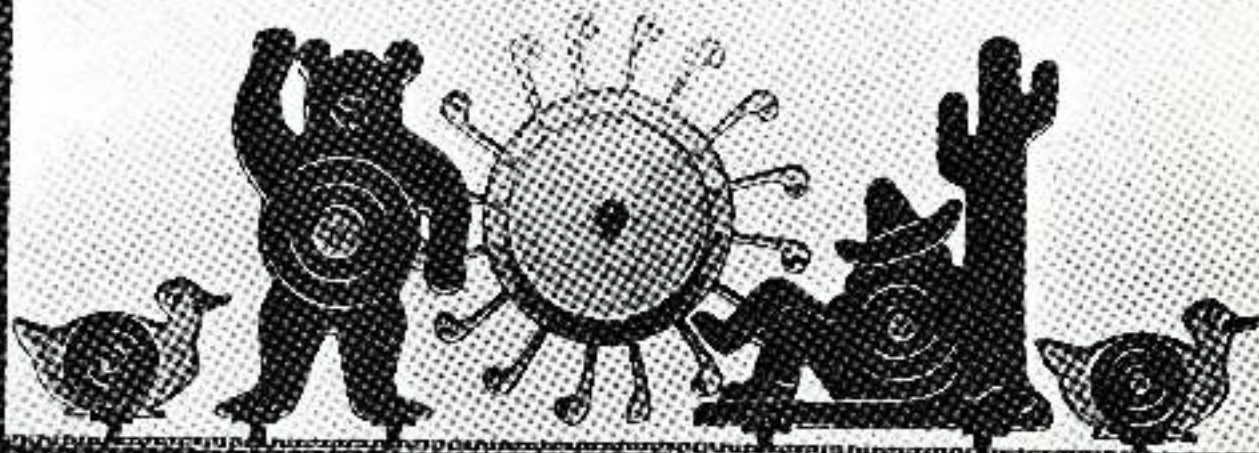
Un tipo bigoton, descalzo, con sombrero y un taco en la mano. Implica que los Chicanos son tipos chistosos y no deben de tomarse en serio.

Hasta alguna de nuestra gente que es dueña de restaurantes utiliza estos simbolos de racismo. Es tan integro este racismo que no realizan el mal que hacen a nuestros niños. Nuestros niños no quieren identificarse con simbolos así en el pasado muchos de nuestros niños no se identifican como Mexicanos o México-Americanos por las implicaciones negativas. El no querer identificarse con su gente ha resultado en problemas graves de inferioridad hasta el punto de tener un concepto negativo de ellos mismos.

¿Quien ha ganado de estas emprendas? Es obvio que nuestra gente no ha ganado. Ellos son las victimas pero la victima, la persona explotada, siempre es la ofensora, la que tiene la culpa, el criminal. Un ejemplo clasico es la lucha entre el indio y el 'cowboy'. El 'cowboy' siempre es el bueno y el que lucha contra el indio malo mientras protege su tierra. La verdad esta en lo contrario.

En cuanto nos levantamos a luchar en contra estos simbolos de racismo nos clasifican como 'violentos'. Tenemos que luchar en contra de simbolos que significan opresion, y a paso que el Movimiento Chicano adquiera momentum, estos simbolos seran destruidos.

How to increase your reach and frequency by letting us pick off the lazy spots on your TV schedule.



...the most effective way to reach your target audience is through television. Our experts can help you identify the best times and channels for your advertising spots, ensuring maximum reach and frequency.

...our comprehensive advertising solutions are designed to meet your specific needs. From strategic planning to execution, we provide a full range of services to help you achieve your marketing goals.

...with our advanced targeting techniques, you can ensure your message reaches the right people at the right time. This precision targeting is essential for maximizing the impact of your advertising campaign.

...Metro Radio Sales is your partner in success. We offer a wide range of advertising options, including radio, television, and print, all backed by our extensive experience and expertise.

Metro Radio Sales

EL MEXICANO

through the eyes of the gavacho

stereotypes and the chicano

Is a girl called Margarita apt to have more of an explosive temper than one called Helen?

Do blonds really have more fun? Are all Chicanos Latin-lovers? Do all Mexicans wear sombreros, sarapes and have mustaches? The answer to these questions is obviously "No", but yet most people outside of our barrios believe these things. Questionnaires have revealed that names conjure up certain images in peoples minds even before they have ever met the person.

Prejudging a person before we have ever laid eyes on them is called stereotyping. Stereotyping is a prejudice that allows one to see people in terms of a standardized picture. For example, most of the criminals that are seen on television and movies are "swarthy, dark and foreign-looking." So we generalize that all criminals are suspicious characters who are "dark and foreign-looking."

Stereotyping or type-casting people is a practice that is readily obtained in childhood. All of us have watched a Western, we have learned to distinguish between the good guys and the bad guys. As we grow up, we carry standardized pictures of what the people around us are like.

Stereotypes are not notions that just "accidentally occur." They are deliberate in their intention. Stereotypes are created for PROFIT! That is the world of advertisement PROFIT at the expense of an individual nationality or race.

In order to understand the world of stereotypes, we must first understand the roots of a system that exploits; a system that utilizes profit-making motives at the expense of human beings. The United States is ruled by a small group of men and institutions who are out to make a buck. They comprise a relatively small percentage of the nation's population, .016 to be exact, (read "The Rich and the Super Rich" by Ferdinand Lundberg) but because of their tremendous wealth and influence, they are able to manipulate and steer the nation in the direction that they desire. One of these directions is to keep minorities in their place.

The movie and broad-casting media is one of the institutions most guilty of creating stereotypes. It is a part of the system that exploits the Chicano. A prime example are the advertisements of the Frito-Bandido by the Frito-Lay Co. This advertisement depicted Chicanos as thieves who hold up people for their Frito-corn chips. The Frito-Bandido is of course a stereotyped, mustachioed, sombrero-sarape wearing Chicano. When the television stations

were contacted to take this advertisement off their program, their response was the usual "We can't afford to, who will pay for that T.V. time." The response was the same from the Frito-Lay Co.

Dear Dr. Garcia

The following letter was written to the G.I. Forum founder, Dr. Hector Garcia from John R. McCarthy, Vice-President, Public Relations of Frito-Lay Co.

Dear Dr. Garcia:

Following up my telephone conversation with you while you were in Dallas, I will try to bring you up to date on the company's actions as it concerns the Frito Bandido advertising campaign.

As indicated, the Frito Bandido TV advertising was removed from the states of California, Oregon and Washington last July and a new alternate TV campaign was launched in this same area for test purposes. This campaign is entitled "The Munch-a-Bunch" and features three western-type cartoon characters not identifiable with any ethnic group. Since the initial launching of this campaign, it has been necessary to make some creative changes and the company does not yet have sufficient evidence that its effectiveness and consumer acceptability are satisfactory enough to replace the Frito Bandido commercials.

As further indicated to you, our market research department is now having an extensive survey made among consumers on the West Coast, where the new program has been televised, to determine the full merits of the Munch-a-Bunch campaign.

As we pointed out in the past, the company has a very sizeable investment in the Frito Bandido campaign and from an economic standpoint it cannot be expected to abandon a successful sales effort without having a suitable replacement. We have additionally gone to substantial expense to develop the new test campaign to determine if it will be a satisfactory substitute. Any national advertising campaign takes considerable study, time and investment to achieve success in today's competitive market.

signed
John R. McCarthy

profit making : at the expense of our people

The movie industry has been releasing a series of pictures called "The Magnificent Seven", "The Return of the Magnificent Seven", etc. These series portray Chicanos as incapable of governing themselves, as afraid of fighting a corrupt army that enslaves them, so what do they do? They cross into the United States to hire Seven Anglos to help them get rid of the corrupt Mexican Army and Government. This implies that we have no leadership among our people, that we are too dumb to take care of our own problems. The seven gachos, in short time of course, polish off the corrupt army and government. They kill hundreds of Mexican Army personnel while suffering four or five casualties themselves. This implies that the Anglo is not only smarter than a Chicano but also a better fighter, thus making him a better man altogether. During the process of helping the Chicanos one of the gachos takes a shine to a little Mexican boy whose name is, you guessed it, Emiliano Zapata. His name quickly becomes "Emo" to the gachos. The implications are obvious that Anglos taught Emiliano how to wage war. Racism! It bounds and suffocates us even when we attempt to obtain entertainment.

Our children turn on T.V. and what do they get? Speedy Gonzalez, the cartoon character mouse, who speaks in the unrealistic Hollywood version of "My seester", and "I theenk", English accent. We take the family out to eat and what do we see?

AT TACO BELL:

The Taco Bell Symbol which is the stereotype symbol of the Chicano with his sombrero and sarape taking a siesta. Implies that Chicano is lazy.

AT MR. TACO

A funny mustacioed, sombrero, bare-footed character holding a taco in his hand. Implies that Chicanos are funny characters; they are not to be taken seriously.

Even some of our own people who own restaurants are using these symbols of racism. They have been so brain washed that they do not realize the tremendous harm that they are doing to our children. Our children do not want to identify with symbols that are looked upon as being foreign-looking, dirty-lazy, sneaky, funny, etc. So, in the past, many of our children have not identified as being "Mexican or Mexican-American" because of the negative connotations. And in not wanting to identify with their people, serious personality problems and inferiority problems have resulted to the point where many of our people have not felt good about themselves.

Who have profited from these ventures? Certainly not our people. They are the victims but the victim, the person that is being exploited is always looked upon as being the offensive person, the one at fault, the criminal. A prime example is the cowboy-Indian struggle. The cowboy is always the good guy fighting off the bad Indian while protecting his land; just the reverse is true.

And as soon as we rise up to fight these symbols of racism, Chicanos are labeled "violent." We must fight symbols that continue to stand as labels of op-

pression and as the Chicano Movement gains momentum, these symbols will be destroyed.

Organizations are already in existence and fighting the stereotype symbols that surround us.

They are:

LA RAZA
P.O. BOX 31004
Los Angeles, Calif. 90031
261-0128

JUSTICIA
5024 Valley Blvd.
Los Angeles, Calif. 90032
221-7117

Mexican American Anti Defamation Committee
Dupont Circle Bldg. Rm 321
1346 Connecticut Ave., N.W.
Washington, D.C. 20036

IMAGE
San Antonio, Texas



**ROBIN NEW
ELGIN
SINCE
THE
WORLD
WAS
A
WAS**

**WILLING TO
KILL FOR
IN 1914.**

Emiliano Zapata, the Mexican Robin Hood and revolutionary, tacked up this notice in a western railroad station: "Any engineer or conductor found not carrying an Elgin watch will be killed for concealing valuables."

It seems that the trainmen were tired of having their expensive Elgins stolen, and were willing to substitute something less valuable. It didn't work then and it certainly won't work now.

At Elgin, we've gained a lot of know-how building 70 million watches in over 100 years. Today's Elgins contain parts accurate to 1/10,000 of an inch. That's just one reason why we're better than the Elgins Zapata would buy for.

It's a good thing Emiliano Zapata's gone. We'd be stealing Elgins as fast as we could take them.

ELGIN, MAKING THE MOST OF TIME.



ELGIN

ELGIN WATCH CO. NATIONAL CITY, OHIO

\$610,000,000 SUIT

the national mexican american anti defamation
committee

The National Mexican American Anti-Defamation Committee, Inc. will file a \$610 million suit in Federal court for the malicious defamation of the character of the 6.1 million Mexican Americans in the United States against the Frito Lay Corporation, Foote, Cone and Belding, its advertising agency, the Columbia Broadcasting System, and the American Broadcasting Company.

Frito Lay, a subsidiary of the Pepsi Cola Company, announced on February 14, 1970 that it would remove the offending commercials, featuring the stereotypical Frito Bandito, from television and its advertising campaigns. The national networks said they would comply, but only the National Broadcasting Company has actually kept their word.

The suit will seek damages of \$100 for each man, woman and child of the Mexican American community against the purveyors of the Frito Bandito caricature. The suit thus comprises a sum for damages of \$610,000,000.

Joining the National Committee in this suit will be other Chicano media organizations; CARISSMA, THE Council to Advance and Restore the Image of the Spanish-Speaking and Mexican American, in Los Angeles, California; IMAGE, Involvement of Mexican Americans in Gainful Endeavors, in San Antonio, Texas; Justicia, in Los Angeles, California; and the Midwest Chicano Mass Media Committee, in Chicago, Illinois.

ARMANDO Rodriguez, Chairman of the Board
Domingo Nick Reyes
Executive Director
Joseph L. Gibson, General Counsel
Armando B. Rendon, Member of the Board

Washington, D.C.



The message of the Frito Bandito commercials presented on television by Frito Lay, Inc. is that the Mexican American is a thief; an irresponsible, non-working drone on society. This message is reinforced by the wintelelevision characterization, Pancho, the sleeping Mexican by the cactus; a lazy ne'er-do-well, a Stepin Fetchit with a Spanish accent. The Frito Bandito characterization is particularly insidious and psychologically damaging because it is directed at children and because television is a very effective medium reaching virtually every home in the United States. This characterization is very damaging in that it is the only characterization which reaches the vast majority in the United States which does not know the Mexican American in person. Chicanos have thus become the media's new "nigger."

The Frito Bandito and similar stereotypes, universalized by the pervasive television and advertising media, contributes to a lowered sense of self-worth among Chicano children. Television particularly, reflects what the dominant society thinks of Mexican Americans. The psychological effects are severely damaging and create increased frustration and distrust in the Anglo American system.

The solution to the problems created by the Frito Bandito does not stop with removing this commercial from the air. The damage done by the Frito Bandito and other similar commercials and programming can be corrected only by providing access to the public media to the currently forgotten and ignored community of 6,000,000 Mexican Americans.



THE PROFIT OF ADVERTISING : racism

how advertisers promote racism

Emerging from a cloud of dust, appears a band of hard-riding, ferocious looking Mexican banditos. They are called to a halt by their sombrero covered, thick-mustacioed, fat-bellied leader, who, upon stopping, reaches with the utmost care for a small object from his saddle bags. He picks up the object, lifts up his underarm, smiles slyly---to spray Arrid deodorant. An American Midwestern voice is then heard over the television, "If it works for him, it will work for you." Message---Mexicans stink the most.

Flipping through the pages of a recent issue of LIFE magazine, one will encounter a picture of a man painting a house, who appears to be of Mexican descent. He is covered with spilled paint, except for his face, and the caption next to him reads, "You may get the shade you asked for." Underneath this is a description of Lark cigarettes, ending with "Tell someone about Lark's EASY TASTE and hardworking GAS TRAP FILTERS. Who knows? He may do something nice for you." Message---Mexicans are sloppy workers, and do not always do what is requested of them on the job.

the functions of advertising in american society

Seldom a day goes by in the United States without at least one young Mexican American being called, "Frito Bandito." Indeed, this cartoon caricature of a short, mustacioed, two-gunned thief is a very effective prejudicial form of anti-locution---effective in terms of making the out-group superior. The Mexican American children are paying the price in loss of self-esteem for the Frito-Lay Corporation's successful advertising attempt at product association. To understand how advertising can create such racial stereotypes and inflame racism, we need to examine the functions of advertising in American society.

Advertising like legal statutes and decisions serves at least two functions: instrumental and symbolic. Instrumentally, an advertisement is meant to sell a produce; its instrumental worth is measured in terms of how well the product sells due to the advertisement. Similarly, the instrumental function of law is to maintain order; how well these laws are obeyed, helped through enforcement, is a measure of their instrumental value.

The symbolic function of law, according to Joseph Gusfield (Social Problems, Fall 1967), refers to, "a dimension of meaning in symbolic behavior which is not given in its immediate and manifest significance but in what the action connotes for the audience that views it." For example, the burning of a draft card is less noteworthy for its instrumental abuse than for its symbolic significance. Gusfield maintains, "A courtroom decision or legislative act is a gesture which often glorifies the values of one group and demeans those of another." Thus, laws maintain the pecking order.

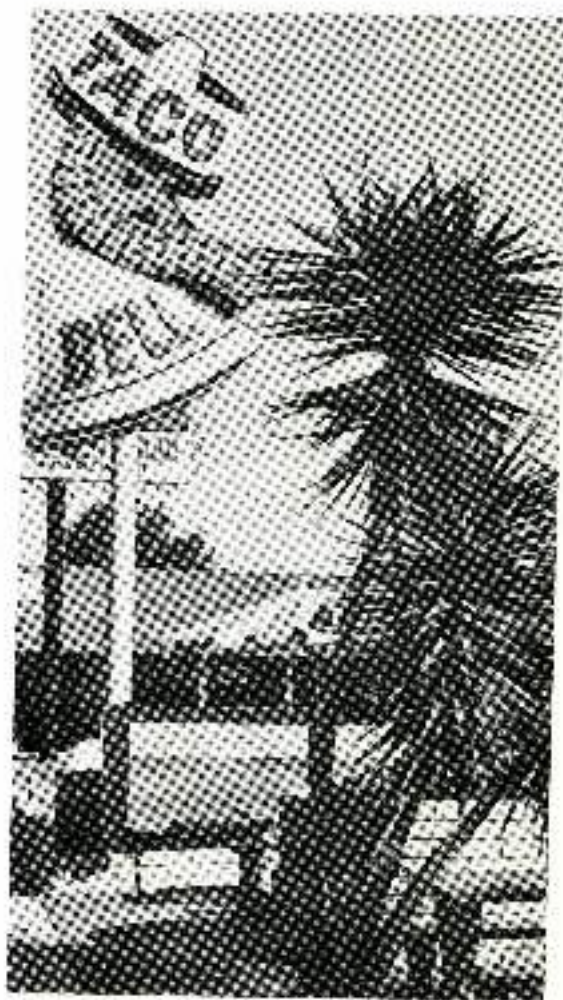
Likewise, TV commercials and magazine advertisements of the type referred to symbolically reaffirm the inferior social status of Mexicans and Mexican Americans in the eyes of the audience. Exaggerated Mexican racial and cultural characteristics, together with some outright misconceptions concerning their way of life, symbolically suggest to the audience that such people are comical, lazy, and thieving, who want what the Anglos can have by virtue of their superior taste and culture. The advertisements suggest to the audience that one ought to buy the product, because it is the duty of a member of a superior culture and race.

racist messages and the mass media

The symbolic function of advertising is one level of understanding the racist implications of the mass media, especially regarding the Mexicans and Mexican Americans. For another way of understanding, we turn to Marshall McLuhan. In his attempt to explain the influence of technological changes in communication, he told us, "The medium is the message." Later, of course, he termed it, "The medium is the message," but the meaning is essentially similar; that is, what is said is less important than how it is said. As we move from the spoken, to the written and to the televised, the media somehow, somehow transforms our thoughts about ourselves, other persons, places and things, as well as our relationship to them. The written word and the televised world (together with movies) have brought us closer to one another than the spoken world. Consequently, we are supposedly becoming involved in a "global village."

However, if McLuhan had been more sensitive to prejudicial racial and cultural stereotyping, he might have felt less inclined to shift attention away from what is both said and pictured, especially in commercials and ads, regardless of media. Simply because different cultural and racial groups are brought into the close proximity of our minds does not automatically lessen the influence of cultural relativism---we see different cultural and racial traits through eyes that are conditioned to see goodness and beauty as they are defined by our own cherished culture. We see beauty in things that we have come to accept as beautiful. That which is especially different from our own standards of beauty is often deemed distasteful. Television travelers and magazine mobiles take with them sacred values and beliefs that influence them to perceive selectively and interpret in a consistently self-fulfilling manner. A Peace Corps worker sometimes labels a foreign country as "primitive", an impression likely to be

shared by television and popular reading audiences who judge from similar value standpoints. Advertising media that utilize Mexicans and Mexican Americans selectively present and exaggerate racial and cultural characteristics. The consequence is logical; an ethnic group is portrayed in a manner that renders esteem to the values and beliefs of the audience and, conversely, the ethnic group is perceived as "naturally inferior." To find nothing objectionable or distasteful about advertising's image of Mexicans and Mexican Americans suggests tacit agreement with the image.



No matter what medium sends the message, the content and context of the message still have important ramifications, which in some cases supercede the importance of difference in media. Whether or not the "Frito Bandito" is pictured in a magazine or seen on TV (although the impact may be more widespread over the latter), he still reaffirms the inferior social status of the people he is supposed to represent, which, to judge from advertising, encompasses everyone of Mexican descent. When Camel cigarettes presents a "typical Mexican village" in one of their commercials, it may, in McLuhan's sense, serve to involve the viewers

in their village life. But, what kind of village life is shown? All of the residents are either sleeping on the boardwalk, or walking around seemingly bored. The involvement, in this case, is one of the Anglo American sensing superiority over the lazy Mexican villagers.

If we assume that the content and context of a message, as well as the medium, are extensions of man's thought system, then the conclusion is logically inescapable; almost all advertisers presently utilizing Mexicans or Mexican Americans to sell their products are exhibiting racist thinking.

Not only are advertisers exhibiting racist thinking at the expense of everyone of Mexican descent, but they are also creating, in many cases, unfavorable racial and cultural stereotypes in minds that previously did not harbor them. When the image of an ethnic group is consistently similar throughout the mass media, there is the strong suggestion to the viewer that there is some validity to the image. Add to this power of suggestion the feeling of superiority that is aroused when another group is portrayed as inferior. Then the result of such an insidious combination of forces might be the expectation, sprinkled with some desire, of perceiving the ethnic group as having many inferior traits, the worst one being that they are what they are---a mass of inferior traits. Individual members of such a group should not be expected to be exempt from these inferior traits (except perhaps in a very few cases) because this is how prejudiced minds think.

Whether or not this prejudice was learned through advertising or parents, the effect is similar. Even unprejudiced parents (of which there are few) are not equipped to counter the steady and subtle bombardment of prejudicial suggestions that advertisers conveniently communicate to their children. To many children, the "Frito Bandito" is highly representative of Mexicans. Besides, they can always have some fun calling the Mexican kid at school, "Frito Bandito."

Advertising is a significant part of what C. Wright Mills called the cultural apparatus, which involves all mass media. The control of the cultural apparatus has important implications, as pointed out by Harold Cruse in his book, *The Crisis of the Negro Intellectual*: "Only the blind cannot see that whoever controls the cultural apparatus---whatever class, power group, faction, or political combine---also controls the destiny of the United States and everyone in it." That is to say, advertising, at least in the treatment of Mexicans and Mexican Americans is an exercise in reaffirming the superior social status of one group (guess which one) and the inferior status of another. Advertising, then is a tool of racist elites.

where lies the blame

Since advertisement is commonly conceived as a product of the advertising agency, there might be the tendency to put the bulk of the blame for creating and supporting racist notions on the agencies, rather than the advertiser. I say "blame" instead of "responsibility" because neither group could be considered socially responsible when they collaborate on racism.

It would be a simple explanation, not warranted

by the complexity of the situation, to suggest that advertising agencies are amoral, image-exploiters, freely damning the image of anyone they damn please, or at least those who cannot damn them back. This is rejected out of hand, because advertising men and women are very much concerned with making a beautiful moral image of not only the product, but also themselves.

Indeed, the advertising men and women see themselves as the most beautiful kind of people. It is not out of lack of insight, for instance, that Joseph Beerman in his book, *Dollars and Sense*, conceptualizes the psychological state of advertising men in terms of narcissism, which is an intensified sense of self-love. In his job, the advertising man must convince the public of the product's superiority. All the while, he must keep his cool. To "crack" is to admit weakness and invite failure, admitting that one is human. Under such working conditions, it is useful to develop the self-image of a "Superman", in order to be really successful. The superman hangup, as we learned from Nazi Germany, is racist in nature, and scapegoating is taken for granted. The advertising superman and women no doubt feel at ease in making an ad in which the advertiser, their client, finds no objectionable features, but which nevertheless casts someone of Mexican descent in an unflattering and stereotypical role.

