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LA PAZA



The Gentle Re vo lu tio na ry

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Over the last few months we have received a number of complaints from Chicanos about the business practices of many of the merchants in the East L.A., Lincoln Heights, and Boyle Heights areas. Many residents of these communities are becoming aware of the fact that they are being victimized by the merchants, that they are paying higher prices, higher interest rates, and higher down payments than Anglos buying the same merchandise in the Westside

In August of 1967 a study of business practices of merchants in the East L.A. area was conducted by the University of Southern California; here are some of the results.

**CAR PRUCHASES BY CHICANOS
VERSUS ANGLO PRUCHASES**

Price Listing	Average Price given to Chicanos	Average Price given to Anglos
Price	\$3,200.00	\$3,050.00
Tax	\$128.00	\$131.80
License	\$70.00	\$64.00
Total price	\$3,398.00	\$3,245.00
Down payment	\$1,000.00	\$594.00
Unpaid balance	\$2,398.00	\$2,651.80
Interest rate	12%	8%

A Chicano and an Anglo went to eight local car dealers in the area giving indetical background and work experience. Both gave the same information with respect to wages, credit, and home ownership. They attempted to purchase the same cars with the same accessories. All figures received were written up by the dealer in final contract form. At which time the parties said they would think it over. The table above is the average price given for the study.

Eight auto dealers were shopped including three Ford dealers, two Chevrolet dealers, one Plymouth dealer and two used car dealers.

Cars sampled: 1967 Chevelle, 1964 Barracuda, 1967 Camaro, 1963 Chevrolet, 1961 Chevrolet Station Wagon, 1965 Mustang, 1967 Cougar.

It is quite obvious from looking at the above examples that Chicanos are being robbed of what little money they have every time they go shopping in their community. The vast majority of the stores are owned by Anglos and Vendio Mexican-American whose only concern is how much they can take their chicano customers for. They are among the worst evils in the community. They prey upon the poor like vultures in order to make themselves rich. The vast majority of these owners employ Spanish speaking personnel (whom they pay very little) to give the chicano customer the feeling he is being catered to and is among friends. In practically every store window on Broadway, Brooklyn Avenue, and Whittier Avenue you see signs that say "Habla Espanol," what they really mean is that they speak Spanish in order to make taking your money easier. Many times Chicanos who can speak no English (as well as many of those who can) go into a store and are met by a fast talking Spanish speaking salesman who tries to sell them some merchandise which they do not need and which is far above the normal price. He tries every trick he can to get them to buy it, he tells them they can have it on credit with little or no money down, but he doesn't tell them how much interest they will be charged or about balloon payments. The credit contracts are in English and even if they were in Spanish they are so legally complicated and in favor of the owner, that only a lawyer could understand them.

If you have any complaints about consumer fraud send them to the CSO Consumer Complaints Center, 2820 E. Whittier Blvd., or call 263-6768.

EL TAL Y COMO

AMIGOS DEL MEXICANO...



**FURNITURE & APPLIANCE
PRICE COMPARISONS**

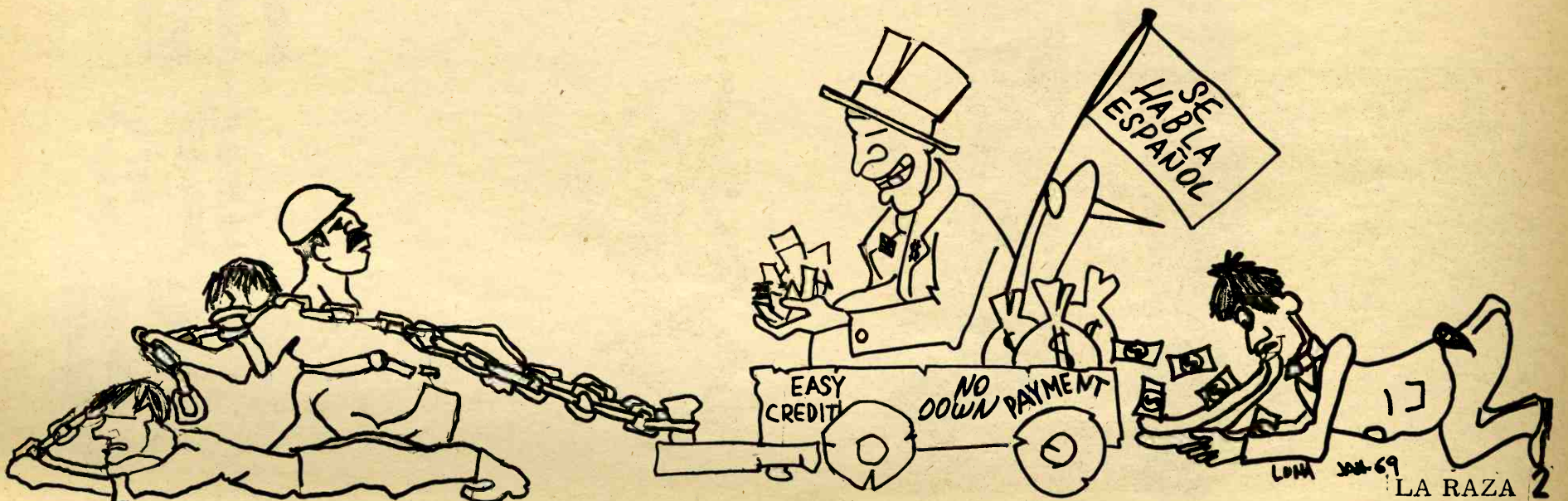
Product	Average Price in Chicano Community	Average Price in Anglo Community
Emerson 19" B&W Portable TV #19P32	\$199.95	\$169.88
Olympic 21" Color Console TV #cc337A	\$699.95	\$629.88
Zenith Clock Radio "Trumpeteer" #X164	\$41.95	\$18.67
Eureka Vacuum #745a	\$34.95	\$29.95
Fun Fare by Brown 36" Free Standing Gas Range	\$199.95	\$109.95

Many times Chicanos see or are shown merchandise, food products included, that when first looked at are priced below average for the community, but if these articles and food products are examined carefully they would be found to be of such low quality that they are not worth the price on them. Many merchants buy factory reject (merchandise which is damaged or defective in some way) and sell it at the same price or above what you would normally pay. There are all sorts of tricks and gimmicks and the merchants know them all. When one door-to-door salesman was asked 'about sales in the area he said, "This is the best place to sell. Mexican people believe what you tell them, they trust you, you get them to sign a credit contract and you have them, they can't get out of it."

Some of the biggest stores in the Chicano communities which are cheating the people are owned by so-called Mexican-Americans. These Vendios use the fact that they are Mexican to get more customers to rob. Most of them sell furniture and appliances or other large articles which they can get the Chicanos to buy on credit so that they can get even more money off the people.

