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LA RAZA
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Volume I. No. 12

May 11, 1968

Los Angeles

AYER SACRAMENTO

THE
POOR
SEEK
JUSTICE



HOY WASHINGTON

SUNRISE POOR PEOPLE'S RALLY

Watts: Will Rogers State Park

march 15, 1968 5:30 a.m.

CAMPAÑA DE LOS POBRES

PROPOSITO

La campana de los Pobres encaminada a la reunion legislativa de sus necesidades negligentemente olvidadas, tiene lugar este mes.

Esta es una campana para pedir al Congreso prioridad en la programacion nacional para la eradicacion de la pobreza en el pais, antes que financiar esfuerzo militar maximo en paises extranjeros.

Con la inspiracion espiritual de Martin Luther King, Jr., que organizo la campana, gente pobre de todas las razas, credo y color iran como una sola a Washington.

Los chicanos tenemos interes especial en la campana de los pobres. Tambien tenemos una mision especial.

Aunque nuestras condiciones especificas de pobreza sean diferentes a las de otros grupos, sufrimos y nos solidarizamos con los negros, blancos, y con todos los grupos minoritarios marchitos por la pobreza. Nuestro interes en la campana es el de poner punto final a este sufrimiento.

Nuestra mision es la de contribuir con nuestra experiencia cultural como una sociedad integrada y no racista, al alivio y curacion de las heridas que asolan a los Estados Unidos en este tiempo.

Los chicanos hacemos campana por el desarrollo y suficiencia en los fondos destinados a llenar nuestras necesidades.

Buscamos un salario anual garantizado.

Buscamos entrenamiento de empleo de acuerdo con nuestras necesidades idiomáticas.

Buscamos poner fin a las barreras de nacionalidad, idioma ya raza que confrontamos cuando buscamos trabajo.

Buscamos ensenanza bilingue adecuada.

Buscamos atencion y cuidados medicos de acuerdo con nuestros problemas de salud.

Buscamos viviendas decentes, seguras y sanitarias--viviendas verdaderamente abiertas a nuestra eleccion, para que podamos decidir el sitio donde queremos vivir.

Buscamos nombramientos adecuados, eleccion en las posiciones politicas de manera que las aspiraciones de nuestra gente sean verdaderamente representadas.

Buscamos estas medidas para romper las cadenas de pobreza de manera que nuestra comunidad pueda encaminarse hacia el desarrollo economico. Solamente alcanzando esta meta, podremos estar seguros de que se le prestara atencion verdadera a nuestras necesidades especiales.

Mas que nada, buscamos ayudar a construir una America que cumpla las promesas hechas a toda su gente.

Estas son las peticiones y demandas minimas de los chicanos. No son diferentes ni distintas al sueno Americano--el sueno que Martin Luther King compartio con todas las personas, con todas las gentes.

El chicano sufre con todos los grupos las condiciones deprimentes que senalan y marcan los "Ghettos" de America.

Somos victimas del racismo.

Somos victimas del desempleo y del empleo en desacuerdo con nuestras capacidades.

Somos victimas de las condiciones de arrabal que impecan en las viviendas.

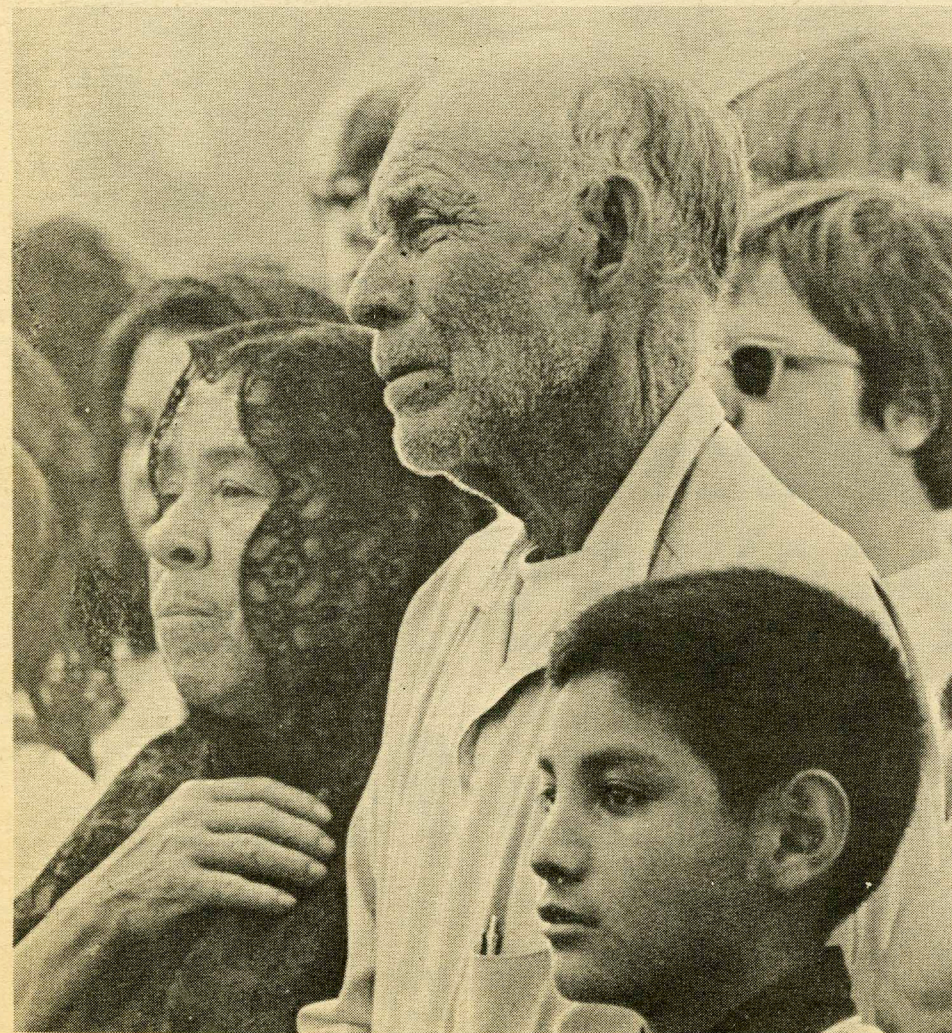
Somos victimas de los cuidados de salud inadecuados.

Somos victimas de la ensenanza monolingue inadecuada.

Somos victimas de la representacion inapropiada.

Para buscar la reparacion de los agravios, los chicanos marchan en la Campana de los Pobres.

CHICANOS, NOS HAN PINTADO UN VIOLINI!
YA BASTA!



PURPOSES

The Poor People's Campaign for legislative redress of their neglected needs was launched this month.

This is a campaign to demand from Congress first priority in national programming for the eradication of poverty at home rather than financing a massive military effort abroad.

In the spirit of Martin Luther King, Jr., who organized the campaign, poor persons of all races, religions and color will go forth as one to Washington.

Mexican-Americans have a special stake in the poor people's campaign. They also have a special mission.

Although our specific condition of poverty may be different from other groups, we suffer along with blacks, non-Mexican-American whites and all other minority groups from the blight of poverty. Our stake in the campaign is to put an end to this suffering.

Our mission is to contribute our cultural experience as an integrated, non-racist society to help heal the wounds that plague America at this time.

Mexican-Americans will campaign for the development and sufficient funding of programs designed to meet our needs.

We seek a guaranteed annual wage.

We seek employment training geared to our special language requirements.

We seek an end to the nationality, language, and race barriers that confront us when we seek employment.

We seek adequate, bi-lingual education.

We seek health care geared to our health problems.

We seek housing that is decent, safe and sanitary---housing that is truly open so that we can choose where we want to live.

We seek adequate appointed and elected political positions so that we can truly represent the aspirations of our people.

We seek these measures to help us break the poverty cycle so that our community can move toward economic development. Only by attaining these goals can we make certain that real attention is paid to our special needs.

Most of all, we seek to help build an America that will fulfill the promises it has made to all its people.

These are the minimum demands of Mexican-Americans. They are no different from the American dream---the dream Martin Luther King shared--for all people.

Mexican-Americans suffer with all groups the deprived conditions that mark the ghettos of America.

We are the victims of racism.

We are the victims of unemployment and underemployment.

We are the victims of slum housing conditions.

We are the victims of inadequate health care.

We are the victims of inadequate, monolingual education.

We are the victims of under representation.

To seek redress for grievances, Mexican-Americans march in the Poor People's Campaign.

BASTA YA!

CARNALES

Today I will not be conscripted into the United States army. I am on probation for possession of a deadly weapon. It is against the law to carry or use a deadly weapon except in the name of the government. So today they will send me home. But - when the Selective Service System arranges to have me released from probation so that I can be inducted, then I can stand up and say "Por mi madre, yo no voy!" (By my mother's name I won't go.)

I am a Chicano

I am already fighting my war--against facism, racism, poverty, and oppresion for LA RAZA and all subjugated people--here at home. I will not help the United States government enslave the people of Vietnam as it has my people--the poor people. I am the first Chicano in Los Angeles to be willing to openly refuse the draft--but I won't be the last. If you have doubts about the American way of murder there are people who can answer your questions; they answered mine.

POR MI MADRE,
YO NO VOY!

With these words Jose Sanchez age 19, East Los Angeles born and raised CHICANO openly Resisted induction into the GABACHO military machine. Jose is the first chicano to come out and say, "POR MI MADRE, YO NO VOY. (By my mother's name, I won't go.)"

As Jose was passing out a leaflet at the Los Angeles induction center on Broadway, other Chicanos and black brothers were picketing and leafleting outside. Jose was leafleting inside, informing our CARNALES that our war is here at home and not in Viet Nam.

Carnales, the government that seeks to induct you into military service is the same one that allows and promotes discrimination in employment, low wages for farm workers, one-sided and prejudicial educational programs, urban redevelopment, and a thousand other oppressive condition. And then, they ask you to go defend and perpetuate this system with your life. Que

creen que somos? BURROS? Those Gabachos even ask you to impose this system of oppression upon the people of Vietnam, Santo Domingo, Bolivia, and many other countries, as well as upon our own people.

Hermanos, the peoples of those countries ARE NOT our enemies. Our enemies are the racists and greedy GABACHOS, and their Tacos, who grow richer every day on the sweat, tears, yes, and on the blood of chicanos, blacks, and other minorities. OUR WAR FOR FREEDOM IS HERE not in Viet Nam.

Our CAUSA is one of LIBERTY AND JUSTICE, and not one of oppression and repression. Hermanos, to avoid the draft through CO or deferments, IS NOT the Chicano way, because it means to compromise with the system, it is to play their game their way.

Hermanos CHICANOS, don't go to fight a racist war that is not ours. CHICANOS, the word is RESIST.

I AM A CHICANO
I WILL NOT GO
TO FIGHT A RACIST
WAR

Hoy el gobierno de los Estados Unidos demanda que yo sea conscriptado a el servicio militar. Este es el mismo gobierno racista que ha discriminado contra el pueblos CHICANO de todo el Sur Oeste.

Este sistema GABACHO que explota a mis hermanos en California, en Nuevo Mejico, en Colorado, en Tejas, y en Arizona demanda que YO defienda con mi propia vida y sangre la oprecion y repreccion contra mi gente. Este gobierno GABACHO demanda que uo sea instrumental en imponer esta misma oprecion y repreccion en lugares como VIET NAM, BOLIVIA, SANTO DOMINGO, COLUMBIA, Y EN LOS PAISES NEGROS DE AFRICA Y LOS EE. U.

Los pueblos de estos paises, vicitmos del imperialismo YANQUI, hoy son mis enemigos. MIS ENEMIGOS solos que se hace recos sobre las espaldas y el sudo, y la sangre de CHICANOS, NEGROS aqui en los E.E.U. MI GUERRA ES AQUI y NO EN VIET NAM.

Mi causa es LA LIBERTAD Y LA JUSTICIA y no la oprecion y repreccion. HERMANOS CHICANOS, novayan a pelear una guerra que no es nuestra.

RESISTAN.....RESISTAN.....RESISTAN.....RESISTAN.....

CHICANO LIBERATION & PEACE
MOVEMENT

* For draft information phone:
225-5118

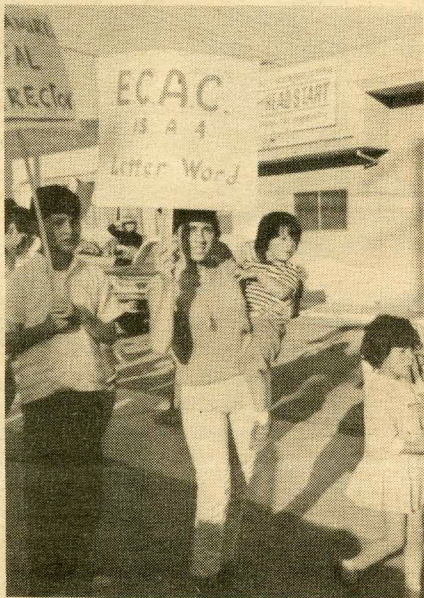
RESIST



Beachboy Sunburned

Boycotts, threats, arrest, strikes, and more threats have been the stories coming out of Eastland Community Action Council and Council of Mexican American Affairs these, past few months. ECAC headed by that infamous beachboy from Playa Del Rey, Fernando Del Rio, was the scene of a strike by employees of the American Federation of State, County and Municipal Employees Union. Striking employees charge that "Beachboy" has ignored negotiating meetings, insulted the negotiating committee, refused to negotiate, and that provisions for grievance procedures were omitted from the Personnel Policies.

Beachboy responded to these accusations by firing the striking union employees. His actions prove the validity of the charges. Fernie has exhibited the characteristic syndrome of Spanglos, "Spanish speaking Anglos," who live outside our community. That characteristic syndrome being that he does not have the ability to represent the poor. Neither can he conduct honorable relations with his employees nor conduct effective programs in this community. The striking employees were later reinstated to their jobs despite the objections of ECAC's beachboy who really got sun "burned" by the union employees.



