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# LA PLAZA

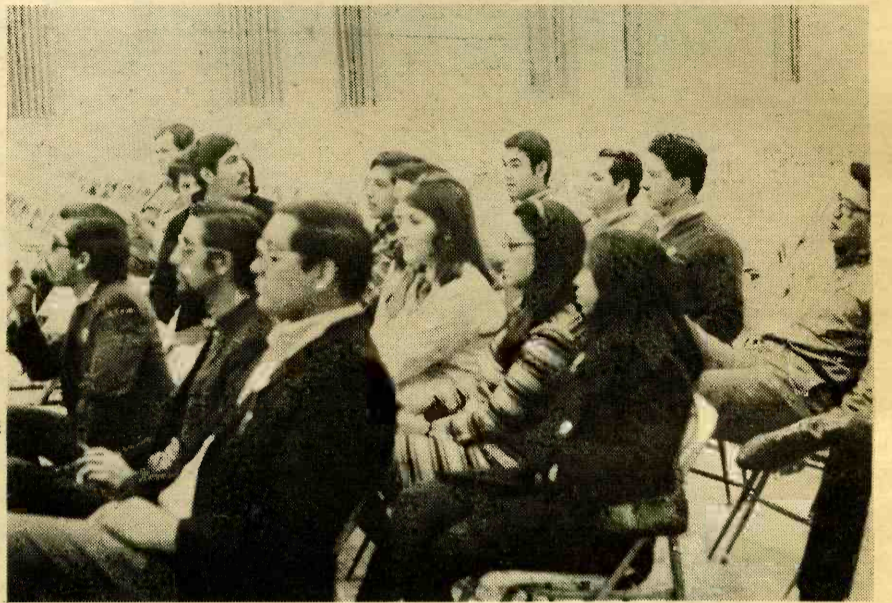
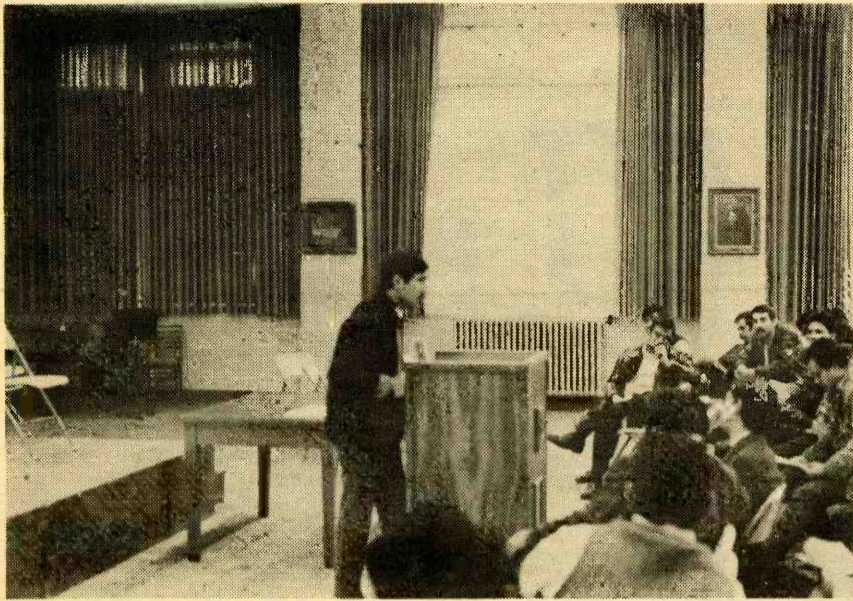


"I'm singing of a Brown Navidades"

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# UMAS HOLDS CONFERENCE



With over one hundred delegates, from some 22 chapters, UMAS celebrated their 3rd Annual Conference. There was good representation from all local chapters, as well as from Santa Barbara, Riverside and San Diego. For two days, Dec. 21-22, the solemn and quiet halls of Loyola University were alive with the singing of mariachis, the loud voices of debate and the quiet voices of consensus, cheers and boos, and the clatter of typewriters and the mimeograph.

Everybody agrees, it was the best UMAS Conference yet. Los Carnales y las Carnalillas seem to be settling down to take care of business. The workshops were not rap sessions for future politicians but workshops to get something done.

The workshop on ideology tried to find answers to questions such as, What is UMAS? Do we have an ideology. . . what is it? What program should we follow? What is our relation and responsibility to the Barrio?, and many more. The Special Educational Programs and Curriculum workshop reviewed and projected methods for the developments of new programs in the Colleges and Universities to make them more responsive to the needs of the Chicano student. The Organizational Structure workshop drew proposals on how to strengthen UMAS as an organization and to most effectively carry out UMAS programs, in the schools as well as in the community. The Community Relations workshop dealt with the question of how to make UMAS programs more effective and relevant to the Barrio.

During 1969, the Barrio will be watching to see how UMAS carries out their pronouncements.

## ORGANIZATIONAL STRUCTURE

A. Intraorganizational. Aimed at improving the efficiency and effectiveness of UMAS as an organization.

(1) Central UMAS should have an archive where survey information will be kept. This archive should contain information as to every UMAS member:

name, address, telephone, school, major, class in school, employment, vocational interest

(2) A system or mechanism of communication should be established between central UMAS and the chapters. Responsibility for its functioning should be assigned to someone. One of the functions would be to mail minutes of the meetings of Central UMAS and of every chapter to All UMAS chapters.

(3) UMAS should incorporate into a non-profit organization to enable it to solicit funds to carry out programs both on campus and in the community.

B. Extraorganizational

(1) Creation of an inter-organizational office which will serve as a nerve center for the dissemination of urgent information among different organizations. MASA at LACC proposed it be set up at Euclid Center, staffed by a full time secretary and begin working. Participating organizations, so far, are: UMAS, MASA, Brown Berets, and EICC. Planning meeting January 4, at 10:00 a.m., MASA House.

## EDUCATIONAL PROGRAMS

I. Curriculum: Each institution should have an autonomous entity (i.e. Department, Center) concerning Chicano Education.

(1) Programs and curriculum leading to B.A. and later to M.A. and Ph.D.

(2) Chicano control (UMAS), partial or complete, of Recruitment of staff, faculty, students, director and Advisory Board.

(3) Classes based in community (extension)

(4) Central depository for programs, curriculums throughout country for Chicanos (through Center or Department)

(5) Publication through Center or Department.

(6) Possibly to make certain courses mandatory (high school and college).

II. Special Educational Program: Each Institution should have an EOP or similar program.

(1) Different Kinds:

a) Upward Bound, b) Chicano Commitment (Chicanos as counselors) c) EOP, d) HP (recruitment on "Potential" not on Anglo Saxon Academic B.S.), e) High School Equivalency Program (HEP), f) Veterans' EOP.

(2) Chicanos involved at every level (Administrative, Counseling, Financial Aid, etc.) all responsible to UMAS.

(3) Constant contact and relations with high school officials

(4) Make special Educational Programs relevant to community (Community Centers, Extension services, etc)

(5) Commitment by Educational Institution in regards to support (facilities, housing, etc.)

III. Strategy and Tactics: Left mainly to individual campuses. Mainly sharing of experiences and programs among UMAS chapters.

(1) Chicano autonomy and independence. Control by Chicanos of all programs involving chicanos.