An important point, however, is that ads are sold to clients; clients buy ads. The question then becomes, why are so many different kinds of corporations (See chart) willing to be sold ads which support racial and cultural prejudice against people of Mexican descent? Searching for the most logical answer, the logic of illogical prejudice on the part of the corporations and advertising agencies is glaring.

This prejudice was probed by students in a racial and cultural minorities course, who wrote critical letters to firms who paid for commercials and ads that communicate racism. Not unexpectedly, the Frito-Lay Corporation was high in the racist standings. Their written reply took the following form:

In response to your letter dated February 25, we did not and never have had any racist intentions in presenting the Frito Bandito cartoon character. It was meant to be a simple character which is intended to make you laugh, in turn we hope that this laughter will leave our trademark implanted in your memory.

Again our apologies if we have offended you. Very truly yours (sic)
Director of Advertising
Frito-Lay Corporation

Tell this to the Mexican American kids. They have the Frito-Lay Corporation to thank for adding another racial stereotype to our language.

Why would a business firm care so much about implanting their trademark "in your memory", when the implantation is fertilized with the seed of prejudice against Mexicans and Mexican Americans? Again, is it really necessary to spell out the most logical answer?

Returning to the symbol of their racism, simply because the Frito Bandito is supposed to be a comical character, "to make you laugh", we might ask, is humor less harmful or more insidious than outright verbal statements expressing deeply held racial prejudice? Why are there so few, if any, jokes about rich Anglo-Saxons? And does it make any difference if some of the members of the victimized group itself freely laugh at the jokes about themselves?

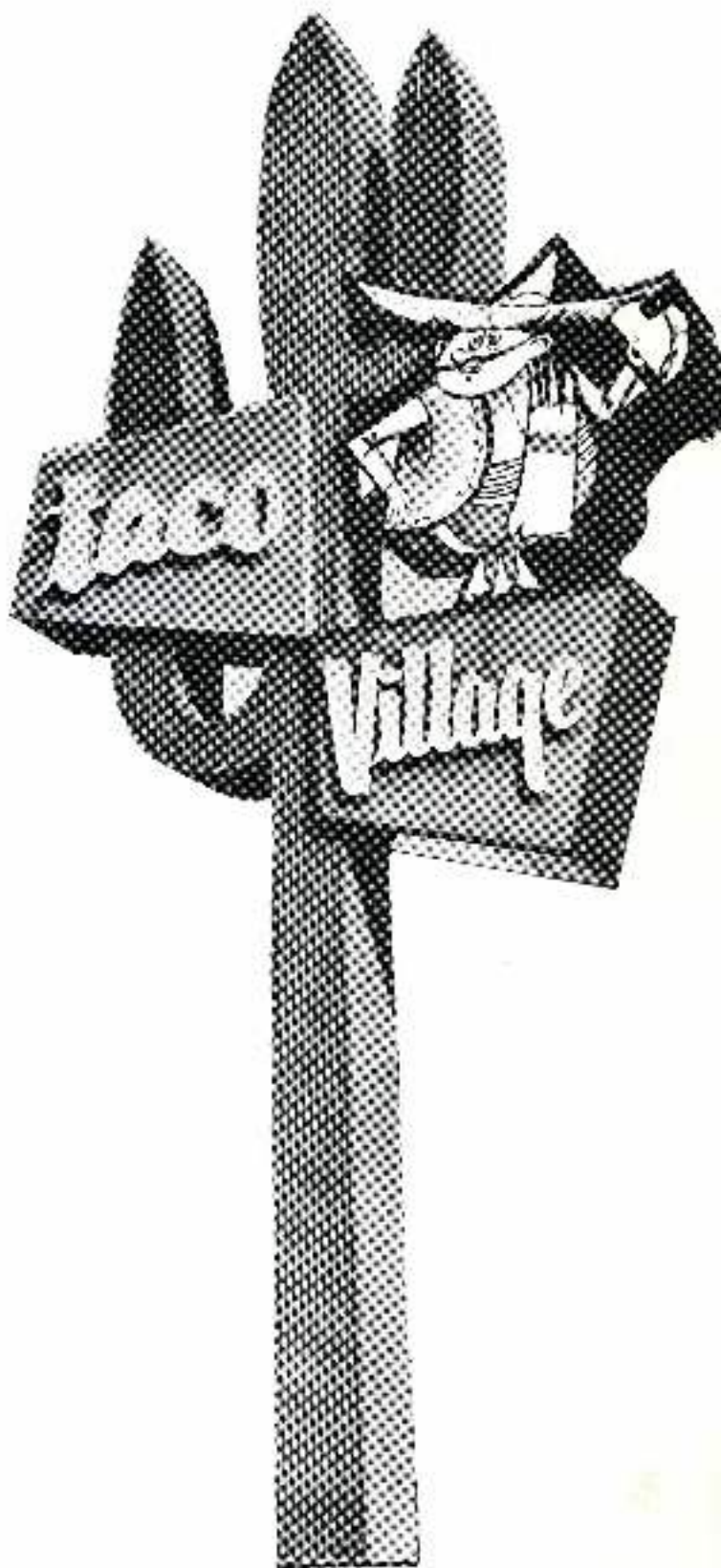
Noting the rise in "Polish" and "Italian" jokes a few years ago, a reasonably sound answer to these questions came in the form of B'nai B'rith's denunciation of all racial and cultural jokes on the ground that jokes which ridicule exaggerated ethnic group characteristics promote ethnocentric thinking. Inasmuch as Polish and Italian jokes are usually similar, and often exactly the same except for the name, there is good reason to deem all ethnic jokes as ethnocentric.

Jokes in the form of comical characters seem to mislead the audience, as all ideal-types do when they are based upon biased data. The audience is deluded into thinking there is enough likeness between the comical character and his ethnic affiliations to render the character believable.

Freud believed that humor was a reflection of unconscious, repressed feelings. Our true feelings are those which, due to social pressures to conform and not ruffle others too often, we seldom make known or put forth as seriously held beliefs. Many of the same people who claim not to be prejudiced easily laugh at ethnocentric jokes, and are amused by stereotyped characters (include audience reaction to Jose Jimenez here). Does our laughter betray us? It most certainly does.

Others contend that it is healthy and harmless to laugh at oneself. However, it depends upon what aspect of self is being laughed at. For instance, if a person such as Jimmy Durante makes fun of his big nose because it is uniquely structured and smiles at people, then this is not psychologically damaging to him. If on the other hand, a person makes fun of his nose because he believes it to be an easily recognizable sign that he is a member of an ethnic group which he is somewhat ashamed of, then this person is temporarily identifying with the superior group which looks down at such obvious traits. Self-ridicule in this latter sense is a form of self-hatred.

Shakespeare might differ with me: "What's in a name? That which we call a rose/By any other name would smell as sweet." Yet, why do we call loved ones, "Honey?" Does not "Honey" suggest an image of something? Call her "Vinegar" and watch her reaction. Apparently, the Bard did not appreciate the influence of labels upon our perception and thinking. Ponder the thoughts of Erdman Palmore: "It may well be that if a rose were labeled 'stinkweed', it would be perceived as smelling less sweet." This idea tends to cast doubt on Shakespeare's insight into and sensitivity toward racial stereotyping, not to mention the forces that keep racial prejudice alive. But, then, he contributed his share through his creation of "Shylock."



the brown shadow

Today, no major advertiser would attempt to display a black man or woman over the mass media in a prejudiced, stereotyped fashion. Complaints would be forthcoming from Black associations, and perhaps the FCC. Yet, these same advertisers, who dare not show "step'n fetch it" characters, uninhibitedly depict a Mexican counterpart, with additional traits of stinking and stealing. Perhaps the white hatred for Blacks, which cannot find adequate expression in today's ads, is being transferred upon their brown brothers.

Much of the plight of Mexican Americans is reflected in their collective powerlessness to combat the advertiser's image of them. Hanging onto the lowest economic rungs in American society, Mexican Americans have been unable to cast a collective shadow in the minds of everyday Anglo Americans, much less the power structure. We are invisible, and an invisible man has no visible shadow. The only racial shadow that advertisers have recognized and reacted to, in addition to their own, is the black shadow, not unusual since all shadows are black; that is, any group which develops enough political power to influence their image-exploiters is visible. Mexican Americans do not cast a shadow in this political sense.

Where, then, is the Mexican American, with his brown shadow? He has been, and still is, at the bottom of the white race ever since white Europeans invaded the New World. Until recently, the main races were distinguished by only four colors---black, red, yellow, and white. Brown people were considered to be members of the white race, on paper at least. There seemed to be little desire on the part of the whites to call Mexican Americans anything other than white; more concern came from many militant browns. It thus became easy to conceive of Mexican Americans as embodying all that is worst in the white man. This analysis is supported by another response to a student letter complaining of racism in a specific advertisement:

This acknowledges your letter of February 25 about an L&M commercial.

We sincerely regret your reaction to this commercial because we did not intend to be derogatory to any ethnic group.

"Paco is a warm, sympathetic and lovable character with whom most of us can identify because he has a little of all of us in him, that is, our tendency to procrastinate at times. He seeks to escape the violence of war and to enjoy the pleasure of the moment, in this case the good flavor of an L&M cigarette.

This commercial is the first in a new series for L&M and it was tested carefully with many audiences, including Mexican Americans, before it went on the air with no negative indications of any kind.

"Paco" is one of several commercials in the present L&M series, all with the same flavor, spirit and good humor, including the "office secretary", the Maine fisherman, "the musical composer", and the "gypsies."

We appreciate your taking the time to write and express your opinion. We are bringing your viewpoint to the attention of the advertising agency which

produces our L&M commercials, and we will continue to examine all of our advertising carefully in our effort to avoid offending any individual or any minority group.

Sincerely,
Director of Public Relations
Liggett & Meyers

According to this letter, "Paco" is an escapist who embodies the undesirable trait of procrastination. Yet, advertising men detest procrastination (they made the ad), and so do capitalist (L&M bought it). L&M, whether or not their public relations director realizes it, is actually revealing their prejudice against Mexican people by allowing such a commercial to be shown in their name.

It is noteworthy that L&M sent an almost exact replica of the above letter to another student, who complained about the commercial that presented gypsies in a stereotyped fashion. To L&M the only difference between the gypsies and "Paco" is the name: "The gypsies," replies L&M, "are warm, sympathetic and lovable characters with whom most of us can identify because he has a little of all of us in him; that is, our tendency to procrastinate at times." This easy exchange between ethnic groups strikingly resembles the phenomenon of ethnocentrism via Polish and/or Italian jokes.

L&M's justification for their ads, "a little of all of us in them", is a good example of projection, one of the dynamics of prejudice. Gordon W. Allport's words on projection from his famous book, *The Nature of Prejudice*, are still instructive:

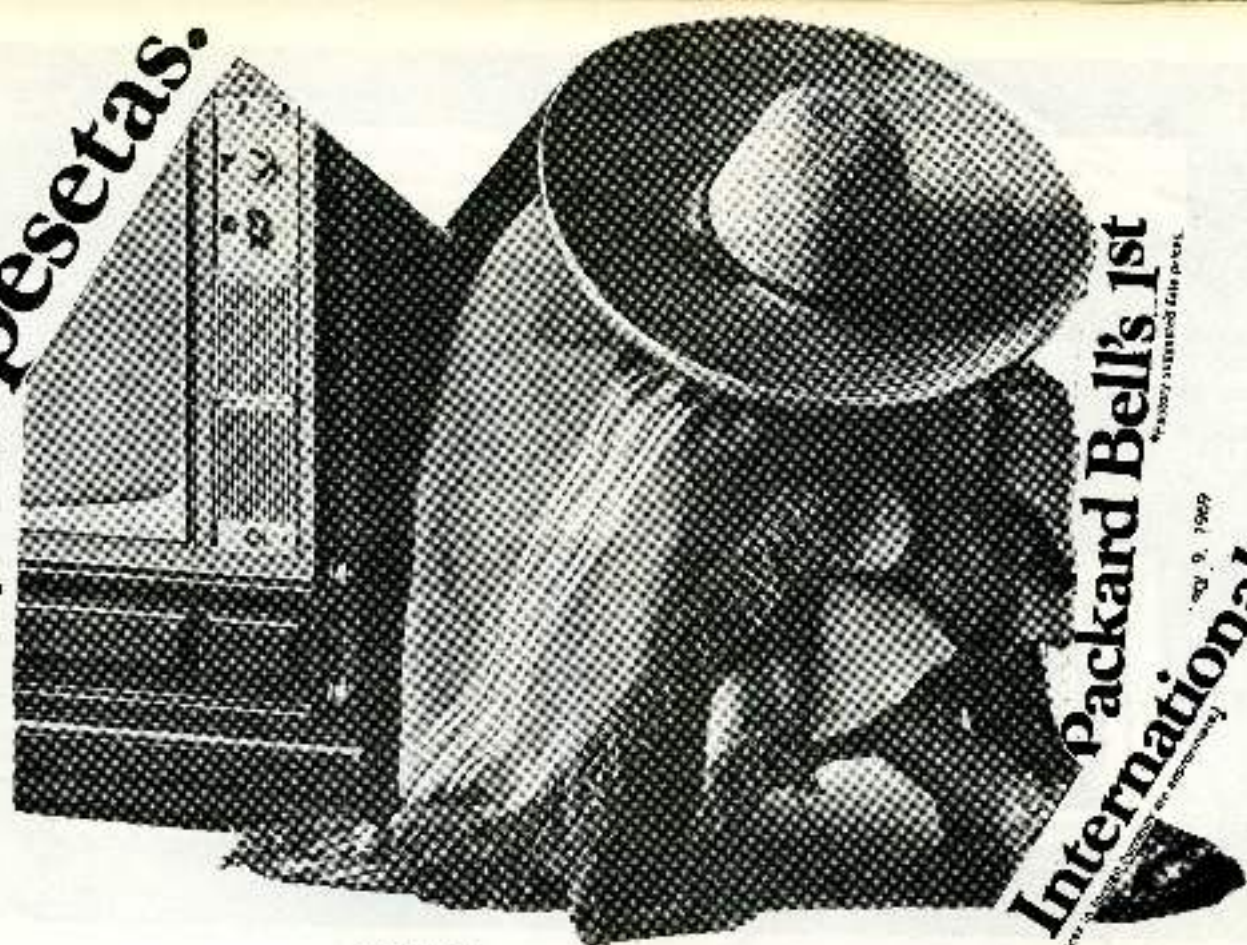
Suppose there are unwanted traits in oneself---perhaps greed, lust, laziness, and undidness. What the sufferer needs is a caricature of these attributes---a simon-pure incarnation of these evils. He needs something so extreme that he need not even suspect himself of being guilty. The Jew is therefore seen as wholly concupiscent; the Negro as completely lazy; the Mexican as filthy. One who holds such extreme stereotypes need not suspect himself of having these hated tendencies.

"Paco" represents L&M's caricature of undesirable traits within Anglo Americans. And again, L&M among others, takes it for granted that Mexicans are very amenable to caricaturization. We can also assume that the Mexican Americans who supposedly were shown the commercial prior to its public release may not have had the insight into stereotyping and projection to offer more visible opinions on its offensiveness. Perhaps they have become accustomed, or conditioned, to accept "Paco" and others like him, as a reality, rather than as an advertising fabrication.

Thomas M. Martinez

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37,928 pesetas.



Packard Bell's 1st
Factory Standard Rate per set
 International Sale,
Nov. 9, 1969

PROMOTING RACISM: A PARTIAL LISTING

	The medium	The message
Granny Goose	‡*Fat Mexican toting guns, ammunition	Mexicans—overweight, carry deadly weapons
Frito-Lay	‡**"Frito Bandito"	Mexicans—sneaky, thieves
Liggett & Meyers	*"Paco" never "feenishes" anything, not even revolution	Mexicans—too lazy to improve selves
A. J. Reynolds	*Mexican bandito	Mexicans—bandits
Camel Cigarettes	**"Typical" Mexican village, all sleeping or bored	Mexicans—do nothings, irresponsible
General Motors	‡*White, rustic man holding three Mexicans at gunpoint	Mexicans—should be and can be arrested by superior white man
Lark (Liggett & Meyers)	‡ Mexican house painter covered with paint	Mexicans—sloppy workers, undependable
Philco-Ford	‡*Mexican sleeping next to TV set	Mexicans—always sleeping
Frigidaire	*Mexican banditos interested in freezer	Mexicans—thieves seeking Anglo artifacts
Arvid	*Mexican bandito sprays underarm, voice says, "If it works for him, it will work for you."	Mexicans—stink the most

‡=newspaper or magazine ad

*=TV commercial



AZTLAN:

Chicano Revolt in the Winter Garden

by Jose Angel Gutierrez

As we unpacked our car in the 99 degree temperature of Crystal City, Texas, we vividly recalled the typical suffocating South Texas weather. It was June 20, 1969, and we realized that this sweltering summer before us was to be our orientation course in community development. My wife Luz and I had returned to my hometown of Crystal City, Texas, (population about 10,000) for the purpose of helping create a model city for Chicano activity.

We wanted to begin Aztlan. Aztlan, a Nahuatl word in the Aztec language for the Northwestern region of Mexico and according to Aztec traditions, the place where their tribe originated. Presently this geographical area is described as the Southwest in the U.S.

Dimmit, La Salle, and Zavala Counties was to be our community for the next few months and possibly years. This community known as the Winter Garden area centers in Dimmit and Zavala Counties. It is north of Laredo and the area is irrigated from wells and streams to produce veget-

ables in late winter and early spring. These three counties are dominated by a farming-ranching economy.

Immediately after I had concluded my term as president of MAYO (Mexican American Youth Incorporated of Texas), Mario Compean, the new president tapped me for his staff.

Mario, Luz and other staff members, as well as myself, agreed that this area should be the model for Chicano activity. This area was chosen because the economic and political conditions Mexicans are subject to is typical of Texas in general and South Texas in particular.

For the past three years, MAYO has engaged in various projects of the state; however, all projects have been mostly experimental and educational in nature for MAYO. It should be clarified that MAYO was not intended to be a mass membership organization; nor, a constituted civic group of reformists.

We wanted to be a group of active crusaders for social justice---Chicano style. This demanded that MAYO members be well-versed in one or more prob-

lem areas confronting the Mexicanos; but more important it meant that the members of MAYO had to experience the frustration of defeat; the joy of victory; the grind of day-to-day work as well as learning to be real Mexicanos. We wanted to begin Aztlan!

Thus, with three years of experimentation, a broad and ambitious program and no money, the Wintergarden area was officially declared a MAYO project and Aztlan would soon become a reality.

Immediately Luz and I set upon the task of locating other MAYO members in order to begin our model city. The first persons recruited were Linda and Guillermo (Bill) Richey, a VISTA couple from Austin. They joined us in July while they were in La Salle County with their VISTA program.

The four of us pushed the program along in the two counties until November. In November we recruited Maria Yousencio from Crystal City and Severita Lara and Beatriz Mendoza, two high school students. In the neighboring county of Dimmit, David Ojeda and his wife Rosa joined our efforts.

A month later after the national MAYO convention in Mission, Texas, we recruited the needed additional staff; Viviana Santiago, Ruben Barrera, and Alberto Lucra.

As each addition to the group was made our efficiency and prospects for success were increased. Our range of expertise grew; and consequently, our offensive strategy was better implemented. In military slang we were "combat ready."

We now had five full-time workers, three counties (with a population of about 30,000) to cover; plus 4,133 square miles; a small grant; and very few friends in the Wintergarden area.

MAYO did have some friends in the area prior to our arrival in Crystal City that summer. Mario Compean, our leader, had repeatedly visited Coahuila and La Salle County. Juan Pitan, another MAYO MEMBER, HAD RETAINED HIS Chicano leadership in his hometown of Carrizo Springs in Dimmit County. And also I was still fresh in the memory of many Mexicanos due to the publicity acquired through the media during my tenure as president of MAYO.

Not only that the term "outside agitator" was not voiced because I was a native of Crystal City in Zavala County. This fact allowed us to do our basic power structure research unabridged all summer and early fall.

In addition, the Chicano community saw us as college educated Mexicanos who had returned to their hometowns in behalf of La Raza. La Raza meaning "the race"; however, La Raza is a self-descriptive term used among most Spanish speaking people in this hemisphere.

We were not misguided and mal-informed VISTA volunteers; nor, were we white-knight Latin-Americans that sought to manage the affairs of the gringo for the gringo. We were young Mexicanos who saw and felt things like Mexicanos should. We loved and accepted our Mexicanismo and saw brighter things for La Raza.

These brighter things were radical ideas indeed to many who heard our comments that long hot summer. To others our ideas were empty dreams long ago abandoned. It seemed to them that a Mexicano

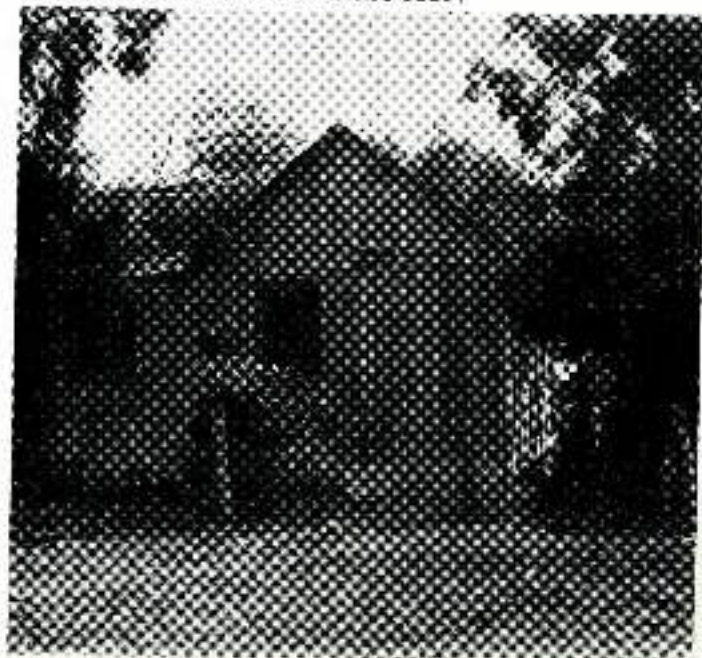
was destined to that predicament of always tasting the better fruits of life but never having them. Too many have tasted the strawberries in the field but never with cream and cornflakes. Many of ours have watched over the sirloins and rounds while still on the hoof but never cooked them for an evening meal.

Yet, these same ideas seemed very realistic and positive goals. The primary goal was to force the educational system to extend to the Mexican student. Over 70% of the Mexican student in the schools of Crystal City are pushed out or termed "drop out" if you believe the Mexican students have some inherent deficiency. These students do not finish the twelfth grade.

The median education of Mexicanos 25 years and older in Zavala County in 1960 was 2.3 grade levels. The median a previous decade had been 1.8 grade levels. The rate of progress has been half a grade level per decade. Should that rate triple this decade and continue to the year 2000 the Mexican community will finish junior high school by the next century. The white median has been well over nine grades in 1950 and eleven grades in 1960.

The second goal was to bring democracy to those countries---in other words---rule by the majority. The Mexican population far outnumber the white population. There is not a significant number of black citizens. In most cases, the ratio of Chicanos to gringos is about 70% to 30%.

One of the state's voting procedure requires annual voter registration in person or by mail. The voter registration is open between October and January. Ironically, the filing deadline for candidate is early February. In spite of this anti-democratic procedure and impractical timetable some Mexicanos do register to vote. However, these few are faced with all the ballots in the primary or non-partisan elections because Mexicanos have failed to file for public office. This failure to file is not a result of apathy, ignorance, or irresponsibility. It is a result of fear---economic fear.



In 1960, the median of Mexican family in the sorry state of Texas was \$2,913. A white family earns \$200 less than double the amount of earnings of a Mexican family. In Crystal City, there were 359 families who earned less than \$1000 per year in 1968. That same year some 764 additional families earned yearly incomes of \$1000-\$2990. And if income was not enough the average Mexican family was 5.6 members.