FALSE-ARREST PANSAS

While "Beachboy" was licking his wounded machismo, Peter "Pansas" Ramirez was illegally being selected as Director of CMAA. "Pansas" follows in the footsteps of another Tio Taco, Leonard "Chueco" Pacheco, in suppressing the voice of our people. The Parents Advisory Committee, which represents the voice of the Chicano Parents, were not allowed to voice their votes in the selection of the new director. This, despite the fact that the Board of Directors of CMAA do not have at least one third of the members of the administering agency board from the poverty committee as required by the Office of Economic Opportunity guidelines. CMAA has refused to establish an effective Parent Advisory Committee with the power to participate in policy and decision making regarding Head Start matters. "Pansas", in the tradition of "Chueco" Pacheco, wants complete control of the people.

Pansas wasted no time in exercising his illegal authority. He fired Dave Caloca, a concerned social worker who asked to see the budget of CMAA. Dave wanted to know why there was no money being spent on food, equipment, teacher substitutes, and aides. Dave was later placed under citizens arrest by "Pansas" for trespassing on CMAA property when showing up to work after his termination. He was taken to jail, booked, and released after bail of \$300 was posted. Oscar Acosta, Chicano Legal Defense Attorney, defended Dave at his trial. The results were overwhelming! The judge declared Caloca's arrest as being improper and false. A legal suit against Pansas and company for false arrest is pending.

Numerous other demonstrations took place at CMAA sites throughout the city. Children and parents carrying signs continued to carry the fight for parent participation in policy-making decisions, more equipment, food for the children, compliance with OEO guidelines, and removal of "Pansas" as Director of CMAA.

OEO responded to the pressures exerted by the Chicano Head Start parents by declaring Peter Ramirez's election as Director of CMAA as illegal. The other complaints were dealt with by Eastland CAC which is in cahoots with "Pansas". The parents of children at CMAA and Eastland CAC employees called upon "Sweet Magnolia Plantation Boss" George E. Brown, who sometimes fronts as a congressman to investigate the irregularities of ECAC and CMAA. "Sweet Magnolia's" reply was that the troubles of ECAC are no different than those occurring in San Diego and other parts of Mexican American communities in the United States. The only problem that confronts "Sweet Magnolia" is that the parents who are voicing their demands is that they live in his representative territory. The question now becomes, Who to support in the 1968 elections, "Sweet Magnolia Brown" or Orozco?

CORRECTIONAL REFORMS

Mr. Bert Corona - President
MAPA

Estimado Sr. Corona:

At the present, the State Legislature and its various committees are in the process of revising the California Penal Code, the Criminals Procedures Codes, and the Correctional Code and Manual. Many new bills have been introduced, and others which are in the making, to repeal certain laws and correctionals procedures which have been, for the most part ineffective to bring about constructive and/or rehabilitative reform.

What can you or any adult member of the MAPA do? assuming that you're concern enough to want to do something constructive.

I suggest and urgently request the following: There are three bills before the State Assembly at this time which are to reviewed in about three to four weeks. The first two bills of interest were introduced by Assemblyman Greene of Los Angeles, these bills are as follows:

- (1) Assembly Bill 1107, Requires that Parolees be given written directions on action which would result in suspending or revoking of paroles.
- (2) Assembly Bill 1108, Provides for Superior Court trials on revoking or suspending of paroles.

The third bill of interest was introduced by a different Assemblyman whose name is Vasconsellos, he being from San Jose, California; his bill is as follows:

- (3) Assembly Bill 1269, Requires the Parole of State Prisoners when ever their legal minimum sentence expires, unless twice convicted of acts of violence.

Now, the only thing that you may do at this time is to write to the authors of these bills and to express your concern for their passing and/or passed, and that you do support their being passed, all MAPA chapters should do the same, also all the Mexican-American population. Anglo-Americans, Negroes should be informed.

This is how you should address the letters (that is, one to each of the Assemblymen mentioned here):

(Letter One)

Assemblyman B. Greene
California State Assembly
Sacramento, California.

(In your letter you should express your support for the passing of his bill, A.B. 1107, and A.B. 1108.)

(Letter Two)

Assemblyman J. Vasconsellos
California State Assembly
Sacramento, California.

(Here too, you should express your support for the passing of his bill A.B. 1269.)

You must write to these Assemblymen as soon as possible, as the bills are up for rehearing in the next three to four weeks.

Well this is about all I can do from up here the rest is up to you, and all the members of MAPA chapters and the population of California.

So please do not forget to show this letter to the other members of your Association.

Thank you very much for any and all consideration to these matters please answer soon and let me know what action you will take, and concern.

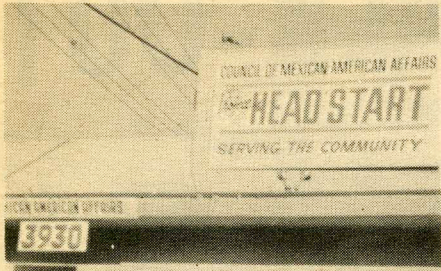
Atentamente su servidor,

Refugio F. Rico

cc: Louis Flores, Ernie Gutierrez

SWEET MAGNOLIA SCORES AGAIN





LA RAZA

INTERVIEWS

Mrs. Cardenas

The Headstart mothers under the intolerable administration of The Council of Mexican American Affairs have started organizing to take effective action against their irresponsible Delegate Agency (CMAA). They have elected Mrs. Delia Cardenas as President of their newly formed Policy Advisory Committee. Shortly after her election, LA RAZA asked her to tell her story about the schism between the Headstart Parents and CMAA.

"I have never been involved in anything," was her first, unassuming comment, "and I hardly know how all of this has happened."

The young attractive mother sort-of through her papers, and proceeded to explain that she knew almost nothing about Headstart until her child was enrolled in the program in September of 1967. During that fall semester she heard nothing about parent participation, and it was not until January of 1968, when a meeting was called to elect officers, that Mrs. Cardenas started realizing that they might have a say in how the Headstart Program, that was directly effecting their children, should be run.

"The diet was deficient," noted Mrs. Cardenas, "and there was cockroaches in the food, and we didn't have refrigeration. We complained about this many times, but nothing was done. Then in March, we presented formal grievances. Still nothing was done. CMAA tried to pacify us. We were told that what we were asking for was impossible, but no action was taken by them. This made me mad, real mad, and so that's when I called the TV station."

At this point, the parents were picketing the Primera Iglesia Headstart Site, on the corner of First and Hicks. The TV station did a take on the picket line, and interviewed some of the parents involved. Mrs. Cardenas asked the TV men if they would require some sort of "release" form, and the TV men replied that they did not need any consent to release the film. And as it turns out, the film was never released. When Mrs. Cardenas contacted the station, it offered "foggy film" as an excuse for not showing it. Other sources have informed us that the TV station called CMAA to request permission to air the film. The acting director, Pete Ramirez, did, of course, not grant permission.

"And do you know that immediately after this," exclaimed a happy Mrs. Cardenas, "in fact, on the same day, we received a refrigerator at the site. The fumigators started fumigating, and a nutritionist came down to survey the situation."

The curious thing is that, up to this point in the narrative, Mrs. Cardenas had no idea that the parents had certain rights in the program. No one had mentioned that at all. Prior to this, she intuitively felt that they should be heard, and that they should have a way to air their grievances, and that somehow the administration should comply with their wishes. But now she heard that the parents had actual rights to establish and formulate policy for the program. So Mrs. Cardenas went to work, searching through guidelines and government regulation, until she obtained the necessary ammunition. Then the demands were made to CMAA and to Eastland CAP to assert the parents' rights in the program.

Moyl Knudsen, who is on the Eastland CAP Board of Directors, told Mrs. Cardenas, flatly, "If things are that bad (...meaning to imply, 'if you are so dissatisfied'...) you ought to close down." One can conjecture, from this sort of comment, what grave concern the established bureaucrats have for the real needs of the people involved in the programs they administer. They ram their preconceived programs into the barrios, and apathetically imply "take it or leave it." And if the programs are not so easily accepted by the people, the political hatchet men shrug their shoulders with a tact, "Tough! Beggars can't be choosy, you know," and go on indifferently chewing their soiled, if not outdated cigars.

"Fernando Del Rio (...who is Eastland CAP Director...) did nothing about our demands," exclaimed Mrs. Cardenas. "He almost ignored us completely. And Charlie Samario (who is President of the CMAA Board of Directors, and is on the Eastland CAP Board of Directors) was the same. He did nothing. So, on April 2nd we boycotted the program. This time we did get TV coverage, and there was no 'sell-out.' Pete Ramirez (CMAA acting Director) talked to me, and he told me that I was only making all the other parents and children suffer (deprivation) in the Headstart Program."

"But anyway, a meeting was called that same evening. It was supposed to be a discussion of 'policy making power' between the Parents Advisory Committee and the CMAA Board of Directors. But instead, Charlie Samario only antagonized the parents. He insisted that 'the guidelines have been followed' (to quote Samario) but, of course, there never was any decision making power on the part of the parents. Nothing was accomplished at this meeting."

The movement gathered momentum, and other items that might not have otherwise been brought up were brought to the parents' attention. One of these items was the suggestion of misappropriation of funds, and on April 4th, the parents picketed again. Mrs. Cardenas tells us that that was when Dave Caloca, a CMAA Social Worker, requested, as spokesman for the parents, to see the budget. Pete Ramirez, Acting Director, refused to allow anyone to see it. When Caloca explained that it was their right to peruse the budget, Ramirez fired him on the spot. A few minutes later, Caloca found himself arrested (and later jailed) for trespassing on the sacred grounds of CMAA property. Charges were filed by Pete Ramirez. No one saw the budget.

"Then on April 11th," Mrs. Cardenas went on, "an open meeting was called, but we were locked out by the CMAA Board of Directors. Charlie Samario threatened to have us all arrested. (They had their taste of blood with Caloca, and now they wanted more.) An OEO representative came with us, and he explained to the Board of Directors that they had no legal right to lock us out. Then, Samario immediately adjourned the meeting, and they regrouped at Swally's (a nice middleclass sort of place). They (CMAA Board) elected to divest itself of the Headstart Program."



Mrs. Cardenas then went on to relate some of the technicalities (legalities and illegalities) involved. She is doing a headsup job for the Headstart Program, which is much more than can be said for the CMAA Board. The CMAA divestment vote, which illegally took place at Swally's, applies only to the Eastland CAP sites. CMAA still has ten sites which are funded through EYOA. Since we talked to Mrs. Cardenas, the CMAA Board in a 4 to 5 vote, elected to allow the EYOA parents a vote in policy making decisions. Immediately after this meeting, Ben Amador, a member of the CMAA Board, was heard to say, "Motion or no motion, the parents are not going to have a vote." Mrs. Cardenas still has a great deal to fight.

We are immediately prompted to ask, what is this august body, of so-called Mexican Americans (CMAA), so afraid of that they don't even want to hear the voices of the real Mexican Americans whom they are so benevolently supposed to serve? How is it that the sincerity of a little woman like Mrs. Cardenas can actually make the entire CMAA Board run for cover?



March 19, 1968

Mr. George Putnam
KTLA
5800 Sunset Boulevard
Los Angeles, California 90028

I had the opportunity this weekend to read your series of broadcasts on the school demonstrations, and I haven't heard a better call for law and order.

The only way to counteract the propaganda and the preachments of revolution is by exposure to the truth. This you have done well.

It is superfluous I know, but once again please accept my personal thanks for your continued support of law enforcement and our Department in particular.

The divisive forces that would disrupt our community have aroused a formidable adversary in George Putnam.

Tom

THOMAS REDDIN
Chief of Police

TOM & PUTONAM

BEDFELLOWS?

REDDIN: Students for Democratic Society, The Brown Berets, The Black Student Union, The Mexican-American Student Association, The United Mexican-American Students, The Black Power Congress, The United Parents Council, all of these groups were present at a number of the different schools.

UDELL: Are you going to move with conspiracy charges against certain members of each of those organizations?

REDDIN: We'll move with conspiracy charges wherever we can prove them, and they will be from among the named organizations.

UDELL: Do you have some you think will stick?

REDDIN: Yes.

UDELL: About how many?

REDDIN: I don't know at this point, because I haven't recently checked, but it will be more than a handful.

UDELL: Can you tell me which group that they are members of that you think will likely have the charges against them?

REDDIN: At this point I would rather not, because I haven't released it before and will release it at the time that the complaints due issue.

UDELL: What kind of thing did they do?

REDDIN: It was a planned conspiracy to disrupt a major portion of the school system.

UDELL: We're not talking here about violence.

REDDIN: Oh, no.

UDELL: Simply about a boycott.

REDDIN: We're talking about disruption, not to the point of violence, necessarily, but just to the point of attempting to bring a section of the school system to a grinding halt and to interfere with the educational process and to encourage young people to boycott.

UDELL: This then would be a misdemeanor?

REDDIN: Yeah, however - it's a misdemeanor - but conspiracy is a felony. Conspiracy to commit a misdemeanor offense becomes a felony under the law.

UDELL: Well, isn't this very difficult to prove? You have to have the witnesses.

REDDIN: Extremely difficult, and that's why we're taking such a long time putting our cases together.