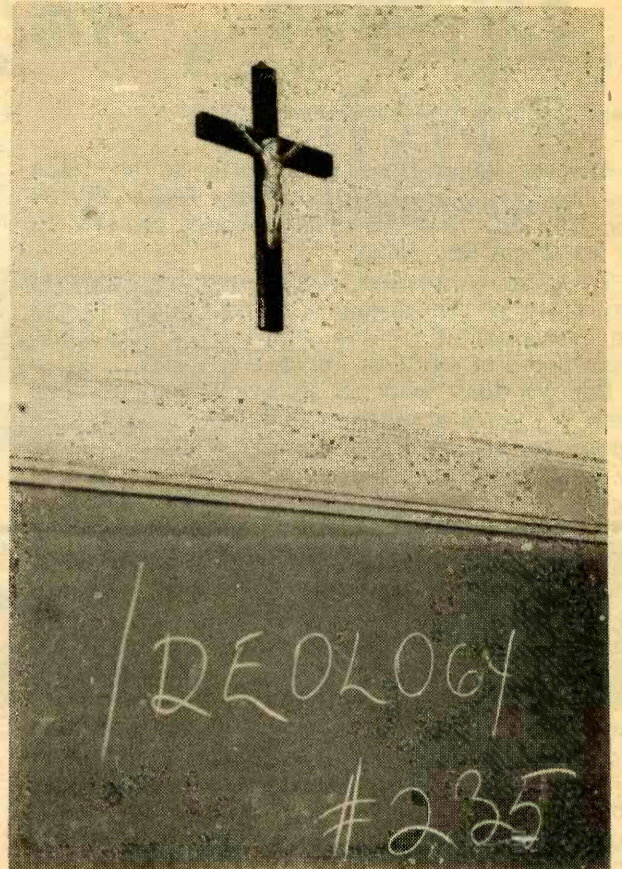
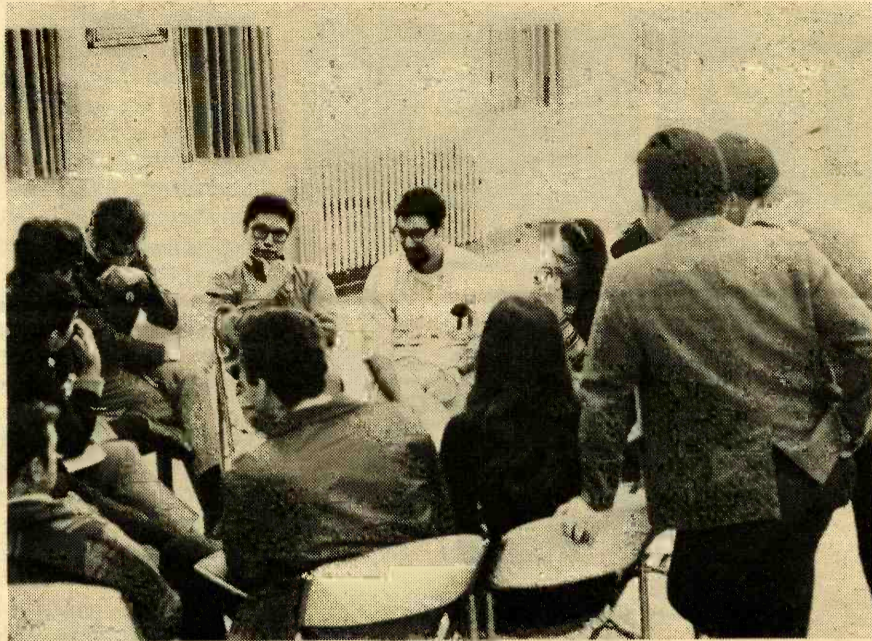
(2) Relations with Black students: Coalition on specific issues only from a mutual power base and if relevant to particular situation (i.e. no permanent alliance between UMAS, BSU, BSA, or any other groups.)

(3) Suggestion: Conference, in near future, of UMAS, Chicano heads and staff of Special Educational Programs, heads of Chicano Departments, and Centers, to pool and coordinate resources.





# AT LOYOLA U.



## COMMUNITY RELATIONS

UMAS relates to the Barrio as the expression of Chicano Society on the basis of self-determination.

The workshop dealt basically with the same issues as the other workshops.

- (1) UMAS is campus oriented and community oriented. The resources available to the campus must be made available to the community.
- (2) Communications between UMAS chapters in the Colleges and High Schools, and other community groups, must be increased to make campus programs relevant to the Barrio.
- (3) UMAS Community Centers should develop more communication with campus programs. They should also be seen by the Barrio as community centers.



## † IDEOLOGÍA

Theme: "A Chicano may die for La Raza  
But, La Raza cannot die for a Chicano."

A. What are we? We are students, Chicano students. Therefore UMAS is both community and campus oriented. We might receive training at the colleges, but we are educated in the barrios. An educated person is one who is involved with people, an educated chicano is involved with the barrio. All power emanates from the community.

B. Ideology. In delineating an ideology that can provide direction as well as relevance to the Chicano Student in the Movement we find it necessary to define two concepts:

- (1) Our Chicano brothers and their active concern for each other's welfare, for the welfare of a barrio, of a state, of a nation, of a people makes LA RAZA. La Raza means people who are committed to people (as opposed to people who are committed to themselves). La Raza is total human experience, all colors, raza humana, depressed and exploited people.
- (2) La Revolucion is the unending struggle of a people who fight oppression, suppression and repression, and who seek the greatest welfare for the greatest number. Chicano Liberation is World Liberation. . . the community view of itself is a world view. . . tie come from poverty and exploitation. We are in a world movement, as latins we share the same commonalities of poverty and exploitation as the African and the Asian. The main elements of our ideology are:
  - (1) Political economic and social self-determination which effectuates a revolutionary change.
  - (2) Halt the anglo system of exploitation, subjugation, and colonization of other peoples.
  - (3) Control the means of control. Control means of production, property and land.

Control institutions in the community. Control mass media.

C. Methodology: El Barrio legitimizes the base and power of UMAS. We have the right and the duty to formulate an ideology for our people since we are RAZA, but our ideology and program must be realistic within the boundaries of our potential. We cannot look to the old guard but to the new guard, young chicanos. The methods (strategies) are as follows:

- (1) Promote organization and politization of the community as to the meaning of politics, explaining just who is the real enemy, and the ideology of the total humanistic movement. All segments of the community must move united.
- (2) The educational system which allows Chicanos to be trained in the schools and educated in the barrio shall be pursued. Campus should be made relevant to the community. Create barrio colleges.
- (3) That cultural basis which is old and revolutionary shall be guarded, that cultural basis which is becoming and revolutionary shall be promoted, and that cultural basis which is to come and revolutionary shall be pursued.
- (4) That economic system where the means of production are in the hands of La Raza shall be supported. The produce belongs to all chicanos. Competition will be abolished and cooperation implemented.
- (5) All forms of law enforcement shall be DIRECTLY responsible to La Raza.
- (6) All barrio service programs shall be the socializing agencies that implement the dynamic ideology of the revolution.
- (7) Those alliances that are in the socio-economic, as well as spiritual psychological welfare of La Raza shall be pursued. Coalitions will be based on equal power and representation.
- (8) Solidarity with the struggle of other oppressed people throughout the world, is clearly our position in international scope.





# Estimado Amigo Angelino

Dear Los Angeles Friend:

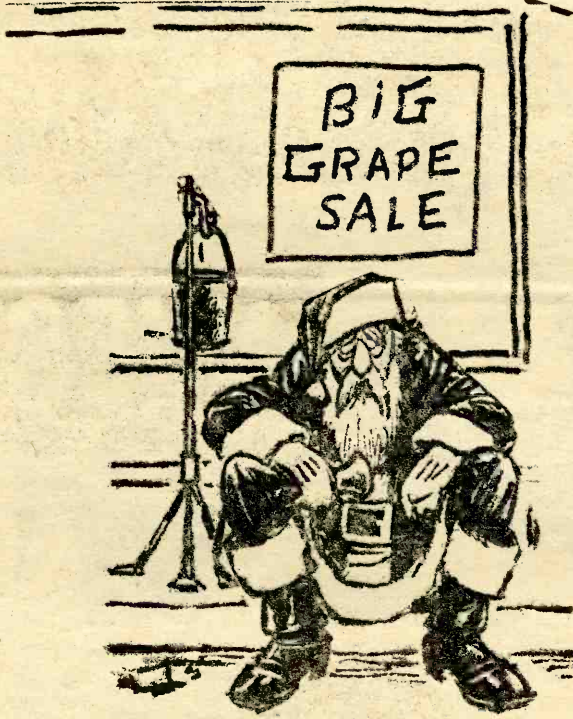
Another Xmas finds us picketing in the fields and boycotting grapes all over the United States and Canada-, instead of celebrating the season as all of you are doing.

This is a season when men pay special attention to the needs of their brothers, and we are grateful for the support that has come from some of our Los Angeles friends.

But we don't want to always have to depend upon the gifts of others. We only want a simple thing: to escape from poverty and suffering by getting the grape-growers to provide decent wages and working conditions. When that Great Day arrives, then we will be able to take care of our own needs, not only at Xmas time, but every day of the year. Meantime, we must continue in the only way open to us to gain our rights-, the way of the strike and the boycott.

But we cannot win without your help. During the holiday season, please remember the Farm Worker, who harvests your food. DON'T BUY GRAPES! Urge your friends not to buy grapes. Speak to the members of all the organizations you belong to, and urge them not to buy grapes.

Finally, if you really want to make Xmas merrier in Delano this year and make that Great Day of victory come sooner, you can do even more. You can join our year's end, CONSUMER ACTION CAMPAIGN. You can get together with friends and visit every chain-store manager in your neighborhood and tell them you won't shop there until they remove the grapes.



INTERLUNAR © 1968, LOS ANGELES TIMES

"MIGHT AS WELL MOVE ON..  
NOBODY TRADING AT THIS STORE"

Una vez mas la Navidad nos encuentra en los campos, luchando por nuestra causa y boicoteando las uvas por todo Estados Unidos y Canada-, esto, en lugar de estar celebrando esta temporada festiva como todos ustedes lo estan haciendo.