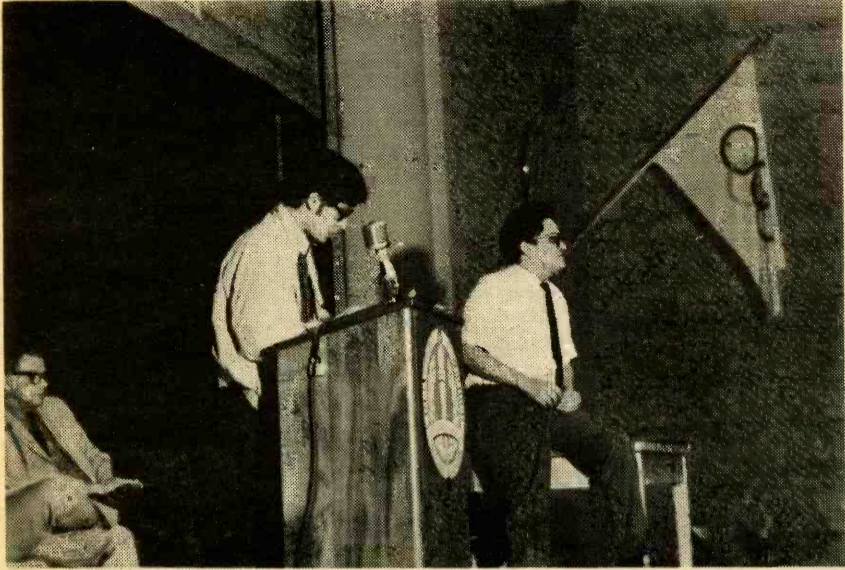
They advertise on all the Spanish language programs, radio and television, about how they are waiting to serve you, when they really mean their pocketbook. Next time you go by Raul's, Julians or Phoenix Furniture Co. look at the price and divide it by one-third and you probably have the normal price you should be paying. Take their interest rate and subtract by four and you'll probably have the normal interest charge. The above mentioned stores are by NO means the only ones, Vendio, Anglo or Jewish owned, which are victimizing the Chicanos. There are hundreds of others which are just as bad if not worse.

When you go shopping make sure it is at a place where you will not be cheated. Know just how much the "No money down and pay later" plans will cost you in the end. The merchants who have been living off the sweat of Chicano fathers and mothers are going to have to pay the price for it; that price will be determined by those they victimized. When they decided to cheat LA RAZA they signed a contract and they can't get out of it.



Congress of Mexican-American Unity

3045 WHITTIER BLVD.
LOS ANGELES, CALIF. 90023
TEL. 269-9829



The Mexican American Community held a festival to unity on January 11. More than 400 Chicanos representing some 60 organizations met to select candidates for the new Junior College Board of Trustees.

More than 150 candidates, 16 of them with Spanish surnames, will compete for 14 positions at the Primaries to be held on April. Eventually, the Board of Trustees will have seven members selected at a run-off election to be held May 27.

Up to now the Junior Colleges have been administered by the now infamous Los Angeles City School District, and their lack of responsiveness to community needs has been equal to that of the elementary schools. Junior Colleges are very important to Chicanos because that is where most of our carnales who graduate from high school go to before they join the labor force.

After nine and a half hours of speeches and balloting, the Congress of Mexican American Unity went on record endorsing four candidates.

*Joe Beroy: born in Mexico, raised in Mara. Attended Harvard University and UCLA. He is at present director of the High Potential program at UCLA.

*Joe Ortega: 37, born in San Antonio, Texas, raised in Lincoln Heights. A Lincoln High dropout, he went to East L.A. College and UCLA Law School. Ortega is now the L.A. representative for the Mexican American Legal Defense Fund.

*Irene Tovar: 30, born and raised in Los Angeles. Attended San Fernando Valley State College and is now a Job Developer for the Mexican American Opportunities Foundation.

*Victor Barrera: 29, born and raised in New Mexico. Attended Mt. Carmel High School and University of Southern California. At present he is the directing attorney for Legal Aid in Wilmington.

All the candidates endorsed by the Congress believe that the Junior Colleges should be reorganized to respond more effectively community needs, the most important of which is to repair the damage done to our carnales in the high schools and prepare them for a College education. They also agree that special programs for Mexican Americans should be developed in all the Junior Colleges in the district.



Three Poems

by
Ruben Navarro

THE SECOND

AND 3RD

GENERATION

But Madre
They don't like me.
"Go to school."
But they say we
all smoke pot.
"Go to school."
They say we are different.
"Go to school."
Learn to be an American.

Hey kid, are
You a Mexican?
No, Sir, but my
Dad is.

MI MADRE

In silent words
I thought of
you.
We spoke of
Petty thoughts
With goals unknown.

We asked of goals
unforseen
To our surprise
They were complete.

You believed
beyond
My belief.

The bentness of your back
I humbly grieve.

Have I lightened
The rigidness
Of bent?

I pray
Yes.

If not,
My sons will?



THE NEIGHBOR

Madre, How come
Mrs. Rodriguez
Doesn't like us ?

Oh Hijo
Her son takes
pot.
And you are
studying.
The son calls
me
Paddy.
Did he see your
grades.



LA RAZA HABLA



AN OPEN LETTER TO COUNCILMAN ARTHUR K. SNYDER.

Dear Mr. Snyder:

Thank you for that bulky newsletter sent among your constituents at Christmas time enumerating all the marvelous benefits you claim to have brought to the 14th District. In the light of your newly declared candidacy for mayor, we hope that this mailing, campaign-oriented as it appears to be, was not paid for by the long-suffering taxpayer.

You refer to yourself as "steward" of the people of this district, a word the dictionary defines as "chief servant," and assert that you are churning up a pleasant and homelike old community in obedience to a "mandate" from these same people. Your "mandate" usually consists of a gathering of thirty or forty people, well stacked with your backers, who take an impromptu vote and settle a major issue for a community the size of Highland Park or El Sereno; or you may conduct a poll and count the votes yourself. Even by your own admission, the returns have been skimpy in such issues as street fighting.

"Mandates" such as the 1000 or more signatures on a petition strongly opposing the Monterey Hills Urban Renewal are ignored by you.

Your operations are mainly in the bulldozing line:

Urban renewal that uproots families of modest income to make room for richer ones (Monterey Hills Project, Model Cities, etc.)

Extravagant street lighting which costs homeowners \$75 for each 50 feet of street frontage, plus an annual fee, and TEARS DOWN existing lighting which comes out of the general city fund and is available. Tearing up railroad tracks (where businessmen find them inconvenient, with an eye to forcing them on less influential citizenry?)

Denuding hillsides of grass and chaparral, the last refuge of wildlife, by advocating burning instead of discing and fire-breaking, the real conservationist approach.

We are weary of your taking credit for everything from a new post office (a federal jurisdiction) to freeways (a state concern). Those citizens who battled officialdom to prevent massive dumping at Rose Hills (and battled you too) are astonished to hear you take credit for something you had heartily endorsed.