Obviously the average Chicano could not afford the luxury of running for public office. This is one reason why there is only one Mexican State Senator, Jose Maria Bernal.

Senator Bernal represents the San Antonio district plus two million Chicanos in Texas. There are only two Spanish surnamed congressmen in Washington D.C.

Locally in Texas the number of Chicano officeholders is limited even beyond tokenism. Texas has 254 counties and a total population of about 11 million people. In 1966 La Raza had four county sheriffs; four county judges; three district attorneys; and 38 county commissioners (four elected per county). In all of Texas cities only 18 had Mexican mayors in 1967. A total of 67 Chicano officeholders represented the two million and more Chicanos that live in Texas.

Next to our educational and political goal our third goal was a direct confrontation with the gringo. We sought to expose, confront, and eliminate the gringo. We felt that it was necessary to polarize the community over issues into Chicano versus gringos.

Basically, the difference between the Chicano and gringo, aside from the bad-good guy criteria is one of attitude. The attitude gringos have of racial superiority; of paternalism; of divine right; of xenophobia; of bigotry; and of animalism is well known to La Raza.



After the gringo was exposed publically, the next step was to confront their security---status, business, and morality in order to recognize the enemy in all their involvements of policies, roles and power manipulations. Once the Chicano community recognized the enemy, then he had the power to eliminate gringo attitudes by not voting for the gringo and not buying from the gringo. Hence, the Chicano community would limit the primitives. Consequently, the Chicano would take power available to the gringo and then attack the colonialist states so evident in South Texas.

The fourth goal of our Aztlan model would be a program of rural economic development since colonialism still exists in South Texas. Under this economic development the first step would be to replace the existing white managerial functions with Chicano expertise. The transfer of existing businesses from gringo hands to Chicano hands would be the second step. In the last step, La Raza would set upon an agri-business, the oil and gas industry, and the modern day land and cattle barons---the real subversives in America today. In 1967, the agri-business income in Dimmit, La Salle, and Zavala counties totaled about 31 million dollars.

Our program unfolded the evening of November 9, 1969, at the school board meeting held in the superintendent's conference room. Over 450 Mexican parents and students tried to crowd in the 12 by 15 foot room but were unsuccessful.

On the agenda was the discussion of a petition by the Chicano students for relevant and equal quality education. In this document the students stated that the election of the homecoming football queen and coronation be cancelled this year. It seemed that the Chicano students were furious over the use of a 1969 version of the infamous grandfather clause as an election procedure. The clause stated that the homecoming queen candidates' parents must have been ex-graduates of Crystal City High School. This eliminated several Chicano girls because the late 30's and early 40's did not yield an over abundant supply of Chicano graduates.

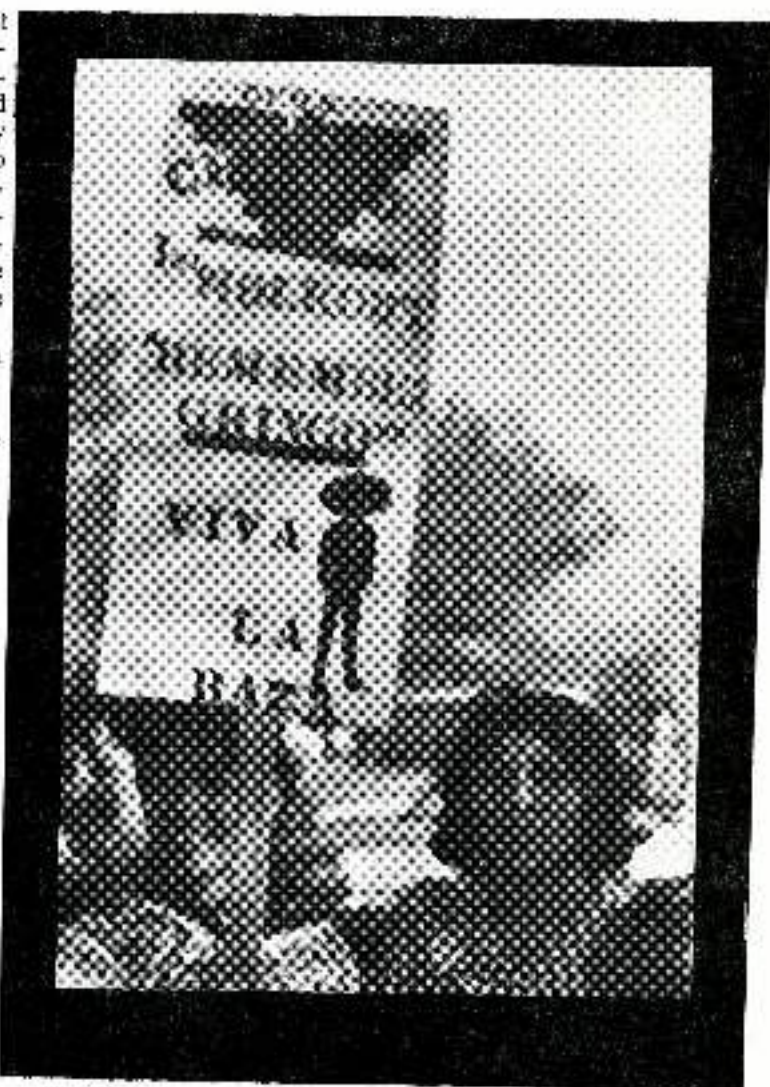
Out of about 2,300 students only six Mexicanas were qualified to run in spite of the fact that 95% of the student body were Chicanos. This unfair qualification for homecoming queen was one of the grievances brought before the school board.

During the meeting the crowd became very angry because the five white and two Mexican school board members refuse to second the motion made by Eduardo Trevino to move the meeting to a much larger area.

Finally after some three hours of much heated and orderly paternalistic insults and bitter anti-gringo denunciation, the school board saw the need to stop the coronation from taking place on school grounds. In protest, however, the ex-students association, sponsors of that event held the coronation in a fitting safe place---a vegetable shed well-ventilated by winter.

The school board had postponed deciding on the other and educationally more important points of the petition until the next regular meeting.

Then they refused to hold a special scheduled meeting which infuriated the Chicano community. On December 8, 1969, the school board held a five min-



ute business meeting which was attended by several Chicano students and parents. The meeting was bogged down by "you're out of order" didactic procedures. Because nothing was accomplished at this meeting the students and parents instantly organized into action---a boycott of classes.

The following morning some 230 students and parents stood in front of the high school in picket-line fashion.

Several days later over 1700 students out of school, several persons came to Crystal City to see what the problem was. They included members of the department of justice community relations services; Texas education agency representatives; and the Mexican-American legal defense fund lawyers. The Chicanos had embarked on the first successful boycott in Texas!

The Chicano community had participated in numerous exuberant rallies during the month long boycott. These rallies made me recall the rallies that had been held on April 2, 1963. On this day Crystal City Chicanos had cheered themselves hoarse over "los cinco candidatos de la raza" (the five Mexican candidates), who defeated a gringo mayor of 38 years and a gringo councilman of mixed tenure.

The rallies of Christmas 1969 provided the happiest times for La Raza. Since the boycott La Raza had maintained the upper hand in media; in tactics; and in morale. The mood of eminent victory

was exemplified by speaker after speaker during the rallies.

During this time the Mexicanos of Crystal City were one in thought, action, and goal---they were la raza unida. No longer did the slogans for unity need shouting; nor, did the songs of solidarity need hooding---La Raza had gotten it all together.

During the school boycott the farm workers opened their modest homes to the strangers from TEAM (Texans for the Educational Advancement of the Mexican Americans).

The members of TEAM came to teach the boycotting students; the truckers provided the bus services for liberation classes; and the parents joined their children at the daily marching around the school and through the city's white business sector.

One day while marching by the Minimax Store two part-time employees of the store were fired by the owner. This local bigot, well versed in the class methods of Mexican intimidation, fired the two Chicanos on the spot. This type of employment insecurity has prevailed in South Texas for years. It has prevented any meaningful endeavor toward social justice in South Texas.

No sooner had J.D. Speer, owner of Speer's Minimax, finished dropping the last nickel of wages into the hands of those two boycotting students, when he learned that LA RAZA had declared a boycott of his grocery store. In a matter of days, reports came in, demonstrating the economic might of the

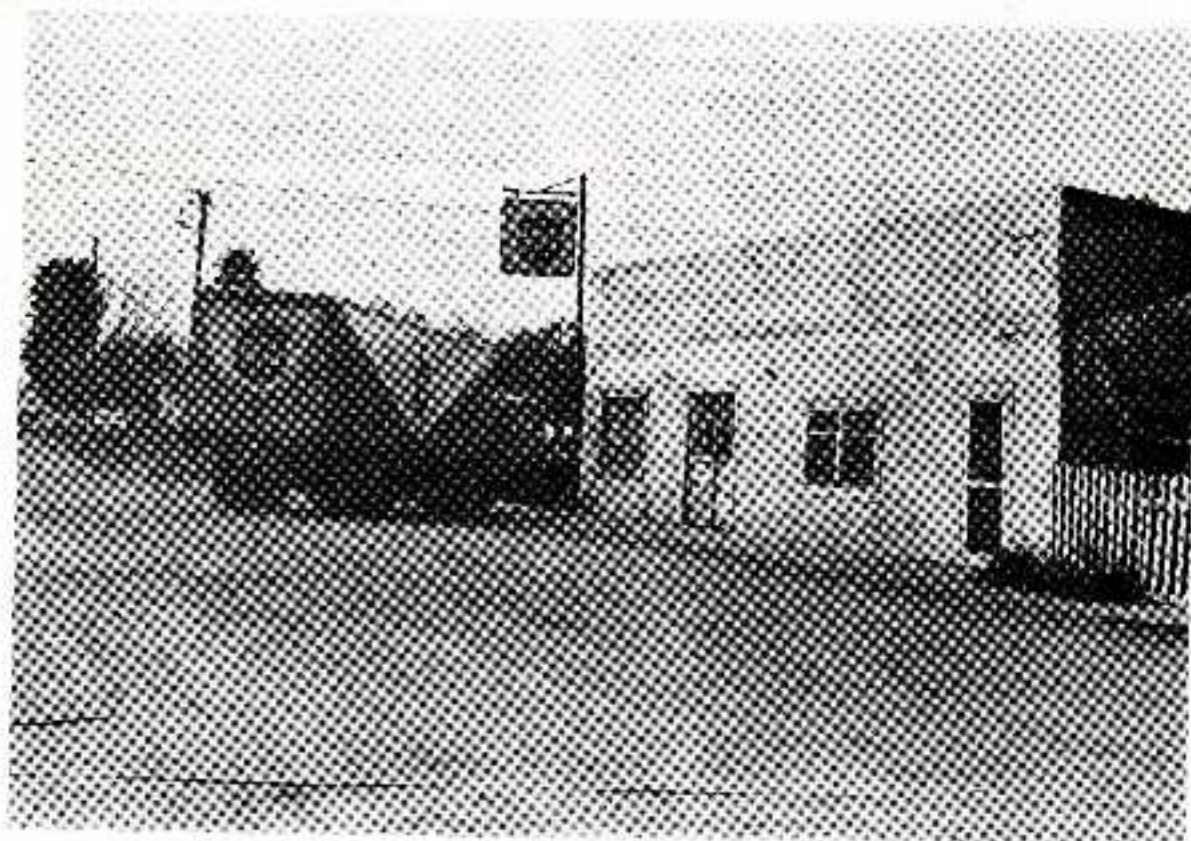
Chicano consumer---the Minimax was financially sinking. The owner usually sold over 300 pounds of ground beef per weekend and now he was selling about ten pounds. Not a single loaf of name brand bread was sold. The store was strictly off-limits to the Mexicanos of Crystal City. Shortly thereafter, La Raza began to collect funds for the establishment of a Chicano store.

This economic boycott was not the only one in effect. The Lone Star Beer distributor came under attack because of his sister-in-law's public racist statement. The sister-in-law, a high school teacher in Crystal City, said that Chicanos ought to return to Mexico or shut up. She felt that Chicanos should be grateful for the opportunity to attend schools with whites and sit next to them.

Also on the boycott list were two additional establishments; a drive-in grocery and dry cleaners. The grocer's family had instituted disbarment proceedings against the student Chicano lawyer, Jesus Gomez Jr. They were later dropped.

The fact that several businesses were the object of effective boycotts made the white business community cool the rhetoric of racism and reflect a bit for fear that their businesses might be hit next.

In fact one white store manager sought to employ a leader of the walk-out in order to obtain boycott insurance... That leader turned down the offer. So did the two students who refused Speer's offer to pay for their college education in exchange for the boycott and their labor.





The boycott received publicity and favorable editorials from La Verdad, the only Spanish language newspaper in the area. La Verdad had been originally totally operated by us but by boycott time the paper was being managed by a local school teacher, Ignacio Lozano, and the walkout leaders. The paper was being subsidized by the Chicano business men of the Winter Garden area. The creation of a Chicano news organ occurred at the same time as did the emergence of a new civil rights organization: Ciudadanos Unidos (United Citizens).

Members of Ciudadanos Unidos were parents of the boycotting students---they were the men who worked daily; the men who earned the dollar; the men who experienced being pushed down just as their sons were experiencing. These were the men who would collectively limit the power of the gringo over La Raza.

TEAM kept the students in class part of the day while the parents kept TEAM in their homes during the night. The protesting Chicano students went out in the evening and registered Chicanos who were eligible to vote.

"Registration, registration," was the word uttered daily by the young Mexicanos. As a result all time voter registration records were set in all three counties.

The youth in their voter registration travels around the area organized themselves into a tri-county organization (YA meaning "now" in Spanish).

School had let out for the Christmas holidays and no settlement had been reached. School began after the holidays on January 7, 1970 and no settlement had been reached yet.

The school board had prevented any settlement by insisting on private discussion pertaining to the petition with parents of students still in school.

Later as if reminded how to handle Mexicans, the board offered to meet with parents of boycotting students individually. After all this folly the board finally decided that enough money had been lost in average daily attendance funds to the district; and perhaps that in the negotiations between the parents and students that La Raza would fumble.

La Raza did not fumble and with the exception of freedom of the press in the high school and more liberal dress code, all other demands were granted. On January 6, 1970, the Crystal City Independent School District returned to normal student attendance.

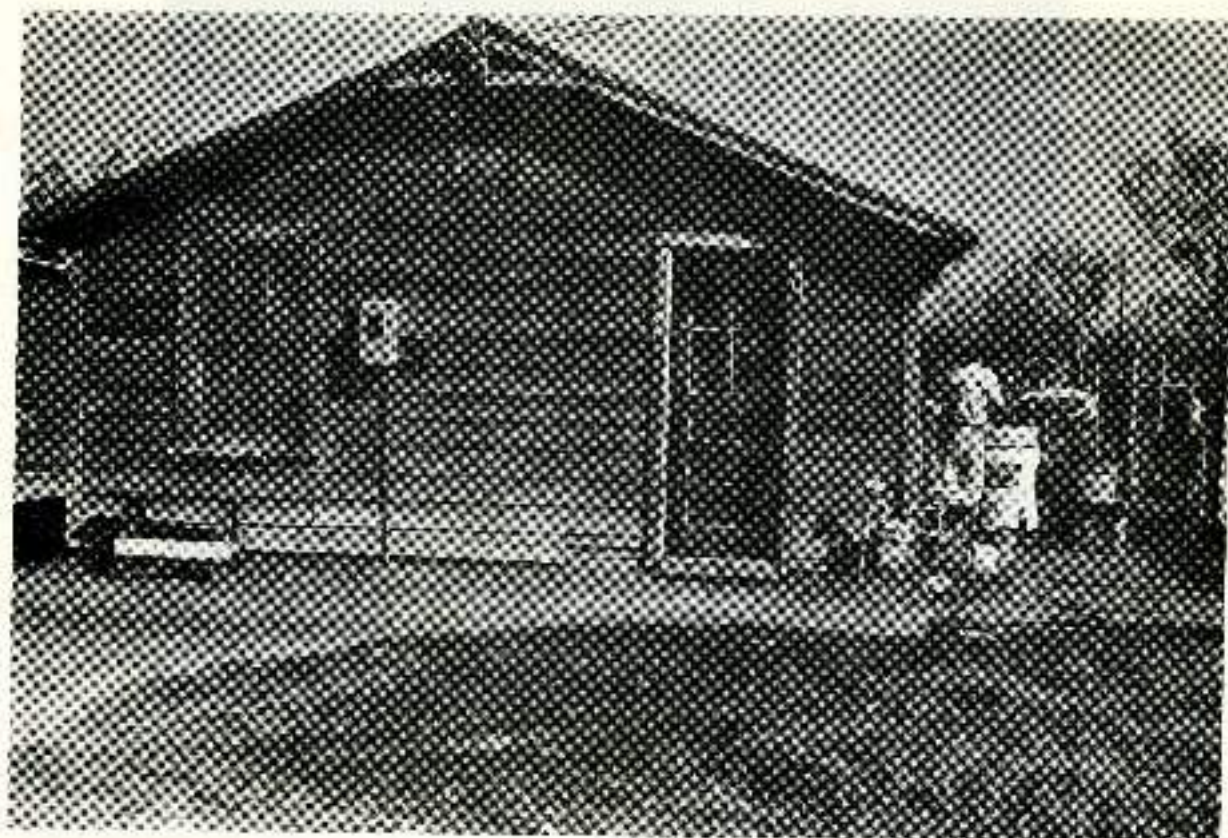
In the surrounding areas administrators and school board members relaxed at the news because there had been talk of sympathetic walkouts in their schools; however, that relaxation turned into bitter resentment because the gringos realized that they had conceded victory to La Raza. What would happen next? Where would it all end?

Not long after capitulation by the school board did the gringos in the area learn what was next. The entire state of Texas also learned.

For in this decade Aztlan would have its own political party. The new political party organized in Texas would be named La Raza Unida. The Chicano party was legally filed with the county judges of the three counties in the Winter Garden area and also in Hidalgo county deep in the Rio Grande Valley/

La Raza Unida Party caused much alarm, debate, and enthusiasm throughout the state. The alarmists judged the party to be un-American, nationalistic, racism in reverse, and a Mexican segregationist movement.

The debaters argued hot and heavy over the merits of a Chicano party for Chicanos versus the op-



opportunities available as liberals in a democratic party or as liberal Republicans.

Those that were enthusiastic knew that with La Raza Unida Party, the Mexicanos of Texas would certainly have a chance for victory. They had been Mexican long enough to know that La Raza, in addition to being wealthless, had always been voiceless and voteless.

By the filing deadline in early February all county offices up for election were being contested by La Raza Unida Candidates in four counties. The following month the city hall offices up for election and school board seats in the Winter Garden counties were being sought by candidates identified with the new party. These non-partisan elections were to be held in April. La Raza Unida had a grand total of 16 candidates seeking election.

However, in late March Pablo Puente, a Crystal City candidate for city council, was disqualified a few days prior to the commencement of absentee balloting.

Supposedly, the disqualification came as a result of not being a real estate owner in Crystal City.

Immediately, Jesus Gamez, a Mexican-American Legal Defense Fund Corresponding Attorney, filed suit in the state court. Pablo Puente lost the case. The judges agreed that ownership of property should not be a prerequisite for public office but the court pointed out that absentee balloting had already begun and the question of putting Puente on the ballot was not moot.

Attorney Gamez and the Fund appealed the case into the federal court system where they were given the opportunity to explain how such a practice opened the door to unlimited fraud.

The court stated that any candidate could be disqualified for any reason a few days prior to absentee balloting and by court ruling could be kept off the ballot because the question was moot with the casting of the first absentee ballot. (All federal legislation regarding voting rights excludes the Mexican American from protection).

The federal judge ordered that new ballots be printed and Puerto agreed to forfeit all 150 absentee ballots that had already been cast.

The court decision of April 3, 1970, could not have been timed more perfectly. La Raza was on the ballot. The following day saw the largest turn out of voters for the school board election.

The city of Cotulla in La Salle County was no exception. Cotulla set the pace for the city--two candidates for the school board won and of the four city council seats contested four now belonged to La Raza. The city government was now under new Chicano leadership.

In Carrizo Springs, the county seat of Dimmit, two school board seats were won by Raza Unida sponsored candidates.

La Raza Unida candidates in Crystal City won the school board election.

The score at the end of the day read: Raza 11; gringos 1. On April 7, 1970, a repeat performance occurred. All Chicano candidates for the city council of Carrizo Springs and Crystal City won by an even larger margin. The score now read: Raza 15; gringos 1.

Included in the 15 were two new mayors; two school board majorities; and two city council majorities.

Eleven months later, some of the radical ideas of

the previous summer had become a reality. Our Chicano community of Aztlán was indeed accomplishing the goals we had declared.

The newspapers flashed the news across the state and invitations began coming in from many organizations, communities, and universities.

In an attempt to raise much needed funds and to accept as many invitations as possible, the Chicano office holders accepted several speaking engagements.

Excluding the Wealeyan crowd, all others were proud-blooded Mexicanos; and full of emotions because Aztlán had begun in the Winter Garden.

As dramatically as it had surfaced, La Raza's movement continued within the new structure.

The school system in Crystal City quickly approved bi-lingual and bi-cultural education from kindergarten to the third grade. New Mexican counselors were sought and hired. New Chicano principals, teachers, administrators, and a school attorney were hired.

A free breakfast program for all elementary students was in operation by the last six weeks of school.

A teacher housing package is being developed and so is the contract agreement for community control of school facilities.

An additional summer educational program for departing farm workers' children was implemented.

Crystal City cheerleaders elected were all Chicano girls and the only white girl elected refused to accept the position of being the new minority.

Mexican Independence Day (September 16) is now being considered as a school holiday.



In nearby Cotulla, the new mayor has begun preparations for a neat million dollar housing project; a feasibility study of street improvements; a summer recreation program; and the creation of a city manager's position.

Although the Cotulla school board does not have a Chicano majority, it has eliminated a discriminatory English proficiency examination which has used to classify Mexicans as mentally retarded.

The board also dropped the prohibition of speaking Spanish on school grounds. Proposals for federal funds are being submitted. In short progress is being made as quickly as possible.