Es en esta temporada cuando el hombre pone atencion especial a las necesidades de sus hermanos y nosotros estamos agradecidos por el respaldo que ha venido de algunos de nuestros amigos Angelinos.

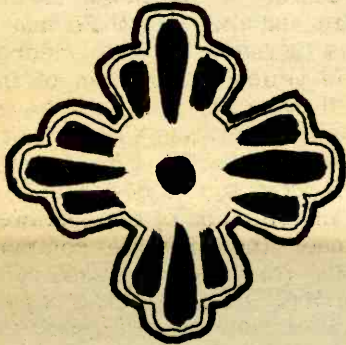
Pero no queremos siempre tener que contar con las donaciones de otros. Solamente queremos una cosa sencilla: salir de la pobreza y sufrimientos. Esto lo lograremos cuando los cultivadores de uvas nos proporcionen decentes salarios y condiciones de trabajo. Cuando ese Gran Dia llegue es cuando podremos hacernos cargo de nuestras propias necesidades, no solamente en Navidad, sino cada dia del ano. Mientras tanto tendremos que continuar en el unico camino que nos queda para obtener nuestros derechos-, el camino de la Huelga y el Boicoteo.

Pero no podemos ganar sin su ayuda. Durante los dias festivos por favor recuerde al Trabajador Agricultor, quien recoge nuestra cosecha de comida. No Compre Uvas! Anime a sus amistades a que no compren uvas. Hable con todos los socios de organizaciones a que pertenezca y animelos a que no compren uvas.

Si realmente quiere que la Navidad en Delano sea mas feliz este ano y quiere apresurar el Gran Dia de nuestra Victoria, puede hacer aun mas. Puede unirse con nosotros en nuestra ultima zanja este ano en la CAMPANA DE ACCION DEL CONSUMIDOR. Puede reunirse con amigos, visitando a cada Administrador en las tiendas de cadena en su vecindad, diciendoles que no haran sus compras en dicha tienda hasta que quiten las uvas.

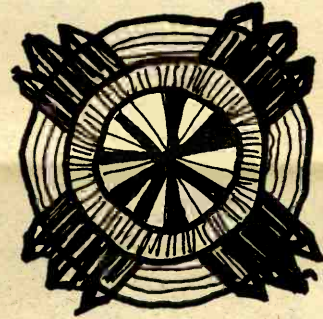
Feliz Navidad

Cesar Chavez



**FELIZ**

**NAVIDAD**



**DON'T**

**DON'T**

**BUY**

**BUY**

**GRAPES**

**GRAPES**

Dear Fellow Christian:

The migrant farm workers who earn their livelihood in the vineyards of California have been engaged for three years in a struggle to organize themselves into a union in order to be able to bargain more fairly with their employers, the grape growers.

Excluded from coverage under the National Labor Relations Act, the farm workers had no alternative, but to call a strike, in order to help themselves secure a living wage so that their children do not have to leave grammar school to help earn food; to obtain the elementary right to collective bargaining, unemployment insurance and health and welfare benefits; and to obtain the right to live and work with dignity.

When the field workers struck, the growers made arrangements to import so-called green-card workers from Mexico to harvest their grapes. Green carders are Mexican nationals who have a visa to be resident aliens in the United States, but are prohibited from accepting employment in fields involved in labor disputes. The growers claim that bona-fide labor dispute does not exist in their fields since farm workers are not covered by the National Labor Relations Act, and continue to use green-carders to break the strike.

The suffering field workers have appealed to us, their Christian brothers and sisters of America to help them achieve their goals of human dignity and self-respect which is every person's birthright. It is vitally necessary

for us to convince the American public to back the nation-wide boycott of table grapes until justice is won. Ninety-five percent of all grapes on the market are estimated to be California grapes.

The Senate of priests of Madison, aware of the situation, passed the following resolutions:

"The Priest Senate of the Diocese of Madison endorses and supports the strike of the United Farm Workers Organizing Committee in California and the nationwide boycott of all California table grapes until the farm workers obtain union recognition, a living wage and decent housing conditions."

"We are asking all Catholic institutions to refrain from purchasing these grapes and hope that all people of good faith will refrain from purchasing them and that all retail stores will remove these grapes from their shelves until this labor dispute is settled."

"We support United States Senate Bill #8 and House of Representatives #16014 to include farm workers under the National Labor Relations Act."

As members of the Christian family, we hope you will consider responding to this serious need.

Sincerely,

COMMISSION ON ECUMENISM AND SOCIAL ACTION  
Rev. George Fox



# TIJERINA WINS



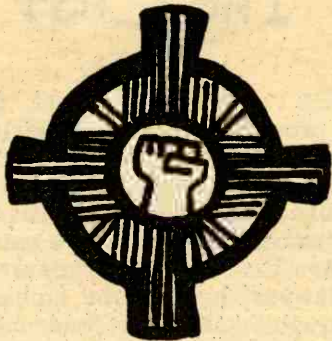
## LA JUSTICIA:

A jury composed of 7 Anglos, 4 Chicanos and 1 black has found Reies Lopez Tijerina not guilty. The charges of kidnapping, false imprisonment and assault which the District Attorney of Rio Arriba County had filed against Reies were found to be baseless. There still remain 9 other chicanos facing the same charges: Baltazar Martinez, Juan Valdez, Moises Morales, Jose Madrid, Tobias Leyba, Jerry Nole, Hugh Tijerina, Solomon Velazquez and Esequiel Dominguez.

This victory is a victory for the Alianza in their struggle for the land, but it is also a victory for the right of people to self-defense. Judge Paul Larrazolo pointed out that the Alianza members had gone to the courthouse in Tierra Amarilla, June 5, 1967, in order to make a citizen's arrest. District Attorney Alfonso Sanchez was denying them their Constitutional Rights. Judge Larrazolo argued that a citizen's arrest is lawful and constitutional and that the citizen's conducting such arrest have a legal right to use reasonable force to defend themselves. Furthermore, the Judge said that it was illegal for the State Police to interfere with citizens making an arrest.

After all the cheers and celebrations are over, the struggle for Justice continues. But now it will be with a difference: The people of New Mexico--and all the chicanos in the Southwest--know that victory can be ours; and the System knows that they don't have unlimited power when the people fight back. Tijerina has shown the way. VIVA LA RAZA!

## NUESTRO LEMA



for 6 or 7 hours of sitting). It is small and tends to get warm and sleepy in the afternoons. The jury, occasionally the attorneys and even the judge, nod here and there as the afternoon wears on and the cross-examinations by Tijerina are slow and labored.

Whatever the logical reasons one can compile against Tijerina's self-defense, reasons born of instinct (and he has the mestizo's ruling instinct for survival) have in part dictated this decision. (What part ego plays is for the psychologist to say.) The fact remains that through the paranoia of D.A. Sanchez and other state officials (who spread rumors throughout the state when Tijerina was hiding in the hills, that the Alianzistas were being trained by Cuban guerillias and that Santa Fe and Albuquerque were to be the next cities under seige) and through the yellow journalism of the Albuquerque press (which printed the rumors and fabricated a few of its own), Reies Tijerina has the reputation of being (all at the same time): (a) a ferocious, bloodthirsty bandit; (b) the general in command of the Southwestern U.S. theater under the ultimate command of Fidel Castro; and (c) an unsurpassed con-man able to elicit \$150,000 yearly from his membership (a large portion of whom are on welfare.)

What does one do when facing a jury of 12 men and women who are to decide on your life (kidnapping carries the death penalty)--and you have the reputation Tijerina has? What better way for these 12 people to come to know you as a human being than to conduct your own defense?

Tijerina has not accepted the criminal's role of sitting throughout one's trial while someone else argues your case and the jury decides partially from what they impute from your expression or lack of expression.

If the jury has a completely closed mind, then what has Tijerina to lose by defending himself? His excellent advisory attorneys (Beverly Axelrod and Gene Franchini) are there to protect the record upon which appeal decisions will be based. But if there is any hope at all of an open-minded jury, then the conduct of his own defense may at least win Tijerina a hung jury.



Tierra Amarilla Courthouse

## THE PLAY IS THE THING IN COURT

by Maria Varela

Rivera, falsely imprisoned him and others and assaulted the county jail in Tierra Amarilla on June 5, 1967.

The Albuquerque courtroom is pleasant, with soundproof ceilings, wood paneling and church-like benches for spectators (not so pleasant

LIBERATION News Service

### I. Program Notes

DEFENSE: Now Mr. Rivera, wasn't it true that when you asked if you could go to the doctor, because your head was bleeding, that you were told you were free to leave the courthouse?