We know you are somebody's steward, Mr. Snyder. The question is: WHOSE?

Yours truly,
A Disillusioned Constituent

Dr. Graham Sullivan
Supt. L.A. Schools
450 N. Grand St.

Dear Mr. Sullivan:

I am a resident of the community around Roosevelt High School, and I am also a member of the principal's community advisory committee. I am also a member of the Educational Issues Coordinating Committee. I am a parent with children in the schools.

On December 19, 1968 I attended a meeting at Roosevelt regarding a teacher, Mr. Hogan who called a girl a "dirty Mexican." I went to that meeting as a member of a committee selected at the EICC meeting.

When I got there and I walked to the door where the meeting was being held Mr. Rudy Chavez who is a school-home coordinator at the school attempted to keep me from entering the room. He told me I could not attend that meeting. I asked him why and he only told me I would not be allowed to be in that meeting. I told him I was a member of the committee and the school's advisory group, but he did not listen. I tried to walk past him and he physically block my path to keep me from entering the room. I tried several times to get past him and he block my way with his body. Finally when other people entered the room through another door he let me into the meeting. I guess he was supposed to keep them out too.

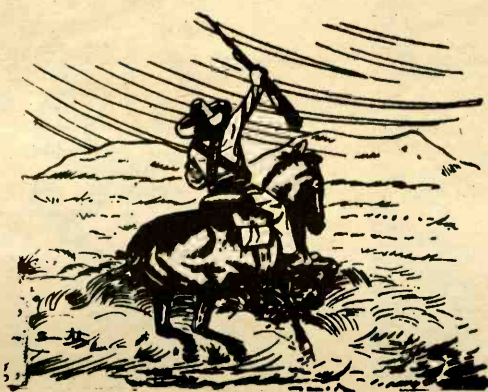
Mr. Sullivan, I can only tell you that Mr. Chavez is darn lucky that some nasty incident did not happen because I am a peaceful man, but I can also lose my temper and use force. There are witnesses I can provide who saw this. I really do not know what Mr. Chavez job is supposed to be. From meetings I have attended it looks like he is the principal's personal servant or slave. I'm sure his job is not to prevent people from entering a public school or entering a meeting regarding something like the Mr. Hogan case. Since when is a citizen able to be kept out of meetings by someone like Mr. Chavez. We always hear that the schools belong to the community and that principals welcome community people. How can we believe this when the principal uses another Mexican (Tio Taco) to physically keep us out.

I think that Mr. Dyer, the principal, is responsible for this Mr. Chavez. Maybe it is time that Mr. Chavez and Mr. Dyer were transferred to another school.

I am writing this letter as a complaint and I am demanding that Mr. Dyer and Mr. Chavez give me an apology in writing. If this is not done I will ask the Educational Issues Coordinating Committee to help me request an executive meeting so I can make formal charges.

I also hope you can answer this letter to tell what you are doing about this incident. Thank you.

Mr. Diego Perez



AN OPEN LETTER TO THE BNAI-BRITH AND OTHER JEWISH ORGANIZATIONS

Dear friends:

Your work to help the Black Man acquire justice and equality in this country is well documented. You are to be commended for this, even in view of the hostility toward Jews by many Black Militants.

Your apathy toward the problems of the Mexican-American, particularly in the area of defamation, is also a well known fact. Perhaps you can take another look at your goals and commitments. Where can you begin? Before you attempt anything at all you might deal first with a fellow Jew. There is talk that some good Jewish pressure was used to elevate this person into the higher echelons of the school system. Maybe that same pressure can help the Chicano.

Dr. David Schwartz, Superintendent of ELA schools has demonstrated, in a short time, his incapability to cope or deal with the problems of the schools in this community. Meetings and confrontations with him have clearly shown his shallow perception, rigidity, defensiveness, and his law and order approach to complex problems. Needless to say that we, in community

the community, have chosen to ignore and by-pass his office in our dealings with the school system. You see, it is extremely difficult to discuss issues with Dr. Schwartz when he views ELA as it was when he attended multi-cultural Roosevelt in the early 40's. Then, pray tell, how deep can a discussion get when his problem-solving frame of reference is his experience as an athletic official-- blow the whistle, stop the game, and penalize the villains. Of course, the relationship between the plight of the school system and our administrators who were in-bred on the athletic field and the gym is yet another story. It brings to mind "Planet of the Apes!"

Do this one thing for the Chicano and we will forgive you for all the years of apathy. Use your influence, or even your money, to convince him and the board that he has fumbled, committed costly errors, struck out, and in short just is not ready for the varsity, Please?

A DESPERATE CITIZEN

HERMANOS:

In your yearbook there appeared a very interesting article under the title "Gerrymandering." This article tells it like it is. It exposes the harsh fact that the Chicano Barrios are controlled by the gabacho establishment. They, the establishment, have diffused our political power by annexing the barrios with conservative communities surrounding them or else simply destroying them like Chavez Ravine.

Hermanos I ask you why is East Los Angeles not part of the city of Los Angeles? Is it because there are too many Chicanos or like the gabachos might call us, mongrel (Websters 7th ed. Collegiate Dictionary). It is time we unite politically and strike the gab

strike the gabacho right where it will hurt him. It is so easy to yell CHICANO POWER, VIVA LA CAUSA, VIVA LA REVOLUCION, pero quien esta presente cuando lo necesitan? Nadie!

Hermanos si quieren revolucion ponganse listos para morir. Esto cansado de ver Chicanas llorar cuando la placa maltrata su marido o hijo. Esto cansado de ver Chicanos salirse de la escuela o mas bien sacados. Tenemos que cambiar esta situacion! Ponganse listos en los barrios, para defender los barrios y no Mexico.

What happened at Tlatelolco is Mexican turmoil, but what happened to Luis Carrillo at East Los Angeles College is barrio turmoil. Can we afford to sit on our asses and watch the barrios be destroyed by the gabachos who don't give a damn?!

A RADICAL

EL GRITO DEL NORTE



Gilberto Ballejos,



Shirley Hill Witt.

School Board Election Indian-Raza Team Runs

15¢



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a cry for justice in northern new mexico

A man of La Raza and a woman of Iroquois Indian heritage will run as a team for positions on the Albuquerque School Board, with the goal of giving the community a true voice in the school system. Gilberto Ballejos and Mrs. Shirley Hill Witt, who were both coordinators for the Poor People's Campaign, say that if they are elected they will work for: 1) Community control of the schools, especially in the barrios. 2) Changing the school board so that instead of all the members coming from one (well-to-do, Anglo) neighborhood, they will represent all the different districts. 3) More public participation in school board meetings. Have meetings at night so that people can come; publish the agenda in advance; have open votes and records.

Gilberto and Shirley would also like to introduce into the schools a "cultural curriculum" — meaning study of the history, languages and culture of both La Raza and the Indian peoples. As young parents with school-age children, they believe in "student rights" and feel they would have a closer relationship with pupils than the present board. Both of them have worked with the people, especially of La Raza and Indians. Their backgrounds show that, if elected, they will not just join the educational bureaucrats and forget their people.