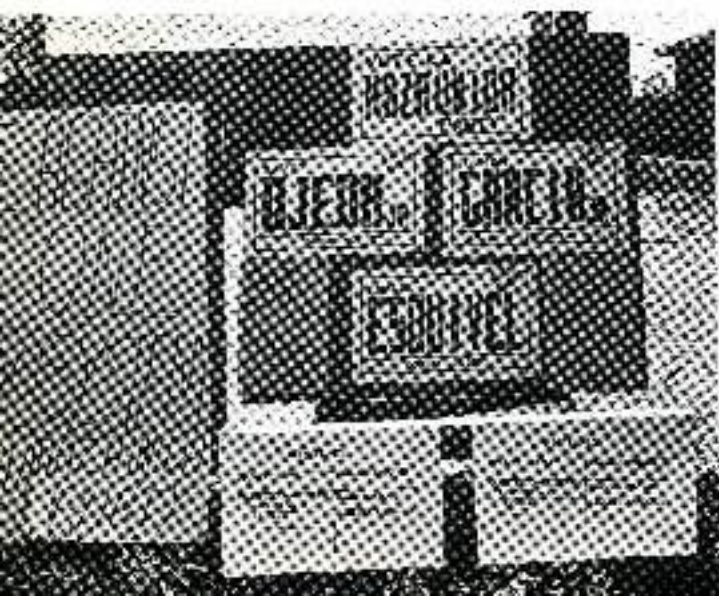
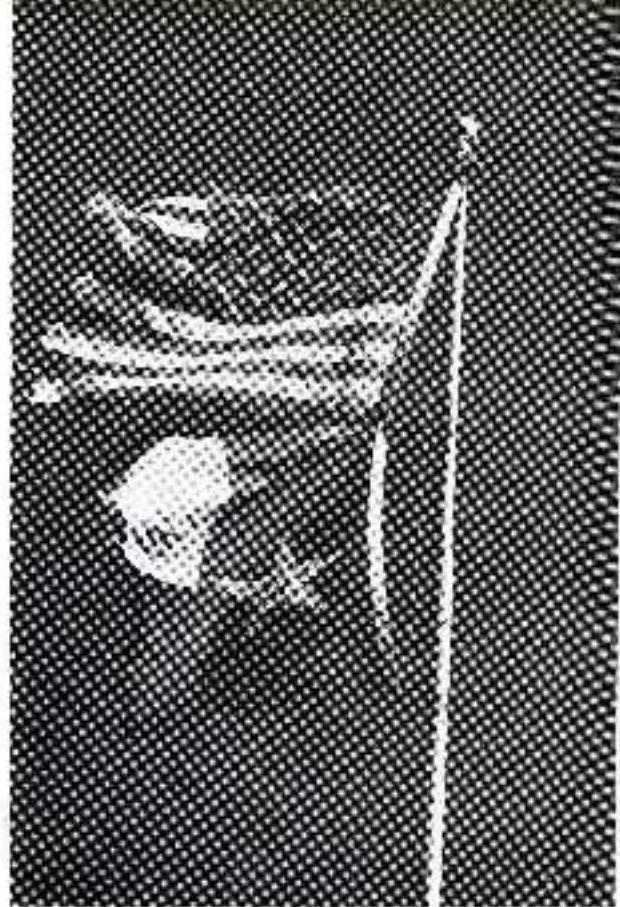
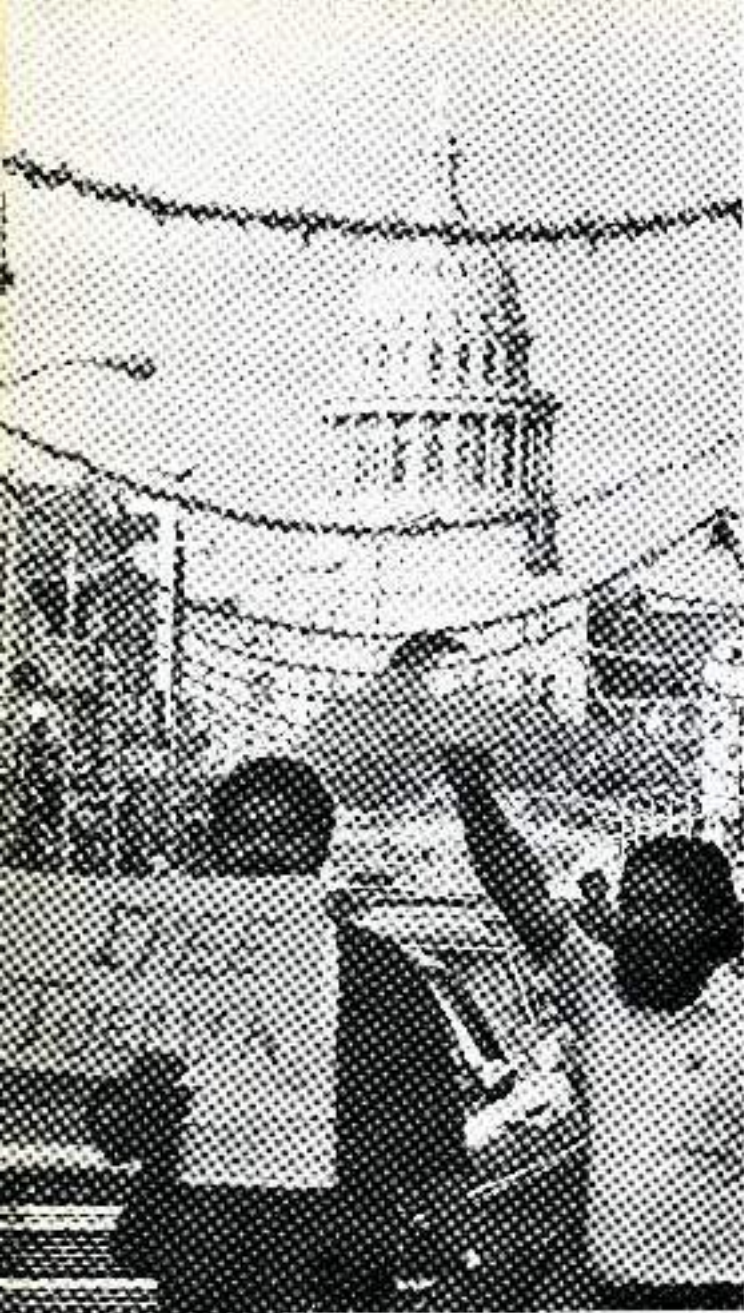
Soon after the celebrations and last shouts of victory Raza Unida Party began preparations for the upcoming nominating conventions of May 2nd.

Usually the positions open had only one candidate filed, so the value lay not in the operational procedures of the convention, but in the alternatives now available to the voters of the area.

In other words by participating in this convention, a voter (particularly if he is a Mexican) can vote in a convention rather than on a paper ballot.

Secondly the candidates of Raza Unida have not paid a filing fee to run; hence, the voter knows a potential candidate has not been excluded on the basis of finances.

Thirdly the voter can enjoy the entire convention in a familiar language, Spanish, as well as in English.





22

MILES

From 22 I see my first 8 weren't.
Around the 9th, I was called "meskin".
By the 10th, I knew and believed I was.
I found out what it meant to know, to believe . . . before my 13th.

Through brown eyes, seeing only brown colors and feeling only
brown feelings . . . I saw . . . I felt . . . I hated . . . I cried . . . I tried
. . . I didn't understand during these 4.
I rested by just giving up.

While, on the side . . . I realized I BELIEVED in
white as pretty,
my being governor,
blond blue eyed baby Jesus,
cokes and hamburgers,
equality for all regardless of race, creed, or color,
Mr. Williams, our banker.
I had to!
That was all I had.
Beams and Communism were bad.
Past the woods, atop the hill, I looked back.

Pretty people, combed and squeaky clean, on arrowlike roads.
Pregnant girls, ragged brats, swarthy machos, rosary beads,
and friends waddle clumsily over and across hills, each other,
mud, cold, and woods on caliche ruts.
At the 19th mile, I fought blindly at everything and anything.
Not knowing, Not caring about WHY, WHEN, or FOR WHAT.
I fought. And fought.
By the 21st, I was tired and tried.

But now
I've been told that I am dangerous.
That is because I am good at not being a Mexican.
That is because I know now that I have been cheated.
That is because I hate circumstances and love choices.

You know . . . chorizo tacos y tortillas ARE good, even at school.
Speaking Spanish is a talent.
Being Mexican IS as good as Rainbo bread.
And without looking back, I know that there are still too many . . .
brown babies,
pregnant girls,
old 25 year-old women,
drunks,
who should have lived but didn't,
on those caliche ruts.

It is tragic that my problems during these past 21 miles
were/are/might be . . .
looking into blue eyes,
wanting to touch a gringita,
ashamed of being Mexican,
believing I could not make it at college,
pretending that I liked my side of town,

remembering the Alamo,
speaking Spanish in school bathrooms only,
and knowing that Mexico's prostitutes like Americans better.

At 22, my problems are still the same but now I know I am your
problem.
That farm boys, Mexicans and Negro boys are in Vietnam is but one
thing I think about:

Crystal City, Texas 78839
The migrant worker;
The good gringo;

Staying Mexican enough;
Helping;
Looking at the world from the back of a truck.

The stoop labor with high school rings on their fingers;
The Anglo cemetery,
Joe the different Mexican,

- Damn,
- Damn,
- Damn.

CATOLICOS

POR LA RAZA

En Noviembre de 1969, un grupo de Chicanos con el nombre de Católicos por la Raza hicieron público su desagrado, por la forma en que ciertos dirigentes de la iglesia Católica, de la llamada alta Jerarquía se olvidan de practicar lo que ellos predicán, y descaradamente se dedican a la explotación de los sentimientos religiosos de los incautos e inocentes creyentes, al despilfarro en edificios, y la insensibilidad para los problemas de la comunidad. Debido a la terquedad del entonces mandamás de la Arquidiócesis de Los Angeles, Calif., Su Eminencia el Cardenal James Francis McIntyre, que creyéndose poseedor de toda la razón, sintiéndose una especie de Dios que nunca se equivoca; cerró las puertas a las conversaciones y obligó a "Católicos por la Raza" (C.P.L.R.) a tomar otra forma de lucha, y estos pasaron a las manifestaciones públicas. Bajo estas circunstancias, su Eminencia el Cardenal McIntyre, quiso demostrar su poderío y dar a saber que solamente "su chicharrón tronaba" y el 24 de Diciembre, aliado con miembros de la policía, tendió "un cuatros" a CPLR y provocó un zafarrancho con lo cual quiso poner un punto final a las demandas que se le hacían. Se utilizó la difamación, el terror, los golpes, y la cárcel, pero no logró doblegar el espíritu de lucha de CPLR, y su Eminencia el Cardenal, se salió del asunto muy a la torera, y con la disculpa de su avanzada edad, se cortó la coleta como mandamás de la Arquidiócesis Angelina.

sale el pinto y entra el colorado.

Por allá cerca de "Tepa" en mi tierra colorada que me vio nacer, oi hace años, a un campesino decirle a otro: Compadre, de ese par de bucos, te dire que tan malo es el pinto como el colorado, son de la misma manada. Se refería a unos fulanos que hacían campaña política para diputados de la región.

Cuando supe que el sucesor del Cardenal McIntyre sería el Arzobispo Manning, me acordé de la anécdota anterior. Los dos son irlandeses. Y en sentido figurado se podría decir: Son de la misma manada, y tan malo es el pinto como el colorado.

Sin embargo hay que reconocer que el Arzobispo Manning, que sin tener el título de Eminencia, lo es en sagacidad. De todas se las sabe todas. Aparentemente a todo mundo escucha, a todo mundo ofrece, a todo mundo le dá la razón, pero en realidad, a todo mundo le "juega el dedo en la boca."

Pero volviendo a CPLR y sus demandas, ya hemos visto como al hacercitas al Cardenal, este no cedió, no pudo aplastar el movimiento y entonces se acordó de que estaba muy viejo y renunció.

Las demandas de CPLR se extendieron por to-

da la nación y dicen fuerza a las que otros grupos ya organizados tenían, y en el termino de seis meses una orden superior eclesiástica, COINCIDIÓ con una de las demandas de CPLR y era la de que hubiera Arzobispos Chicanos. En San Antonio, Texas, se nombro a uno, Patrieto Flores.

A mediados de Noviembre próximo pasado, hubo otra revelente COINCIDENCIA entre las demandas de CPLR y el alto mando de la Jerarquía Eclesiástica, y fué la de proveer ayuda financiera a organizaciones que trabajan en la comunidad y no reciben ayuda oficial.

la fuerza de la raza

No recuerdo muy bien si fué el Cardenal McIntyre, o el Arzobispo Manning, el que, para eludir la demanda de ayuda a organizaciones del barrio, dijo: "eso es obligación del gobierno, la misión de la Iglesia es antes que nada la propagación del Evangelio, buscar los medios para su difusión, etc., sin embargo en menos de doce meses cambio de parecer y se asoció a la idea de otros mandamases católicos de dedicar 50 millones de dolares y repartirlas entre organizaciones que no reciben ayuda oficial.

No cabe duda, la "lumbre les esta llegando a los aparejos" y tratan de apagarla.

la cola del gato

Sin embargo esto que a simple vista parece una hermosa, bondadosa y magnánima obra de los Jerarcas Eclesiásticos, tiene su cola, es decir, lleva otros fines, y es engañar, como ya lo han hecho por siglos a los sumisos feligreses y de paso, como ya he dicho, tratar de apagar la "lumbre" o presión de grupos que piden y exigen un alto a tanta hipocresía de los miembros de la ya mencionada Alta Jerarquía, (no de todos en general, pues hay sus honrosas excepciones, muy contadas, pero las hay) y a la explotación de los sentimientos religiosos que practican tanto la alta como la Baja Jerarquía Católica con los ingenuos creyentes.

bombos y platillos

Con "bombos y platillos" a mediados de Noviembre de 1970, el Arzobispo Manning, junto con el de Chicago, hicieron el anuncio a la prensa, radio y televisión, y dichos medios le dieron un amplia publicidad, de que la "Iglesia" iba a donar 50 millones para los fines ya antes mencionados, y que la limosna que se recojiera en las iglesias el 22 de Noviembre sería la fuente de donde procedería dicha cantidad. En otras palabras, de la enorme fortuna que la Alta Jerarquía posee y maneja comercialmente, no se iba a tocar un pelo.

Sin embargo hay que reconocer que hicieron "el



tremendo, el increíble sacrificio" de prestar por un día de parte de la limosna que se colecta cada 8 días, y fíjense bien, dije parte, ya que nuestros cristianos y caritativos sacerdotes, siempre se quedan con algo para usos "parroquiales."

Ahora bien, por que se decidió que serían 50 millones? Lógico es de suponer que porque 50 millones se reúnen fácilmente en limosnas los domingos. Y aquí he una interrogación: A donde van a parar los demás 50 millones que con facilidad se reúnen dominicalmente? El señor Arzobispo Manning tiene la palabra.

Mientras tanto, y si a usted le gustan los números, calcule cuanto se ha hace al mes, al año, en diez años, en cien, mil, etc.

desarrollo humano

"Campana para el desarrollo humano" es el llamativo título que los sesudos y experimentados agentes publicitarios de la iglesia, han escogido para el programa a desarrollar con 50 millones de dólares, y no solamente en California, sino en toda la nación, y indiscutiblemente que algo bueno tiene que salir de ellos, lo malo será que con ese "anzuelo", la iglesia sacará algunos cientos de millones para su propio beneficio, pues probado esta, a través de los siglos, que con el cuento de ayudar al prójimo, los mandamases de la iglesia han acumulado la mas fantástica riqueza que ni Pitágoras podría calcular. La General Motors o cualquier otra organización que usted me nombre, no le llegan ni al tobillo. Sería algo así como comprar un zancudo con un dinosaurio.

el comite nacional

El Comité Nacional para el desarrollo Humano es

formación, o ya formado constara de 40 miembros. Por órdenes superiores, 4 de ellos serán Obispos, y uno de ellos será el presidente del comité. Once mas serán sacerdotes o monjas y los 25 restantes serán personas supuestamente conocedoras de los problemas de pobreza de la nación y los problemas de su comunidad. Los miembros del Comité proceden de 24 Estados. De aquí de California se escogieron a 4, y ellos son: John F. Henning, de San Francisco, Jack Ibarra, de San José, el doctor Edward Colbert de Santa Mónica, y el Juez Leopoldo Sánchez, conocido en el Oeste de Los Angeles, porque en un alarde de "rectitud" sentenció me parece, a una jovencita de origen mexicano ciega, a pasar un largo plazo en prisión por, si mal no recuerdo, el supuesto cargo de atacar a un policía u algo parecido, no recuerdo muy bien pero por ahí va la cosa.

Como la alta jerarquía, y personas como el Juez Leopoldo Sánchez, llevará la batuta en todas las ocasiones, las cuales como es de suponerse serán no con el fin de ayudar a los que ellos llaman "Desarrollo Humano", sino con el fin de comprar a organizaciones que les hagan el juego y contrarrestar el peso de otras que les están "sacando los trapitos al sol."

a proposito de trapitos

En párrafos anteriores señalaba las declaraciones del Cardenal McIntyre, o del Arzobispo Manning, en las cuales decían "que el papel de la Iglesia era primeramente la propagación del Evangelio, buscar los medios para su difusión, etc. etc.

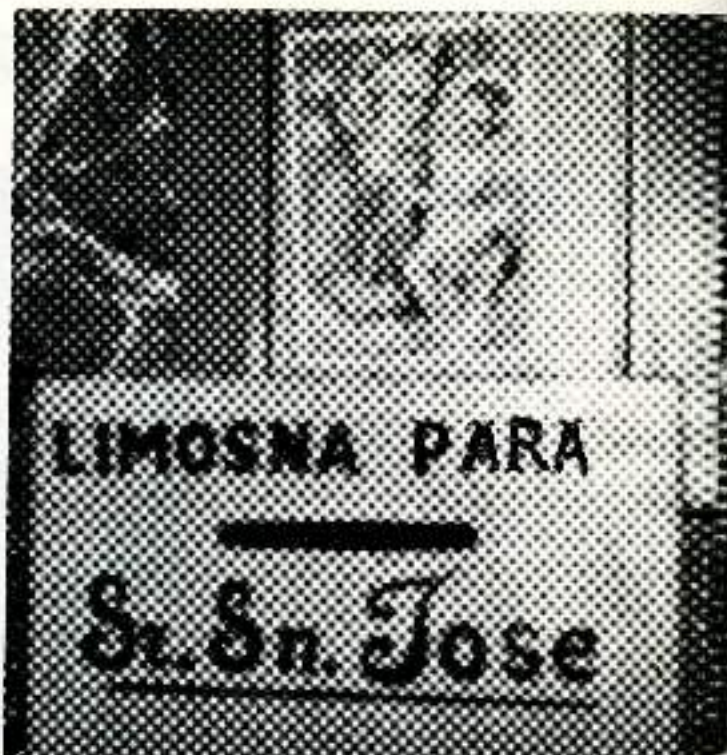
Ahora bien, entenderan sobre ese particular que estan haciendo buen trabajo por el solo hecho de que

la cantidad de feligreses aumenta cada día en mayor número? Si así lo entienden no cabe duda que han tenido un éxito rotundo. Pero yo quisiera que demostraran con estadísticas o en la forma que se quisiera, cual es la moral, o cual ha sido el aumento de la MORAL de todas esas personas que les han enseñado el Evangelio.

Que acaso me van a negar que en los países donde existen mayor número de católicos, son las naciones donde hay mas crímenes, robos, prostitución, droga adictos, marijuanos, alcoholismo, etc. Aquí mismo en USA donde se dice que es una Nación "bajo la tutela" de Dios y donde el aumento y conversiones al catolicismo esta en su apogeo; la moral es de las peores, use va negar que los crímenes de toda clase robos, prostitución, droga-adictos, etc. aumenta considerablemente cada año? Entonces yo quisiera saber donde está esa propagación del Evangelio que tanto preocupa al Clero.

No mis respetables Arzobispos y Cardenales, la propagación del Evangelio no consiste en aumentar la membresía, ni consiste en la construcción de lujosas catedrales, ni en el acumulamiento de riquezas, ni en las alianzas con los gobiernos civiles, ni en el cobro por impartir los sacramentos, ni en el estímulo a los juegos de azar con rifas del 50-50, ni en formaciones de congregaciones fanáticas, como Los Caballeros de Colón, Cursillistas, etc.etc. No señores, francamente ese no es el camino a seguir. Ahí les van unas recomendaciones, no de parte mía, sino que nada menos de ese Santo que ustedes tratan de alagar dedicándole una catedral SAN BASILIO.

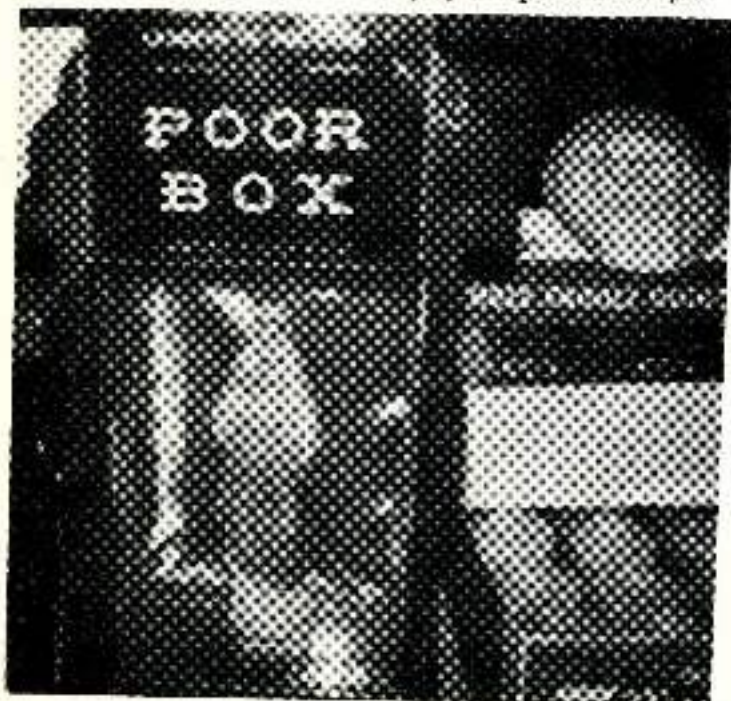
"Todos los padres, tanto los occidentales como los orientales, repiten el Evangelio; "Comparto tu cosecha con tus hermanos, Comparto esas cosechas que mañana estarán pudridas. Acroz avaricia la que deja enmohecer toda mas bien que cederlo a los miserables ("A quien agravo dice el avaro, guardando lo que me pertenece?" Mas dime, cuales son los bienes que te pertenecen? De donde los has sacado? Pareces un hombre que, comprando una pla-



za para el teatro, descara impedir que los otros entraran a escuchar y gozar solo del espectáculo al que todos tienen derecho. Así son los ricos por los bienes comunes que han acaparado, se nombran los amos puesto que son los primeros ocupantes. Si cada uno guardara solamente lo indispensable para sus necesidades y lo superfluo lo cediera a los indigentes, la riqueza y la pobreza serian abolidas... Al hambriento pertenece el pan que tu guardas; al desnudo, el abrigo que cuidas tus armarios, al que anda con los pies desnudos, el calzado que se pudre en tu casa; al miserable, el dinero que tienes enterrado, (en los bancos). De esta manera oprimos a tanta gente a la que sin embargo podrías ayudar... Aquí no se condena tu rapacidad sino tu rechazo a compartir" (San Basilio, Homilia 6, contra la riqueza.)

Enterados señores? En mi próximo garahato de artículo les hablaré mas sobre este Santo, y a los lectores le daré a conocer el papel que desempeñan los grupos de Cursillistas y el Juramento de Los Caballeros de Colón. Dios Primero.

Pedro Arias



¡ATENCIÓN!

Con el lema de 'Señalar y combatir los defectos de la Iglesia, es servirle', Católicos Por La Raza, tendrán una junta el próximo 28 de Enero, a las 8 P.M. en el 3573 City Terrace DR. Asista usted!

CHICANO CHURCHMEN:

SERVITUDE OR SUPPORT

servitude or support

For the past five years, our people in the barrios have undergone tremendous psychological and spiritual changes. They have learned that as poor people get involved in a long conflict such as Cesar Chavez's strike or a civil rights drive as in our barrios, that the pressure increases everyday. As the pressure daily increases, so does the need for spiritual advice and assistance.

Without spiritual advice and assistance we constantly see families crumbling and disintegrating as a cohesive family unit, leadership is weakened, and our most effective workers grow tired and weary. In such a situation, the spiritual advice must be given by a friend not the opposition. Spiritual advice by the opposition only leads to despair and drives to question.

We as Chicanos have different spiritual needs and assistance than other people. We have different needs because we have a different style of life. This is true in every community where the poor face tremendous problems.

Our style of life has led us to seek our own Chicano ministers and priests to relate to. In turn, many of them have attempted to maintain the same relationship that the Roman Catholic Church has with our people: **SERVITUDE**. **COHAM** in Los Angeles is one of these groups.