WITNESS: Yes, sir.

DEFENSE: Mr. Rivera, did you at any time hear Reies Lopez Tijerina give any kind of order to beat you?

WITNESS: No, sir, I'm not blaming you for anything.

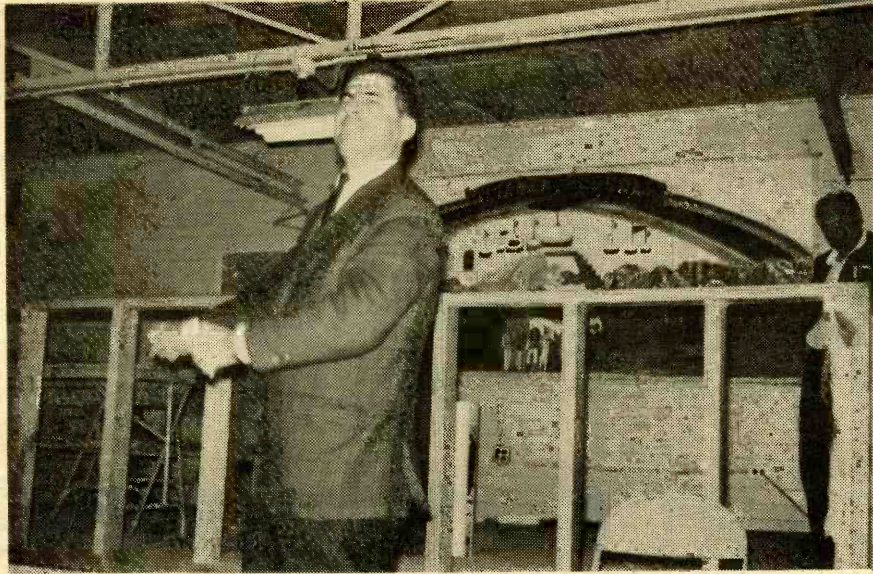
The man standing at the cross-examination podium wears a Sears gaberdine sports coat and often consults his penciled notes scrawled in a 49 cent spiral notebook. He is the defendant himself, Reies Tijerina.

The witness, undersheriff Daniel Rivera of Rio Arriba County, was District Attorney Alfonso Sanchez's primary witness in his attempt to bring proof that Tijerina kidnapped



Attorney Beverly Axelrod & Reies Tijerina





Reies Tijerina

## II THE CAST

Here is the "fearful tiger" smiling at his prosecutors (who go through all kinds of changes to avoid looking at him), being polite and sympathetic to the man he supposedly kidnapped ("Now Mr. Rivera, we all know that an officer through no fault of his own can make enemies"). All involved in the trial must confront Tijerina as a person entitled to the rights, courtesy and even status of the "privileged profession"--the lawyer.

The anglos in the courtroom--newsmen, sociology students, curious housewives--are there mainly to see how this unschooled campesino behaves in the role of his own defense attorney. It is a live, poor-man's Perry Mason show for them. La Raza, however, is presenting, participating in and observing a drama that represents life, past and present, here in New Mexico.

The old people, not so pushy as the anglos and the young, get left behind as police close the courtroom doors once the small room is filled. No matter. They cluster in groups and as if holding an old pocket-pebble, caress, pass around and polish the chisme (gossip) on the participants:

"Benny Naranjo's wife left the courtroom crying. Reies showed him up in front of everyone. She knew Benny was lying."

The family of La Raza refuses to allow anyone to escape, whether he's a sheriff, a district attorney, or even the judge.

"I know Paul's father. Paul should be ashamed of himself. His father was the best lawyer from Mexico when the people of Tierra Amarilla hired him to defend our land in court."

The sense of time in La Raza is very Indian. Old men sit around fireplaces, stoves or country bars and tell stories that their grandfathers told their fathers. It's as if the events happened yesterday and the characters still exist. Century old enemies might as well still be living ("I was so mad when they started talking about Kit Carson this and Kit Carson that, I just walked out of the room before I started swinging.")

The trial is merely a thin surface--a crust, underneath which the blood feuds, revenges and retributions of this four century-old race flow. There are eruptions, masked by polite words, an expression, a laugh. Someone just scored an old enemy. The anglos hardly know what is really happening. They miss the subtleties and often mis-interpret the obvious.

This particular act in the life-long drama of this tribe, is over 100 years old. The actors are sons playing the parts their fathers and grandfathers played--with the same enemies and sons of enemies. Severest judgments are reserved for those who change sides--those who betray the family.

A family constantly on the defensive learns to put men to the test, and if they pass, to bestow trust slowly. But when a man, even after receiving the gift of trust, leaves the family--that man is dead. He is dead to his tribe. He leaves and joins the other walking dead. He takes the white man's way of life, professions and values as his own. But it is doubtful that the assumed way of life guards him from feeling the judgment of his family.

The man prosecuting Reies Tijerina is Alphonso Sanchez. In 1957, when he had a private practice, the heirs of the Tierra Amarilla land grant hired him in their 50 year old fight to keep their ancestral lands. It is said by some of the old men that when Sanchez was a young and brash lawyer, he told the embattled land claimants to go ahead, cut fences and graze their cattle, hunted and gathered firewood. Today, as D.A., he prosecutes the fence cutters, the land claimants who have attempted to organize and contest the taking of their lands and the year by year cutting down on their grazing permits.

To make matters worse, when hired to defend the Tierra Amarilla grants in 1957, he decided to drop the case after some preliminary work, and eventually went over to represent a land-holding company in that same area. It is said that he did it for money.

The Judge, Paul Larraolo, is a man who "understands" his people. What conclusions he draws about them is another thing. He is patient, and at times, gruffly kind to Tijerina. He reserves the same mannerisms for the wizened farmers who take the stand, and will on occasion correct the court stenographer when she mutilates a Spanish name. He brooks no back talk and seems to hate women professionals. Example:

Beverly Axelrod: (Rising to object) Your Honor, the statement. . .

Judge: (extremely agitated) Look. . .let's not start making speeches here. Now sit down!

He has already given her a two-day sentence and \$200 fine for contempt of court. Just as the deputies were marching across the floor to grab her, he interrupted them and said he would suspend the sentence until the trial was over.

The Assistant District Attorney, E.E. Chavez (he doesn't seem to have a first name) is from southern New Mexico, commonly called little Texas or cracker-land. He usually cross-

examines in an abrasive, "know-it-all" tone of voice with hints of Texan (mis-)pronunciation of Spanish names. Through his questioning he reveals at times actual contempt for La Raza involved in this case--witnesses and defendants alike. Example:

CHAVEZ: Where were their hands?

WITNESS: On their hips.

CHAVEZ: Like how?

WITNESS: Like this. (Demonstrates.)

CHAVEZ: Like Poncho Villa?

But the witnesses Reies is putting on the stand are tough old men who never lose their sense of dignity and never let the vendido (sell-out) forget that he is contemptible.

CHAVEZ: Mr. Aguilar, what happened when the state police came to arrest you?

WITNESS: Well, my wife went out and got the rifle, my boy came out with a shotgun, and I. . .

CHAVEZ: How many guns do you have in your house anyway?

WITNESS: I don't have to tell you.

and:

CHAVEZ: Now Mr. Aguilar, do you know Tobias (TOE-BY-AS) Leba?

WITNESS: (with contempt) TOBIAS? (That vendido can't even pronounce Spanish.)

CHAVEZ: (hurriedly) Very well, Tobias (TOE-BEE-AS), then.

And the women put on the stand were just as tough:

DEFENSE: Senora Aguilar, what did you do when the state police came to arrest your husband?

WITNESS: I ran to the truck to get the rifle. (According to previous testimony, she was obviously pregnant with her ninth child.)

DEFENSE: Senora Aguilar, why did you take a gun against a state policeman?

WITNESS: I took a rifle against officers who came to arrest my husband because they didn't present an order. Even to the President of the United States, if he came with no order, I would do the same thing.

And in case anyone in that courtroom had trouble following the script, Los Comancheros provided the hint.

Wednesday, Reies moved to call Alphonso Sanchez as a witness for the defense. The prosecution, of course, objected. The judge recessed and asked attorneys to be back in the morning with some law for him to base his ruling on.

The next morning, a group of young men from northern New Mexico called Los Comancheros (patterned after an old New Mexico defense organization of the same name) walked in front of the courthouse with signs to the effect that Sanchez was a coward for not taking the stand.

After noon recess, Sanchez bustled into the courtroom, signs in tow.

CHAVEZ: "Your Honor, I wish to place these in evidence. This noon they were found abandoned outside the. . .

DEFENSE: "OBJECTION, Your Honor. We don't know who made those signs, perhaps the District Attorney's office made them themselves. We don't know the authorship of. . .