Gilberto Ballejos, age 33, grew up near Mountainair, N.M., volunteered for the service at 20 and entered paratroop jump school. After 2 years of duty, he started college and graduated from the University of Albuquerque in 1961; later he took courses in education. To pay for all this schooling, Gilberto worked during the summers and part-time as a railroad laborer, truck driver, oil well driller's helper and at many other jobs. He has also taught Spanish and Adult Basic Education, and worked with a juvenile court. In recent years, Gilberto has been a director of the Brown Berets, an organizer in the Albuquerque barrio of Los Duranes, and editor of the chicano paper *El Papel*. "La Cucaracha" (formerly The Clinic) is an automobile repair shop which Gilberto started to help give chicanos an economic base and where he has been working long hours lately.

Shirley Hill Witt is a 34-year old anthropologist and teacher with special experience in Indian community affairs. She received her B.A. and M.A. degrees from the University of Michigan and is now getting her Ph.D. at the University of New Mexico. Last summer, Mrs. Witt served as director of the Southwest Indian Development Workshop for Leadership Training (see her article in *El Grito* 3); at present she is Regional Director for New Mexico for the National Study of American Indian Education. A coordinator for the Poor People's Campaign, her wide experience also includes being a writer for educational TV. She has two children.



Queridos Carnales Chicanos.

We, the members of the Mexican American/Indian Law Students Association, are working with thirteen of the accredited law schools in California in a drive to locate Chicanos who have their bachelor's degree or who will have their degree by the beginning of law school next year (1969) and who are interested in entering law school.

The law school which we are working with are very interested in attracting Chicanos to their schools and have agreed to consider candidates not only on their college grades and law school admissions test but will give greater consideration to the student's commitment to his community and his motivation. Several of these schools already have funds available to assist Chicano law students entering their school next year. Much of our efforts at the present time are to secure guarantees from the schools that funds in the form of grants in aid will be made to Chicanos coming into the school.

We are asking that interested Chicanos, who have their degree or who will have their degree by the next law school year, inform us in writing of their interest by writing to Mexican American/Indian Law Students Association, UCLA school of Law, Community Participation Center, 405 Hilgard Avenue, Los Angeles, California 90024; telephone (213) 825-1707. We will then inform those interested as the opportunities develop and also give their names to the law schools that are seeking Chicano students for the next school year.

Hermanos en La Causa

Ralph M. Ochoa
Chairman
Mexican-American/Indian
Law Students Association.

PARA REVOLUCION EDUCATIVA

PROPOSITO TENTATIVO PARA EL SISTEMA EDUCACIONAL DE LAS ESCUELAS PUBLICAS EN EL SUDOESTE

1. Que se establezcan algunas escuelas, desde las elementarias hasta las colegiales que usen la lengua española como la idioma principal.
2. Que el español se exija de todo el personal del sistema educacional, incluyendo a todos los administradores como tambien los maestros; que se establezcan cursos de emergencia para ellos; que se establezca la habilidad de español como la primer criteria para ocupar y acreditar el personal.
3. Que se exija que la historia enseñe del punto de vista de España (y luego de Méjico), en ves del punto de vista Ingles para toda la historia antes del 1848. Especificamente que se tratan en detalle los siguientes puntos:
 - a) El Tratado de Guadalupe-Hidalgo
 - b) La historia de los pueblos libres o mercedes
 - c) Los eventos al corriente, como la Alianza, lideres actuales Indo-Hispanos en el Sudoeste, La Raza, etc.
 - d) La Doctrina Monroe
 - e) Nueva-España, sus virreynatos, audiencias, pueblos, villas, etc.
 - f) Las Leyes de los Reinos de las Indias
 - g) El progreso de la cultura Hispanica en el gobierno del nuevo mundo

4. Que se quite la enseñanza de ideologias de toda clase de las escuelas publicas.

5. Control de comunidad sobre las escuelas.

6. Terminar con la discriminacion al ocupar y acreditar el personal Indo-Hispano. Especificamente corregir inmediatamente las injusticias que existen.

7. Abolir los grupos modelos dobles que tienden a poner a los niños pobres Indo-Hispanos en clases lentas e ineficaces para la carrera colegial.

8. Establecer seminarios pequeños para la instrucción individual de los pobres Indo-Hispanos de periodos cortos de dos y tres meses para que dominen sus desventajas en la lectura.

9. El sistema presente educacional debe enseñar a los niños pobres Indo-Hispanos y si no, debe ser reformado.

10. Aumentar la enseñanza de la literatura hispánica, el arte, música, y cultura en general, especificamente incluir obras creativas de la literatura hispánica, pamphletas y otros materiales.

11. Ordenar y hacer posible libros, magazines, periódicos, películas, etc. de España, Méjico, y otras naciones latinas, para todas las escuelas del estado.

12. Garantizar con claridad los derechos de toda clase para los estudiantes, incluyendo la libertad de organizarse, hablar en público y distribuir literatura, protestar y asamblea libre. Estos derechos son importantes particularmente para los estudiantes Indo-Hispanos.

The new Chicano is telling the Anglo that things have changed. He's young, tough, smart and has a deep anger at injustice. He doesn't carry a gun. But he's not Tio Taco either. By RALPH GUZMAN

Los Angeles Times WEST magazine, January 26, 1969

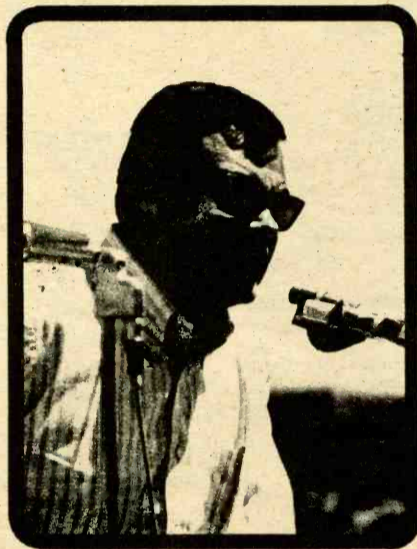
THE GENTLE REVOLUTIONARIES BROWN POWER

Last October a group of Mexican-Americans invaded and occupied the august chambers of the Los Angeles City Board of Education. Those six days and six nights of sit-in and sleep-in were a shock for the board, and even more shocking for citizens of the city of Los Angeles. Something mysterious had bitten the complacent Mexicans of the city's East Side.

On the face of it, this invasion of the highest level of Los Angeles educational bureaucracy was an angry protest. The protesters hoped to force the board to hear substantive complaints about the quality of Mexican education. There was also the matter of the reinstatement of

Sal Castro, a Lincoln High School social science teacher accused of leading school walk-outs the previous spring. But the real event, the significance of which was not lost on the board, the city, or the Mexican-American community, was the first important public appearance of something called Brown Power.