The role of the Chicano churchmen is not to lead, but assistance to our people. Instead, many have attempted to speak in behalf of our community as leaders; self-appointed leaders who blindly speak on the problems of the community. These "religious" ministers and priests define Christianity in the same manner that the institutional church defines involvement for Christianity's sake: **PROFIT!** Instead of organizing and relating to poor peoples' needs, they relate to their own psychological needs: **THE NEED FOR ACQUISITION AND POWER!**

There are two kinds of leaders in our barrios. The first one is of the type that has a deep commitment and concern for our people, and has worked his way up through intimate dealings with our people. The second kind of leader superimposes himself or is superimposed on the community through an agency, institution, or church. Our barrios throughout the country suffer from the latter type of leader-

They speak about the problems of the Chicano community to their churches, obtain funds to set up "programs" to alleviate poverty and then set themselves up as leaders of those projects; a "Brown Papacy", another middle-man in our community.

If we as churchmen are to realistically deal with the problems of poverty and powerlessness, we must support existing organizations who have been seeking and fighting for justice and/or help create new organizations which can achieve that goal without our having to set ourselves up as Chicano Martin Luther Kings.

Our Chicano communities suffer greatly from a "leadership vacuum." A vacuum that can easily be overcome by encouraging creative Chicanos to put forth their ideas and efforts into action, rather than expressing their actions because they threaten our "security" as self-imposed leaders. The Chicano community is fast developing the sophistication that is required to deal in negotiations with government and the church. As this sophistication develops, so does indigenous leadership. Chicano churchmen will either be part of the mechanism that aligns itself to our peoples' needs or it will become a part of the opposition and oppression that our community is fighting against! We must support these efforts rather than suppress them.

COHAM

MARCHA

SOHAM

LUCHA

de los

PUERTORRIQUENOS



VICTORIA PARA LOS TRABAJADORES

En Diciembre, gritando "¡Barato sí, Yanqui no!", más de 400 trabajadores Puertorriquenos en huelga marcharon por el Bronx demandando el derecho de escoger su propia unión. Algunos eran jóvenes, muchos eran padres y abuelos, y todos estaban encojonados. Estaban encojonados porque la corrupta unión que se suponía que representara sus derechos había hecho un sucio arreglo con la compañía ART STEEL para mantener bajos sus salarios. Después de 18 años en el trabajo, los hermanos recibían tan poco como \$90.00 a la semana. Mientras tanto, los dueños de la compañía y los líderes de la unión se hacen ricos. Nuestros hermanos estaban encojonados porque una vez más negaban a los puertorriquenos el derecho de controlar sus propias vidas. Esta vez era el derecho de escoger representantes que de verdad luchaban por sus intereses.

El 99% de los trabajadores de la compañía Art Steel son Puertorriquenos. Muchos no hablan inglés. La compañía, que fabrica gabinetes de acero, firmó un contrato contra los intereses de los trabajadores con la local 400 de la unión de metal. Este contrato permite que los jefes racistas le paguen a nuestra gente solamente \$1.65 la hora, aunque el salario mínimo es de \$1.85. Las uniones deben luchar para salarios decentes, pero el local 400 es una unión controlada por bandidos que se preocupan por ellos mismos y no por nuestra gente.

Nuestros hermanos le dijeron a los jefes del local 400 (el presidente se llama Murray Silverstein) que estaban cansados de pagar cuotas y no poder decir nada acerca de como debe funcionar la unión. Ellos querían que el distrito 65 los representara a ellos y demandaran que la National Labor Relations Board hiciera una elección para que los trabajadores escogieran formulamente la

union que ellos querían. Naturalmente el local 400 se opuso a una elección libre.

Cuando comenzó la huelga contra Art Steel, el local 400 le dió dinero a puercos bandidos para que golpearan a los trabajadores y para animar a la gente a finalizar la huelga. Tres trabajadores fueron heridos cuando estos rompe huelgas de afuera metieron un carro en la línea de los huelguistas. Los puercos policías estaban ahí viendo todo. Luego dejaron libre a el chofer del carro, enaenando una vez mas como la policia y los hombres de negocio siempre trabajan juntos contra la gente. A medida que se desarrollaba la huelga grupos de la comunidad como el PARTIDO DE LOS YOUNG LORDS y M.P.L. se unieron a la lucha. El 10 de noviembre marchamos con nuestros hermanos cantando "Unidos Venceremos!" Fue el primer paso para hacer una alianza entre las organizaciones revolucionarias coloniales y los grupos militantes de los trabajadores.

En amerikkka las uniones de trabajadores fueron en un tiempo una fuerza progresiva para la justicia y el progreso. Ahora, casi todos se han vuelto gordos y cómodos y han abandonado su dedicación a la lucha por los trabajadores. Pero los hermanos que hicieron la huelga de Art Steel demostraron un gran espíritu revolucionario. No solamente pedían mejores salarios, también hicieron la conexión entre esta huelga y la mancha en que los Puertorriqueños en todas partes, aquí y en la Isla, son explotados por los grandes negocios. Condenaron no solamente el local 400 y a Art Steel, sino también a todos esos yanquis que controlan política y económicamente a Puerto Rico y que mandan nuestros hermanos a morir en la guerra de los hombres de negocio en Viet Nam. "A VIETNAM YO NO VOY PORQUE YANQUI YO NO SOY!" No lucharemos en tu guerra racista de Vietnam, los dejamos, pero lucharemos contra Uds. en cualquier lugar donde nos explotan y oprimen: en las fábricas, en las escuelas, en los hospitales y en las calles. Y la lucha de los trabajadores de Art Steel parece que esta casi ganada en este momento la National Labor Relations Board ha acordado supervisar unas elecciones libres.

Nuestra gente son trabajadores. Nuestras madres, nuestros padres, nuestros amigos y familia, todos somos esclavos y maltratados por la corruptas uniones y por los jefes avariciosos y racistas. Toda la gente progresista, grupos de estudiantes y de la calle, deben empezar a ampliar su concepto de la revolución. Revolución es poner el poder de nuevo en la a manos del pueblo-el poder para controlar nuestras propias vidas. Situaciones como la lucha de los trabajadores de Art Steel son situaciones revolucionarias, los trabajadores luchan contra el mismo enemigo que todos los pueblos los pueblos oprimidos---contra los hombres de negocios, los políticos embusteros, y los policías salvajes. Debemos de cambiar nuestra idea estereotipada de que solamente son revolucionarios los que usan boinas y abrigo militares, y hablan mucho sobre Mao. Los revolucionarios no se les juzga solamente por sus teorías sino también por su práctica. Con su acción nuestros hermanos huelguistas demostraron que son revolucionarios dedicados a luchar contra nuestro enemigo común. Cuando cantaban, "OBREROS Y ESTUDIANTES...UNIDOS VENCEREMOS!" demostraron que ellos entendieron la necesidad de unir a nuestra gente para poder ganar nuestra lucha por la liberación nacional.

"La antigua forma de las uniones obreras ya no cumple las demandas de la clase obrera. Ahora son definitivamente reaccionarias y existen no para los intereses de los trabajadores que los respaldan sino para los intereses de la clase capitalista que explota a los trabajadores." Eugene Debs (un socialista), 1903.

UNIDOS VENCEREMOS!
TODO PODER AL PUEBLO!
Richie Perez
Capitan de Informacion
PARTIDO DE LOS YOUNG LORDS
Cuartel Nacional



PUERTO RICAN

LIBERATION.



People of the United States:

The invasion was successful. By 1975 all resistance had been crushed. Behind the soldiers entered the sociologists, teachers, linguists, geologists, and politicians, who would completely distort the reality of Vietnamese people and their history. English was made the official language after the Columbia Teacher's College specialists took control of the school system. American eating habits, along with the appropriate T.V. dinners, were introduced to cover up the destruction of Vietnamese agriculture. And what no one had expected, millions of Vietnamese were being shipped to the western coast of the United States with the promises of good jobs, milk and honey, (and special arrangements with the airlines for non-stop flights from Saigon to Los Angeles). Millions were now living in the slums of Los Angeles, San Francisco, Denver, Seattle, and other western cities. Hundreds of thousands of other Vietnamese replaced the Chicano farm workers. In turn, a hundred thousand United States whites were now living in Vietnam, controlling the best jobs, determining everything from the kind of culture that was "produced", to the kind of houses that were built (Levittown specials). And most importantly, 13% of the land surface of tiny Vietnam was now occupied by military forces that used Vietnam as a staging area for invasions against other countries in Asia, which the United States was trying to control.

Does this sound unreal? Check it out. All of the conditions outlined above exist in Puerto Rico. After 72 years of United States occupation, Puerto Rico is today the "showcase of democracy presented to Third World nations, particularly Latin American nations. The colonial practice of breaking down a whole continent, has been refined by the United States to such a fine art that not only the nations of the world, but its own people have been fooled into thinking that Puerto Rico is a "Commonwealth", or to use the Spanish translation, "Estado Libre Asociado" (free associated State).

What isn't publicized is that any AmeriKKKco company can set up shop in Puerto Rico and have a tax free status for 17 years, then change its name and renew its status; that 30% of our population is unemployed and 25% is on welfare; that despite the many Levittown housing tracks around San Juan, 65% of our people live in shanty towns, usually over swamps and mudholes; that sterilization of Puerto Rican women is so common that now one out of every three women of childbearing age is forced into sterilization; that there is no minimum wage law in Puerto Rico. Thus, Puerto Ricans are receiving salaries that are one-third of those received in the United States; the cost of living on the island is two times higher than it is in the United States; everything produced in Borinquen is exported and everything the island consumes is imported. Our women are all considered prostitutes (San Juan has replaced Havana as the prostitution center of the Caribbean) and our men servants. In short, our nation is held up as a showcase to the Third World; well it is, a showcase of imperialism.

But, the time for Puerto Rico being just another beach to swim in is over. Pan American Airlines tells you to "come swim in our lagoon." However C.A.L., Comandos Armados para la Liberacion, (armed commandos for liberation) a clandestine group that has bombed and burned 30 million dollars worth of American business, says that the Condado district, where the hotels of San Juan are, is a war zone. Brothers and Sisters on the island are urged to keep away from it, especially at night, for anything can blow at any minute. Moreover, Puerto Ricans both here in the United States and in Borinquen (the Taino Indian name of Puerto Rico before the Spanish came) are beginning to struggle for the liberation of our island and for the self-determination of our people here in the United States.

As our liberation struggle intensifies, it is important that the people of the United States disassociate themselves from the colonial practices and oppressive system of the government. Citizens of the U.S. must mount campaigns on all levels, campaigning against tourists going to Puerto Rico and adding to the exploitation of our island. There must be campaigns to distribute information about the biggest robbery of the century—the giveaway of 2 billion dollars worth of copper to the Amerikkkan Metal Climax Corp. and the Kennecott Copper Co., by the colonial government of the island. This money would be enough to begin the construction of our economy.

In order to bring before the people of the United States the reality of the colonialization of our nation, and to get them involved in the struggle for our liberation, the YOUNG LORDS PARTY, in conjunction with EN LA BRECHA of Boston and other Puerto Rican organizations, is sponsoring the formation of Committees of Solidarity with Puerto Rican Liberation throughout the entire United States.

These committees will be made up primarily of non-Puerto Rican people in the United States, and will work on a regional basis. One of the first functions of these committees will be to mobilize and publicize the massive demonstration, rally, and press

conference at the United Nations (held on October 30th, 1970). This date marked the 20th anniversary of the uprising led by the Nationalist Party under the leadership of Don Pedro Albizu Campos, in the town of Jayuya, Puerto Rico. The uprising failed, but since then, the date has come to symbolize for us the willingness of our people to fight against the occupation of our land by a foreign invader. If you are willing to set up a committee of Solidarity with Puerto Rican Liberation, write to us or call for more information concerning literature, activities, and the establishment of communications with the YOUNG LORDS PARTY.

WRITE TO: Jesus Villanueva
Ministry of Education Y.L.P. Nat'l Headquarters
1678 Madison Ave.
New York City

Juan Gonzalez
Minister of Education
National Headquarters
Young Lords Party



THE PIT RIVER MASSACRE



THE SUN WILL RISE NO MORE



FOREVER

**THEY ARE EVIL.
THEY KILL MOTHER EARTH.
THEY CANNOT ENDURE,
FOR LIFE IS TOO PRECIOUS
TO GIVE TO A WHITE MAN
WITH A RIFLE SIMPLY
BECAUSE HE HAS A BADGE
AND GIVES ORDERS CONTRARY
TO THE LAW OF GOD.**

The date was October 27, 1970. At the "Pit River Challenge," less than 60 Pits were there. We expected arrests. We received brutality, beatings and threats of machine gun fire. We also received manacles that peeled the skin from wrists. And we were chained together. Our situation was unfit even for war criminals.

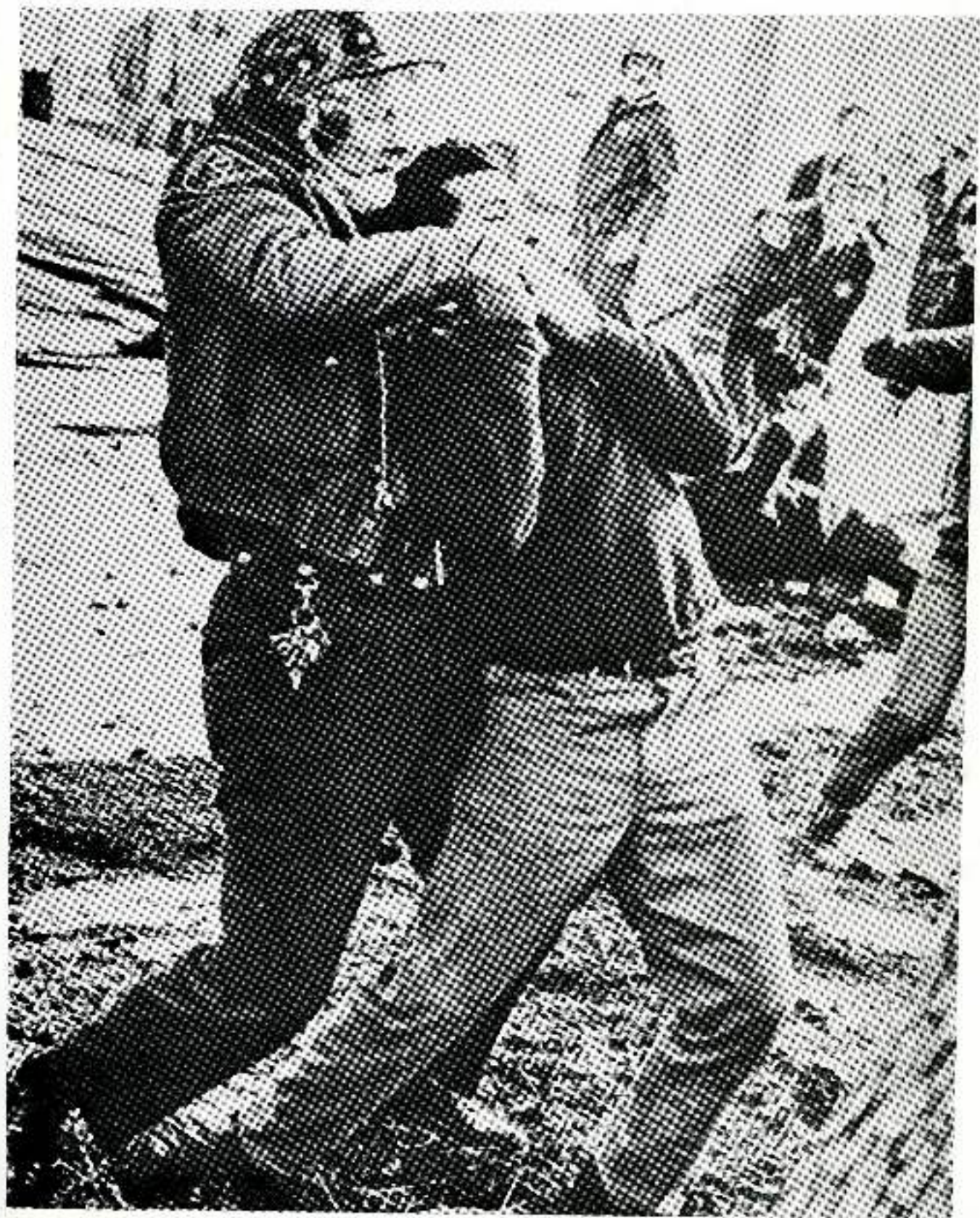
On the 23rd of October, 1970, the Forest Service wrote us a letter stating that we would have to leave our occupation site, the 4 corners of Pit River. We refused.

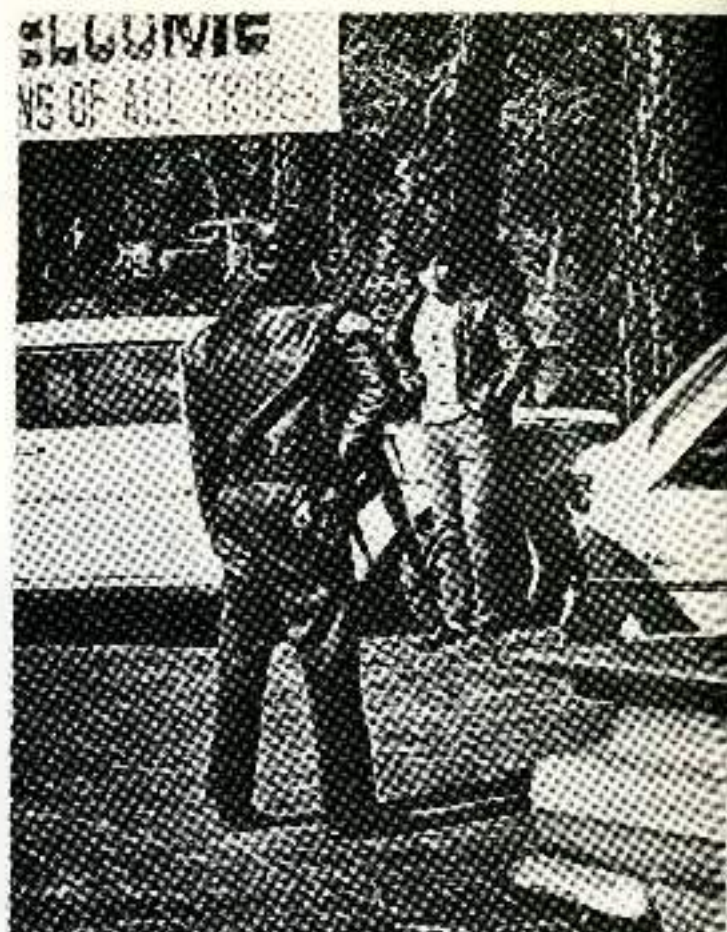
On the 26th, they and the U.S. Marshals came to our meeting and said that we would have to vacate. We again said that we had no intention of leaving any of our 3,568,000 acres. As the flames danced orange making the trees come to life, and the cold crept from out of the darkness to challenge the speaking fire, and our breath came in small clouds, we spoke.

Again and again the darting forked tongue of the white serpent hissed that the land belonged to the government. We asked for a law or a treaty or a deed that said so. They had none. Therefore, the land is Pit River land, for according to 25 USCA 194:

"In all instances where there is a question of land and an Indian may be a party on one side and a white man on the other, the burden of proof falls on the white man when ever an Indian assumes title in himself because of prior use and occupation."

...and the U.S. Constitution. Article XIV
...and the 5th Amendment
...and Article VI.





"We expect you to be vacated by morning. The quonset hut you have built is in trespass. It must go", they hissed.

My people decided again to stay. We would not follow orders barked from a white dog just because the noise was loud and the eyes held no mercy. However, we often thought that sometime long ago someone told the white man that he was God. I am sure God would disagree. For he has a history of disagreeing with anything the white serpent does.

They said the quonset hut was "ugly" and that it would have to be removed because it "ruined the landscape."

The whole world is rotting. The water is poisoned, the air polluted, the politics deformed, the land gutted, the forest pillaged, the shores ruined, the towns burned, the lives of the people destroyed... and the federales spent the best part of October trying to tell us the quonset hut was "ugly!"

To us it was beautiful. It was the beginning of our school. The meeting place. Home for our homeless. A sanctuary for those needing rest. Our church. Our headquarters. Our business office. Our symbol of approaching freedom. And it still stands.

It was also the center for the reviving of our stricken, diluted and separated culture. Our beginning. It was our sun rising on a clear spring day when the sky holds no clouds. It was a good and pure thing for the heart to look upon. That small place on earth. Our place.

Nonn. October 27. They came---150 strong. They brought machine guns, shot guns, rifles, pistols, riot sticks, mace, dogs, chains, manacles and hate. They inched forward gestapo style. Masks, not faces. Quietly, snake-like they maneuvered. The eyes, pits of hate. Their intentions were clear. Kill at the first opportunity!

The old people were frightened. The young questioned bravery. The small children were like a deer that has been shot by the thunder stick. Hearts beat fast as though a race was just run in the heat of summer.

Fear for life is a natural thing. Nobody wants to die---especially when a hundred deaths can, in this world of continuing violence, be justified by a stroke of a pen by a white hand on a piece of white paper in a white building called City Hall.

They are evil. They kill mother earth. They kill everything. They cannot endure, for life is too precious to give to a white man with a rifle simply because he has a badge and gives an order contrary to the laws of God. Especially when the order he gives is against the law that he has ratified.

The display of bravery by my people on October 27, is worthy only of praise. For there have been few instances where a people stood empty handed and battled with animals armed with machine guns.

Our vice chairman, Ross Montgomery, began cutting on a huge ponderosa while chairman Mickey Gemmill argued with the officers. We wanted to make sure the Marshals did not make a bold showing and

leave. We wanted to be arrested,

A white riot stick flashed through the air. It was aimed at the back of Ross Montgomery's head. I deflected the blow. That blow, I am sure, would have crushed his skull, as it was unleashed with all the bare the white man's body could coil into it. I am sure, for two months later the brown hand still aches. That swing by a white devil began the BATTLE OF 4 CORNERS.

"For a hundred-thousand years my people lived here. I will not go. You'll have to take me." Some liquid seared by eyes. It burned so badly that I could not control my body. I searched for water hoping somehow to dilute the effect. Mace. Mace in the eyes is a reason to hate. That is what the "establishment" has in its heart---MACE.

They backed us up to the quonset hut. Devils were all around us swinging clubs and rifles. Swish! Close by me another stick slashed in the sunlight. This time it struck Erik Matilla. Blood spurted out blotching everyone in the immediate area. It slashed again, this time at the unprotected neck. I grabbed the club. Talons gripped me. An animal in a blue uniform jabbed me in the stomach several times. One of them got behind me and put a riot stick over my head and jerked it up across my throat. Soon I was down and the devils-of hollow hearts were piled on me.

While I was laying face down and the manacles and chains were being locked on me, one of the Peace Officers struck me several times behind the head.

In the melee, Gordon Montgomery, 66, was beaten to unconsciousness. He has a long history of back injuries. He also has a long history of being unafraid of white barking dogs. He is full blooded Pit River. He recovered quickly. Although he was taken away by ambulance, he was ready to answer charges by the government of "Assaulting Federal Officers" a week later. We all come from pretty good stock. Others were beaten, too. "Indian lovers. Beat them!" The white reporter, John Hurst, went to jail manacled to me. His wife Pam was also beaten and maced.

We fought and were physically beaten. White hands gripped rifle stocks. White talons carried black triggers and four-foot riot sticks. And with the weapons, they beat the old and infant, the blind and deaf, the whole and lame, the brown and white. But they failed to shake our spirit.

One man, 76, Ryle Webster, whipped several cops, and threw a left hook into one that rattled every bone in his white body. They did not press charges. After all, who wants to be the one to stand up in court and say that the old Indian knocked him down? Not any of our heroes of the 1970's.

Brown people were rounded up like predatory animals and thrown into police cars. When we were "secured" the Forest Service (50 strong) moved in and began beating our quonset hut apart as though it committed a grave sin against their person.