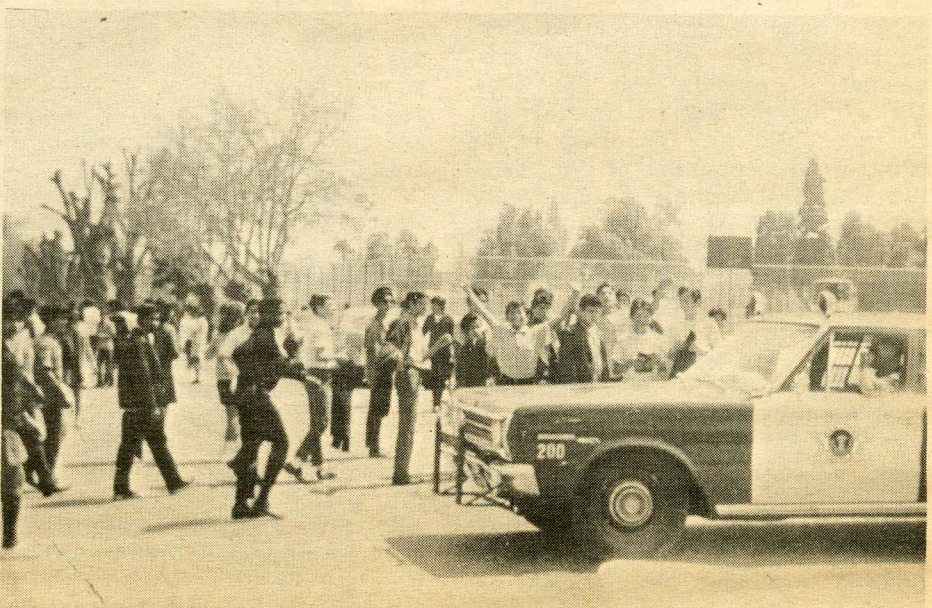
UDELL: Without being too explicit, is it a question of infiltrating the organization in order to get the witness?

REDDIN: It's a question more of bringing together a whole bunch of minded pieces of information and from those pieces putting together a total case.

UDELL: When will you move, do you think?

REDDIN: Probably within the next two weeks.

Roosevelt WALK-OUT



FRIDAY, APRIL 26.

150 Chicano students walked out of Roosevelt Jr. High School in San Jose. A rally was held at William St. Park where demands were set up and a steering committee was appointed. The students call the group Chicano Student Union. Members of the Mexican-American Student Confederation (San Jose State), Union Estudiantil Mexicano-Americana (San Jose City College), and Black Student Union (San Jose City) were there also. Monday, April 29.

150 Chicano students demanded that Principal Jackson allow an assembly to inform all Chicano students about the walk-out. He agreed and all 550 Chicano students had a rally in the auditorium. After an hour they all yelled out--WALK-OUT!! The students milled around the auditorium, the halls, and the principal's office. The steering committee met with Jackson and he said he could not meet the demands. Another assembly was held in the afternoon. More students got up on stage and the principal dismissed the students early.

175 Roosevelt students marched over to San Jose High. They marched

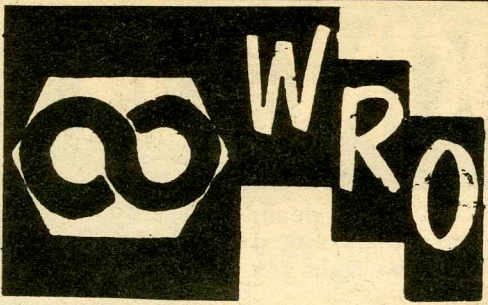
through the halls of SJ High shout-int WALK-OUT! There was no damage of property. School officials just stood by.

The students leafleted the building and were on their way back to Roosevelt when 2 motorcycle policemen grabbed one student and put him in the paddy wagon. All of the students gathered around asking Why?? Three officers surrounded one 13 year old student (about 5'2", 120 pounds) who was speaking Spanish trying to get the crowd to leave. This student was hit by one officer and grabbed around the neck. One of the college students was also arrested and put in the wagon but was released about 5 minutes later. Officers explained that they couldn't understand what was said in Spanish and had figured that the student was inciting the crowd.

In all, two Roosevelt students were arrested. Charges were resisting arrest, trespassing and disturbing the peace.

At no time did any student attempt to interfere nor was there any assault on the police officers. There was no property damage. The student who was hit by police is going to press charges.





RIGHTS, BENEFITS & SERVICES of MEMBERSHIP

- * Information on your welfare Rights
- * Help in getting your Full Money from welfare
- * Protection and Help when welfare is unfair
- * Help with fair Hearings and Appeals
- * Participation in the Basic Needs campaign

Alice Escalante, Mgr

2222 East First Street
Tel. 261-0566

Dr. Martin Luther King lived and died in the pursuit of social and economic justice for all. His last months were spent in the development of a Poor People's Campaign to confront the nation with the desperate problems of poor people of all races. Frequently he spoke of a guaranteed annual income as one of our country's more urgent needs. He took special interest in the plight of welfare recipients and had been giving us strong support and assistance in the building of our organization.

Those who truly support the ideals for which Martin Luther King fought and died must face and act upon the underlying problems of poverty and injustice in our society.

The National Welfare Rights Organization presents these proposals which speak to some of our central concerns as poor people, in the hope that serious attention will be given to these basic issues. They are offered as a beginning toward the building of the only fitting memorial to Dr. Martin Luther King--a society with liberty and justice for all.

REPEAL OF THE WELFARE SECTIONS OF THE 1967 SOCIAL SECURITY AMENDMENTS (PUBLIC LAW 90-248 "ANTI-WELFARE LAW")

This law is the most regressive and racist piece of social legislation in the history of the country. Directly or indirectly, it affects the majority of residents of the ghettos and barrios of our country.

- A. It freezes federal funds for millions of needy children who are desperately poor but presently receiving no public assistance.
- B. It forces mothers to leave their children and accept work or training or be cut off welfare and have their children taken away from them.
- C. It seriously restricts the program of aid to children of unemployed father.
- D. It encourages Welfare Departments to further coerce and intimidate poor people.

A NATIONAL GUARANTEED MINIMUM INCOME OF \$4,000 FOR EVERY AMERICAN FAMILY

Four thousand dollars per year for a family of four (with \$500 per person adjustments for more or fewer family members) would be a minimum to raise families out of poverty.

The Guaranteed Minimum Income should also:

- A. provide annual cost of living adjustments
- B. be administered by a simple affidavit, similar to the income tax
- C. include a work incentive allowing families to keep all earnings up to 25% of their guaranteed minimum income and some portion of additional earnings.

FEDERAL FUNDS FOR IMMEDIATE CREATION OF AT LEAST THREE MILLION JOBS FOR MEN

There is a desperate need for jobs in the ghettos for men to permit them to assume normal roles as breadwinners and heads of families.

These job programs should:

- A. focus on building critically needed low income housing and community facilities in the ghettos
- B. contribute manpower to extend vital human services such as health care, education and community organization
- C. give first preference to contracts with organizations controlled by poor people.

ESTABLISHMENT OF A MARTIN LUTHER KING MEMORIAL FUND

This fund should come from private sources to support the self-determined efforts of poor people for community organization and economic development.

A fitting memorial should be at least \$100-million. It should come from contributions from individuals, churches, business, unions, foundations, and other organizations.

Dear Sirs:

I would like to share my experience that I had in Washington with your readers. I had always wanted to see the Capital of the United States.

I had this privilege this past week. Myself and 28 other women, each representing different States, were there to protest the bill (PL90-248).

For mothers who are not aware the purpose of this bill is to apply the "freeze" so we won't have so many mothers on welfare.

The late Dr. Martin Luther King was to have been with us, but due to his assassination we decided to hold a vigil in his memory instead.

As we approached the Capital, there were policemen already there, and we were warned we were breaking the law. We carried a cross and candles signifying our vigil. After much negotiating with our leaders we were escorted inside the Capital grounds by policemen.

Once there, we were warned again we were breaking the law.

We intended to stay. You see, we felt the need to stay.

How else is anyone going to hear the voice of the poor!

Some laws need to be changed.

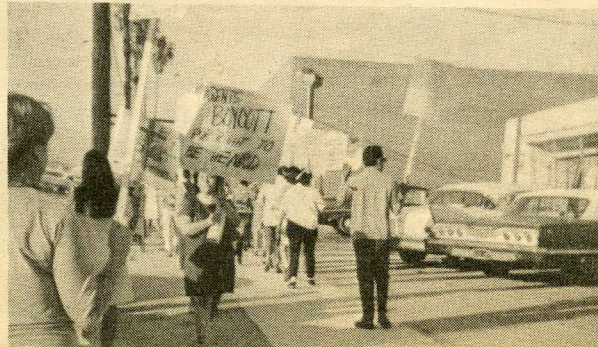
Of course we were hauled into police wagons and taken into jail, booked, fingerprinted, and what is the usual procedure of the law. Let me tell you most of us had never been in jail before but this makes no difference to the law, you are still treated like a criminal! The judge that handled our cases, needless to say was unsympathetic to our cause. (He likes that chair up there!)

I pleaded guilty, not because I felt it inside me, but because like most of the mothers there, I had a family worrying about me.

I'd like to say this, if anything the experience has shown me the fight is just beginning.

I hope all mothers join me in organizing and fighting this bill and for better treatment and respect for welfare recipients and all poor people.

Sincerely yours,
Alice Escalante
E.L.A. WELFARE RIGHTS
ORGANIZATION
2222 E. 1st Street
AN 1-0566

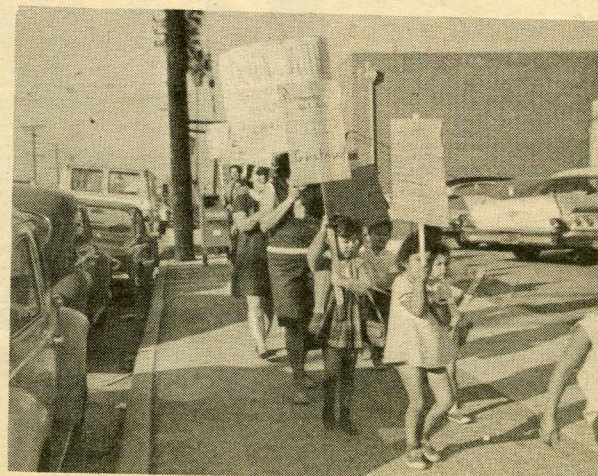


Spanish don Fernando del Rio is the last of the big time vendidos. His reign as Spanish-general in charge of injun affairs of East L.A. is just about fino. His last massacre against the injuns at Cleland House Headstart with his European allies duke Richard Meyers (Meyers Department Store) ECAC board president and Moyle Knudsen (boys club) board member has aroused the vengeance of the Great Spirit. Reservation injuns at Maravilla do not want to be swallowed-up by CMAA or David Lizarragas Maravilla associates, but would prefer staying with an educated member of their tribe hoyomara born Maria Aguilar Burke (don't let the Spanish surname throw you vatos). It has been proven that headstart projects get the job done with a decentralized administration where the director and staff work together with parents and children, not as in the CMAA case where no one knows who the director is or who to see when the chavalos run out of milk. Hacendados want to control everything because their thing is money and power, not community betterment. Will the people of East Los let the muerto de hombre, blood suckers take the only half-ass programs left because certain spanish surnames want power? If I'm speaking with a fork-tongue dig on Charles Samario CMAA board

OPEN LETTER TO FERNIE

...a day every president, who recently stated to community people when questioned of the hiring of Peter Ramirez at a recent meeting with congressmen George Brown, "Neither Jesus Christ nor the OEO can tell me what to do." Remeber divine right of dons! Community people are supposed to take part in the selection of headstart director but don chuck hasn't got time being that he's on the CAPP, YTEP, CMAA boards. Tune in brown people--CMAA social worker David Caloca was put uner citizens arrest by Peter "Pito" Ramirez after asking for a budget copy and about peronnel policies at recent CMAA meeting. Even the placa attending the meeting wouldn't arrest him, so CMAA federales took him to the Police station. Hey Fernie! Why don't you write a proposal to hire bulls to keep community people away from your meetings. You're on the YTEP board, hire NYC workers. Don't dirty your hands busting people, its very unaristocratic. Besides what would your silk calzones friends at Plaza del Rey think.

Mangas Coloradas
injun
de
Western Hemisphere



MARTIN LUTHER KING JR.

Martin Luther King, Jr. ha muerto, derribado por el arma salvaje apuntada por el odio hacia todos los que luchamos por libertad.

La bala que le arrebató la vida era destinada a desmembrar La Marcha De Los Pobres por la Igualdad, la Dignidad y la Liberación de la pobreza.

Todos los hombres son mortales, y el cuerpo viviente del Dr. King no puede resistir el plomo hirviente y depravado incitado por la furia racista. Pero el espíritu vivo de Martin Luther King, Jr. no ha muerto; no puede ser arrasado por la violencia y el odio y la maldad.

Todos nosotros--de la raza negra y la raza de bronce y si muchos valientes de la raza blanca que fueron vivificados e inspirados por el gran valor y fe del Dr. King marcharemos--por los valles del infierno--si es necesario--pero marcharemos adelante y perseveraremos.

Con el llanto del dolor en nuestros ojos estendemos la mano de compasion y de hermandad a nuestros hermanos negros y les juramos en el nombre de nuestro marty, Martin Luther King, Jr., que seguiremos, junto, hasta que la dignidad y el respeto, paz y humanidad, prevaleceran en nuestra triste patria.

Martin Luther King, Jr. is dead, brought down by a savage gun aimed by hate at all of us who fight for freedom.

The bullet that tore away his life was intended to rip away the Poor People's March For Equality, Dignity, and Liberation from poverty.

All men are mortal, and Dr. King's living body could not withstand the vicious hot lead that was impelled by racist fury. But the living spirit of Martin Luther King, Jr. is not dead; it cannot be stamped out by violence and hate and evil.

All of us--black men and brown men and yes many courageous white men who were vitalized and inspired by the great courage and faith of Dr. King will march on--through the valleys of hell, if we must--but we will march on and we will endure.

With the tears of grief in our eyes we extend the hand of compassion and brotherhood to our black brothers and vow to them in the martyred name of Martin Luther King, Jr., we will go on, together, until dignity and decency, peace and humanity, again prevail in our unhappy land.

BERT N. CORONA, CHAIRMAN
MEXICAN AMERICAN POLITICAL ASSOCIATION

Hay un vínculo entre la lucha de los trabajadores campesinos de California y el difunto Dr. Martin Luther King, Jr. Es un vínculo de amor y de liderazgo, un vínculo que no se va a poder quebrar con una bala.