Who were the protesters? What is Brown Power? What is the meaning of this sudden uproar among the presumably passive 650,000 Mexicans living in Los Angeles County?



I. Three
II. Preliminary
III. Answers
to
the
Gentle
Professor

I: A Critique and Analysis written by Frank Moreno Sifuentes, member of the CON SAFOS mag. editorial staff.

When one of the most accepted Mexican American scholars and intellectuals writes an article in a magazine that has better than a million readers, one can expect that the people he is writing about will take the hardest look at it and hopefully the most reflective. In the case of Professor Ralph Guzman's article BROWN POWER: The Gentle Revolutionaries written in the LA Times Sunday supplement, WEST Magazine, it becomes a happening, especially to other writers and to those who reflect on the social, political and cultural life of Chicanos. And it becomes almost an obligation and responsibility to respond to the content and sensitivity, or lack of it, to the kinds of images and concepts printed in the mass media about them.

How does one do it without failing to dignify the many true and valid statements made? He certainly throws out in writing the many aspects of la raza and suggests what its variable are or may be. But in doing so he risks compounding the confusion, for he fails to develop coherently the many aspects and concepts that La Raza Nuevo is organizing under. Thus he often says the right things but gives the wrong impression, and instead of replacing the negative images already created by the Anglo press, he perpetuates them. He seems to create other negative ones and very few new and positive images.

Professor Guzman speaks of Brown Power and LaRaza de Bronze without connecting them and putting them in historical perspective. It would have been simple to state that the Brown Power concept, and the political and social power it represents, is the concept of "la raza de bronze," born of the Mexican experiences in early 20th century, put in American political terms and cast into modern American political power struggles. To explain the revolution of the Chicano simply in terms of Brown power presents difficulties and invites confusion. What is not explained well is that there are many revolutionary and creative concepts in La Raza Nueva.

Professor Guzman speaks of Gentle Revolutionaries as a group that would very rapidly go away if left alone by the "over-kill" consciousness of the Anglo. And yet he correctly points out that these revolutionaries are charged with conspiracy and jailed when they act like revolutionaries. But is he saying also that the establishment really has nothing to fear because we are after all Mexican Americans in

transition simply asking to be let into the established Anglo system? Or is he also suggesting that the only thing that dignifies the movement is the fact that the Anglo legal and political system reacts violently to it? And would Professor Guzman advise the young campus revolutionaries not to drain their energies and talents in the effort to win liberation and freedom? That these ideals can only be won through the efforts of the individual transcending his Mexican background and acquiring individual upward mobility rather than group upward mobility? Or is this reading much too much into Professor Guzman's journalism?

One could take the view that if the Chicanos are arrested for doing what historically other minority groups have been able to do and legally get away with it, then apparently the Establishment, the Anglo power structure, is indeed very frightened and very threatened. What are the real political and social forces that provoke Anglos to act "comically" or "tragically" toward Chicanos? Dr. Guzman does not answer this question. Does he say that the majority of people in the Western Hemisphere are not "white" but rather "brown," and that power in terms of color alone for those that want and choose to go that route organizationally then becomes a potentially powerful force that could become revolutionary? Isn't it true that if Brown Power is allied politically and "militantly" with Black Power then the threat becomes frightening to Anglo power which has never been effectively challenged in the Western Hemisphere? What could be more frighten-

ing politically and socially to Anglo power than to have millions of black and brown revolutionaries on their "own home front"? Es esto lo que temen?

The political marriage of Black Power and Brown Power should not be discounted. However let's not confuse the identity factors that bring them into being as two separate entities and gives each a uniqueness and richness that can be appreciated best by being looked at each one separately and independently. Dr. Guzman unfortunately does not make the effort in his gentle article to deal with Chicano Power, the most acceptable of the power concepts and the most revolutionary, for it combines and brings together the unifying consciousness of race, religion, color, culture, language and history and is a 20th century concept born of suffering and revolution, and is the result of a struggle for cultural survival of La Raza while under the oppression of Anglo colonial rule.

Again one cannot unfairly accuse Dr. Guzman of leaving very much out. It remains a question of not developing the most modern, the most unifying factors, and instead attempting to discuss the movement only in Brown Power terms and with traditional American political terminology and labels (i.e., militants, Old left, etc.).

There are statements in his West Magazine article that cry out for response and rebuttal. For example: "... Brown Power is almost sure to become whatever the large American community decides it ought to be." Does that mean that we are destined to become what the Anglo decides we ought to become and therefore cannot think in terms of self-determination, cultural re-birth, rapid, revolutionary, and creative change? Are we such unworthy cultural and social creatures that we cannot create our own images of ourselves to replace the mistaken, distorted images that are created by the Anglo monomania that attempts to satisfy its psychic needs by trying to create the Chicano in its own image?

In another instance, the gentle article implies that Brown Power youngsters have separated themselves and caused a breach between themselves and older Mexicans. If he had been in those "august Chambers" of the Board of Education last October, he would have seen and heard padres, madres, hijos y hijas, in short, the entire family of la raza presenting eloquent, precise and far from confused testimony regarding the shameful neglect of the Anglo school system and its failure to become relevant to the needs of Chicanos. Hence we know that in effect what this movement is doing is uniting in consciousness, if not always in action, the family of la Raza. And while "Establishment Mexicans", who tend to be older for some reason, resent and fear what what Chicano Power advocates are saying, then it is more than a question of threatening their so called "smooth relationship with Anglo Los Angeles." It becomes a matter of new, creative and revolutionary ideas being feared and resented because they strike a nerve in the consciousness of the "Mexican Establishment" which often results in guilt and consequently in more inaction.

There are however more positive social forces at work. The young Chicano who acts and thinks revolutionary is inviting the uncommitted to become committed and this invitation to change and to make sacrifices is feared and resented. It is a call to once again have hopes about one's own power and the power of one's family in determining to every extent possible their own destiny. The fact remains that the younger, more energetic, more hopeful, but less fearful Chicanos are struggling for freedoms and ideals that those of us over 30 might think have been lost and no longer worth fighting for. Perhaps the feeling of futility and defeat has come about because we think that only the larger American community can decide for us who and what we are and to become. We had been sold on the idea of assimilation and cultural death. Perhaps it is the resurrection of all that we know from past experiences that can now become part of the cultural content of our people. Perhaps our youngsters know this and are fighting to help us all become stronger and more certain of ourselves.

Perhaps Dr. Guzman in a future effort can do a greater service by describing the psychology of the older more conservative Mexican Americans and their relationship with Anglo legalism and violence, relationships that have forced them to live under endless association of fears and confusion.