Soon, our pitiful small piece of property was put





on a truck and hauled away. It went to Redding. Most of us went to the federal jail in Susanville and later were transferred (in chains) to Sacramento. One small group of prisoners followed the quonset hut to Redding to jail. Like a giant trap, its jaws were open and the tempered steel straining to slam shut with a report like a shotgun.

We asked the Feds to arrest us for TRESPASSING, but they know that a man (black, brown, yellow) cannot trespass upon his own land. And they do not want to have to admit in a court of law that they are afraid of the laws they write---even if we live by them. So we will continue the challenge. It may be necessary for some of us to die in order to get into court. It is hard to believe that a peaceful solution can be had in this dying society. I am sure that some of us are ready to change seasons and change worlds for the sake of the people. For the sake of ALL PEOPLE.

There were few arrests at 4-Corners. There were many instances where people were beaten into submission and charged with assault, but few times where a PEACE officer said, "You are under arrest. You have the Constitutional right to remain silent..."

10:00 a.m. March 15, 1970: Trial. Sacramento. Will we find justice in court? After more than 400 years of experience it is extremely doubtful.

- 1) Charge. Assaulting Federal Officers...13
- 2) Charge. Cutting trees..... 6
- 3) Charge. Assaulting state officers..... 5
- 4) Charge. Obstructing an officer's duty.. 6

5) Several of the older people had charges dropped.

Now, defying all whites who are bigoted, who do not have a land base given to them by the Great Spirit and are therefore full of hate, who have been educated to believe you are God and therefore should not be questioned (only obeyed), who are trespassing all over the world by the same laws that we are jailed for and who feel this is right, I must say for my people:

1. We were defending our GOD and we realize that you failed yours, yet we do not hold this against you.

2. We were attempting to protect mother earth, but for the way you allow the law, we are evil. Although the laws that we must obey you may violate at will. We are trying to understand.

3. We were protecting our home. This you cannot understand. You think, yet, that we have not the appreciation of home. And if anyone comes into your home, you arm anyone and order them to kill.

4. We were building our school so we could employ the old as teachers of wisdom, although we know you feel the old are a burden and should be "put away."

5. We were defending each other. We know your respect for each other is very diluted, it is nearly extinct and therefore we should not expect much understanding from you.

6. We were protecting our lives. Although we cannot understand how you hire guns to protect yourselves and sneer at us when we use bare hands and clubs to protect our children, we do not think you are evil, but horribly misdirected in your hate and drown in ignorance and supremacy.

7. After knowing all this about you, we do not really hate you. But we do pity you, and we pray to our spirits that your hearts change, for the trail that you walk on leads to death only. Your church says it leads to life. Your church lies to you. Your church will fall, for it, too, is ruled by fear.

This is what we were doing on October 27, 1970. You refuse to believe because the power to see truth is not in you. There is only emptiness in your heart. There is only loneliness in your eyes. There is only falseness in the church where you go to talk AT God, or ABOUT Him.

For God, if he is a good spirit, would have turned away from you long ago when you killed the buffalo and destroyed my people. Nothing more can be said. My heart sorrows for your way of life, for you all shall die, and you will kill all people as your serpentine body writhes in agony and the throes of death.

And at this time, the sun will rise no more forever.

Darryl B. Wilson

AT PITT RIVER ...
WHITE LIGHTNING
UNNATURAL RAIN!
UNNATURAL RAIN!
BLOOD RIVERS FALL
THE MEN
THE WOMEN!
THE CHILDREN!
LAND TEARING!!
SHRIEKING!
DYING...
SPIRIT GOD SPEAK!
YOUR CHILDREN!
YOUR CHILDREN!
AT ONE... AFRAID... ALONE

YESTERDAY WE DIED
LAND MOTHER VIOLATED
RIVER VEINS THIRST HUNGER
AND THE LAND WAS DRY
INDIAN SPIRITS DEAD

WHITE MEN LAUGHING!
FATTER!
RICHER!

TODAY...
THE SAME.

YOU KILL! YOU KILL!
WHY? WHY? WHY?
EVIL ... DIE!

THUNDER SKY RAIN BLOOD!!
ANGRY SPIRITS ROAR!!
LANDS REVOLT!
RIVERS FLOW!
MEN RISE! RISE! RISE! RISE! RISE!!

THE LAND IS OURS!
THE LAND IS INDIAN!
THE INDIAN IS LAND!

THIS IS INDIAN LAND!! THIS IS INDIAN LAND!!

WHITE MAN!
DIE!
AT PITT RIVER ...

RED FEATHER



UNITED NATIVE AMERICANS

THE SOUTHWEST MUSEUM

Indians still
LIVE!

MUSEUM POLICY :

THE ONLY GOOD INDIAN

IS A DEAD INDIAN



In mid December, the "Indians of All Tribes" convened at the Southwest Museum in Los Angeles for the purpose of presenting demands that would end inhuman and racist practices by the Museum.

In order to insure a REAL response and action on the demands, some Indians chained themselves in the auditorium and refused to leave until a settlement was made.

The Museum is an Indian Museum; Indian only in that its contents focus on the Indian.

Many tribes are represented through displays of pottery, clothing, basketry, SCALPES, HUMAN BONES, SACRED CEREMONIAL ARTICLES, etc. It is a typical Indian Museum, slandering, misrepresenting, and causing the Indian to be treated as a relic, something of the past, heathen museum piece. All in the interest of Science too according to the director, Mr. Dentzel.

It is a fact that the Museum also has a display of Chicano bones. Morbidly, they are recognizing our anthropological similarities with the Indians.

At the first confrontation, a statement of demands was given to the director of the Museum, Mr. Dentzel.



He reacted by talking down to the Indians, using "sophisticated" scientific language as a shield and by not even really listening to what the Indians were trying to say.

Some of the issues were temporarily settled and the Indians unlocked the doors and came out of the auditorium. But there was promise of a second meeting this time with the board of directors of the Museum and Mr. Dentzel.

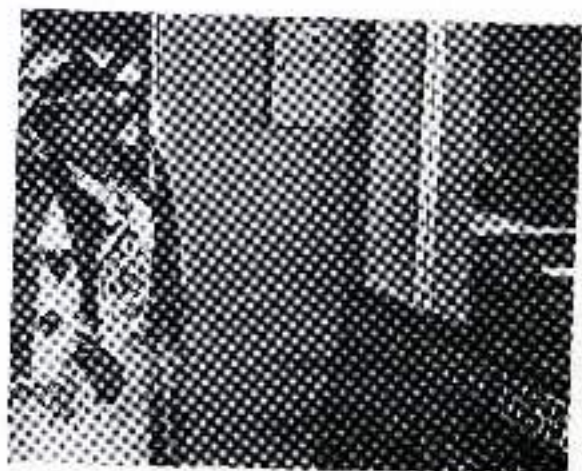
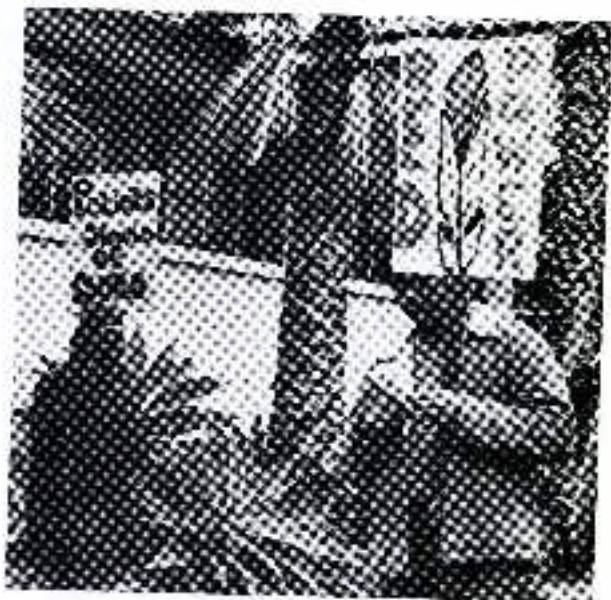
The second meeting a couple of weeks later ended with no specific demands being met, but there was promise of a more constructive meeting in the future.

This second meeting was very enlightening to the whole psychology of the director and board of directors of the Museum. In the first place, the director and his men did not even try to cover up the distaste they had for the position of the Indians nor begin to open up the discussion on a sincere human to human (not human to sub-human) level.

Secondly, one was able to see the composition of the Board. The average age most assuredly was not younger than 70. These men and women were living on adventures of the wild West they received while killing Indians and placing them in "concentration camp" style of existence was popular. Their contemporaries were doing it and it was acceptable. They view the Indian as a relic of the old West, not as a living, growing, creative culture.

They themselves prove this to us when they create such displays (as the Indians are protesting) for the public to absorb. They are making a statement about the Indians.

The museum evokes all those things that we associate with old, decaying, dead people. It is musty and dark, and does not generate a feeling of interest in LIFE.





There are a number of things the museum could be doing to become a creative center of culture, pride, growth and a stimulus for social change for the Indian. None of these things are apparently of interest to the care takers of this mausoleum.

To date there has been no response or positive reaction to their demands.

The following is a statement and demands of "Indians of All Tribes" that was presented to the officials of the Southwest Museum:

In the name of Indians of all tribes we occupy the Southwest Museum to protest the false and biased image in which our culture is portrayed, and we protest the sacrilegious display of all Native American objects which are sacred to us.

We do not wish to destroy any property. We do not claim any of the Native American objects which you display personally.

We are a religious, non-violent people who want to bring out to public view the naivety of the white man in portraying the role of Native Americans. We want the symbolic return of sacred objects which are part of our present religion, not just our past.

The anthropological, ethological, intellectual community, upon which this and all other museums are based, has continued to ignore the true circumstances surrounding Native Americans and their genuinely religious way of life.

This stand we are taking is a religious action based upon our commitment to basic traditional beliefs.

How long must a people wait before the fact of their humanity and culture is accepted? How long must a people wait before the fact of their humanity and culture is accepted? How long must we accept white society's basic ignorance that has endured despite all good intentions.

For too many years Native Americans have been taken for granted; for too many years Native Americans have had to beg for that which is rightfully theirs. We therefore take a peaceful stand and ask that all displays show an accurate reflection of Native Americans of the present as well as the past. We want all displays to show proper respect

to our ancestors by demanding the return of all human bones to their only resting place. Our Mother Earth.

The objects on display here do not tell our side of the story but instead help perpetuate the myths and ignorance that still prevail among the white majority. The word museum itself has a connotation of the past with our religious objects being shown as something dead.

We are not dead. We are a people with a rich and beautiful heritage that will not die. It is our beautiful heritage that keeps our spirit alive in spite of all measures used against us which can only be viewed as a conspiracy to exterminate us.

We have chosen this building because it has the most extensive collection of Native American artifacts, but every place with a collection of artifacts is being equally addressed.

We could have approached each individual museum personally, but our previous experiences with white society forces us to take this necessary step of occupation.

We require that all policies and exhibitions coincide with Native American tradition in this museum and all other museums with Native American displays.

We require that the termination of our occupancy must be met by compliance with three immediate demands.

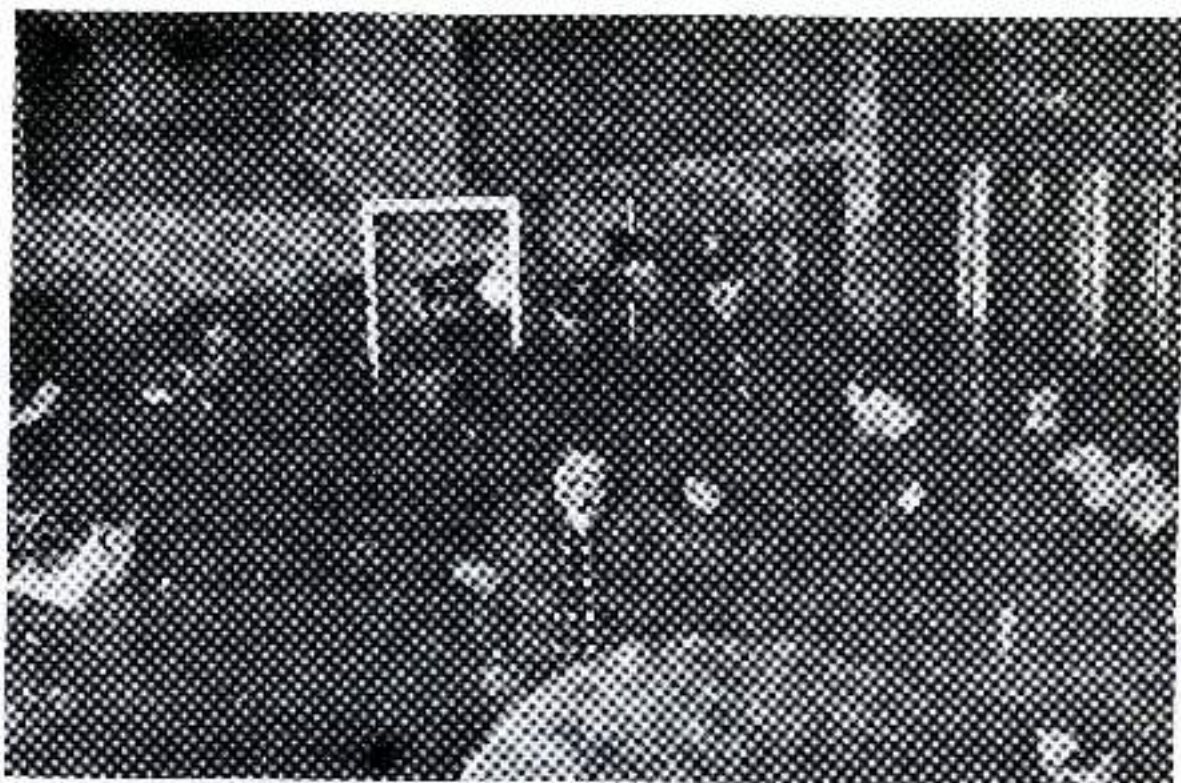
1. Permanent removal, from public view, of all bones of our ancestors.
2. Permanent removal, from public view, of the Cheyenne scalp.
3. Permanent removal from public view, of medicine bags.

Compliance with these three demands must be made by a substantial policy maker from the board of this museum.

Our aims are to stay aware of our Indians, towards which we can look with pride.

We can no longer wait for the white man to act. We now take the initiative.





On January 11, 1971, the "Indians of All Tribes" for the third time approached Dr. Dentzel, Director of the Southwest Museum in Los Angeles with demands to make some changes there. The confrontation ended with 12 Indian women and men being arrested on charges of malicious mischief.

The Indians had attempted in two previous meetings to come to some sort of agreement on their charges that the museum was displaying articles sacred to them and which they found revolting and extremely disrespectful to their sacred beliefs.

On these occasions Dentzel had indicated a good will, but he never intended to follow through. He spoke to the Indians with a "forked tongue."

"Indians of All Tribes" were tired of being put off and treated as though they didn't know what they were talking about.

Feeling that the time had come for decision making, 12 Indians chained themselves inside the Museum auditorium and refused to leave until Dentzel would respect their demands.

He answered them by making a citizen's arrest on them 6 hours later. He claimed that he had no other recourse but to do so since they were acting mischievously.

What Mr. Dentzel had not grasped yet was that he was not dealing with some children who were playing games, but with adults who were fighting for respect and against the desecration of their spiritual beliefs.

Yes, he did give them 6 hours to vacate the auditorium, but 6 hours was not what they were asking for. Their purpose was to make Dentzel aware of the fact that they were serious, and not playing games as he was.

In many ways this was a first for both parties. Indians were arrested by a supposedly Indian Museum because they made demands on the white director about offensive displays of THEIR culture. It is incredible.

Mr. Dentzel told the public an unbelievable thing when he arrested the Indians. He is fact was saying that "the only good Indian is a dead one." In other words, he could deal with Indian culture as long as he was dealing with it in inanimate forms (displays, a building, a name). But when it came down to it, he had NO respect for REAL, LIVE INDIANS or their religious beliefs.

INDIANS

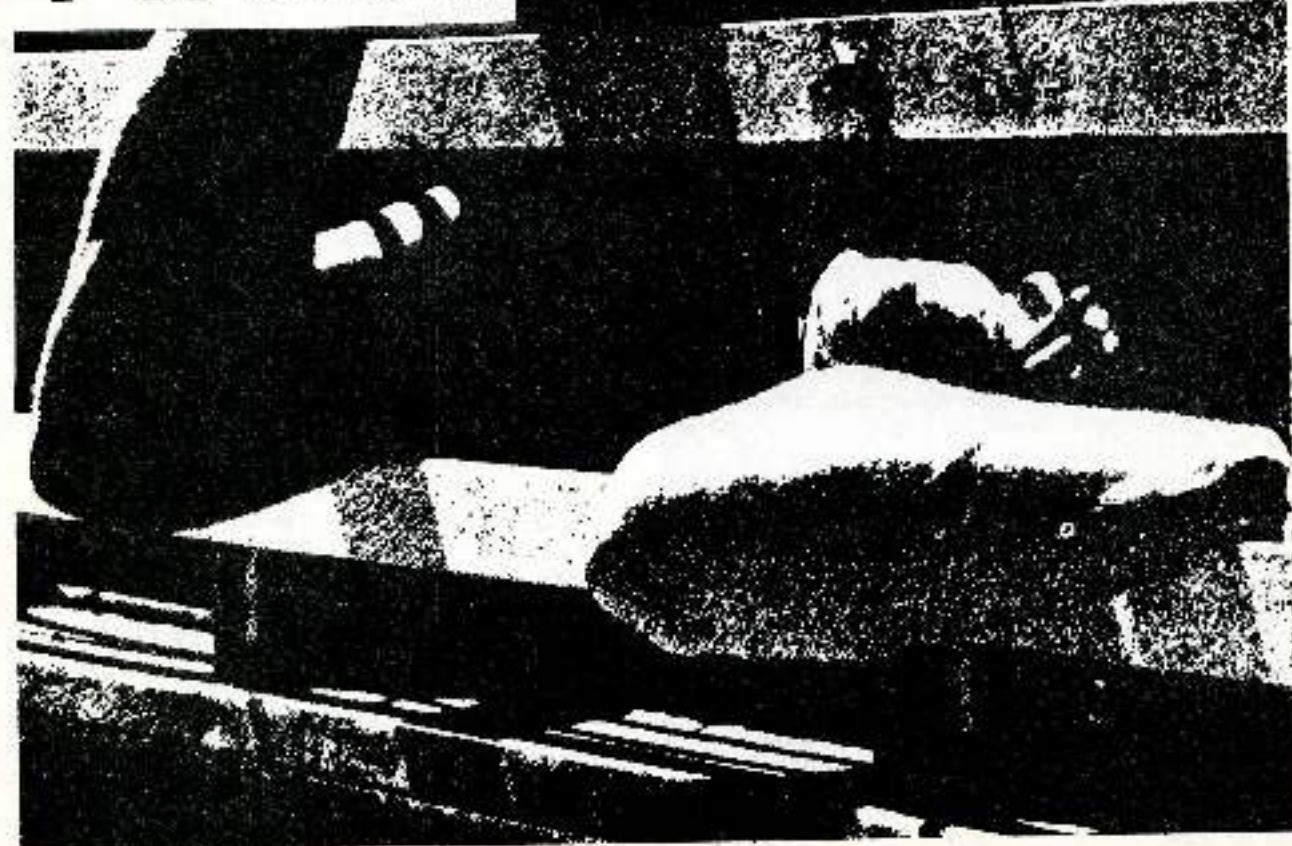
OF ALL TRIBES

NOTICIAS

DE LA



PINTA



Nuestra causa te llaman conspiración,
los abiertos de la justicia
y el que ante la injusticia
su interés es traición.

Las puertas de la prisión,
ciertas nos esperan,
todos los que querrán,
luchar contra la discriminación.

Gloria a ti, día de esta nación
para el poderoso,
y el pobre es animal asqueroso
y su futuro es la opresión.

Los cobardes piden piedad,
los hombres levantan la frente,
porque llevan en su mente,
exigir, respeto y dignidad.

Las cortes con su maldad,
no les aturde temor,
Porque saldrán con honor,
por servir a la entera humanidad.

por Arturo Sánchez

de San Quintin

PINTOS FILE SUIT ON SAN QUINTIN

Two inmates at San Quentin State Prison have filed suit in Federal Court on behalf of the more than 700 Mexican Americans at the prison (20% of the prison population). The suit charges that Mexican Americans are not permitted to purchase any of the more than 25 Mexican American publications providing international and United States news and opinion as well as news of the Mexican-American community in California.

Prison officials have enforced this policy in spite of specific California law stating that one of the four rights granted to inmates is the right "to purchase, receive, and read any and all newspapers, periodicals, and books accepted for distribution by the United States Post Office." Prison officials have excluded the Mexican American publications without regard to their nature and content, without regard to the articles in any individual issue and without reference to the particular prisoner seeking to receive them. The complaint states that this policy does not apply to similar Anglo-American publications such as LIFE magazine and the San Francisco Examiner which are freely available to prisoners. One of the plaintiffs, Robert Bustamonte, has been trying for some 2 1/2 months to subscribe to a Mexican American publication, making numerous requests himself and through his attorneys, and the official

prison employment counseling agency. Plaintiff A. F. Alvarez has been sent the magazine, LA RAZA, as a gift subscription from his parents. Neither inmate has ever been allowed to receive the magazine and neither has been informed of the reasons for this refusal.

Three publications join with the Mexican-American inmates at San Quentin as plaintiffs. They are LA RAZA, LA OPINION, and the FORUMER. LA RAZA publishes on a monthly basis; LA OPINION comes out daily; FORUMER publishes monthly under the auspices of the American G.I. Forum, the fourth largest veterans' organization in the United States.

After the complaint was filed, prison officials agreed to allow Mexican American inmates to receive LA RAZA. Federal District Judge Stanley A. Weigel has ordered defendants to appear on October 15, 1970 to show cause why they should not be ordered to permit San Quentin inmates to receive Mexican American publications.

The plaintiffs are represented by California Rural Legal Assistance attorneys Martin Glick and Lucy McCabe and by Mexican American Political Association attorney Robert Gonzales, a member of the San Francisco Board of Supervisors.

DISCIPLINARY CHARGES

AGAINST BROWN BERET CHAIRMAN

I am a Chicano inmate of San Quintin State Prison. I am presently fasting for the following demands, the justice of which I strongly feel:

1. The dismissal of disciplinary charges which are currently pending against me. These charges are that I possessed, against prison regulations, two copies of the BERKELEY TRIBE (which is considered to be "subversive literature" by prison authorities);
2. That I be released immediately into the general prison population instead of being returned to isolation in the "B" section, the disciplinary unit of the prison where I was put. The cells in the "B" section are a disgrace having no semblance of san-

itation or human dignity. There is not even a bathroom here, we use a can.

3. To keep the release date which I already had for May 10, 1971 and which the prison authorities will probably try to move back because of the above "disciplinary" matter. I have already served fifty (50) months for sale of Marijuana.

I will fast until I hear from my attorneys and the Tribe readers. Public pressure is the only form of power the pigs here will respond to. If they think the people don't know what's going on, they will try to run all over us.

I am temporarily confined in the prison hospital for recovery from surgery for a slightly detached

continued on next page

charges on Brown Beret Chairman

retina. This condition was caused by lack of medical attention. The reason I had no medical attention was that I was transferred to San Quentin from another prison because I had an interview with HOEY NEWTON and attorney Jim Blachfield who was sent by the Mexican American Youth Organization (MAYO). The next day I was transferred.

I urge all Americans, Chicanos, Indians, students, revolutionary groups and Black Panthers to hear my plea, to give me your support for freedom. White Warden Louis S. Nelson, San Quentin State Prison, Raymond Procunier, Director of the California Department of Corrections and H. Kerr, Chairman of

the Parole Board, California Department of Corrections, Sacramento, California. My name is: Alfonso Frank Alvarez

Box R---7965
San Quentin State Prison
Tamal, California 94964
Chairman of the San Quentin Chapter,
BROWN BERETS!!!