CHAVEZ: That's irrelevant. Perhaps the jury saw them and. . .

(General squabbling and chaos)



Reies Tijerina &amp; Chicano Students





Then the Judge, raising his voice, says, "Someone in the back has his hand up. Perhaps he can shed light on this. Will you come up front?"

Up strides a well built young man, dressed in white jeans and white levi jacket with "Los Comancheros Del Norte" on the back.

"I did those signs, Your Honor. My name is Pete Archuleta and I'm the leader of Los Comancheros Del Norte."

The judge listens intently and a little respectfully. "Yes?"

"Tijerina has nothing to do with those signs. I did them because I think if Sanchez has nothing to fear, he should take the stand. The people know he ain't got enough guts to take the stand."

"And those signs weren't left out there 'abandoned' like he says. We had them there with guys guarding them and his deputies just walked around looking at them. But when we left some girls in charge of them, they took them away. When men are there, he (Sanchez) won't touch them."

Los Comancheros is a group containing many young people who remember the events of 18 months ago when their fathers were yanked out of bed and arrested while their wives got pushed around by the state police. Or perhaps they had relatives who were penned up in a sheep corral in Canjilon by the state police attempting to break up an Alianza meeting.

Los Comancheros--the sons of sons of sons-- seem to be taking again their place in defense of La Raza.

### III SYNOPSIS

Watching these old men on the witness stand in their jeans-work-pants-western-shirts-sweaters or vests-boots-rancher's hats, one becomes aware of a unique strength, not common to oppressed people in this racist country.

Racism very nearly destroys pride, certainty, self-respect and confidence. The existence or non-existence of these attributes seems related to the degree that the oppressor has stripped a people of their language, culture and history.

The people of northern New Mexico are a people that racism surrounds, but doesn't easily penetrate. Being poor, few went far in school. And the brain-washing and language stealing that goes on in schools barely reached them. Spanish is spoken most of the time. Many know English, but disdain to speak it.

In the tradition of a people who do not read, the memory of northern New Mexico is exacting. History is largely oral and some history, such as that of the Penitentes, is destined to remain secret. It is sworn to go to the grave with Los Hermanos.

The New Mexican tribe of La Raza is truly distinct from the culture and even the language of the immigrants and sons of immigrants from Mexico. Historically, the territory has always been ignored by its respective governments because of distance and its lack of great wealth. The Spaniards who came (with no women) to the mountains in the early 16th century eventually intermarried with the North American tribes of Mexico.

By the late 17th century and early 18th century, the "new breed" was as much, if not more, Indian than Spanish. After all, it is the mother who spends the majority of her time with the children, and is the most influential bearer of culture. The housing, dress, farming, stock-raising, mining and food preservation and preparation was learned from the Indians who long ago worked out survival in this land.

The communal administration of the land came from the Spanish observation of land management of the Central American Indian. The laws safeguarded community. Each family was provided with house space, garden space and access to water. The whole village grazed their herds communally on thousands of acres. No one ever fenced because no one owned land. No one was permitted to sell his house or garden or grazing rights except with communal permission. Decisions about the grazing land were made only by the council.

The Indian love and reverence for the land became imbued into the "new breed". Today a man from the North will tell you.

"The land is like my mother. When they take the land from us, we are orphans. When they take my last little bit from me, I want to die. I have nothing else."

Who can understand this feeling for the land? On paper--The Treaty of Guadalupe Hidalgo, 1848--the United States signed to the effect that it did understand and would protect this feeling towards the land. The land titles and customs of land administration were guaranteed under the treaty, as was the language and religion of this race and of those Indians who also populated the Southwest. But as time went on, it was clear that an economy and culture essentially capitalistic could not co-exist with a communal economy and culture.

How could one expect understanding about La Raza's feeling for the land from a shyster lawyer or loud-mouthed Texan who traded land in poker games, tricked his own people out

of acres. A man who fenced the land and patrolled that fence to keep others out. A man who would come to a region where there were no fences and, assuming it was vacant land (or not caring whether it was or not) would ride as far west as he could in two days and fence, then ride another couple days north and fence, back east and then south to complete the fencing of the newly created barony. Why would one man want or need so much land?

Land hustlers saw New Mexico land as easy game. With the coming of the railroad and the need for expanded grazing range, possession of land in New Mexico could prove lucrative. Some men stole the land "legally", through demonstrating quit-claim notices (obtained fraudulently from the non-English reading Raza) in court to obtain title, or by posting notice to claim certain lands in a newspaper the next state over (the law provided for newspaper notices of intent to claim) or in the English language newspapers in the state.

Some were not so subtle and terrorized villages or isolated ranchers through barn-burning and cattle poisoning. Some just got quit-claims by holding a gun on a man's wife or children until he put his "X" on the paper.

Whatever the way, by the turn of the century land was slipping out of the hands of La Raza like sand through their fingers. Some tried safeguarding their claims legally and hired lawyers, only to find out that whether they won or not, the lawyer somehow got a healthy chunk of the land as fee. It became clear that the "law" was white man's law (statehood never came to New Mexico until there were enough Anglo's in the state to guarantee control).

There exists within La Raza a deep respect for the law. Perhaps because in the race's origin, the laws were constructed out of a respect for and a need to organize communality. The law evolved out of the new breed's feeling for the land.

Besides a man's knowing in his heart that the land was his, people had deeds and titles to their land, handed down from father to son. Many were lost, true--somehow because their papers were rarely needed--but neighbors could always verify that the land belonged to so-and-so. What did the sheriff mean when he came to evict a man whose family had worked that land for over 200 years. How can one "X" on a document wipe out so much history?

The invaders made or used their "law" against La Raza and, because that was no law at all, the mountain people defended themselves and their land with guns. They cut fences and burned as many barns, poisoned as many cattle as they had lost. In order to stay alive and in order to stay on the land, the culture turned inward.

The racism and oppression destroyed little of the strength of the people, because they had a barrier against the invaders--their language and culture. They also had their knowledge that according to the law of La Raza, they were right. No matter what a dressed up, fine-talking-lawyer-dude said, no matter what court decisions were handed down, no matter even the acts of Congress (one of which was to take more than a million acres of the best grazing and timber land in northern New Mexico and turn it into Kit Carson national Forest) they--La Raza was right!



Alianza Headquarters: Members listening to Reies Tijerina





El Rey Tigre

## IV THE "STAR"

Reies Lopez Tijerina is a newcomer to this state of war existing between the mountain men of New Mexico and the U.S. Government. People from Tierra Amarilla were defending their land "legally" and otherwise in the early 1900's--almost 20 years before Tijerina was born. Most of the people belonging to the Alianza are a good 20 to 30 years older and have more years experience fighting for the land than does Tijerina.

Tijerina did not 'bring' nationalism to the Southwestern movement of chicanos. Nationalism exists here and at best he reflects some of it. Tijerina did not create a land movement in New Mexico. A fifty to seventy-five year old movement already existed in each community or village which had ever been besieged by the invaders. He linked up people and had them working state-wide or directed their activities towards Washington or the nation--but even this is not a completely new approach to this region.

He does not teach the people their rights as much as he certifies for them what they already know. He went to Spain and Mexico to look up old laws and documents and came back with the news that in fact, under international law, the U.S. had violated its treaty with Mexico. But people here always knew the U.S. was wrong. It didn't matter whether it was wrong according to its own laws or the laws of La Raza.

It is undeniable that Reies has been the catalyst for people here to put their struggle into a Southwestern and even hemispheric perspective. It is equally undeniable that the chicanos response to events around the courthouse of Tierra Amarilla served notice to the country. As one Alianza veteran puts it, "Anglos always see us as Mexicans sleeping with our sombreros over our eyes. Well, when that Mexican wakes up, watch out!!!"

To truly understand Tijerina's standing as a leader, one must understand the people who make up his supporters. Critics from the right see him as a con-man duping these ignorant Mexicans. Critics from the left see him misleading his people with a traditionalist and essentially non-revolutionary philosophy and politics. More correct is the observation of a Chicano who came to Albuquerque to attend the trail: "It's almost like Reies is being used by the people here, instead of his using them. They've been fighting all these years and along comes a man and says 'let's try this way and I'll be your leader.' And they say go ahead, we'll try anything and use anything to hit at the Man and get our land back."

Whatever the criticism of Reies, of his arrogance, ego-trips, his lack of politics and program, his messianic complex--one thing must be understood. When Tijerina acts on his own, without the consensus of his tribe, then he takes the consequences for those acts, alone. When he acts as a reflection of the consensus of the tribe, then he has full backing for his decisions, right or wrong. And only if one understands his tribe, can one make judgments on his leadership. As long as he works for La Raza, La Raza will protect him. When protection would be withdrawn would be if he were to choose to work for the Man; to become a vendido.