Fue Martin Luther King quien nos enseñó el valor de nosotros como individuos. Su ejemplo nos mostró que todos los trabajadores campesinos--mexicanos, filipinos, -negros, anglos--todos podemos vivir y trabajar conjuntamente para lograr la posición en la sociedad que bien merecemos.

El Dr. King nos mostró que el unico camino que podemos seguir es el de la no-violencia ya el amor. Fue su ejemplo que nos inspiraba ya que nos sigue inspirando cuando nos enfrentamos a los obstáculos del camino.

Por medio de su obra y de su muerte, realiza las enseñanzas de Jesucristo y Ghandi. Su gran fe en que Nosotros Venceremos es la misma fe que nos permite continuar, pase lo que pase.

Las victorias que se lograron bajo su liderazgo tienen valor igual tanto para los pobres del campo como para los pobres de las ciudades. Él hizo el movimiento por los derechos de votación, para la protección igual de la ley.

Peleo en contra de la brutalidad policíaca y en contra de la violencia que continuamente daña a nuestros pueblos y a todos los desheredados.

No fue casualidad que Martin Luther King se paró en el medio de la batalla en contra de la guerra en Vietnam. Él vio la matanza de los campesinos vietnameses como un abuso insoportable del poder militar.

Habló en contra del uso de la juventud negra, de la juventud de todas las minorías raciales, para cargar los cañones de una guerra de destrucción.

Muchas le dijeron que oponerse a la guerra podría hacer daño a su movimiento, pero de todos modos lo opuso, porque era lo correcto.

Le debemos mucho al Dr. King, una deuda mas grande que a ningún hombre vivo. Solo podemos pagar esta deuda como la hubiera querido él, con sacrificio y lucha no-violenta en contra de los que no han oprimido, y los que van a seguir oprimiendonos.

El Dr. King habló de su "sueño." Tenía el sueño de que algún día, "todos los hijos de Dios, negros y blancos, judíos y gentiles, protestantes y católicos, podrán juntar sus manos y cantar en las palabras del viejo himno de los negros: "Libres al fin, libres al fin, Gracias a Dios todopoderosos, Estamos libres al fin,"

Cuando hayamos hecho todo lo posible para pagar nuestra deuda al Dr. Martin Luther King, un gran líder, un gran maestro, un gran hombre, Nosotros Venceremos.

CPA: EL MALCRIADO

There is a bond between the struggle of the farm workers in California and Dr. Martin Luther King, Jr. It is a bond of love and leadership, a bond which cannot be broken by the bullet of his assassin.

It was Dr. Martin Luther King who taught us to value ourselves as individuals. His example proved for us that all farm workers, Mexicans, Filipinos, Negroes, Anglos, could live together and work together to gain the place in society which we merit as men.

Dr. King proved that the only road we can walk is that of non-violence and love. It was his example that inspired and continues to inspire us as we confront the obstacles on that road, and overcome them.

Through his work and in his death he breathes life into the teachings of Christ and Ghandi. His great faith that We Shall Overcome is the same faith which allowed us to continue, no matter the odds.

The victories achieved under his leadership were no less important for the poor in the fields of our nation than for the poor in the cities. He spearheaded the movement for voting rights, for an end to segregated facilities, for jobs, and for equal protection of the law.

He fought against police brutality and the violence which grinds down the lives of our people and all the disinherited.

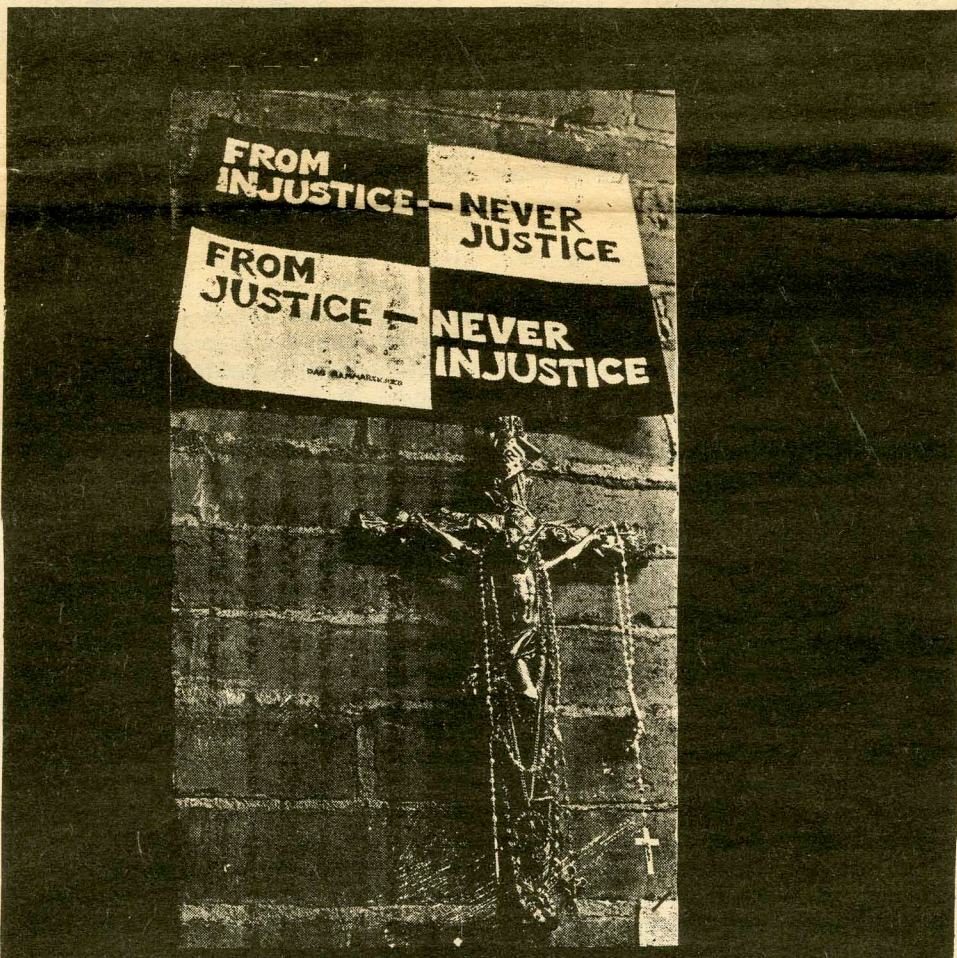
It was no accident that Martin Luther King placed himself in the center of the battle against the war in Vietnam. He saw the slaughter of Vietnamese farmworkers as an atrocious abuse of military power. He spoke out against the outrageous use of black youth and all minority youth as cannon fodder in a war of annihilation. He chose to aim his movement at the war despite the advice of many that such a turn could destroy the movement for human rights. He did so because it was right.

We have a debt to Dr. King, a debt larger than to any living man. It can only be repaid as he would have it, in sacrifice and continued non-violent struggle against those who have oppressed us and would continue to oppress us. It will be repaid by effectively organizing in the fields of our nation, so that farm workers can wrest their right to dignity and a decent life from the forces that have confined us for so long.

Dr. King spoke of the dream which moved him. He dreamt of a "day when all God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing the words of the old Negro spiritual:

Free at last, free at last,
Thank God Almighty, we're free at last

When we have done our most to turn that dream into reality, we will have repaid our debt to Dr. Martin Luther King, a great leader, a great teacher, a great man.



DESCANSE

EN

PAZ

I HAVE A DREAM . . .

Pero les digo hoy, mis amigos, que aunque nos enfrentamos a las dificultades de hoy y de mañana, todavía tengo sueño.

Es un sueño con las raíces en el sueño Americano. Yo tengo un sueño que algún día esta nación se levantará y vivirá el verdadero significado de su credo. "Consideramos estas verdades evidentes en sí: que todos los hombres fueron creados iguales.

Tengo un sueño que algún día en las lomas coloradas de Georgia los hijos de los antiguos esclavos y los hijos de los antiguos dueños de los esclavos podrán sentarse juntos a la mesa de la hermandad. Tengo un sueño que algún día hasta el estado de Mississippi, un estado ardiendo en el calor de la injusticia, sudando en el calor de la opresión, se cambiara en un oasis de la libertad y la justicia.

Yo tengo un sueño que mis cuatro niños chiquitos algún día vivirán en una nación donde no los van a juzgar por el color de la piel, sino por el contenido de su carácter. Yo tengo un sueño hoy. Yo tengo un sueño que algún día en Alabama, con sus racistas viciosos, con su gobernador gotando las palabras: interposición, nulificación. Algún día, aun en Alabama los niños blancos y negros podrán juntar los manos como hermanos.

Tengo un sueño que algún día todo valle será alabado, todo cerro y montaña será bajado, los lugares duros se harán suaves, y los lugares chuecos se harán rectos. Estas es nuestra esperanza. Esta es nuestra fe que voy a llevar conmigo volviendo al sur. Con esta fe, podremos formar de la montaña de la desesperación una piedra de esperanza. Con esta fe podremos trabajar conjuntamente, rezar conjuntamente, luchar conjuntamente, estar encarcelados conjuntamente, levantarnos por la libertad conjuntamente, sabiendo que algún día estaremos libres.

Este será el día - este será el día cuando todos los hijos de Dios podrán cantar con un nuevo significado "Mi país es de ti, dulce tierra de libertad, yo canto de ti, tierra de la muerte de mis padres, tierra del orgullo de los peregrinos, de cada montaña, cantad la libertad."

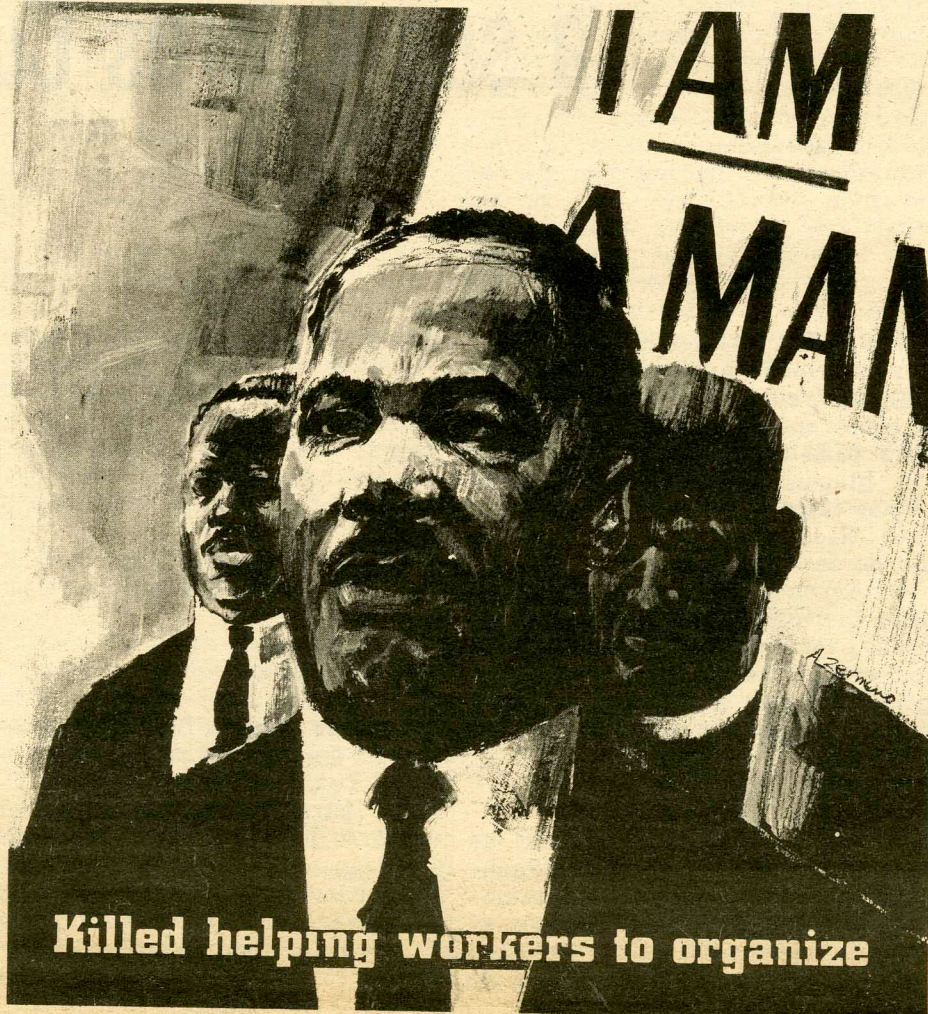
Y a sí la América va a ser una gran nación. Esto debe ser la verdad. Cantad la libertad. De las alturas prodigiosas de Nueva Hampshire cantad la libertad. De las montañas poderosas de Nueva York cantad la libertad.

De las montañas Alleghenies de Pennsylvania, cantad la libertad. De la sierra nevada de Colorado cantad la libertad. De los llanos de California, cantad la libertad.

Pero no solo esto. Cantad la libertad de las montañas de Georgia. Cantad la libertad del monte de la Mirada de Tennessee. Cantad la libertad de cada montaña y cada loma de ratón de Mississippi. De cada montaña, cantad la libertad.

Y cuando llegue a pasar todo eso, cuando permitamos que suene de todo pueblos y aldea, de todo estado y ciudad, podremos hacer más pronto la llegada del día cuando todos los hijos de Dios, hombres negros y hombres blancos, Judío y Gentiles, Protestantes y Católicos, podrán juntar sus manos y cantar, en las palabras del viejo himno de los negros:

Libre al fin, libre al fin,
Gracias a Dios poderoso,
somos libres al fin.



Spoken without notes by Martin Luther King at the 1963 March on Washington.

But I say to you, my friends, even though we face the difficulties of today and tomorrow, I still have a dream.

It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident that all men are created equal."

I have a dream that one day on the red hills of Georgia that the former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood. . . I have a dream that one day, even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character. I have a dream today. I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, one day right there in Alabama, little black boys and little black girls will be able to join hands with little white boys and little white girls as brothers and sisters. I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain and the crooked places will be made straight. This is our hope. This is our faith that I go back to the South with. With this faith, we will be able to hew of the mountain of despair a stone of hope. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day--this will be the day when all of God's children will be able to sing with meaning "My country 'tis of thee, Sweet land of liberty/of thee I sing/land where my fathers died/land of the Pilgrim's pride/from every mountain side let freedom ring."