The gentle professor understands better than most that there is no place to hide. He knows very well that students groups such as UMAS (United Mexican American Students) and BSU (Black Student Union) are forcing intellectuals, college professors and administrators to face reality, to take sides, to become active for the betterment of the communities

they serve. He knows that men can no longer hide in the tranquil atmosphere of the college campus and universities, and that years of study no longer give immunity to those who become professors and academicians. Men everywhere are being forced to take stands and to abandon the comforts and irrational "objectivity" of their professions. Better yet and perhaps more threatening and demanding is that they are being asked to lead and change.

Dr. Guzman seems to suggest to the power structure that if Brown Power-Chicano Power advocates and other members of LaRaza are ignored they will go away, which seems to suggest that the violence of Anglo reaction alone gives them unearned respectability. He discounts the idealism and the humanism of the liberation movement of Chicanos by saying that Brown Power carries strong overtones of racism and extreme militancy. Is it not the racism and extreme militancy of the Angle that is the problem and are not mejicanos, chicanos, latinos y negros the ones that are caught in the crossfire in Viet-Nam as well as in these United States of America?

Perhaps if Professor Guzman had succeeded in describing the Chicano Power movement (Brown Power) with all the dignity it deserves as a new moral force in America today, then it would not have reached West magazine. There are many other points made by our gentle professor that invite rebuttal and response. That in fact is the chief value of the article. His choice of words are often unfortunate. And to say that there is confusion and lack of purpose and direction among Chicano activists and leaders without adding clarity or suggesting a comprehensive program and direction is a disappointment. It is not the role of Mexican American spokesmen and intellectuals to add to the confusion, and he certainly should not get caught writing in a manner that reflects negatively on the most courageous struggle of our people to become liberated and recognized as a dignified and legitimate moral force confronting Anglo American politics.

Dr. Guzman seems to cast himself into the role of the detached scientist observing reality objectively and realistically. Yet the end results are often superficial. Ralph Guzman knows how to write better and there is no question about his knowledge and experience. His is a difficult role indeed and certainly no one feels and experiences it more profoundly and intensely than he does. If this essay is abrasive, it is my hope that further debate and reflection will ease its effects. And certainly one can look forward to response from the good professor himself. We need his ideas and perceptions. *Fin*



How
GENTLE
CAN YOU
BE!

III.

II. Chale!

CHALE!

We see so little written about Mexicanos in major newspapers or periodicals that when something does appear it becomes a matter of some importance. Such is the case of the Ralph Guzman article in the January 26 issue of West Magazine entitled "The Gentle Revolutionaries -- Brown Power." Maybe a great deal of attention should not be given this particular piece on the current stirrings of Los Angeles Brown Power Advocates. Maybe one should be thankful that something on Mexicanos has finally broken into print again in a publication of wide circulation and let it go at that. Certainly that would be the more charitable thing to do. But the fact is that Ralph Guzman is not the kind of person that ever should be taken lightly, and I am sure he prefers it that way.

No one can seriously question Guzman's credentials for writing about Mexicanos, for his association with the UCLA study on Mexican-Americans of the Southwest alone has made him a very well-informed person. No one who has ever heard him lecture on the findings of his UCLA research could say that he is not a qualified academician who knows whereof he speaks. Most of us consider him a very, very smart Chicano, others go so far as to say he is brilliant. Nevertheless, the fact remains that the Guzman article raises a number of serious questions and conjectures.

First, Guzman asserts early in his article that the Brown Berets are the official representatives of Brown Power. I feel sure that the most enthusiastic supporters of the Brown Berets would not make this kind of claim, knowing that no one group is the personification of Brown Power. Aside from being overly generous because it makes no allowances for the considerable amount of Mexicano militancy all over the community, it fits into a pattern of thinking not unlike that of the police agencies. Law enforcement people would prefer to believe that the present militant posture of Mexicanos in Los Angeles is caused by a cadre of professional "trouble makers," not by a history of patent injustice.

Second, the following paragraph may have a certain logic and be the culmination of certain kinds of reasoning, but I am at a loss to explain what it hopes to convey to Mexicanos in particular and the larger reading audience in general. It is on the first page of the West Magazine essay and it appears as the fifth paragraph of Guzman's statement: "The trouble at the moment--and the most single fact about Brown Power--is that none of the October (Board of Education sit-in) protestors can agree on exactly what Brown Power is, or on what it ought to be. Paradoxically, Brown Power is almost sure to become whatever the larger American community decides it ought to be."

In other portions, the article brings to mind still more objections about the points the author believes he has nailed down with authority.

But for continuing fascination, if for no other reason, the article should be read by all Mexicanos. Perhaps Guzman meant us not so much to debate over the issues raised in his writings but to determine whether we do indeed know ourselves as well as we think we do. Perhaps.

In his (?) article appearing in West Magazine (L.A. Times, Jan. 26), Professor Guzman again demonstrated his ability to be the spokesman for that world he apparently desires to be a part of. His description of Chicano Militants as Gentle Revolutionaries whose "primary sign is a brown skin" with "strong overtones of racism" and whose "future . . . depends, oddly, on just how the white community reacts to them," is the articulation of the analysis that one has heard on numerous occasions from D.A. Younger and Police Chief Reddin.

Clearly Guzman is incapable of comprehending the genesis and perpetuation of the Movement, as witness his most infantile remarks: "A revolutionary experience isn't possible unless the Establishment agrees there is going to be one." And, "If they are defined as 'bad' as 'dangerous,' as a 'revolution' they will probably oblige Los Angeles and do their best to live up to this rather pleasing image."

How accurate are these statements? To some extent his descriptions hit the mark. It is true that many from the college-oriented crowd see themselves not as revolutionaries but more as reformists, assimilationists or integrationists; many do drive sports cars and many do wear mod clothes, and many do, in Guzman's words, "lack both the experience and the sophistication."

It is his failure to dig into the heart and soul of the Movement itself, rather than singling out the surface trivia, the irrelevancies, that condemns the article. Where, for instance does he speak of the deep aspirations of the Chicano to reclaim the land? And where does he articulate the Chicano's absolute cynicism with respect to the American political system?, The American life styles?, The American himself?--And where does he even mention the cholo and his involvement?

The good professor's remarks concerning the possessions of guns, whether accurate or not, is perhaps his most intellectually disarming statement. In the first place, he doesn't know; and, the carrying of the gun is not evidence of its nonpossession. But, again, this is beside the point. No one claims that we are presently engaged in an armed rebellion. But, on the other hand, no one but the uninformed, the Anglo and his flunkies, denies that the direction of the movement inevitably will lead to an armed insurrection. Where else can it go?

The most that can be said about the article is that the man had the huevos to write (or have ghost written) about a subject he obviously is unfamiliar with for mass circulation.

And, in any event, who says revolutionaries can't be gentlemen? Our people have always been noted for *el respeto*. Rude, infantile hatred is best left to those whose system of values does not require the recognition of respect for all human life--even as we stick the knife in his back!

Zeta



FIN

BIG BROTHER IS WATCHING

1984 is here! The year is 1969 to most people but to members of S.A.L.U.D. (Social Action Latinos for Unity Development) and other Social Workers of Union Local 535, Orson Well's novel type Big Brother hovers over them.