VIVA LA RAZA Y
VIVA LA CAUSA

Hey, Chicano! I see you,
behind those dark glasses
wearing a battle jacket
to cover your heart of jade.
A gun in your hand,
where there should be las flores,
y desde la boca "damn" en vez de canciones.

Hey, Chicano! I see you,
you de las flores y canciones
you behind your wall.
Damn!
Damn! the wall, damn the gun,
damn the society that makes you
what you aren't.

Tomorrow,
Maybe tomorrow, tu llevaras las flores
y cantarás las canciones.

Hey, Chicano! When is tomorrow?
Tu, warrior de Aztlan
no olvides how to cry
We need the tears of men
the tears of life
the tears of joy
the tears of yesterday
las lagrimas de hoy
the hope of tomorrow
TU.

VIEJO DE LA TIERRA

por El Chicano Anonimo

The intellectuals tell me upon my emotions I must not thrive
Yet I say - a man without strong passions is not wholly alive
My heart, my land;
My land, my heart
They are the same, and within me shall never part
And it grieves me that now signs and fences abound
Where once my forefathers and kinsmen toiled and worked that very ground
When I think on these things, the tears fall inside me like rain
Yet I know, even as they fall, that they fall in vain
For none but those who plant and work til' after harvest
Can ever know the strength of pride deep in a farmers chest
Gone and buried in the past is the rancho of old
With it are gone the pies and spirited laughter of family traditions grown cold
Without roots in the land from which we've grown
How are we to know what we can truly call our own
So many wedges have been driven between us and ours
That I wonder is there left a thread to pull us again together in the final hours.

HEY, CHICANO

This poem was written by a girl named Ana
after hearing one of the pintos speak.



"MC NEIL ISLAND FEDERAL PENITENTIARY"

FOLSOM

C/S

laughing all around me

i never forget
soul poverty
so close

riches dazzle
laughing all around me in signs
neon
STANDARD things
like
grimy brown hands pumping OIL

gotta take care
these pants tho new must get me thru
we'll be here another working day

J.C. our collecting PENNYS
by the way
how much is WOOL WORTH?

sometimes
i stand exposed before mirrors of
my brown soul

my father's calloused bronze hands
i recall
working on
the river BANKS OF AMERICA

god's voice laughs i guess
says: follow me
but first
you sell your riches

what riches?
ny lord
my land was taken long ago

his laugh erupts
shattering/pieces what were dreams
what do you call god?

again no meat on the table
only the fire of despair
soul poverty.

ode to hazard and penguin

remembering penguin
when he disposed of
his last rush of juice
when from long wet years
of muscatel fog
big red commenced its ritual run

from railroad tracks and valley junction,
the watts flyer known as big red
hurtles along 10¢ to watts
yet stopping for none

near a park people's park
watchful mothers account
for their children
at hazard's plaspond
and big red stops for no one

nighttime was when most
most folks could be found
along soto street
and fat-butt mamas cooking
soul food

thru cool streams
of crushed-up grapes
was he obscuring
the ragged edges
of what some call reality?

when big red approached
was the devil himself stoking the fire?

the shrieking pain
to stop the train
and headlights shone like eyes of brimstone

you're free brother you're free

it collected its toll
from your brown soul

and a fat -butt mama keeps
cooking on.

josepil arellano
december 1970
Folsom prison

POLITICALLY AWARE CHICANOS DEMAND MORE RELEVANT MATERIAL

If we fail to secure the opportunity of increasing our awareness of ourselves and the world around us and to become informed on contemporary Chicano thought we, each of us, stand to be alienated from our own, and ultimately from the collective Chicano family. The Chicano inmate in making his adjustment to the rapidly changing society to which he will return, uses the written Chicano Word.

And the war continues here at California Men's Colony East Facility. The reactionary establishment have their own unique "Bag of tricks" for dealing with the "New Breed of Convict"---the politically aware person whose mere presence challenges the validity of the establishment's dreams and realities. For example: the past several months have seen an increase in the number of Marxist oriented books, books by and about Chicanos, books by and about Blacks, coming into the institution. Finding this not to their-liking, the reactionary governor/warden/superintendent of this Colony, in a directive entitled "Policy Letter #17" revoked his subject's rights to order from the publishers of their choice. A list of paperbacks from the trash heap of fic-

tion has been posted at the inmate canteen. They are called the best sellers of fiction and the poster promises "More Best Sellers" of fiction, of course to come. The policy makers know that most men in prison cannot afford expensive hard cover books, newspapers, magazines, so they have succeeded in deciding what most of us can read. SUBJECT: "Policy Letter No. 17, states in part pursuant to the provisions of this section, prison authorities shall have the authority to exclude obscene publications of writing, and mail containing information concerning where, how, or from whom such matter may be obtained; and any matter of a character tending to incite murder, arson, riot, violent racism, or any other form of violence; "Nothing in this section shall be construed as limiting the right of prison authorities." We are having communication problems. Thank you for your time and concern.

Your Brother in Exile,
Jose Onesimo Pacheco, A-56941
Cal. Men's Colony
San Luis Obispo, California

de TEHACHAPI

Carnales y Carnales,

This letter is to introduce you to the Mexican American Culture Group located in the Minimum Facility of the California Correctional Institution at Tehachapi, California.

Our group was formed to instill and to motivate Chicanos to educate themselves. Our group revolves around education, and we presently offer evening classes in Spanish Grammar, Public Speaking, Political Science and a class in Chicano Studies, for which we do not receive high school credits. These classes are instructed by members of our group, the majority of which are attending regular school classes and are working towards a high school diploma.

However, there are many things that are needed in these classes, such as: books, pamphlets, brochures, film tapes and any material that is pertinent to the advancement of the Chicano. It is for this reason also that I'm writing you this letter, hopefully, you may be able to help us with any of the above mentioned things.

POR NUESTRA RAZA,
Rudy Lopez, Dir. of Education
Reyes Jimenez, M.A.C.G. Chairman
Richard R. Vieyra, M.A.C.G. Sponsor

de C R C

Carnale:

My name is Hector Subia, I am editor of El Alambre and a member of M.A.Y.O. here at C.R.C.

I would like to thank you on behalf of all my carnales for sending us your issue of LA RAZA. It really makes our heart's feel good to know, that even if we are in prison our beautiful Raza has not forgotten us!!

We the Chicanos of C.R.C. are doing all we can to learn more about our beautiful culture and heritage, so that upon our release we can again return to our barrios as better Chicanos than when we were taken from them. We can then be of help to the movement and to our little brother's before they run in to the sickness we have had.

We hope you will continue sending us LA RAZA and giving us the support that you have. If you can offer us anything that we can use in our paper we would be grateful.

Editor,
Hector Subia
535 Corona, California 91720

LOS CAUDILLOS

Stifling

Crystal City
heat

rouses Texas sleepers
the long siesta finally over
at last, at long, long last
Politics wrested from
tyrannical usurpers' clutches
fires are stoked
flames are fanned

Conflagrating flames
of socio-political awareness

Rich Dago vineyards
Chavez doing his pacifist thing
"lift that crate
& pick them grapes"

stoop labor's awright----with God on your side
Califas gold not ours to spend, baby

Small wonder David Sánchez
impetient & enraged in East L. A.
dons a beret, its color symbolizing
Urgent Brown

Voices raised in unison
in Northern New México hills,
"¡esta tierra es nuestra!"
cached clutter: invalid grants-unrecognized treaties
their tongues are forked,
Tijerina,
their decks are marked
Indo-Hispano
you're our man
Denver's Corky boxing lackeys' ears back
let them live in the Bottoms for awhile
see how they like a garbage dump
for a next-door neighbor
José Angel Gutiérrez: MAYO's fiery vocal cat
the world does not love energetic noisemakers
or so says papa henry b. (the saviour of San Anto)
who only saved himself

In Eastern Spanish Ghettos

Portorro street gangs do
Humanity

Young Lords: (Cha-Cha, Fi & Yoruba)
burglarize rich folks' antibiotics
rip off x-ray mobile units/hospital
--become medics for the poor--
ghetto children must not die
of lead poisoning & T. B.

Latin Kings: (Watusi Vález & the rest)
if you're doing social service
how can you be on

terrorizing sprees (with priest accompanist)
in near Northside Chicago?
Ubiquitous? We're everywhere!

Arise! Bronze people,
the wagon-wheels gather momentum...

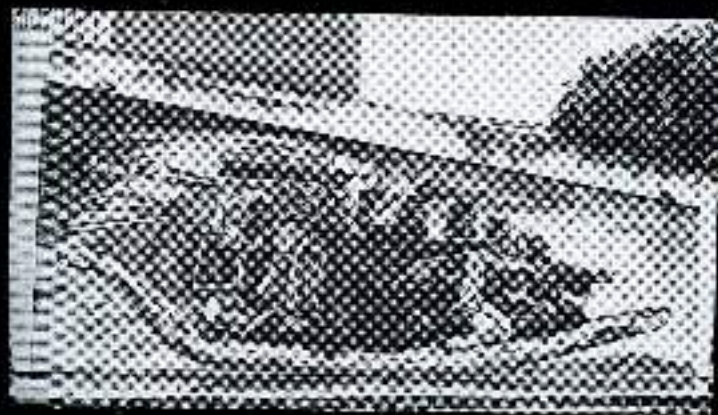
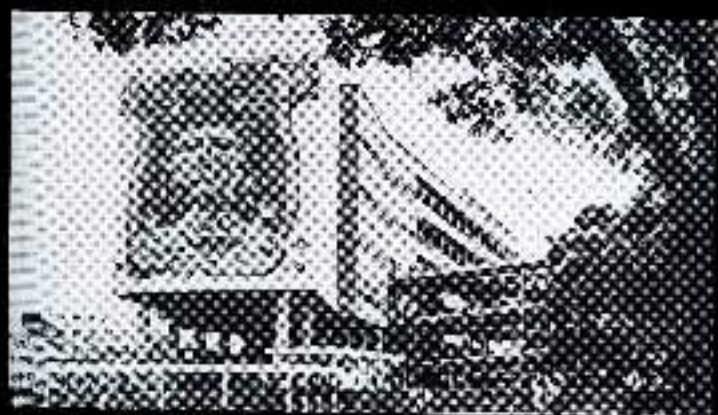
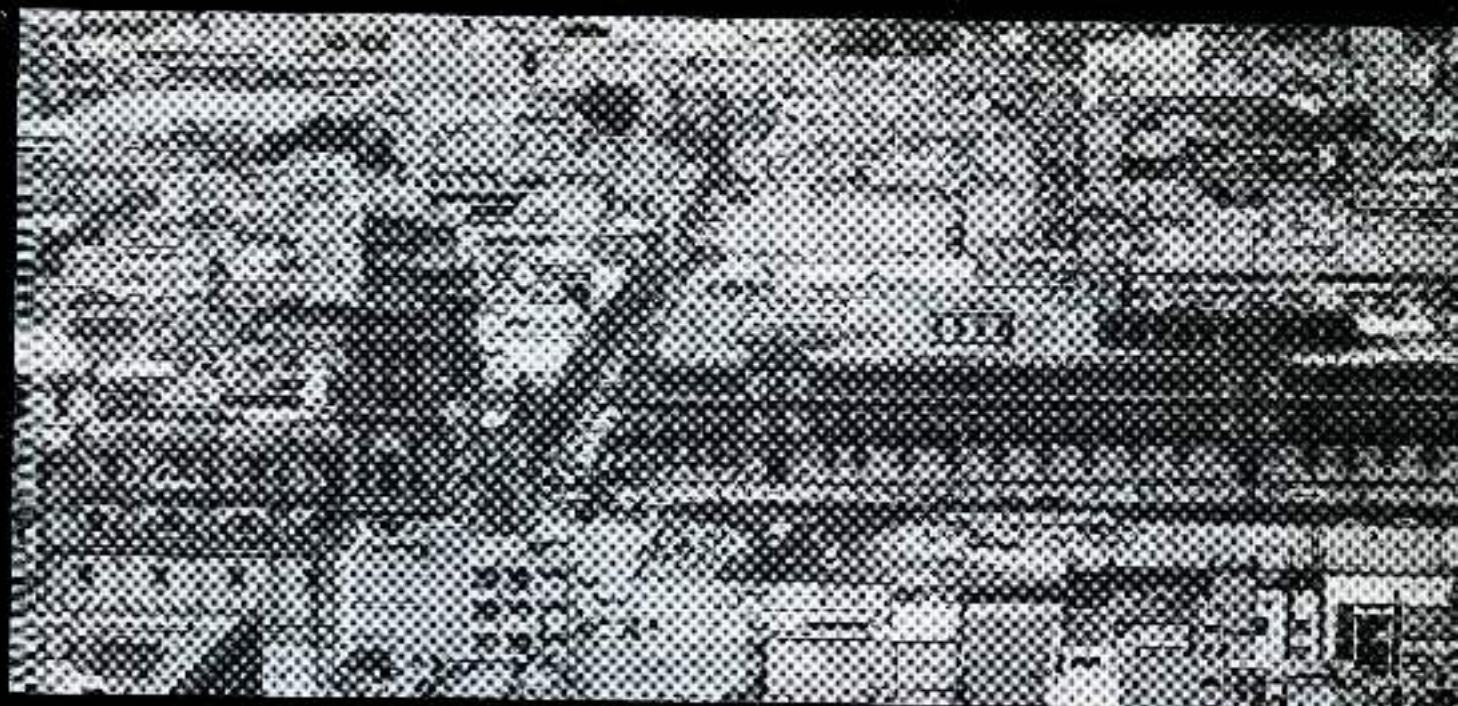
AZTLAN de Levenworth

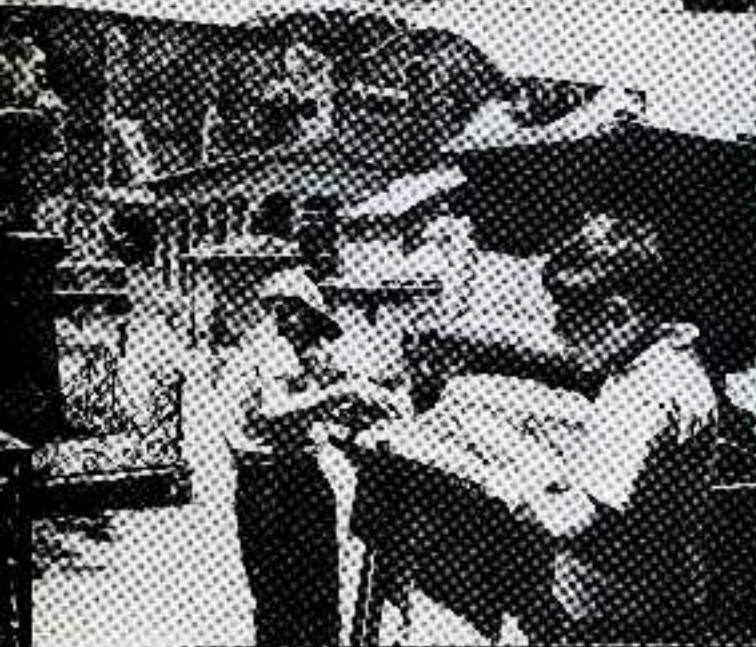
rañlréalinas.

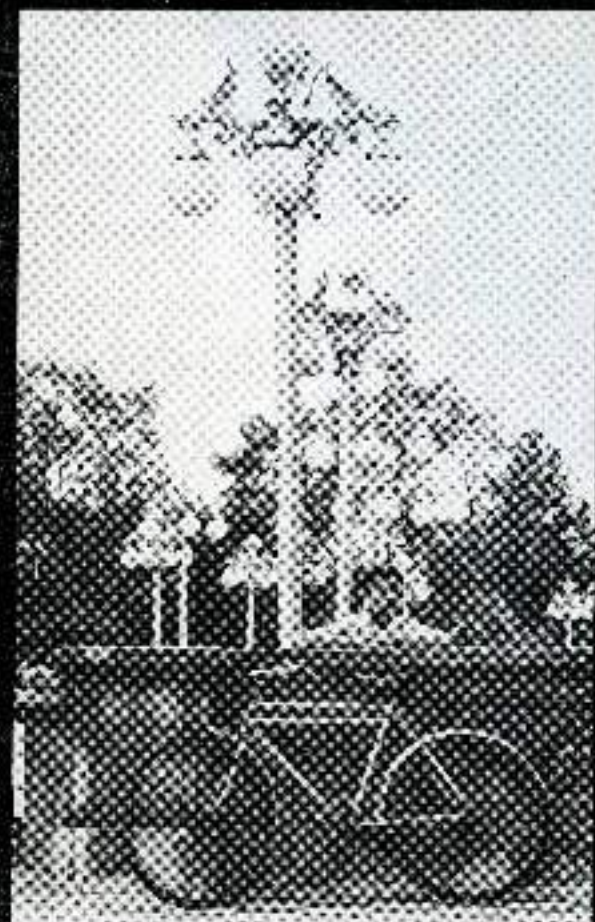
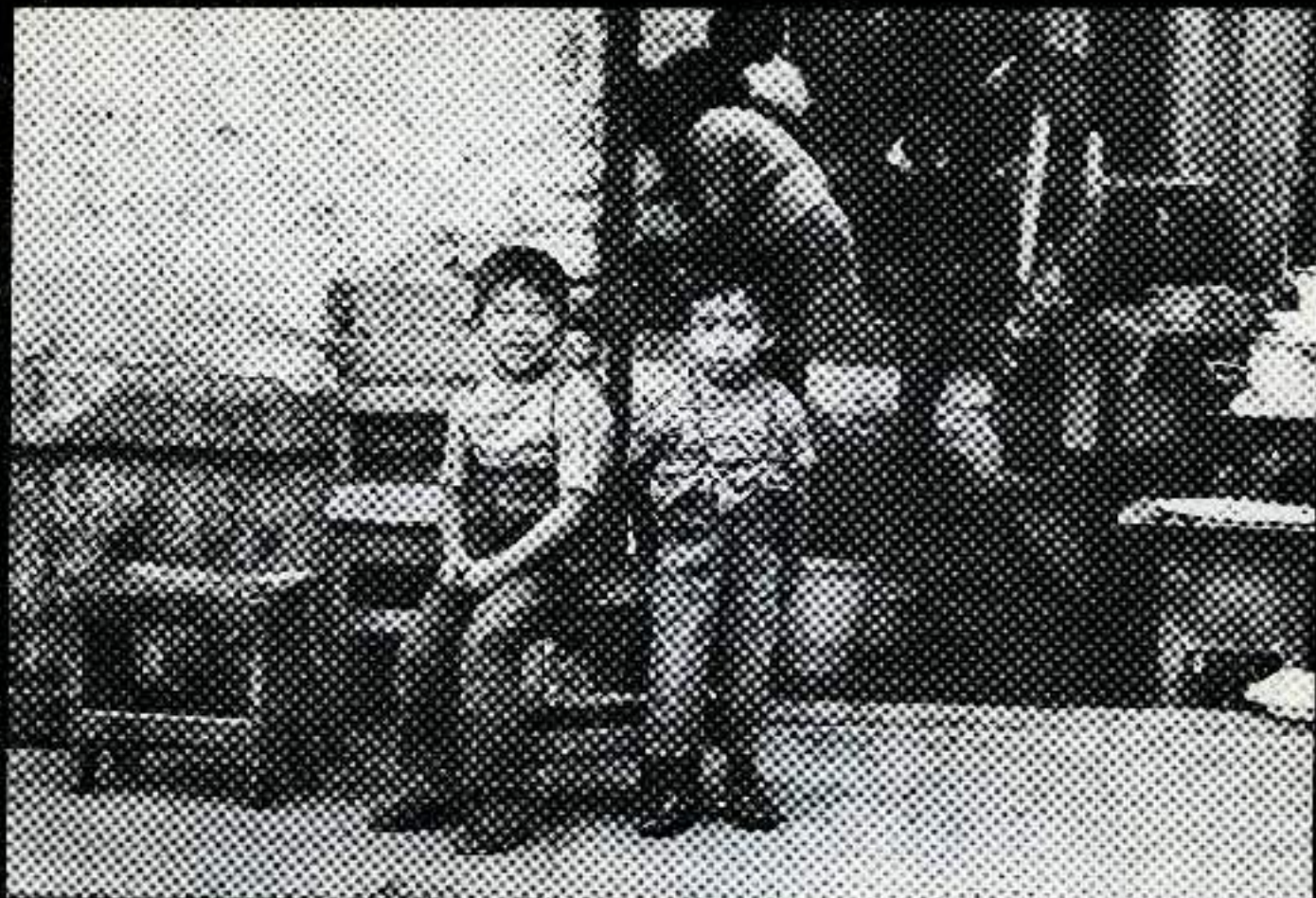
MEXICO CITY 1970



Photography by: MANUEL G. BARRERA JR.

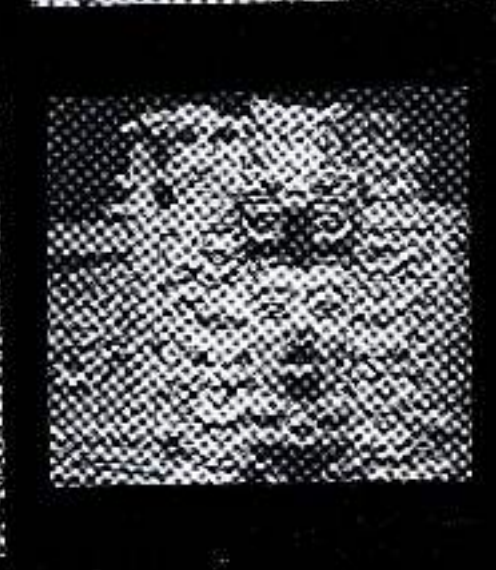
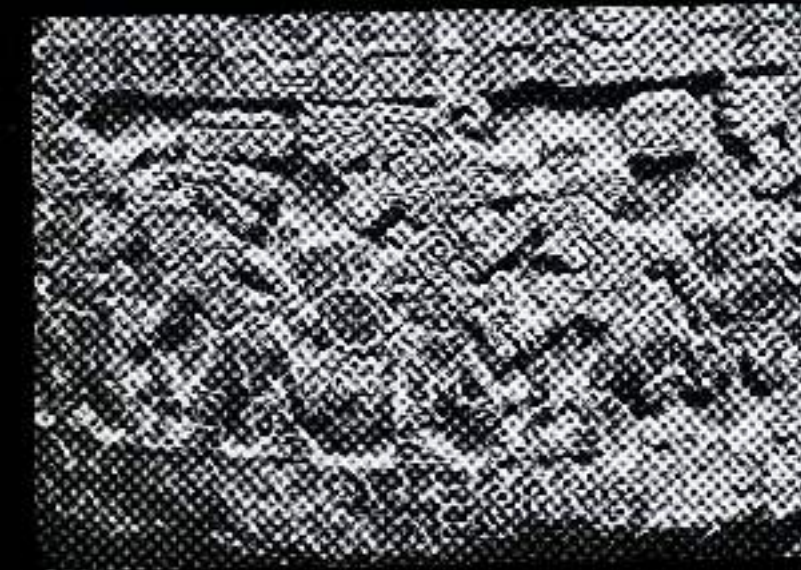






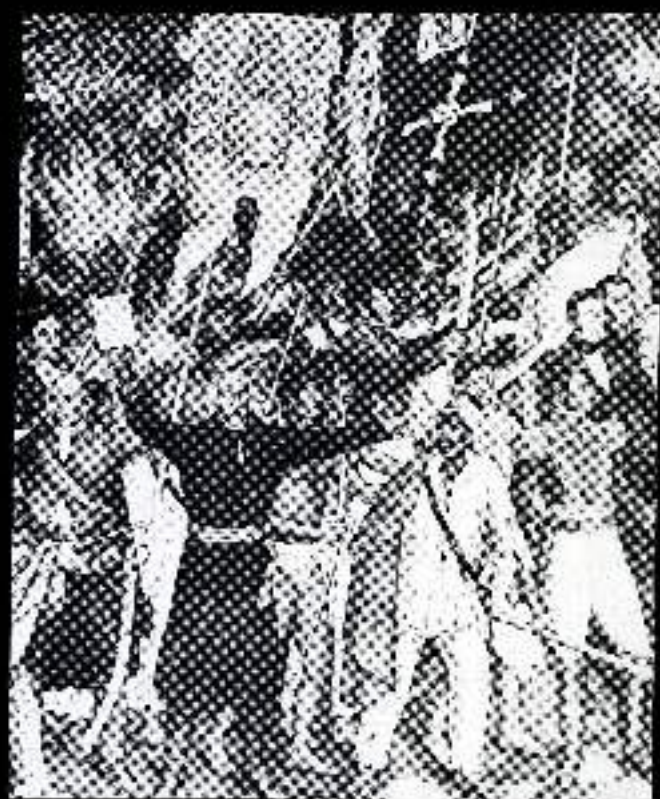








NATIONAL BALLET FOLKLORICO





*" Quien dice educar,
ya dice querer."*

José Martí.