And if America is to be a great nation, this must become true. So let freedom ring. From the prodigious hilltops of New Hampshire, let freedom ring. From the mighty mountains of New York, let freedom ring.

From the heightening Alleghenies of Pennsylvania, let freedom ring. From the snow-capped Rockies of Colorado, let freedom ring. From the curvaceous slopes of California,

But not only that! Let freedom ring from Stone Mountain of Georgia, Let freedom ring from Lookout Mountain of Tennessee, Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every state and every city, we will be able to speed up that day when all of God's children, black men and white men Jews and Gentiles, Protestants and Catholics will be able to join hands and sing the words of the old Negro spiritual:

Free at last, free at last,
Thank God Almighty, we're free
at last.

La brecha entre mexicano-americanos y otros grupos en el suroeste se ha ampliado.

Mexicanos - Americanos comprenden más o menos el 10 por ciento de la población del suroeste. El último censo demostro que en 1959 más de un tercio de las familias mexicanas-americanas tenían un sueldo anual menos de \$3,000 (tres mil dolares)--lo que se concede ser la marca de pobreza. Si se compara esta figura de un tercio con la correspondiente figura para la población no mexicana-americana, se ve que la primera es el doble de la última.

Los mexicanos-americanos son el grupo menos educados en el suroeste. En 1960, solamente acababan 7.1 años de escuela, comparado con 9.0 para los no-blancos y 12.1 para los Anglos. Hoy día la mitad de los hijos de la comunidad mexicana-americana que comienzan la escuela no la terminan.

Y no se encuentran en las universidades de la nación. Un estudio en la Universidad de California en Berkeley demostro que de 26,083 estudiantes, 231 eran negros y 76 mexicanos-americanos. En Los Angeles había 70 mexicanos-americanos de 26,000 estudiantes.

Pero tienen además otros problemas como exclusión de jurados, obstáculos para votar por medio de legislación restrictiva y manera de definir distritos electorales y falta de representación.

De los dos millones de mexicanos-americanos que se encuentran en Los Angeles, no hay uno que sirva ni en el consejo municipal, en la asamblea del estado, ni en el senado del estado. Hay un Diputado mexicano-americano en el Congreso de los Estados Unidos. Los mexicanos-americanos dicen que esto pasa por la manera de definir a los distritos electorales.

The gap between Mexican-Americans and other groups in the Southwest has widened.

Mexican-Americans comprise about 10 per cent of the population of the Southwest. The last census showed that in 1959 more than one third of Mexican-American families had an annual income below \$3,000, the generally-accepted poverty line. This was double the poverty rate for the Anglo (non-Mexican-American) population at that time.

Mexican-Americans are the most poorly educated group in the Southwest. As of 1960, their median years of school completed were 7.1, compared to 9.0 for non-whites, and 12.1 for Anglos. Their children's school-dropout rate is currently about 50 per cent.

In higher education, they are virtually unrepresented. A survey at the University of California's Berkeley campus revealed 231 Negroes and 76 Mexican-Americans in student body of 26,083. At the Los Angeles campus, there were 70 Mexican-Americans out of 26,000.

Their plight extends to other areas, too, such as exclusion from juries, obstacles to voting through restrictive legislation and gerrymandering of electoral districts, and lack of representation.

Of Los Angeles' two million Mexican-Americans, not one serves on the City Council, in the State Assembly, or in the State Senate. There is one Mexican-American Congressman. Mexican-Americans attribute this lack of representation to the gerrymandering of electoral districts.

Until recently, Mexican-Americans have rarely exercised their rights of public protest, but this situation is changing. Demonstrations are likely to become more common. The Fund's leaders hope to channel the protest energy constructively into legal channels and use law as the instrument for social change.

An Open Letter to the Readers of LA RAZA and INSIDE EAST-SIDE:

At the recent Board of Education meeting, I was able to persuade a majority of the Board to adopt a policy statement instructing the Superintendent to develop procedures for liberalizing the availability of publications and community newspapers in our secondary schools.

In my argument in favor of a more real and practical freedom of speech and press, I said that young people in high schools are old enough to have children, get married, earn their living, serve in the armed forces, and within a short period of time, be running the risk of giving their lives for their country. It seemed to me that, considering these things, they were old enough as well, to choose what materials they wanted to read and what subjects they wanted to discuss in school. If schools are going to be successful in preparing young people for the world they will surely encounter, they must give practical experience in enjoying certain freedoms in order to develop the responsibility that must accompany any exercise of freedom.

I mentioned newspapers such as "La Raza" and "Inside Eastside", as community newspapers among others, that should be allowed on-campus distribution as long as they are not sold. However, I want to make it clear to everyone that I will not support the on-campus circulation of newspapers that use vulgar language or practice insults against school or other public officials in the course of efforts to effect beneficial change.

I urge everyone concerned with improving the educational program for our young people and adults attending Los Angeles schools, to bear in mind that the value of an idea and the force that it has upon others does not depend upon shouting or the use of derogatory language to advance it. The superiority of a proposal for change or reform will be best demonstrated by hard reasoning, cogent argument and irrefutable information and supporting data. Ultimately, effective community group participation and voting power will assure success in matters upon which public officials act.

I want to encourage the community newspapers and groups to work harder in both areas and on those projects dedicated to improving the educational system in Los Angeles. On this basis you can continue to count on my wholehearted support.

Sincerely yours,

JULIAN NAVA
Member
Board of Education

**VIVA LA
CAUSA,
CARNAL!**

La Raza Hispana

Debe Mantenerse Unida en Torno

a sus Valores Culturales

GARY, Ind. Abril--(NH)--
Durante los días 4, 5 y 6 de abril se reunió en Gary, Indiana, la conferencia episcopal del Medio-Este para tratar los problemas de los hispanos emigrantes a dicha región tanto de México como de Puerto Rico y de otras partes del mundo de habla española.

Actuaron distintas personalidades, civiles y eclesásticas, quienes expusieron con toda claridad los problemas que aquejan al hispano al llegar a regiones extrañas por su cultura, lengua y costumbres.

POBREZA EXTREMA

El Sr. Armando Rodríguez, de la Oficina de Educación, de Washington, habló de la crítica situación de muchos de los hispanos en distintas partes del país. "Por desgracia, dijo, cuando en el país se piensa y habla de la pobreza, el pensamiento se dirige exclusivamente hacia los Negros... Hay que hacer resaltar que la más extrema de las pobrezas ha estado residiendo entre los Mexicano-Americanos y otras hispano-hablantes del Suroeste del país y también en el Noreste y Medio-Este." Hablando de las deficiencias en la educación, dijo: "Hay una gran diferencia en la educación para los que proceden de familias de habla española. Por otro lado, la comunidad hispana no se ha interesado mayormente en proporcionar a los suyos una educación a la altura de los demás grupos étnicos del país. Hay que atacar a ambos factores con el fin de lograr un progreso adecuado en nuestra gente."

NECESIDAD DE BUENA FORMACION

el padre Antonio Soto, de San Jose, Calif., habló de los problemas espirituales de los hispanos, de su religiosidad y de la forma como hay que entender su modo de pensar, creer y obrar. Hizo hincapié en la necesidad de sostener una intensa formación de los adultos en todos los órdenes más para ello, dijo, hay que identificarse con la gente, teniendo respeto por la misma; hay que concentrar dicha formación en cosas realmente interesantes para la gente, problemas de la vida; más que enseñar religión, la hemos de vivir entre la gente. "Los hispanos se están despertando; están creciendo como unidad; ahí encontrarán la fuerza, pero para ello necesitan preparación, conocimiento de su cultura, de su modo de ser, de sus tradiciones, et." Abogó el padre Soto por la formación de grupos especializados entre los mismos para discutir y resolver sus problemas sociales, pastorales, económicos, et.

REVOLUCION- ORGANIZACION

El padre Miguel Barragan, Presidente de la oficina en San Antonio, Tex., del Comité de los Obispos para los Hispanos, sea en cuanto a los asuntos de trato del liderazgo de la Iglesia gente de habla española. Cito los principales problemas con que los hispanos se ven enfrentados en el país: Educación inferior, poca facilidad para conseguir una buena preparación para carrera u oficio; discriminación a base de la lengua o cultura; explotación de parte del comerciante en distintos órdenes; etc. Para resolverlos, dijo, hay dos vías posibles: o la revolución o la organización y la pacífica superación de dichos obstáculos. De no lograrse esta, por el momento la más deseable de las fórmulas, con el tiempo el pueblo se encargará de acudir a la revolución destructora. Necesitamos líderes para nuestra comunidad, que tengan un amplio sentido de orgullo de sus tradiciones y cultura; que tengan suficiente disciplina para lograr la renovación deseada; que se esfuerzen por identificarse con la comunidad; que luchen contra las injusticias que se cometen contra los hispanos en el país, precisamente por ser un grupo minoritario desunido.

LA RAZA UNIDA

Bert Corona tuvo el último discurso de importancia en el Congreso del 4-6 de abril. Uno de los dirigentes del Partido Unido Mexicano - Americano en California, habló de la importancia de mantener la unión entre los 8 millones de hispanos con que cuenta el país. Hizo hincapié en el hecho de que muchos consideran al hispano como incapaz de unirse y adquirir fuerza, lo cual es en error, pues, dijo, siempre el hispano ha luchado en América, desde su Descubrimiento, por el progreso de la raza y por suprimir las injusticias que se pudieran cometer. Cito el caso del Padre Bartolomé de las Casas. Igualmente expresó la opinión de que la Iglesia y sus ministros no podían desentenderse de tales problemas y que deberían unirse a tales actividades, aunque de por medio se entrometiera la política, pues, añadió, este país es eminentemente político y todo movimiento gira al rededor de motivos políticos. Por tanto, si el sacerdote quiere influir en la sociedad, tiene que mezclarse en las actividades políticas.

RECOMENDACIONES

Al final de las sesiones y como consecuencias de los trabajos llevados a cabo en los grupos de estudio en que se dividieron los 200 congresistas, se propusieron y votaron varias recomendaciones. Entre ellas caben destacar las siguientes:

En cuanto a vivienda:

La Iglesia debe proteger los programas a bajo costo que tienden a dar vivienda a los hispanos.

Los individuos están llamados a trabajar con las agencias gubernamentales con el fin de asegurar un buen uso de los fondos públicos destinados a establecer vivienda a bajo costo.

En cuanto a beneficencia:

Hay que elovar peticiones a los hospitales y otras entidades de salud para que provean servicios completos en cuanto a salud a personas hispanas de escasos ingresos.

Las oficinas locales y del condado deberían emplear a personas experimentadas con los problemas de los hispanos.

En cuanto a educación:

Hay que dar apoyo a los programas del gobierno que tienden a dar una educación basada en las dos lenguas: inglés y español.

Deberían suprimirse las restricciones basadas en cuestiones económicas en cuanto a la admisión de hispanos en colegios católicos.

Las escuelas católicas deberían tomar la iniciativa y el liderazgo en salir al encuentro y ayudar a las necesidades de los hispanos. Por otro lado, los padres deberían colocar a sus hijos en tales escuelas.

EMISARIO DE CHAVEZ

Eliseo Medina, de la Unión de Trabajadores del Campo, de Delano, Calif., fue el representante enviado por Cesar Chavez, director de dichos Trabajadores, para que hablara en el banquete celebrado el día 5 por la tarde. En tono sencillo y emotivo habló a los numerosos asistentes, entre ellos los obispos de Gary y Madison, Most Rev. Andrew G. Grutka y Most Rev. Jerome Hastrick, de los problemas a que están afrontados los numerosos trabajadores del campo, especialmente en California, en donde se hallan en huelga por espacio de tres años, con el fin de lograr mejores salarios a los que se dedican al cultivo de los viñedos. Pidió el apoyo total de todas las entidades en este sentido, con el fin de que boicotearan las uvas de California ya así hacer sentir el peso de la justicia. Pidió finalmente a todos los hispanos el que se sintieran orgullosos de su raza y cultura y que se unieran en torno a tales ideales.

WHAT

IS

LA

RAZA?

BY: JORGE LARA-BRAUD

1. What is LA RAZA UNIDA? It is a ground swell movement of Mexican - American solidarity throughout the Southwest comprising a loose fellowship of some two or three hundred civic, social, cultural, religious, and political groups.

2. What has brought it about? The need deeply felt among Mexican-Americans to dramatize their plight as a disadvantaged minority, to assert their rights as first-rate citizens, and to assume their rightful share of the social, economic, educational, and political opportunities guaranteed by the American democratic system.

3. Are Mexican-Americans a disadvantaged minority? The most recent study, the Mexican-American Study Project conducted at UCLA and funded by the Ford Foundation, has disclosed that in the Southwest, as compared to the Negro, the Mexican-American is on generally the same level economically, but substantially below educationally. As for dilapidated housing and unemployment, the Mexican-American is not too much better off than the Negro.



4. Why this sudden awakening? Actually, it is not as sudden as it looks. Its first manifestations begin in the period following the Second World War. Mexican-Americans emerged from that conflict with a new determination to make their sacrifice count. No ethnic group had received a larger proportion of decorations, and few had sustained as large a share of casualties. These veterans challenged in and out of court the blatant legacy of discrimination still prevailing in the Southwest, often displayed by the glaring signs or the brutal words "No Mexicans allowed." The G.I. Bill made it possible for quite a few to obtain college degrees, better jobs, and positions of leadership. For some the new status proved an irresistible temptation to overidentify with the Anglo way of life, to the distress of thoughtful Mexican-Americans and Anglos alike. Fortunately, a much larger number of those who 'arrived' saw in their hard-fought-for success a call to advance the cause of their ethnic brethren without supine surrender, or excessive glorification, of their cultural uniqueness.