There is a rumor and published query in Anglo radical circles as to whether or when the rest of the Chicano movement will break publicly with Tijerina. There will be no public break as long as Reies is working for his people.

As long as a leader remains in the family, our disagreements with him remain family matters. It is not our style to analyze the correctness or incorrectness of a leader's politics or program publicly. We cannot afford to entertain our enemies with our family squabbles. We use what we can and who we can in this long struggle; and as a tough old man said in court last week:

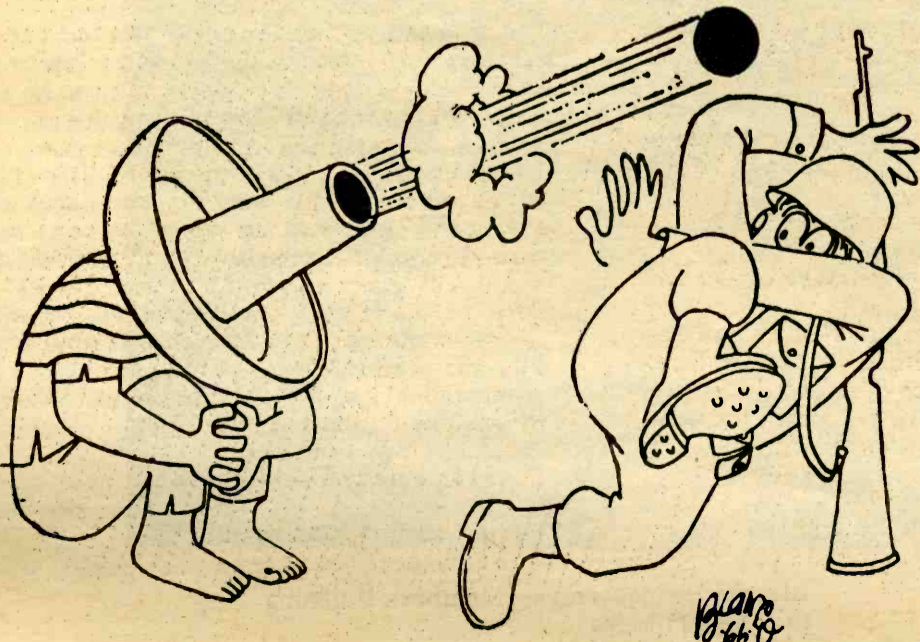
PROSECUTOR: Do you know Reies Lopez Tijerina?

WITNESS: Yes sir, he's the president of the Alianza.

PROSECUTOR: For how long is he president? For all his life?

WITNESS: We put him there for as long a time as we need him.

FÍN



## NEWS BRIEFS

### LA VIDA NUEVA AT ELAC

Chicano Students at East Los Angeles College have formed an organization to righteously "take care of business." ELAC is in the heart of the Eastside and is one of the colleges in the whole county that refuses the development of programs of any relevance to the Community. La Vida Nueva has a 9 point program for ELAC:

- 1) Brown studies department with a Chicano Chairman.
- 2) Wipe out mierda of credentials for teachers.
- 3) Brown newspaper by Brown people.
- 4) Brown administrator to implement Brown programs.
- 5) Inform people that fees are not mandatory.
- 6) Chicano guest lecturers and cultural program.
- 7) More EOP money.
- 8) Make ELAC relevant to the Community.
- 9) Resolution by President Wells supporting the grape boycott.

After having agreed to support the grape boycott, Pres. Wells backed down and said that

he couldn't "for personal reasons." LA Nueva reacted by calling a rally and flying the Huelga Flag over the auditorium. On December 17th, after having lowered the Huelga Flag, Luis Carrillo was attacked by two bagas who ran away with the flag. Russell, an SDS student, and Luis followed the two men to a car parked in front of the school and asked for the flag; instead of returning it, three of the gabas proceeded to beat Luis, in the presence of some Sheriff's Deputies.

The Deputies then arrested Luis Carrillo for assault on a police officer. The man who grabbed the flag from Luis was a student at ELAC but also, on alternate days, was an undercover placa taking Police Science at the College. The Chicano Legal Defense Fund is taking the case. ELAC not only fails to serve the Community, but has its own internal police force made up of student cops. Who knows if West himself is a Placa. But La Vida Nueva doesn't stop, because it is the voice of the Chicano. Orale Carnales, no se dejen!

### WELFARE ON WARFARE

Alicia Escalante leaders of the East Los Angeles Welfare Rights Organization showed the spirit of the new breed of Chicano Mothers on December 23. Together with over 20 other welfare mothers, she picketed the Eastside offices of the County Public Social Services Department at 5427 Whittier Blvd. The mothers were later joined by members of the Social Workers Union, Local 435 (AFL-CIO).

As a part of a nationwide "winter action campaign" to obtain Christmastime bonuses for mothers and children on public aid. Money given to welfare recipients now is not enough for "food, rent, and clothing" according to Alicia. The picket line was also protesting that the County Board of Supervisors refuses to allocate enough money to cover all the programs specified by State and Federal Law.

Are you on Welfare? Call Alicia at 261-0566.

### EICC & UMAS DEMAND HOGAN MUST GO

On December 10, Mr. Hogan, a Roosevelt teacher, made the remark to Cristine Chacon, a student, "DON'T YOU MEXICANS HAVE ANY RESPECT." As he walked away he said, "DIRTY MEXICANS."

There are witnesses that will testify to the fact that Mr. Hogan made the above remarks. This is an out and out insult to Cristine, to the rest of the Chicano Students, and to the community. Chicano students of Roosevelt demand that Mr. Hogan be REMOVED immediately for his remarks which only a RACIST could have made.

The Educational Issues Coordinating Committee (EICC) at their meeting of December 23, decided to support the demand that Hogan be removed from Roosevelt. A picket line is being organized for JANUARY 6, first day of classes. All the community is being asked to join UMAS and EICC in this important issue.

Assurances must also be made to the students that in the future the Chicano students of Roosevelt will never be insulted by any racist remarks by any teacher or administrator.

**HOGAN MUST BE REMOVED OR HE WILL BE REMOVED BY THE JUST ANGER OF THE CHICANO STUDENTS AND THE COMMUNITY.**  
Watch your step Dyer?



# DESDE LA PINTA

The Latin American Cultural Group at the Susanville Conservation Center is only six months old and already its presence is being felt not only at the center but by other interested organizations and individuals outside.

This interest has brought about numerous questions mostly of the kind concerning the objectives and aims of the group.

Just exactly what is the Latin American Cultural Group? What are its aims and objectives and how does it plan to carry out its program? Also, who make up its leadership, who make up the membership, and who are the sponsors?

The purpose of the Latin American Cultural Group is to get Latin Americans to participate in a program in which Mexican and American Cultures, histories, heritages and languages are studied (at present time membership is 100 per cent Mexican American and the group is mainly concerned about Mexican American activities). Through a program of education and by participating in Mexican American Affairs members shall increase their opportunities to develop a better understanding of themselves and of the different problem areas

affecting them outside and inside of prison.

The group believes that the major problems are encountered in the fields of economics, politics, education and social welfare; and that this is the time to group together and try to find solutions for those problems. This then is the time to prepare, to prepare for the day of release when the ideas and solutions can be put into direct action.

The uniqueness of this group is that it is attempting a new concept. The concept that Mexican American inmates can change their way of thinking as a group. Mexican Americans who are in prison will be asked to go out and get involved, not in crime, but in Mexican American activities.

The group will carry out its program through study, participation and preparation.

The present leadership is under the following men: Harry Kor, president, Albert Ariaz, Vice President of Education, and Ernest Munoz, Secretary. The government of the group is under a seven man executive committee and the sponsorship is under Jaime Guzman, Academic Teacher and Joe Garcia, CPS II.

To: Administrative Offices, North Facility

Gentlemen:

The Latin American Culture Group would like to submit to you a progress report to let you know of our activities.

The following are some of the endeavors which we have undertaken and which, we are happy to report, were successful because of the cooperation between the staff and our group as well as the cooperation we have received from our own members.

Our initial phase was of course difficult because of our own inexperience and because of some dissimilarities of background among our own members. We feel that these differences and difficulties are on the way of being overcome and that we can now continue to achieve our goals more completely.