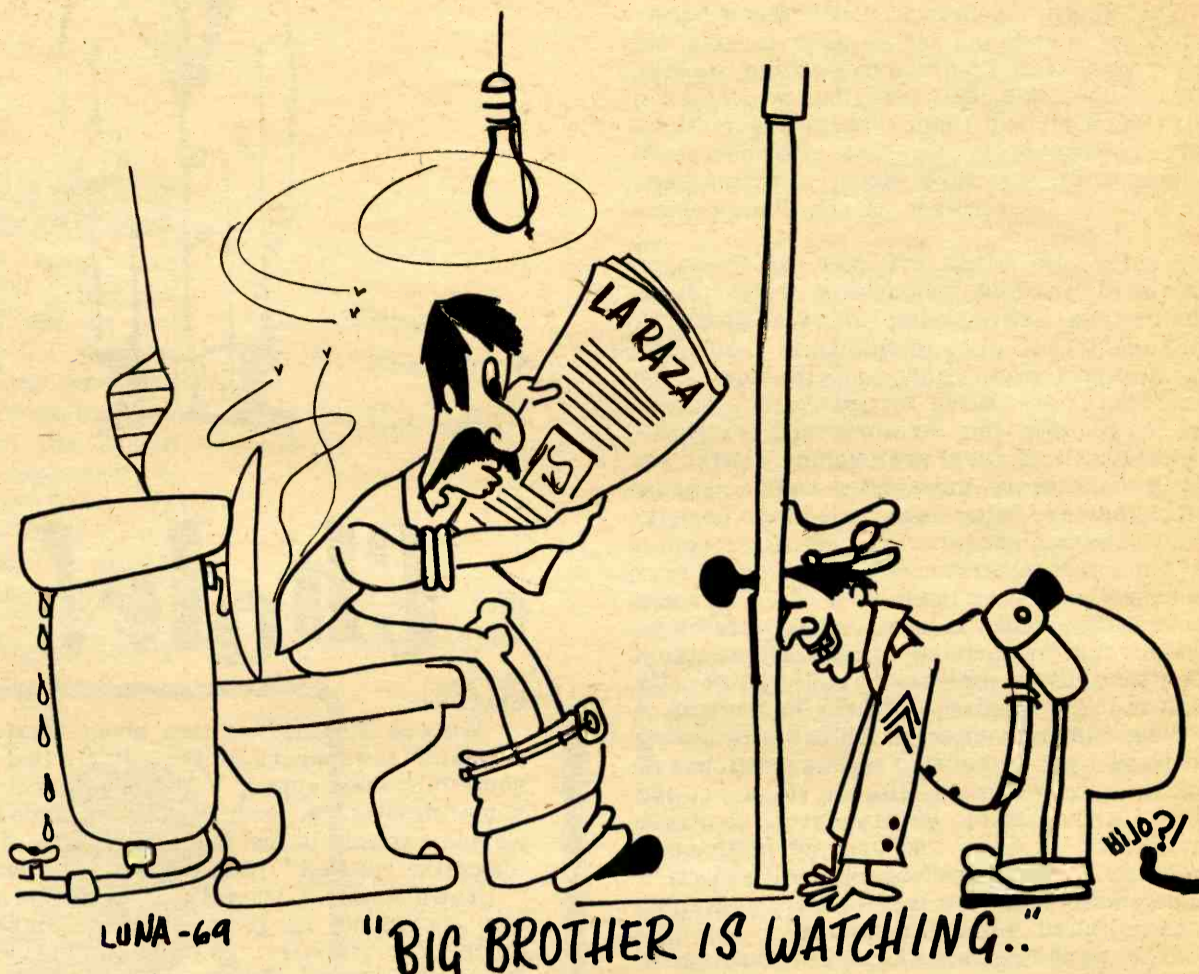
On Wednesday, January 22, a meeting was scheduled at the Metro East District Office at 5427 Whittier Blvd. Alice Escalante, President of East Los Angeles Welfare Rights Organization, was invited to address the Union.

Mr. Gustavson, District Director of Metro, ordered the union not to hold their scheduled meeting with Mrs. Escalante. The issue in question is that the administrators feel that they have the right to tell the Unions what type of meetings can be conducted and what types cannot. According to Mr. Murphy, who is Gustavson's boss, only business meetings can be conducted even though social workers might learn to relate to the Chicano community from Alicia's lecture. (Wonder if Murphy is related to the other Murphy from Garfield H.S.?) Apparently what Murphy and Gustavson fail to understand is that social workers need to learn about Chicano people and our culture so that they can provide our community with better services.

Alicia was refused admittance into the building, but being a resourceful person she held the meeting in an alley located behind Metro. Mrs. Escalante spoke from the top of a car and one hundred social workers came out to hear her words of wisdom.

Forty-three social workers were immediately suspended. The suspensions ranged from one to three days without pay. Seven of those suspended were supervisors. A few, it is reported, weren't even there but were known sympathizers. Big Brother is watching! To complicate the picture, in enters James Fare,

an American of Mexican descent, who endorsed the actions of Murphy and Gustavson. Mr. Fare was also known by his former name, "Jaime Lopez". It appears that this "brown-noser" (with his face in the Anglo administrator's tail) changed his name in order to better his cause, not the community's. Little Brother will take care of Brown Honkies, Jaime.



The next week found Chicanos storming Murphy's office even though the doors were temporarily locked by two security guards. Temporarily because the people there pushed them open and demanded to see Murphy. While Chicanos were waiting to see Murphy, our concept of "mi casa es su casa" was put into use and our people made themselves comfortable. Some even went into the restrooms to do their thing. They were followed by police from the "intelligence section". The cops kept their hands in their vest pockets, apparently their quetes. Big Brother is watching! Chicanos cannot be trusted to do

their thing in restrooms without Big Brother watching.

Murphy finally came out of his hole and was confronted by forty-three demands, one for every social worker suspended.

Some of the most important demands are:

1. A Chicano director both at Metro and at Belvedere.
2. Chicano assistant director both at Metro and at Belvedere.
3. That social workers be evaluated by the clients that they are serving. If the evaluations are poor the social worker is to be fired or transferred.

THE EAST LOS 13

v.
SUPERIOR COURT

At three o'clock in the afternoon, on Friday January 25

January 24, 1969, Chicano lawyers Herman Sillas, Ralph Segura, Oscar Acosta, and radical Anglo lawyers, Neil Herring, Fred Okrend, Paul Posner, filed a petition for a Writ of Prohibition in the District Court of Appeal seeking an injunction of the trial of the case of the East L.A. Thirteen.

The lawyers contend that the case should not go to trial because the jury which indicted them is not representative of the people in the community to which they belong. (see the Conclusion of the brief above.) Additional arguments are that there is insufficient evidence to show that the 13 in any way conspired (agreed) to disrupt the Chicano schools or disturb the peace last March; and that whatever they did do is protected by the Constitution as Free Speech and Freedom of Assembly.