Since then Latin America has been rediscovered south and north of the Rio Grande, following the tremors set off by the Cuban revolution. Spanish is once again a prestige language, and being bilingual somehow is no longer un-American. Then came the radiation fall-out of the Negro civil rights struggle which made even the most disillusioned Mexican - American begin to dream large dreams again. But if anyone thought the new vision borrowed from this struggle would give way to violence, there emerged in 1965 the most inspirational leader of all, Cesar Chavez. It is he, more than anyone else, who has contributed to LA RAZA UNIDA the mystique of the pursuit of justice through non-violent means. His recent 24-day penitential fast was undertaken to signify the Christian determination of himself and his followers not to be driven into acts of violence by the obdurate grape-growing firms near Delano, California which refuse to enter into contract negotiations with his fledgling union, while using every conceivable means to discredit it.

5. Are all members of LA RAZA UNIDA non-violent? The vast majority abhor violence. Indeed, one of their most persistent criticisms is that they have been the victims of too much violence, and they are sick of it. From painful experience they know the animal-like quality of him who has perpetrated it against them, whether by legal or illegal means. Some have begun to use excessively militant language and symbols, something many of us genuinely re-

gret. But even then we see them resorting to the only language that apparently present-day society is able to understand. The rare instances of actual violence are to be seen more as a last-ditch attempt at survival, than as a premeditated strategy. Their profound disenchantment with things as they are today in this nation has made them turn their eyes to the land of their ancestors. There, many have found symbols of redress in the events and figures of the Mexican Revolution. The result is a commitment to nothing less than revolution, but with a difference--through non-violent means, if possible. An unbiased look at this vigorous awakening of the Mexican-American will make us realize it is a tremendous affirmation of faith in the American dream. They actually believe, unlike many other sectors, that this society is still capable of undergoing a reformation of "freedom and justice for all."

6. Isn't the term la "raza" a racist term? No, quite the opposite. It has been borrowed from the countries south of the Rio Grande, where it connotes a blending of a new family of man composed of the original inhabitants of the Americas, the Indians, and all other immigrants from throughout the earth, who, since the time of Columbus have come to the New World in search of a new creation. Hence, it is not surprising that October 12, south of the Rio Grande is not so much Columbus' Day as "el Dia de la Raza."

7. Why, then, this tendency to glorify "la raza"? Simply because "la raza", as a universalistic term points to a number of precious human values. Among them one finds respect for the person, loyalty to the friend, devotion to the family, deference to the aged, giving of self for the country, and love for the fraternity of all peoples. When members of LA RAZA denounce the "gringo" or the "Anglo system" they are doing no more than joining their voices to the multitude of Anglos who also deplore the current illness of the national way of life, recently exposed in all its ugliness in the report of the National Advisory Commission on Civil Disorders. In passing, let it be noted, no major meeting of LA RAZA UNIDA takes place without the presence of sympathetic Negroes and Anglos.

8. What of LA RAZA UNIDA and the Church? Never in the history of the Mexican-American had there been such a great appreciation for the help of the Church, both Roman Catholic and Protestant. Right now, every significant, non-violent Mexican-American protest movement has clergymen visibly in its midst. Not surprisingly, the next meeting of LA RAZA UNIDA to be held at the Civic Center in Laredo, Texas on Sunday, March 24 will begin with an ecumenical service. A Roman Catholic priest will officiate and a Protestant churchman will preach the sermon. Of course, what direction the movement will take depends on the continuing guidance the Church may be able to give it from within. This explains why on two recent occasions sizeable assemblies of Spanish-speaking Protestant churchmen in Los Angeles (Council on Spanish-American Work) and in San Antonio (an ad hoc ecumenical gathering) have enthusiastically endorsed LA RAZA and have committed themselves to work for its advancement.

It connotes

a blending

of a new family

of man . . .

HOPE OF MEXICAN-AMERICANS

Reies Tijerina

by Antonio Mondragon
Anton Chico, N.M.
STUDENT COMMUNICATIONS
NETWORK (May 8, 1968)

I don't write English so pretty good. Even though I got spanked for speaking Spanish during recess in grade school (this was supposed to teach us better English) I feel not so confident writing English.

It was 1962 or 63. In New Mexico, you don't keep too much track of time if you're a Mexican. You get shafted on Monday as well as on Friday, in May as well as December, 1968 as well as 1848 (the year of the Mexican War). Anyway, that day my dad came home jubilant. "I just attended a meeting in Albuquerque," he told me, "and there is a man who has started an organization called Alianza Federal de Mercedes (Federal Alliance of Land Grants). His name is Reies Tijerina and he has documents from Mexico and Spain about our land grants. Maybe the time has finally come when we will get our lands back. It will give our people dignity and no one will have to slave for the Abercrombies anymore."

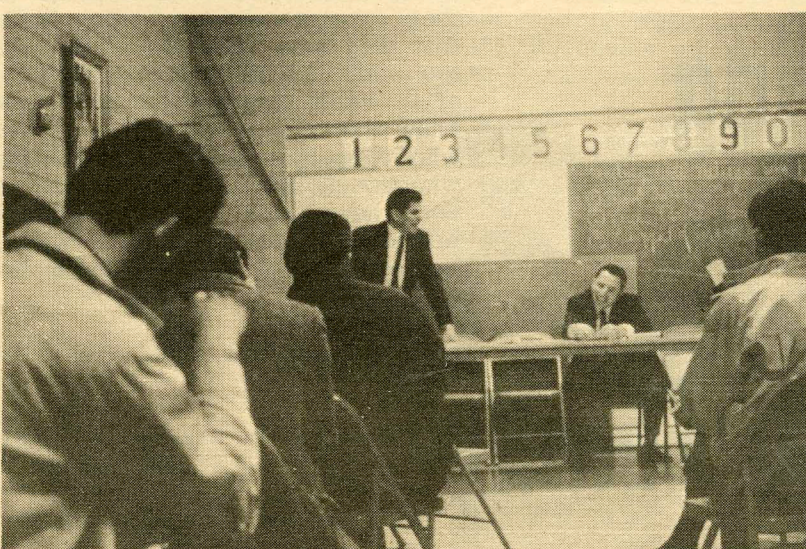
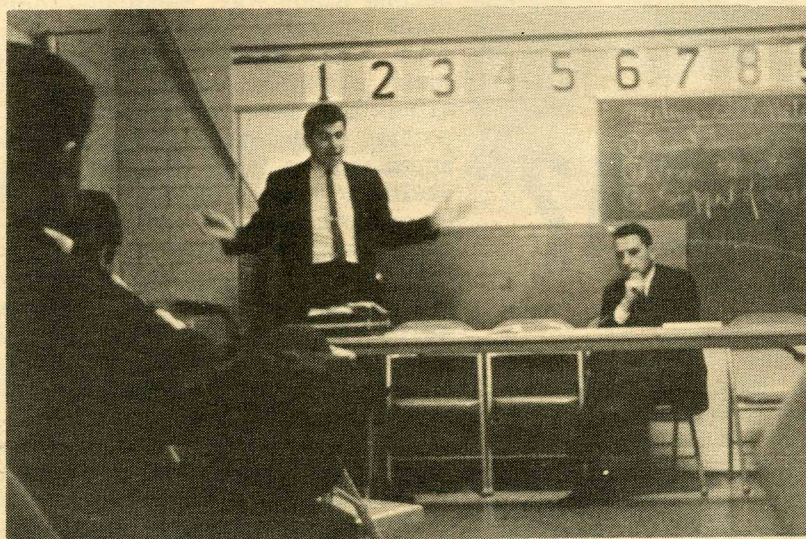
The Abercrombies run my hometown of Anton Chico. Many a Mexican has felt their whip on his back. Literally and mortgage-wise.

"The best part," my father continued, "is that Atty. Gen. Robert Kennedy has promised to look into the Treaty of Guadalupe Hidalgo." This treaty, as my dad had many times told me, was signed by the U.S. and Mexico at the end of the Mexican War. It guaranteed our lands to be non-transferable, our language to be one of the two official languages in the state, the right to defend ourselves in Spanish in any court of law, and many other rights. Little did my father know then that in 1968 at Delano, California, Robert Kennedy, candidate for president, would insist that Reies Tijerina be kept off any pictures with him.

Times change.

The attitudes toward the Alianza changed too. For about three years, anytime anyone would mention the Alianza, everybody would just crack up. The newspapers in Albuquerque and Santa Fe treated the organization with scorn. Even the "enlightened" Mexicans laughed. In New Mexico, when a white newspaper makes a joke, all "enlightened" Mexicans laugh. There was a protest march from Albuquerque to Santa Fe and everyone laughed. The TV news cameras would focus on skinny, old, weary-looking marcher. More laughs.

In October of 1966, a large group of Alianza members served a warrant of arrest on 2 forest rangers, fined them for trespassing on Grant Land, and suspended the sentence. Everybody stopped laughing. This was intended to force the government to go to court and prove that they had right to the lands they had confiscated, if they had any. Instead, Reies Tijerina and his men were charged with kidnapping (first degree), which in New Mexico carries the death penalty. Exorbitant bonds followed.



In June of 1967, nine members were arrested for "unlawful assembly" and the people couldn't take it any longer. They decided to make a citizens arrest on the District Attorney and the judge who had arrested the nine. Two deputies were wounded. Probably shot each other, no one knows. Six hundred troops of the National Guard entered the little town of Tierra Amarilla, tanks, machine guns and all. Four hundred families were rounded up into a corral in order to draw out the men who had taken to the hills. They were kept there over 40 hours without the bare necessities. Many of them didn't find it any different from daily life.

At an average income of \$700 per family per year, it's hardly worth it leaving the corral.

The men were finally captured. One Baltazar Martinez, who eluded the cops for weeks, was described in the press as wearing a red beret and dynamite sticks strapped around his chest. They were actually signal flares. More criminal charges. More bonds and bail money.

But they were not laughing anymore.

On Jan. 2, 1968, after Tijerina's brother, Cristobal, and Felix Martinez, another member, had let it be known that they were going to be in Tierra Amarilla that night, one of the deputies who had been wounded the previous June 4, was found brutally murdered. By accident, Cristobal and Felix had stopped 150 miles away at a McCarthy rally in hopes of hearing some hope from said politician. Many people saw them. They were arrested anyway. And so were twenty members of the Alianza, including Reies Tijerina. More criminal charges and more bail money. Then the charges were dropped.

But it hasn't been all gloomy. On April 21st last, an ex-deputy sheriff blew off his own arm trying to dynamite the Alianza headquarters in Albuquerque.

On the 27th of April, Reies Tijerina was arrested 2 hours before he was to leave for the Poor Peoples March on Washington. This time on the old 1966 charges of kidnapping, which had already been dismissed the previous January.

What the politicians did not count on was the fact that all the people of principle, who had before been duped by the press, were going to rally to the support of Reies and the Alianza. The best thing we can count on is the fact that racists cannot put themselves in the shoes of people with a conscience those people who, given a chance, will follow their better judgment and join on the side of justice.

My father is still back in Anton Chico trying to beat the Abercrombies. Through the encouragement of the Alianza, he has started a co-op store, has warned the governor of the state of a possible uprising and has kept the spirits up to an extent. Please send him a note of encouragement and support: H.H. Mondragon, La Loma, N.M. (that's the whole address). The Alianza address is: Alianza, 1010 3rd NW, Albuquerque, N.M. Let them know if you support them.

MORE

DOUBLE-TALK DOUBLE-TALK

Last month, parents whose children are attending Sheridan Elementary School began circulating petitions requesting for another preschool building in that area. They cited the fact that 45 children were denied admission into the Sheridan preschool program because of lack of building space and teachers. The present preschool is housed in a wooden bungalow.

To their dismay, they found out that the 1965 Bond Issue which totalled 185 million dollars and was passed, made allowances for the allocation of building funds to Sheridan School. The parents requested and gained a meeting with Herbert Catwell, East area Superintendent in charge of elementary schools. The most immediate question that was raised by the parents was: If the funds have been available since 1965, why hasn't the construction of the building taken place? Herbie replied that:

1. The building trade can only absorb 1.5 million dollars annually

and that priorities are established as to what schools will be serviced first.

2. That every single building plan for the city schools must be approved by Sacramento, that as of now nothing has really been approved for Sheridan.

3. The Board of Education has the power to effect change on the original recipients of a bond issue, "bumped off" and another school may take its place.

The parents were not about to be put off by any double-talk. Their reply was: Why should we vote for the coming school bond issue in 1969 when you haven't acted on the 1965 Bond Issue yet? Other replies were that the community wants concrete action now and not promises. Mr. Catwell assured them that an architect was to be put to work on the building plans by the Board of Education within two weeks. The parents plan to take this matter up with the Board of Education if no action is taken within the two week period.

La Raza



...is a community newspaper of a new kind. It is put together by people in the Mexican-American community, all volunteers, who give of their talents, time and effort to make this a growing newspaper.

...aims at reflecting the thoughts and feelings of the community it intends to serve. There is a new determination and a new spirit in the Mexican-American community, a mood of change for improvement, and La Raza intends to be here whenever it happens.

...will say it like it is. With malice to none, but without compromise, La Raza will print the news of what is happening, and of the people who make it happen.

La Raza

...asks you to join us to make LA RAZA happen.

Editorial Group

Eliezer Risco

Ernie Gutierrez

Joe Razo

Motézumá Esparza

Ruth Robinson

Staff

Lupe Saavedra

Francisco Martinez

Tomas Trimble

David Mares

Henry Gomez

Frank Vega

**AN INDEPENDENT
COMMUNITY NEWSPAPER
for people on the Move**

Published by
El Barrio Communications
Project
10¢ each \$2.50 a year

paginas de la historia de la raza

Morelos peasants streamed into Cautla by the thousands to see Zapata's body, now dressed in a clean grey charro suit. One by one they would kneel and cross themselves and then stare closely into the dead face, looking for the mole on the right cheek, just above the thick mustache, and for the little crescent scar by the left eye. The identifying marks were important. Couldn't the Carrancistas have killed another man and made him look like 'Miliano just to discourage the campesinos? Even having seen the mole and the crescent scar many of them were unconvinced... For years afterwards they insisted that on dark nights 'Miliano could be seen back in the hills, dressed in white peasant clothes and riding---not the sorrel on which he had been killed---but a fine white horse of earlier, happier days. And with quavering voices they would sing LA TRISTE DESPEDIDA DE EMILIANO ZAPATA, the corrido written on the night of Zapata's death by Marcianito Silva, a guitarist who had often played for 'Miliano:

Adios, forest of Ajusco,
Adios, hills of Jilquero,
Adios, you caves and mountains
That knew our guerreo.