Enseñando al Pueblo su cultura que el sistema está quitando al Chicano, esa cultura que nos identifica como nuestro color al grito de "Viva la Raza", la gente que tuvo oportunidad de ver este grupo pudo identificarse con el arte propio de nuestro pueblo que nos hace sentirnos orgullosos de nuestras raíces, de nuestros héroes, desde los Indígenas, Don Miguel Hidalgo Morelos, Emiliano Zapata, Francisco Villa y todos los revolucionarios que estuvieron y que están con el pueblo oprimido decir estar es porque sus ideas viven en las gentes que sienten el latigo de la injusticia que se comete a cada suspiro que el hombre dá.

Estos poemas que nos hicieron pensar en estos héroes. En las hazañas, y como fueron inmolados por ofrendar su vida a la lucha de su pueblo lleno de pobreza y de injusticias. Se da una cuenta que los chacales han renacido para seguir golpeando a nuestra gente.

Es así como este grupo hace pensar al pueblo y tratan de educar a la gente y es lo que se necesita en este Aztlán. Arte del pueblo, y para el pueblo seguir el ejemplo del teatro campesino, y de estos compañeros formar grupos de arte para renacer nuestra cultura y engrandecerlo. Queremos a la Raza reclama sus artistas. Que salgan de Azt-

lán y para Aztlán, la cultura, salva a los pueblos de ser aplastados y tragados por el sistema.

Es así como trabaja este grupo.

El grupo MASCARONES nació en 1963 en la preparatoria #6 de MASCARONES de ahí fue tomado su nombre. Tiene 7 años de vida.

Este grupo nació con 5 personas y tiene en la actualidad 2 fundadores y más compañeros que se preocupan por que este grupo siga su causa en la vida.

Tienen cinco discos grabados por el esfuerzo del grupo, de la gente que coopera comprando sus discos y también de las cooperaciones voluntarias que reciben en cada presentación.

Esta es la manera como puede sobrevivir el grupo. Tienen recorrido la mayor parte de la república Mexicana y donde quiera que los llame la gente que se preocupa por la cultura ahí estarán con sus vivas voces ya sea en su presencia personal o en los discos, estará manando de su voz la cultura, aun cuando otras gentes no quieran que su pueblo tenga cultura.

Su forma de decir poemas es por aollatas y coros que vibra en los cuerpos, cada cuarteta y cada palabra lo sienten y lo hacen sentir. Hay verdadera comunicación entre actor y público.

El grupo se reúne a diario en un estudio que han reconstruido entre todos, practican ejercicios para el dominio de su cuerpo, ensayan los poemas que tienen que presentar y practican el compañerismo. Los actores tienen que aprender desde el trabajo más insignificante como el de clavar un clavo, hacer su vestuario, la escenografía y todo lo relacionado con el teatro y es lo que resulta en el grupo que es la organización. Entre ellos no hay "el mejor actor" como tampoco "el mejor papel", todos son igual, todos forman parte y son un grupo unido.

Todos tienen que crear su movimientos de acuerdo a sus capacidades de creatividad después esos movimientos los pulen para una mejor presentación.

Algunos compañeros estudian en la universidad en la preparatoria popular, en la escuela de educación física y los restantes se dedican a tiempo completo al teatro y mantener el grupo en pie.

En su tiempo libre lo ocupan leyendo, construyendo su estudio; otros escriben, dibujan, pintan; en fin todo en ese estudio es arte, todo es compañerismo, y todo es trabajo.

Este grupo necesita ayuda económica para seguir con su arte que es tan valioso y si alguno de los lectores se interesa en ayudar ya sea comprando sus discos o con su cooperación voluntaria.

Los discos contiene poesías de poetas Latinoamericanos, como: Palés Matos, Carlos Barreto, Nicolás Guillén, Carlos Castro Saabedra, Víctor García Robles, Baltazar Bromundo, Margarita Paz Paredes.

Entre las obras que han representado y que han tenido éxito por su sencillez en el lenguaje y que además tiene un sentido cultural y pedagógico son las siguientes:

"El soldado de Levita" basada en la novela de la Revolución del autor Urquiza adaptada por Javier Ayon.

"Las calaveras de Posada" inspirada en los grabados del gran grabador de México Guadalupe Posada que recorrió la historia de México con sus grabados de Calaveras y que es Don Guadalupe Posada.

Esta adaptación es de Guillermo Contreras y que tomó primer lugar en un concurso de teatros en México representada por este grupo.

"El Caballero de la Triste Figura" basada en la novela Cervantina "El Quijote de la Mancha" adaptación de Guillermo Contreras un gran colaborador del grupo. Este colaborador a contribuido con otras obras como son: La Pastorela que también ganó un primer premio en un concurso que organizan en la ciudad de México cada año durante las Posadas, también escribe poemas y otras obras que tiene en proyecto este grupo.

Los poemas que a continuación publicamos son los que se tenían a la mano para dar una pequeña idea de lo que ellos representan.

Y es así como hemos publicado una breve Historia del Grupo Mascarones que día a día estará tratando de dar el arte que es parte del pueblo.

Con la ayuda que usted pueda mandar generosamente se podrá publicar un boletín con más información sobre arte y cultura que se hará de acuerdo a las posibilidades y medios que se tengan y que posteriormente se les envíara como una respuesta de su colaboración y de antemano las sinseras gracias de este grupo "Mascarones."

Las personas interesadas que deseen mandar su colaboración o comprar los discos que su precio es de dos dólares cada disco, mandar su solicitud y giro a nombre de:

Mariano Leyva
Calle Cuauhtemoc Num. 31
Col. Coyoacan
Mexico 21, D.F.

Acompañado de su dirección y nombre para enviarlo a vuelta de correo.



LA MUERTE DE PANCHO VILLA

Pobre Pancho Villa....!
fue muy triste su destino;
morir en una emboscada
y a la mitad del camino.
Iba dejando Parral
manejando su carcacha,
el valiente general
autor de "La Cucaracha."
La Cucaracha, la Cucaracha
ya no puede caminar,
porque no tiene, porque le falta
marihuana que fumar...
Pobre Pancho Villa!

Iba dejando Parral
saltando de una cantina,
el valiente general
autor de "La Valentina"
Si porque me ves borracho,
manana ya no me ves;
si me han de matar manana
que me maten de una vez....
Pobre Pancho Villa!

Iba dejando Parral
saltando de su casita,
el valiente general
que compuso "La Adelita."
Si Adelita se casara con Carranza
y Pancho Villa con Alvaro Obregon,
yo me casaba con Adelita,
y se acababa la revolucion.
Pobre Pancho Villa....!

Dicen que cayo diciendo:
---Ya Plutarco me amolo;
de la Huerta, te lo encargo,
dile como se porto.
Dicen que Villa murio
con la mano en el gatillo;
sobre su hombro descansaba
el general Miguel Trillo.
Nada le valio que su hijo
y la llamada Austroberta
le dijeran que se fuera
siempre con el ojo alerta.
Pobre Pancho Villa....!

En una casa alquilada
se apostaron los ladrones
pues para matar a Villa
necesitaban.... calzonea.
Ay, Mexico esta de luto,
tiene una gran pesadilla,
pues mataron en Parral
al valiente Pancho Villa!
¡Pobre Pancho Villa!,
fue muy triste tu destino,
morir en una emboscada
y a la mitad del camino.

corridos mejicanos

LO QUE DIGO LO SOSTENGO

LO QUE DIGO DE HOY EN DIA
LO QUE DIGO, LO SOSTENGO,
YO NO VENGO A VER SI PUEDO,
SINO PORQUE PUEDO VENGO.

Vamos, vamos no se aplomen
esos que tanto gritaban
y le prometian al pueblo
que en la lucha lo ayudaban.

Echales bien la lazada
a esa punta de....panzones,
que se van quedando atras
a gozar de los millones.

Prepara tu carabina
que ya se nos van quedando
los politicos gallinas
que siempre se andan rajando.

¡Que desgraciados seran
esos que entran al gobierno,
nomas a robar dinero
que tanto le cuesta al pueblo.

Tambien, ustedes, soldados,
mantenidos del gobierno.
yo no vengo a ver si puedo,
sino porque puedo vengo.

Ya veran como se mueren,
ricos hijos del....dinero.
Yo no vengo a ver si puedo si
sino porque puedo vengo

Ya veran monjas y curas
que se mantienen del pueblo,
yo no vengo a ver si puedo,
sino porque puedo vengo.

YA LOS PUEBLOS SE PREPARAN
A VIVIR DE OTRA MANERA,
CON SU FUERZA ORGANIZADA
QUE PROMETE NUEVA ERA.

YA CON ESTA ME DESPIDO
Y ¡AY! TRAIADORES, LES PREVENGO.
YO NO VENGO A VER SI PUEDO
SINO PORQUE PUEDO VENGO.

LIBERTAD

Otto René Castillo.

TENEMOS
POR TI
TANTOS GOLPES
ACUMULADOS
EN LA PIEL
QUE YA NI DE PIE
CABEMOS
EN LA MUERTE

En mi país,
la libertad no es solo
un delicado viento del alma,
sino también un coraje de piel.

En cada milímetro
de su llanura infinita
está tu nombre escrito:
libertad.

En las menos torturadas.

En los ojos,
abiertos al asombro
del luto.

En la frente,
cuando ella aletea dignidad.

En el pecho,
donde un aguanta-varón
nos crece en grande.

En la espalda y los pies
que sufren tanto.

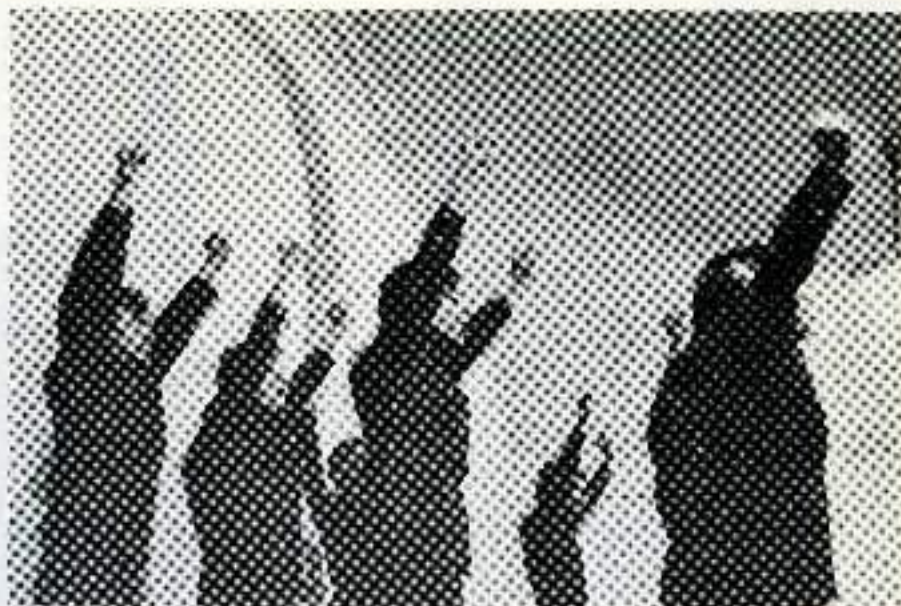
En los testículos
orgullecidos de sí.

AHI TU NOMBRE,
TU SUAVE Y TIERNO NOMBRE,
CANTANDO EN ESPERANZA Y CORAJE.

HEMOS SUFRIDO
EN TANTAS PARTES
LOS GOLPES DEL VERDUGO
Y ESCRITO EN TAN Poca PIEL
TANTAS VECES SU NOMBRE,
QUE YA NO POSEMOS MORIR,
PORQUE LA LIBERTAD
NO TIENE MUERTE.

INOS PUEDEN
SEGUIR GOLPEANDO,
QUE CONSTE, SI PUEDEN!

TU SIEMPRE SERAS LA VICTORIOSA,
LIBERTAD.



El grupo MASCARONES de la ciudad de México que durante su estancia en el estado de California brindó su arte con Teatro y Poesía Coral, junto con DANZAS AZTECAS.

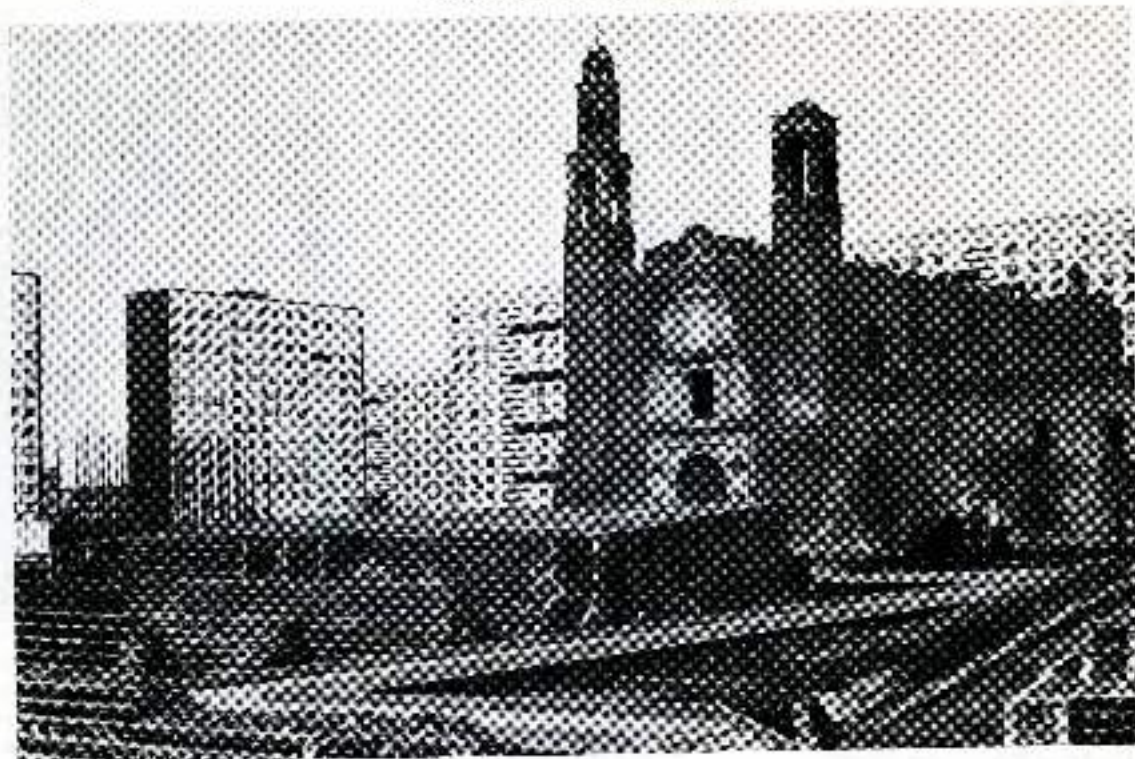
Y CUANDO NOSOTROS
DISPAREMOS
EL ULTIMO CARTUCHO,
TU SERAS LA PRIMERA
QUE CANTE EN LA GARGANTA
DE MIS COMPATRIOTAS,
LIBERTAD.

PORQUE NADA HAY MAS BELLO
SOBRE LA ANCHURA
DE LA TIERRA,
QUE UN PUEBLO LIBRE,
GALLARDO PIE,
SOBRE UN SISTEMA
QUE CONCLUYE.

LA LIBERTAD,
ENTONCES?
VIGILA Y SUEÑA
CUANDO NOSOTROS
ENTRAMOS A LA NOCHE
O LLEGAMOS AL DIA,
SUAVEMENTE ENAMORADOS
DE SU NOMBRE TAN BELLO;

LIBERTAD.

Plaza de las Tres Culturas



POLITICAL TRIAL: THE MEXICAN REVOLUTION

1970 by Xana Hissaz from BULLETIN

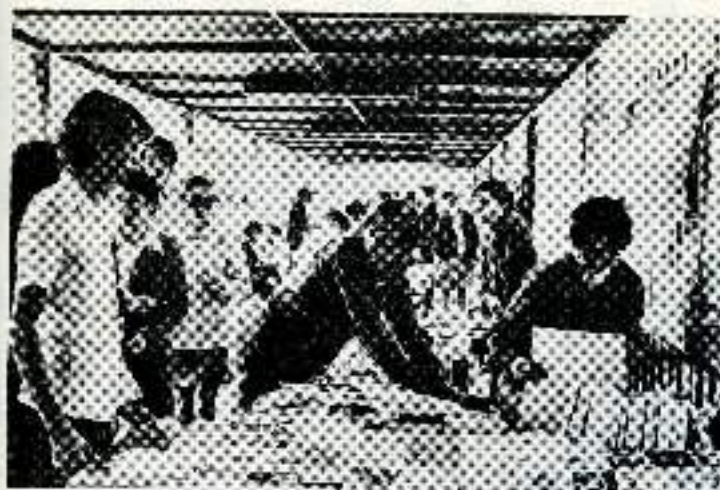
The Mexican revolution is still alive and doing well in 1970. Despite the heavy losses it has suffered at the hands of the ruling party, it still struggles courageously. Complete recovery is expected. In the Summer of 1968 a student movement unexpectedly broke out in Mexico. Basically the 1968 student movement is the legitimate heir of the 1910 Mexican Revolution. It is the revitalized revolutionary spirit of Emiliano Zapata and the raw rebellion of Pancho Villa. It is the new generation raised on the rhetoric of revolution rising to claim their heritage. The PRI splashes slogans on the walls: "Youth must be faithful to their homeland and to the revolution." As children the Mexican students read the signs and believe them; they learn to accept Emiliano Zapata as their hero. In 1968 their loyalty to the Revolution accidentally exploded into the present Student Movement.

From its beginning on July 23, 1968, the Movement was chaotic. The specific act which triggered it---a scuffle among high school students was insignificant in itself. The "granaderos", an unconstitutional riot and repression squad, were called in and responded to the students brutally. Students from all over Mexico City held a protest on July 26. The Granaderos responded with more brutality, and the Student Movement was under way. Protest and repression snowballed as the police moved to tactics of open warfare. Political repression was the issue. It was never an attempt to disrupt the 1968 Olympic games, as was reported in the press.

The utter bestiality of the Government forces reached a climax on October 2, 1968. Between 25 and 30 thousand people had gathered in the Plaza of the Three Cultures (Tlatelolco) to attend a peaceful mass meeting called by the National Strike Council. At six p.m., without provocation, the granaderos and the army attacked the unarmed crowd. They indiscriminately shot and bayoneted to death an estimated 500 people.

Most of the student leaders who were not killed at Tlatelolco were arrested. They joined numerous other students who had been arrested and tortured during the Student Movement. Of these 163 are still held in Mexico City at Lecumberri (the "Preventive Jail") and the womens prison. After two years of imprisonment their trials are just being held this fall. The Public Prosecutor, apparently unable to decide upon the charges, has accused them of a variety of crimes like theft, sedition, inciting to rebellion, looting and homicide.

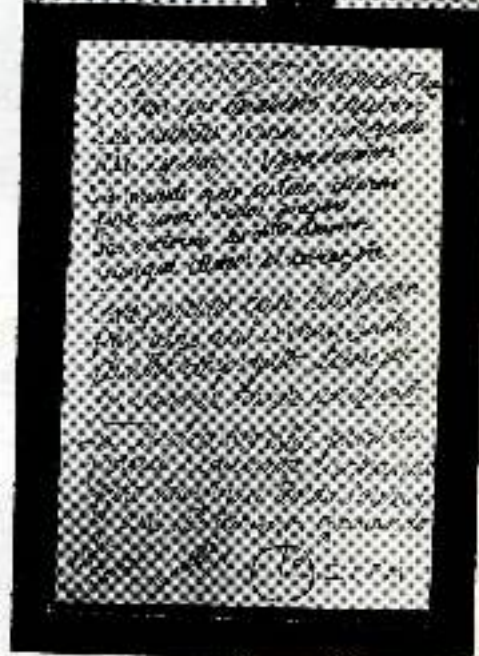
Legally, all of the prisoners are charged as a part of the same proceedings, and by law they should have a joint trial. The judge, however, has arbitrarily divided them into several groups and is holding the trials weeks or months apart to reduce publicity. The charges presented by the public prosecutor require a trial by jury, but that detail has been ignored over the protests by the defense. Judge Ferrn MacGregor is presiding at the trials and handing down all of the verdicts and sentences. Two political prisoners were tried last spring and



sentenced to 30 years. Another group was tried in mid-August and another in mid-September. The September group included the one U.S. citizen, Bernard Philip Ames. No more decisions have been handed down and the lawyers expect the judge to withhold sentencing until all the political prisoners have been tried. The next trial is expected toward the end of November, 1970.

The trials ("vista de sentencia") are public. Thus I was able to attend the one in September, 1970. At 10:15 a.m., Judge Ferrer MacGregor opened court (you could not really say he called it to order). Roll was called and predictably all 17 defendants were present. Jose Revueltas announced that he would carry on his own defense. Although he was not present for most of the trial, a U.S. embassy assigned lawyer was supposed to represent Philip Ames.

The prosecution presented the judge with stacks of official documents (mostly police reports) as evidence that the prisoners were guilty as charged. The only way for the entire court to hear these reports was if the defense requested that they be read. Therefore the defense had selected parts of the documents to be read aloud. This reading lasted 26 hours. In these reports the prosecution established that 1) there was indeed a Student Movement of 1968 during which time many political meetings were held and many political speeches made; 2) police agents were present at these meetings and they did the public the service of taking good notes; 3) the prosecution has no first hand evidence that



the accused individuals are guilty as charged. The reading continued until 10 a.m. Friday. The lawyers summations followed.

The Prosecution, obviously, claimed that their evidence proved the defendants to be guilty as charged. The prosecutor claimed that their membership in various leftist groups proved them to be guilty of participation in the "international conspiracy" which he alleged. The defense recognized the utter futility of presenting a legal defense to this court. The lawyers for the defense pointed out, however, a few of the legal technicalities---such as the failure of the prosecution to present any evidence that the defendants were guilty of the crimes attributed to them---but primarily they expounded upon their contempt for the proceedings, and the government behind such proceedings. They labeled the whole plan of the prosecution subversive because it completely violated the Mexican Constitution. The defense lawyers charged that the only international conspiracy involved was the ongoing conspiracy between the Mexican Government and the C.I.A.

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LA RAZA is not a traditional newsmagazine. It's staff consists of barrio persons who reflect the issues which the people have considered so relevant that they have been willing to risk status and jobs, friends and advantages, and even their lives to seek redress. The articles in LA RAZA reflect on the peo-

ple and organizations and what they have been doing to advance the cause of social justice.

LA RAZA brings you the Chicano community so that you can:

get together	plan for action
know one another	seek solutions
face common problems	gain power
	acquire pride

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