These are the goals which we have formulated through discussion and exchange of ideas:

- (a) To the question: "Why the Group". . . Our answer, Conviction: To become convinced of our value and worth as persons; To develop a pride in our persons and the ability to do things that equal our dignity and value; To deepen the respect of our own persons, and, as a consequence, a respect for others, their viewpoints, and for their abilities and accomplishments.
- (b) To the question: "How do you do this?". . . Our answer: Through thought: Personal reflection, study, reading; Through communication: reports, discussions; Through listening: Talks, lectures from members and outside guests.
- (c) To the question: "What and where do you expect results?" By researching and studying the action of other Mexican Americans; By exploring ways in which the Mexican American can create a better image of himself to himself and others; By studying the problems that face the Mexican American socially, linguistically, occupationally, etc.
- (d) Spanish classes are held twice a week: Purpose? Among the many differences between our people the language barrier, we feel is of the utmost importance, and Spanish is the medium in which we are accustomed. This serves as a spring-board for better understanding amongst our own. We can move towards workable solutions that will help us to adjust to an ever changing society out on the streets.

Along with this kind of thinking, our group is discussing ways in which we Mexican Americans can adjust to institution life so that we can make the most of the opportunities offered us.

We feel that incarceration, if viewed correctly, can help us learn a solid desire to better ourselves and our families, as well as our living conditions.

Our stay here at Soledad can teach us the self discipline of working habits and "stick-to-it-ivity."

It is our chance to learn to communicate more effectively so that we can express our needs more clearly and to improve the conditions which we have to face.

We hope to develop the leadership that is needed so much here and out on the streets that would be more positive and constructive for a better world for ourselves and for our families.

Respectfully submitted:

Secretary, Paul Garcia  
Sponsor, Mr. Robert Melendez  
Co-Sponsor, Mr. Pascual A. Martinez



EMPLEO ORGANIZATION  
San Quentin, Prison  
Tamal, California 94964

Dear Sir:

It is with great enthusiasm that we of the EMPLEO Organization wish to inform you that a new executive body was elected on September 22, 1968.

EMPLEO celebrated its first anniversary this September and we feel that the organization is at a plateau which necessitates an expansion of all its various objectives; some of which pertain to social responsibilities once a Chicano is paroled. For example:

1. Better job opportunities such as On-The-Job-Training.
2. Better communication between the Chicano inmate population and outside communities. There seems to be a tragical lack of understanding between the two.
3. Also keeping us informed on the latest activities within the Chicano Communities.
4. More and better educational opportunities and
5. Future expectations of establishing for ourselves a Treasury in order to furnish our own materials such as, typewriters, tape recorders, books etc.

The primary purpose of our organization is to prepare the Chicanos here at San Quentin for participation in the social development of his community once he is paroled. Also, this organization is encouraging the Chicanos to further his education, acquire a trade, and informing him of better job opportunities available in the outside communities.

With these things in mind, and with your permission, we would like to take the liberty of requesting your further-most assistance; that is to say, sincere community support. EMPLEO is seriously in need of many things; however, we consider it a good policy to first probe for the possibility of obtaining anyone's support before actually requesting anything definite.

We are most proud to be members of a Chicano Organization, it is our fondest desire to bridge our goals with those of other Chicano Organizations in the country. We are acutely aware of the seemingly unintentional neglect on the part of most Chicano Communities in recognizing the importance of assisting our "Brown Brothers" who were less fortunate in understanding how to avoid the social pitfalls which brought us to prison.

The point of concern for you to consider, is that one day most of the thousands of us Chicanos who are presently incarcerated will be returning to our various localities and if the Communities are not organized to receive us with concern, in all likelihood many of us who may be socially revivable (to the extent of becoming an asset to our communities) risk the possibility of regressing instead of progressing. It would be of great help to us if you could prepare a list of all of the Chicano Organizations in your community and send it to us.

We thank you for your attention and we will be anxiously awaiting your reply.

Sinceramente sus servidores

Eddie Ulibarri, Chairman  
C. Rodriguez, Secretary  
L.H. Fudge, Sponsor



# From Our Readers

LA RAZA  
The Editor

Chicano,

I have been reading LA RAZA for sometime now and I find it very informing. One thing perturbs me though, that is the problem of "Mejicanos Falsos", Tio Tacos, Vendidos or what ever they may be called. These wretched "Brown" Gabachos have been one great factor in slowing the progress of the Chicano. They have been a catalyst in perpetrating the Anglo's "Nordic Myth". They have been only too glad to be "White" and enjoy their false prosperity. False prosperity because the Gabacho is destroying our culture, language, and our right to be different. Yet they (Los Falsos) wouldn't face this fact.

We as a people have a great culture and a history full of great men like Villa, Juarez, and Zapata. We must not let these Mejicanos Falsos help the Gabacho defame our culture and people. To be Chicano is to have valor, and stand for what you are. These traitors must be publicly exposed and not be let infiltrate UMAS, MASA, or any organization which may want to help the Chicano. Chicanos should be CHICANO and NOT GABACHO. It is up to every Chicano to do his duty. That is, to protect himself from Mejicanos Falsos.

VIVA LA RAZA

Stewart L. Udall, Secretary  
Department of the Interior,  
Washington, D.C.

Dear Sir:

This is written by non-Indians concerned not only with this government's mistreatment of a half-million descendents of the original Americans, but also with the future of this country and the world. We hope to be understood in that light.

As your files to years ago must bulge with their appeals for redress of their just grievances, so do ours with testimony of the existence of an evil conspiracy to which this government is party: to defraud these people of their Constitutional and Hereditary Treaty Rights, to expropriate the little that remains of their Mother Earth whence comes their livelihood and all other good things, to dismember and scatter their ancient ethnic groupings, corrupt and enslave their young, disrupt their family and tribal ties, and destroy their culture, traditional beliefs and practices upon which their high moral standards and way of life is based.

This conspiracy operates by two-tongued promises and pretenses, intimidation, bribery and other crooked dealings, and by repressive unjust laws in which they had no voice or vote, laws brutally enforced by racist hirelings, and by outright confiscation of their lands for unpaid taxes and assessments arbitrarily levied on "public improvements" they do not want and often forcibly installed against their protests, thus making a mockery of white man's justice and making wastepaper of their treaties guaranteeing their sovereignty, invading their villages as was attempted on 20 May 68 at Hotevilla, a village of the Independent and Sovereign Hopi Nation in Goldwater's Arizona.

The Nisqually fishing rights granted to them in perpetuity by treaty long ago have been taken from them, as are Shoshone hunting rights in which their citizens are jailed for taking game for food while white hunters are permitted to over-kill their preserves for mere sport. These depredations are of record.

Indian citizen youth are forcibly conscripted into military service of a foreign power (U.S.) by the simple and wholly illegal expedient of declaring them "wards of the government," and some have been denied CO status on the flimsy pretext that they are raised off the Reservation. While their sons are drafted to kill other sons in a white man's war in which they had no voice or vote, the parents are hustled along to the next world by studied government neglect even in such small basic needs as dental care.

January 1, 1969

Brown reminds me of a long time of living people in the U.S. before the American.

Peace loveing Brown people never wanting war, but never feared it, then something happen the American the other side of the world came with selfish dreams and the guns and wanting to get rich, and the way these people did it was by the guns they had, but the blood came from Brown body's the brown didn't have the gun for there dreams were not selfish ones dreams of just to live and help and built a life that we have not seen, Why? laws! of the American's and there selfish dreams of riches in which they had to use force, and the American is still useing this force by the Gun!! like if they had been on this land all the time and to me thats the American's dreams, selfish one's may God forgive people like this Amen.

Mario Banales  
San Fernando  
Borrego Valley



Agency schools dominated by racist white people are seen as factories for cheap labor with which to break the back of organized labor, destroy hard-won wage scales, and lower American living standards. There the youth are corrupted with white man's poisonous arrogance and evil ways by the twin carrots of affluent bribery and the bestowal of authority over their peers in agency "councils", all being destructive of and contrary to the moral teachings of their tribal leaders.

It is from this corrupted element that government recruits its stooges who, aided and abetted by State police, disrupt traditional religious meetings and ceremonies as happened on 28-29 Sept. 68 at Hopi village of Shungopavy, 2nd Mesa Ariz. This is recounted to you by Mr. Selina in his report of 23 Sep 68.

As we see it, our alleged commitments to puppet governments abroad take priority over and in fact to the exclusion of recorded commitments to these Indian nations here at home, the acme of white man's hypocrisy and a glaring example of the terrible sickness that afflicts this nation. Unless such policies are reversed and abuses corrected soon, there will come a day of accounting that by comparison will make Nuremberg trials look like children's patty cake exercises, and on that day may the Great Spirit have mercy on our souls.

Sincerely yours,  
"SANITY NOW!"  
box 261  
La Puente, California 91744

by V. V. Hoe, Chairman

Editor:  
LA RAZA

Upon reading your September 3rd issue of La Raza, I have come to the conclusion that it is an essential way of communication among the Chicanos if we ever want to accomplish something from the Anglos.