READERS OF LA RAZA, every moment in our lives is a part of the glorious history of our people. This is your paper. If you have information, documentation, folklore, tales that were told by your grandparents about LA RAZA in the Southwest let us know!!!! You know every heart has a tale to tell. Send your material to:

LA RAZA
2445 Gates St.
Los Angeles, California 90031
Atten: G. Saavedra

Editor
La Raza Newspaper

Dear Sir:

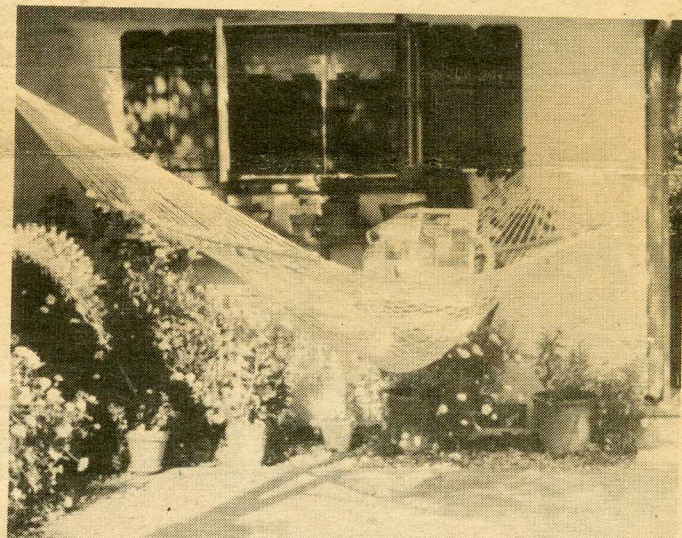
I would like to submit both another subscription of La Raza and one Tijerina poster for the agreed price of \$3.50.

May I congratulate you on your fine efforts on behalf of the Mexican Community here at Loyola University. When I showed a copy of La Raza to some of our CONSERVATIVE faculty they really flipped because "them Metsicans used to be so nice and quiet." Well, our answer to that quotation is that the CARNALES have a brand new bag and there isn't going to be anyone to stop us, because WE'RE A WINNER.

May I also submit information that the U.M.A.S. and the B.S.U. here at Loyola are going to sponsor a SOUL DANCE on the 26th of May. We're in the process of teaching Mr. Charlie what's happening.

VIVA LA RAZA UNIDA,

Gerardo Javier Mosqueda
Executive Secretary
United Mexican American Students
Loyola University Chapter



ALL KINDS

OF PEOPLE

READ

LA RAZA



\$2.50
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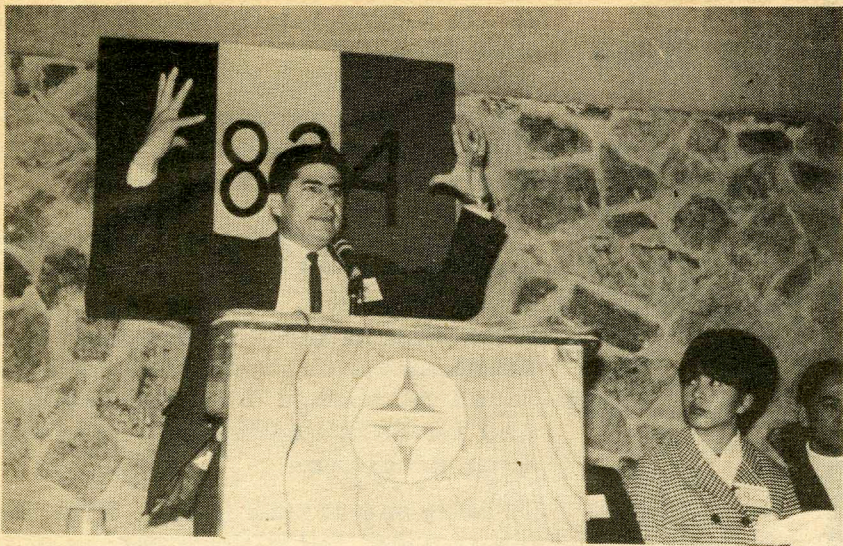
2445 Gates St. 225-59813
Los Angeles, Calif. 90031

Name _____

Address _____

City _____ State _____ Zip _____

MAIL ONE TO A FRIEND



On April 27, the University authorities refused to let Reies speak on campus, but the New Organization of Mexican-American Students (NO-MAS) arranged for an off-campus luncheon. Reies spoke--despite a death threat--to over 200 chicanos students there. He said that the first task for LA RAZA was to break away from Anglo domination.



Reies was arrested on his way to the Albuquerque airport, where he planned to catch a plane for Memphis to join Dr. Abernathy in the beginning of the Poor People's Campaign. Placed on maximum security in Santa Fe

Photos: Della Rossa

Educational Issues

WALK-THROUGH

Members of the Educational Issues Committee are still presenting their views before the members of the Board of Education. The board members have responded by voting to liberalize campus restrictions on the circulation of newspapers not only in the ELA schools but in all the high schools in the city.

The Educational Issues Committee has planned several events to take place in the very near future. On Saturday, May 11 at 9:00 a.m. there will be a Walk-through in an ELA area. The purpose of the Walk-through is to distribute leaflets to all chicanos living in our area and to make them aware of the educational deficiencies that exist in all ELA schools. Two hundred and fifty persons from the community will help with the distribution. The starting place will be Obregon Park. Another event is scheduled on May 24 at the American Legion Hall on Eastern Avenue. This event will include a testimonial dinner for Sal Castro, Lincoln High School teacher who was instrumental in assisting the walkouts. For further information on these events contact Vahac Mardirosian of the Educational Issues Committee at MA 8-8313.

The most recent incident which has come to the attention of the Educational Issues Committee is the following paragraphs of a letter written by a Lincoln High School teacher named Richard Davis.

Most of the Mexican-Americans have never had it so good. Before the Spanish came, he was an Indian grubbing in the soil, and after the Spaniards came, he was a slave. It seems to me that America must be a very desirable place, witness the number of "wetbacks" and migrants both legal and illegal from Mexico.

Yes, I agree that he sees himself as a "passive object." And therein lies the whole problem as well as the answer. When it comes to going to school--FREE and the best in the world he is passive. Absenteeism is his culture, his way of life--always manana, maybe he will get an education--manana, when it comes to repairing his home controlling child birth, planning for tomorrow, he is passive. Those that have melted into the melting pot have broken away from this kind of culture and have become lawyers, teachers, and skilled employees. But first, he is going to have to throw off his passiveness and WANT to get ahead--on his own.

The Educational Issues Committee, in protest over Davis' letter demanded that this bigoted teacher be transferred from Lincoln High School or they will take further action against this so-called "professional" teacher.

AN OPEN LETTER TO MEXICAN-AMERICAN PARENTS FROM AN ANGLO ELEMENTARY TEACHER

Dear Parents:

Please read this carefully and with an open mind. I teach in a local elementary school. I am seriously thinking of quitting, not because I do not love your children, but because they are very dear to me. I am frustrated in being part of a system that is doing very little to really help them to function in this society.

Being a Gringo I see and hear things that Mexican teachers and parents do not. We are not educating your children as we should and as we can. We go through the motions day in and day out with the same old methods that have not worked with your children. There are better ways. We can teach your children to read, but this would mean that teachers would have to re-adjust to new methods and thinking. They and the principal do not want to change. You see, it is easier to blame you, the parents, for their failures.

I stopped using the cafeteria and teachers' lounge a long time ago. I don't want to listen to teachers discuss your children--

"I give up on these dumb Mexicans."

"Felipe is so dirty I can't stand him."

"These damn parents should go back to Mexico."

"These parents are as dumb as their kids."

"I went to Juan's house; what a smell!"

"I've never seen such lazy children."

Parents, there are good teachers who do not think this way. They want to do a good job. They have ideas that can change things, but unfortunately the principal is afraid of anything that is new, innovative, or different. In fact if a teacher does anything new that may create a little more work for teachers the faculty looks down on him.

I understand that you parents may not have a good education, you have large families, you do all you can to keep the family together and pay your bills. You also think that teachers should not be questioned or criticized. I know that sometimes you are afraid to come to school perhaps you do not have the skills, the ability, or the energy to help your children at home.

Things need to change, but nothing happens. Nothing happens because you as parents do not demand that things change. I often hear our PTA ladies saying that parents should attend their meetings if they want things to improve. Poor ladies! The PTA is the last place for anyone to criticize what the school is doing or not doing. Unfortunately, our PTA has been convinced that the protection of the principal is their primary duty, even at the cost of selling out their own community. This is why the principal nurtures and patronizes this small group of narrow minded, cookie selling, and often vicious ladies.

A walkout is needed in the elementary schools, but not by children. You, the parents need to walk out of your homes and into the schools. You must ask questions, challenge poor answers, refuse the double talk and run around, demand better results, and keep the pressure on the school all year. This is what your Gringo friends in the Valley do. This is strictly American!

The biggest sin we, as a school system are committing against you and your children is the failure to teach your children to READ. If parents really knew the horrible reading program we have they would storm the schools tomorrow. Poor readers is the fault of the school not the parents. I know that you can't teach your child to read at home for many reasons. I also know your home may not have all the things to help your child that homes in the Valley may have. This is why we should create a reading program that will fit your children in this area. Why don't we do it? The answer is simple. Because parents are afraid to criticize, teachers are afraid to make suggestions to principals, principals are afraid to rock the superintendent's boat, and superintendents don't want to rock the Board of Education's boat. Furthermore, the people who are in charge of curriculum are afraid of principals and superintendents and even themselves. They know they are not doing a good job, but they don't have the courage to stir the waters. Often they just don't give a damn about the kids.

Are some schools better than others? Yes, but none of them is really doing a good job.

I hate to quit because I do love children and I feel I am doing all I can. Too often I feel I'm dragging an anchor. The anchor is the outdated curriculum, uninterested teachers, uninformed and bought out PTA people, inflexible, conservative principals that blame parents for all their failures, and a system that only re-acts when kids walk out of schools, or parents WALK IN. It is difficult to belong to a system that mass produces illiterates by the thousands each year.

Parents, please don't let your children down.

MARIA MIGUILAR BURKE

INVITES HER FRIENDS
TO VISIT



MAD MARIAS

FOLK ARE
LATIN IMPORTS

73-A NO. FAIR WAYS AVE.
(LOWER LEVEL SHOPS)
"OLD TOWN", PASADENA, CA

LA CAMPANA DE LOS POBRES

Los pobres de America—miles de ellos—van a demostrar en Washington y en sus comunidades en toda la nacion durante Mayo y Junio, o hasta que el gobierno responda.

Washington es el centro del gobierno, y el gobierno federal tiene el poder y los recursos para acabar con la pobreza y la injusticia. Pero el gobierno no lo ha hecho. Entonces, La Campana de los Pobres va a demandar reformas en el gobierno.

Nosotros presentaremos demandas definitivas en empleos, salarios y una vida decente para todos los pobres, para que podamos controlar nuestro destino.

Familias enteras estaran en Washington. Transporte, Comida y alojamiento no costara. Doctores y dentistas cuidaran de nuestra salud, y abogados nos daran consejo legal. Habra escuela para jovenes y ninios, y recreacion para todos.

POOR PEOPLE'S CAMPAIGN

The poor people of America—thousands of them—will demonstrate in Washington and in local communities all over the nation during May and June, or until the government responds.

Washington is the center of government, and the federal government has the power and the resources to end poverty and discrimination. But the government has failed to do this. Therefore the Poor People's Campaign will demand government reforms.

We will present to the government a list of definite demands involving jobs, income, and a decent life for all poor people so that they will control their own destiny.

Whole families will be in Washington. Transportation, food, and lodging will be provided free of cost. Fifty doctors and fifty dentists will take care of their health; fifty lawyers will supervise the legality of all the demonstrations. There will be schooling and training for youth of all ages, and recreation for everybody.

LA CAMPANA DE LOS POBRES

FOR INFORMATION:

call LA RAZA 225-5981

FOR REGISTRATION:

call Plaza Community Center 268-1107

BROWN POWER SCORES IN MALIBU

"Man, we've tried doing things the man's way. Now it's time to burn!"

"But the Chicano will be the one that's hurt and killed, not the white man. Have we really tried everything?"

Angry young Chicanos argued with and questioned each other Friday until Sunday, April 19-21, at the Mexican-American Youth Leadership Conference held at Camp Hess Kramer in Malibu.

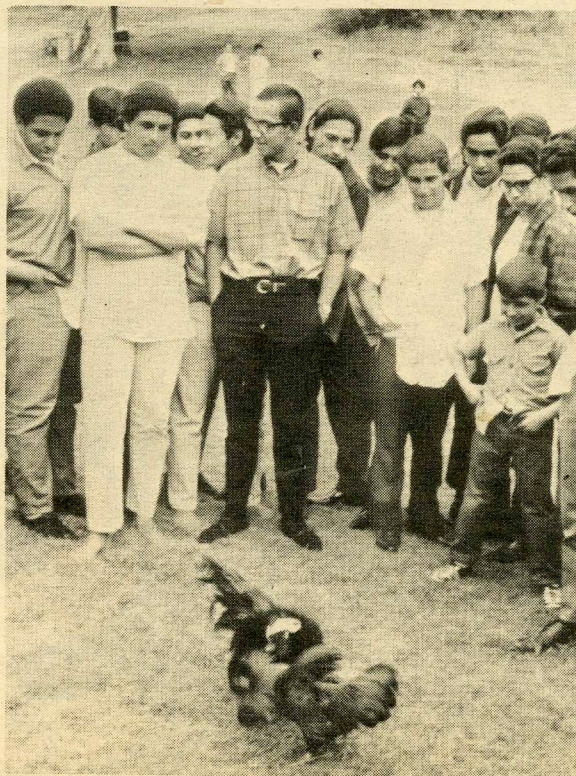
These students initiated their own follow-up meeting to be held el Cinco de Mayo in Elysian Park. It is the first time plans for a follow-up strategy meeting resulted from the annual conferences started six years ago.

Seventy-five boys and 55 girls representing high schools from Pomona to the San Fernando Valley to Wilmington met to discuss the topic suggested by the sponsoring staff of the County Commission on Human Relations: "That which we are, we are."

But the adult staff underestimated the young people. No longer did the students chew on the old identity rag. Instead they exposed the identity struggle as the white man's plan to keep Chicanos arguing and fighting among themselves. The students advocated nationalism and demanded unity, two principles that had been absent from past conferences.

"Don't call guys cholos, TJ's or greasers. We're all brothers." Although the students never agreed on what name to call themselves, they did agree that there should be no discrimination among brothers. Unity and organization were discussed extensively throughout the conference.

However, shock set in Saturday night at the general meeting. Tobias Kotzin, donator of the thousands of dollars needed to pay the costs of the conferences for the past



six years trembled up to the podium. Highly upset, he said that although he contributed the facilities for the students to meet and talk at the camp, under no circumstances did he agree with what they said. Apparently the Mexican-American people, earlier referred to as the Sleeping Giant, are slowly awakening and frightening their benevolent keeper. The Giant is trying to walk by himself but the keeper had only planned to teach him to crawl. It was obvious throughout the three-day conference that the keepers expected their giant to move somnolently and not resist the program offered.

The keynote speaker was John Lyons, Assistant Executive Director for the Commission on Human Relations, who conceded that Mexican-Americans are human beings. He also wanted to know why we called ourselves Mexican-Americans. He interpreted the hyphen as a minus sign.

Tony Serrato and Monte Perez, Human Relations consultant and Cal State L.A. UMAS student respectively, spoke on Saturday. The first spoke calmly and reminisced about the Pachuco era. The second hotly cited statistics and pleaded for a united attack on white racism.

g.g. nunez, Cadillac-driving bail bondsman, spoke to the group for almost two hours about Mexican history dating back as far as 400 B.C. or so. However, his drab and disorganized presentation overcame the vital importance of the subject and succeeded in putting most of the campers to sleep.

The insensitivity and lack of understanding of the young Chicanos' needs by the Human Relations staff was glaring and proved mostly unstimulating. The students provided the only energy and encouragement needed for a successful conference.

POOR PEOPLE'S CAMPAIGN 1968

SCLC, now 11 years old, was founded in 1957 after the Montgomery Bus Boycott of 1955-56, which was led by SCLC's top two officers, Dr. King, the President, and Dr. Ralph D. Abernathy, Vice President & Treasurer.

SCLC is known for aggressive nonviolent action, such as the Birmingham Movement of 1963, the Selma March of 1965, and this year's Poor People's Campaign in Washington.

SCLC has worked closely with other human rights organizations. For example, SCLC's leaders helped organize and support the student sit-ins, and SCLC provides assistance to many civil rights causes.

SCLC carries out quiet programs of community leadership training, economic development, and voter registration and political education.

SCLC staff organizers have worked in every Southern state and in numerous Northern cities. For the Poor People's Campaign staff members are assigned in 10 big cities and five rural areas.

SCLC has about 270 local Affiliate chapters across the nation. These Affiliate chapters share SCLC's basic beliefs in human rights and nonviolent action, and many of them have their own active community programs.

SCLC is a non-profit organization supported by thousands of people from all walks of life, by churches and other local groups, by foundations, by artists and public figures who believe in our work. SCLC has always welcomed the active participation and financial aid of people from all faiths, colors and nationalities.

The Southern Christian Leadership Conference, based in Atlanta, Ga., has grown in 11 years into a national organization. At present SCLC has about 100 staff members.

SCLC policy is determined by an Executive Board of Directors, experienced men and women who follow the philosophy and practice of direct action for peaceful social change. Dr. King, Dr. Abernathy and Rev. Andrew Young, Executive Vice-President, carry out the board policy, and an Executive Staff is responsible for following this policy in SCLC programs.

The main activities of SCLC now include:

THE POOR PEOPLE'S CAMPAIGN FOR JOBS OR INCOME, which will begin in Washington, D.C., in April. This campaign will involve thousands of poor people in massive protests, expanding in numbers and militance if necessary to make the nation respond to the evils of poverty and racism in America.

VOTER REGISTRATION AND POLITICAL EDUCATION, to develop political power so that poor people, including the oppressed black people, will be represented by their own leaders and will reform the systems that exploit them.

OPERATION BREADBASKET, SCLC's economic development program which began in the South five years ago and is now organized in a number of big cities. Breadbasket not only produced new and better jobs for Negroes but also works for total economic control and development within the black community. SCLC Breadbasket is now growing into a nationwide network of economic power.

THE CITIZENSHIP EDUCATION PROGRAM, which trains local adults in community leadership, education, human rights and citizenship responsibilities, economic development, and Negro heritage. Since it became an SCLC program in

1962, CEP has trained more than 2,700 Southern adults who went on to reach 25,000 others in local citizenship schools.

URBAN LEADERSHIP TRAINING. This year SCLC has a new program for developing community leadership in the ghettos: of 15 of the largest cities. Ten ministers from each of the cities have been recruited for development of their leadership qualities and preparing active programs to better the lives and conditions of the poor people in their neighborhoods.

AFFILIATE ACTIVITIES. The 270 local Affiliates of SCLC not only support this organization, but also work on their own community projects, such as citizenship schools, voter registration, improvement of education, Operation Breadbasket, and direct action against racial injustice.

NONVIOLENT EDUCATION AND ACTION. SCLC staff and Affiliates continue to reach both the philosophy of nonviolence and the power of direct nonviolent action for human rights. For example, at this time the SCLC organizers in the Poor People's Campaign are mobilizing poor people for massive nonviolent action in Washington this spring.

SCLC, con 11 años de existencia, fue fundada en 1957 después del Montgomery Bus Boycott en 1955-56, cuyo líder fueron los oficiales principales de SCLC, el Dr. King, presidente, y el Dr. Ralph D. Abernathy, vice-presidente y tesorero.

SCLC es bien conocido por sus esfuerzos sin-violencia, tal como el Movimiento en Birmingham de 1963, la Marcha hasta Selma de 1965, y HOY la CAMPANA DE LOS POBRES hasta WASHINGTON.

SCLC siempre la luchado mano a mano con otras organizaciones dedicadas a los derechos humanos. Por ejemplo, líderes de SCLC han asistido en organizar y han apoyado las protestas de estudiantes y SCLC ha dado ayuda a muchas causas de derechos civiles.

SCLC ha iniciado programas para entrenar líderes en comunidades, para el desarrollo económico, registra el voto, y para educación política.

SCLC han trabajado en cada estado del sur y en numerosas ciudades del norte. Aun la Campaña de Los Pobres, consejeros han sido designados en 10 ciudades mayores y en cinco áreas rurales.

SCLC, pero también inician proyectos propios dentro de sus comunidades como escuelas para ciudadanos, registrando votantes, mejorando la educación, la OPERACION BREADBASKET, y tomando acción directa y positiva contra la injusticia racista.

EDUCACION Y ACCION SIN-VIOLENCIA. Los consejeros administrativos y los afiliados de SCLC continúan a propagar la filosofía de la no violencia y el poder de acciones directas y sin-violencia para los derechos humanos. Por ejemplo, organizadores de SCLC para la CAMPANA DE LOS POBRES están movilizando personas pobres para una acción sin-violencia mayor e histórica en WASHINGTON esta primavera.

SCLC al presente tiene 270 capítulos sobre toda la nación. Estos capítulos apoyan la creencias básicas de SCLC tocante a los derechos humanos y la acción sin-violencia, y al mismo tiempo tienen programas activos para el bien de las propias comunidades.

SCLC es una organización sin-ganancias, apoyada por miles de personas de todos los caminos de la vida, por iglesias, por grupos locales, por fundaciones, por artistas y oficiales que creen igual a nosotros. SCLC abraza la participación y la asistencia financiera de personas de todas creencias, de todos colores, y de todas razas.

SCLC, matizada en Atlanta, ha crecido a ser un organización nacional. Al presente tiene más de 100 consejeros administrativos. La política de SCLC es determinada por la JUNTA DE DIRECTORES, hombres y mujeres dedicados a la filosofía y práctica de acción directa para un cambio social pacífico. El Dr. King y el Dr. Abernathy y el Rev. Young toman la responsabilidad de efectuar esta política de SCLC.

Las actividades mayores de SCLC incluyen:

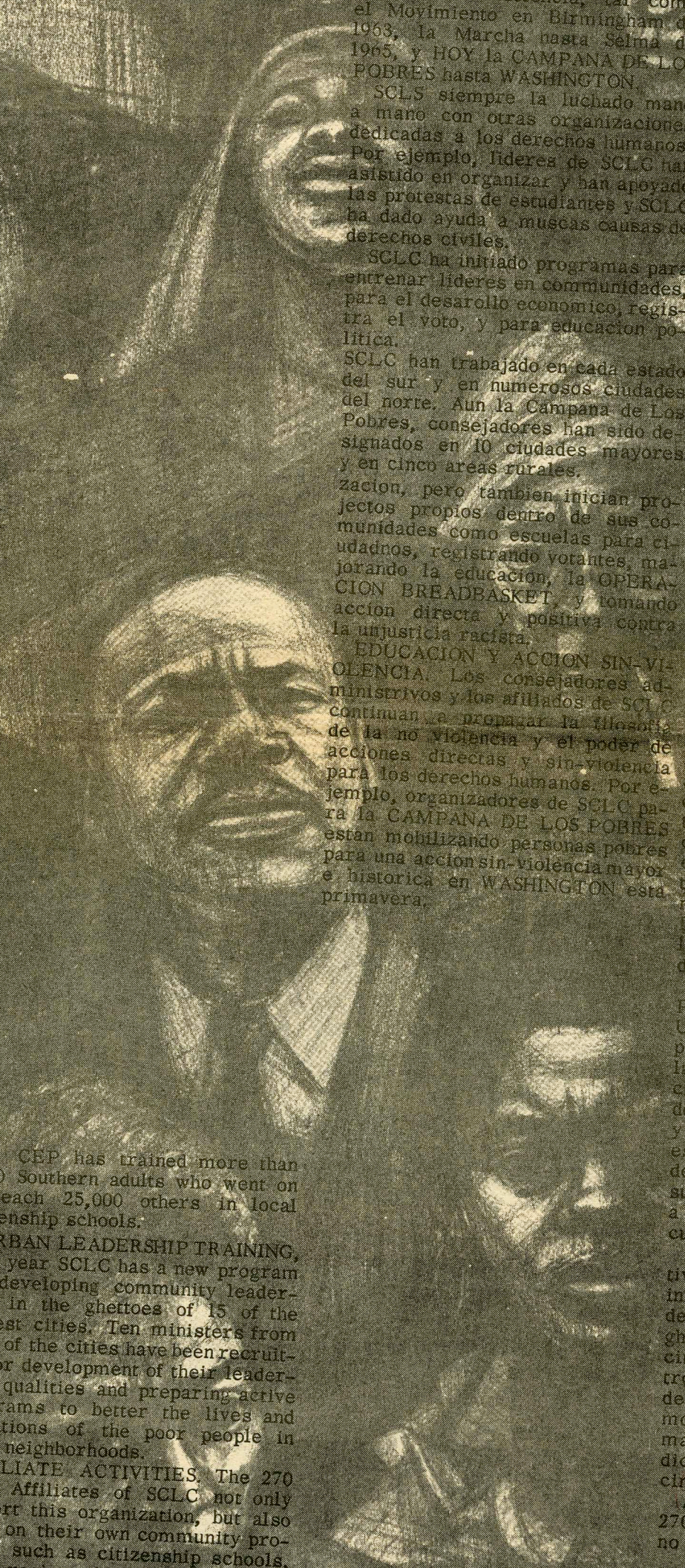
LA CAMPANA DE LOS POBRES PARA EMPLEO Y SUELDO que empezará en Washington en Mayo. Miles de personas pobres tomarán parte en protestas mayores, que crecerán en número día tras día y que serán militantes cuando necesario para forzar a la nación que responda a las maldades de la pobreza y el racismo en los Estados Unidos.

OPERACION breadbasket, el programa para el desarrollo económico de SCLC nace hace cinco años en los estados del sur y hoy se ha organizado en las ciudades. BREADBASKET no solamente procura nuevos y mejores empleos para gente Negra, sino que siempre lucha por el desarrollo y control económico dentro de las comunidades negras. SCLC's BREADBASKET sigue creciendo sobre toda la nación para establecer un verdadero poder económico.

EL PROGRAMA DE EDUCACION PARA LOS QUE ASPIRAN SER CIUDADANOS, entrena adultos para posiciones de líderes dentro de la comunidad, en educación, derechos humanos y responsabilidades de ciudadanos, desarrollo económico, y la herencia negra. Desde 1962 este programa ha entrenado más de 2,700 adultos de los estados del sur que en seguida han asistido a más de 25,000 personas en escuelas para ciudadanos.

entrenamiento para iniciativa urbana. este año SCLC inicio un nuevo programa para el desarrollo de nuevos líderes en los ghettos de 15 de las mas grandes ciudades en la nación. Diez ministros de ciudades mayores han sido designados para que desarrollen como líderes y que preparen programas para mejorar las vidas y condiciones de los pobres de su vecindad.

ACTIVIDADES AFILIADAS. Los 270 capítulos afiliados de SCLC no solamente apoyan esta organi-



SCLC