And I celebrate such groups as the Brown Berets, which I plan to be a member of, and all the various groups that are united for more and better rights.

I am a twelfth grade student at Imperial Beach's Mar Vista High School, and I've tried by all means to be as impartial with the Anglos as well as with my fellow Chicanos. But they (Anglos) just seem to want to get rid of us, simply because our skin is a little darker than theirs. They won't even accept me, even though my color is as light as theirs.

In the past few weeks we've been attacked by them on the school's newspaper as litter-bugs, etc. and as being completely separated from the rest of the school. But what really lit the match; was the irony that they published about a Chicano being stepped on by an Anglo's foot.

I guess they expected us to sit there and take it as if it was just a game; because we got together and started protesting. So what did we get? We got pointed out as gangsters and "pachucos".

In searching statistics, I found that in the city of Imperial Beach (85% whites) more and more public places have been built every year for the past ten years. While in the city of San Ysidro (80% brown) things have been the same way except for 1 or 2 things that are under construction.

And so it will be if we don't do something about it. We, the young generation, have the responsibility to stand for the old one.

Therefore from this moment on, I intend to be in close contact with your (our) newspaper La Raza.

VIVA LA RAZA!  
VIVA LOS BROWN BERETS!  
VIVA MEXICO

Our subscription for the newspaper LA RAZA has run out. Will you accept my check for \$3.00 for another year. We really enjoy your paper a lot and may you continue to print LA RAZA your doing a wonderful job. We need more people like your staff and more youth like the Brown Berets, I've gotten to know some of the youth that belong to the Brown Berets and I'm proud of what they stand for. I'm a mother of four young adults, and two of my daughters and myself are attending the History Classes at the Brown Beret Center on Soto St. and I can tell you with youth like the ones I've seen at the Brown Beret Center I can say that the Raza will be recognized, to listen to them, and hear how proud they are of being chicanos makes me so happy because if there is one thing I can't stand is a chicano that can't even speak spanish. I've raised my family to speak spanish and not to be ashamed of being a chicano. I only wish more Mexican American parents would do the same.

Sorry didn't intend to write a letter, I had just planned on sending the check to cover subscription, but just had to tell you how much my family and I enjoy your newspaper, and how we have enjoyed the History Classes on Monday nights.

Sincerely,  
Ramona Lopez



## Congress of Mexican-American Unity

3045 WHITTIER BLVD.  
LOS ANGELES, CALIF. 90023  
TEL. 269-8829

The Executive Council of the Congress of Mexican-American Unity has approved the following guidelines for organizations wanting to be represented at the Community Convention to be held on January 11:

A. Organizations with 75% or more Mexican-American members shall have one (1) voting delegate per five (5) members, with a limit of thirty (30) delegates.

B. Organizations with less than 75% Mexican-American membership shall have one (1) voting delegate, and shall not comprise more than 10% of the voting delegates at the convention.

C. In Organizations having more than one (1) chapter, each chapter will be considered a separate organization.

D. Organizations wanting representation should send membership rosters (name, address, telephone) to M-A Congress before convention.

E. Organizations should also send list of delegates and five (5) alternates to M-A Congress.

For Candidates wanting to be considered for endorsements, the guidelines are as follows:

A. No Candidate shall be considered by the Convention who has not been verified by the Credentials Committee and has not presented to the Committee an introductory statement.

B. A Candidate may, at the same time, be a bonified delegate representing one of the accredited organizations.

C. Candidates will be asked to refrain from running if they fail to receive the nomination and to aid in the election of whoever gets selected.

The candidates to be endorsed shall be selected by a two-thirds (2/3) majority vote of the accredited delegates present and voting.

There is a good chance for electing one or two candidates to the Junior College Board, because there will be seven (7) positions open and elections will be at large. It is expected that more than 30 candidates will be running, and a concerted effort by all Mexican-American organizations will have a good prospect for victory.

A coalition committee is already working in developing mutual support from the black community and from other communities.

THE TIME TO ACT IS NOW.

Note to Chicano Subscribers in the Los Angeles Area:

Those wanting to attend the Community Convention of the Congress of Mexican-American Unity as delegates from LA RAZA, please call or drop a post card to our office. Leave your name, address, and telephone.

LA RAZA endorses the Community Consensus as represented in the Community Convention and will work to help elect those nominated. A Chicano who subscribes to LA RAZA is expected to be in the forefront of the struggle for betterment of the Community.

## LA RAZA

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ELIEZER RISCO  
JOE RAZO  
ERNE GUTIERREZ  
RUTH ROBINSON

STAFF:

FREDERICO LOPEZ  
TOMAS TRIMBLE

WE NEED ALL KINDS OF OFFICE SUPPLIES AND EQUIPMENT

WE NEED VOLUNTEERS IN THE OFFICE: TYPING, MAILING, CLIPPING OF NEWSPAPERS FROM YOUR AREAS WITH NEWS ABOUT CHICANOS.

WE NEED VOLUNTEERS IN THE COMMUNITY TO SELL THE PAPER, GET MORE SUBSCRIPTIONS, TAKE PICTURES, WRITE STORIES.

WE NEED YOU!!!



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# CHICANO

by Bob MORALES

## Word Symbol of Confusion or Cohesion?

The tracing of the origin of the word Chicano is not essential to our understanding its use, nor would it aid us in evaluating its current popularity and usage; much less would it satisfy those who are prepared to discredit it as being a word appropriately descriptive or representative of their feelings about what they as individuals actually are.

Instead, let us accept the reality of the word and the fact that for a sizeable, perhaps vast segment of our people, the word is both valid and suitably representative of where they choose to be emotionally and intellectually.

The factor of choice is undoubtedly what we must first consider if we hope to arrive at a conclusion that will be acceptable to those who question its relevance to accuracy. We can then say that to be, to feel Chicano is a conscious choice, in itself expressive of a willingness or determination to decide what we are.

In brief, contrary to what others say we are, we decide what we are and what we are becoming, because our self-designation is both a statement of current reality and an implication that we are in a progressive transition, striving to better our social, political and economic situation. We first plant the flag of self-description and allow it to fly defiantly in the winds of opposition. Symbolically we are saying, no more will others through governmental decree or anthropological arrogance arbitrarily label us Mexican, Mexican-American, Caucasian or American of Spanish Surname. Because one can readily see that those who are entrenched in positions of power, privilege and prestige, whether it be in the setting of a government past--with its manipulative tendencies or in academic isolation with its pretentious belief that all information must first filter through their biased minds and contaminated fingers before the status of truth is officially conferred on any given question or subject are obvious and important sources of identity confusion.

Fortunately many of us, and in growing numbers, are satisfied that truth is in the living of it, and we feel that to call ourselves what we feel we are is to let others know that no longer will we passively permit others to describe us, define us and to assign imagined traits of character to us; furthermore in referring to ourselves as Chicanos we are expressing a commitment to a cause, and that the cause merits support.

In doing so we feel that we're living a truth that is action oriented, that is pro-community, pro Chicano; and a truth--I might add--



that is both comfortable and totally productive. To say that you are not Chicano is but to say that you are in agreement with those who will presume to decide what you are, and by extension determine what you'll be permitted to accomplish in the way of personal development. When I say personal development, I mean that development to you would always be personalized because you probably would be the sort of person who would find it difficult to think in terms of collective or community development. The same type of person is malleable and responds to the decisions of others. They deny their collective identity and interests and submit to the strategy designed by others to individualize them and emasculate the strength that is inherent in numbers.

The "others" would much prefer that you embrace the illusion of assimilation and acculturation because in so doing you would be more tractable, easier to control and your place, position or station in this sham of the "Great Society" would be limited to being one who answers and acts according to the decision of "others". In a word such a person would be confused. To be confused means to lack orientation and perspective. If one is confused about who or what he is, he can't

"It means  
that  
you lend  
your total  
being  
to the  
family of  
La Raza  
Nueva."



define what he chooses to become, not able to assume the responsibility of shaping his and his people's destiny. Equally irresponsible, too is he, who refuses to take on the satisfying task of gaining self-management and control of all that affects him and the total Chicano community.

To take a contrary position based on conscious self-knowledge means that you're relating to reality and that confusion in respect to what being Chicano is all about is alien to your mentality. It means that you're disposed to be supportive toward efforts that will enhance your people's steady advance along paths of positive and progressive change. It means that you lend your total being to the family of La Raza Nueva.

What's in a name you might ask, what's in name is what one feels about it, and what one decides to do with his feelings about it.

To those of us who embrace the word Chicano, I say, I am proud to share your commitment.

To those who don't I say--may the god you worship forgive you, and may the realities of history, if not spare you, at least treat you kindly, because after all--you are only guilty of being confused.