If the district Court of Appeals denies the petition, the East L.A. 13, through their lawyers, will then seek a review of the case by the Supreme Court of California.

At the last session before Judge Kathleen Parker, thirteen of the sixteen counts were dismissed. The Chicano leaders are now only faced with six years in State Prison and the trial is presently scheduled to commence on April Fools Day!

An interesting sidelight to this case is the use of these same arguments and evidence by the attorneys in the infamous Sirhan Sirhan case, accused assassin of Robert Kennedy. It is to the discredit of the entire bar, all criminal attorneys in particular, that the issue of discrimination in the selection of

Juries in Los Angeles County has not been raised before. But, it is understandable, since the vast majority of lawyers are from that Anglo class themselves. It takes a person who is peculiarly aware of the problem, one who has experienced it himself, before he can see it as an issue of substance to be raised in the defense of another. What we see developing, also, is a body of Chicano lawyers not afraid to take on the establishment by becoming expert in areas of law that Chicano lawyers do not normally specialize in.

Ultimately, one would hope that all persons of a militant persuasion would become as involved in these important cases as these lawyers have been since last May 31. They have, to a great extent, been working without fees, or at very minimal fees. For them, it has been a labor of love. The Chicano Defense Fund, who is funding the case, informs this writer that there is presently insufficient funds if the case goes to trial as scheduled.



On Christmas morning -- December 25, 1968, between 3:00 to 4:00 a.m. someone, or some persons, with intentions to destroy, bombed the Brown Beret Headquarters, located at 318 North Soto Street, Los Angeles, 90033. One whole room was destroyed, being burnt, and several windows around the building were broken. The front receiving office was also slightly burnt, mainly the desk, and the phone, which was melted. Vandalism was evident throughout the entire office-- pictures were torn, letters and papers were partially destroyed and left in a pile on the burnt desk, trash was thrown all over, also a few items that were left over from our successful Christmas Project were thrown on the floor, throughout the office. Our small Christmas tree, used in the good spirit of Christmas, was thrown to the floor and stomped on. The whole interior of the Brown Beret Headquarters was badly damaged by the smoke and heat of the flames.

At this time, money is badly needed to make repairs on our headquarters. We would like to know if your organization or interested individuals would help us to repair our offices, by sending contributions. We will need to purchase paint, glass and replace some of our supplies that were destroyed. Any amount of money that you would be able to give, would help us greatly. For those persons wishing to send money, please forward all contributions to the Brown Berets at 318 N. Soto St. Los Angeles, Cal. 90033. Thank you.

Yours in the Cause
David Sanchez, Prime Minister
Brown Berets

ASU STUDENTS STAND BY LAUNDRY WORKERS

By Ken Bielek

On November 20 and 21 ASU students supported by priests, ministers, and a rabbi, confronted the school administration with proof of discriminatory practices and unfair working conditions at Phoenix Linen and Towel Supply Co. The students, led by the Mexican American Student Organization (MASO), requested that ASU break its contract with Phoenix Linen. In support of their request, the students presented the administration with documented proof of their charges and a petition signed by about 3,000 students.

This student documentation was the result of careful research conducted by members of MASO. Investigating teams were sent to interview Mr. Godfrey Atwater, the President of Phoenix Linen, and to inspect the plant. Further study into the matter was then undertaken.

Included among the abuses discovered by the investigation are: (1) that although 83% of the work force at Phoenix Linen is Mexican-American and 7.8% are Negro, only one member of a minority group has been promoted to a supervisory position since the company was incorporated in 1932. The minimum hourly wage for all the other supervisors (all Anglo) is \$2.15 an hour. The sole minority supervisor makes \$1.90 an hour. (2) according to the Phoenix Human Relations Commission, the Company as of Oct. 18, 1968 had 28 employees in sales, clerical, technical, and professional classifications with one Negro and one Mexican-American. Mr. Atwater told the MASO investigating committee that Mexican-Americans and Negroes only seek the menial, lower paying jobs. (3) Mr. Atwater told MASO representatives, Richard Martinez, that in the history of the company not one Negro or Mexican-American held the position of delivery truck driver. Truck drivers generally earn more than the production force. Mr. Atwater said Mexican-Americans and Blacks never apply for positions as delivery men. MASO has obtained evidence of at least one Mexican-American who has applied for a position in delivery sales and who met the qualifications. This request was ignored. (4) the tour of the plant revealed that there are no eating facilities for workers; there is no refrigerator for workers to store their lunch; no lockers are provided for worker's belongings; the laundry atmosphere is depressing; grey lint covers steel rafters, walls, machinery, window sills, the

plumbing is in poor condition; the floor is littered and wet; the unplastered brick walls have need of paint; the equipment is old and run-down in appearance; and the rest rooms for workers are both dirty and inadequate.

(5) the working conditions are unsafe due to the littered and wet floors and locked doors. The investigating committee learned from workers that all but two doors are kept locked except during fire inspection.

The management refuses to consider the following requests of the workers: 25¢ raise across the board; three paid holidays; five day vacation; three day sick leave; sanitary working conditions; better air ventilation; and an end to discrimination.

It is surprising that after the ASU administration read the student documentation that they hesitated to assure the students that steps would be taken to end the school's dealing with Phoenix Linen. Only after students indicated that they would remain in the President's office until they received an answer to their request did ASU President Durham agree not to renew the contract with Phoenix Linen when it expires in June, if the student charges were proved true by an ASU study committee. The study committee has not yet returned a finding but President Durham has already indicated that it is up to the University's Board of Regents not to review the contract. This appears rather odd since state law forbids state institutions (like ASU) to do business with firms that practice discriminatory. It is hoped that ASU abides by the law!

The local news media coverage of the student confrontation at ASU was rather poor. It was not reported that students were not able to make an appointment to present President Durham with MASO's documentation. This is why the students marched on his office. It was not widely reported that on November 20 the University brought 100 highway patrolmen on campus and that on the next day the administration reached an agreement with the students just 5 minutes before the campus police were to move in on the students. The news media seems to have played down the fact that Wellayne Lowery, an employee of Phoenix Linen, was fired for taking off work to attend an ASU rally and telling the students about the terrible conditions at Phoenix Linen.

Students take over University president office.



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TELE 225-5981

LA HORA: 7:30 - 2:00 A.M.

+ COMIDA - RIFAS - BAILE - NORTEÑOS +

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CHICANO YOUTH LIBERATION CONFERENCE

The Crusade for Justice a Mexican-American Civil Rights and Cultural Organization will host a Chicano Youth Conference March 27th to 31st, at El Centro de la Cruzada, 1567 Downing St. Street Denver, Colorado

DOESN'T MATTER HOW YOU MAKE IT BUT MAKE IT!

Room and board will be taken care of by Crusade. Register early for accommodations.

Where does the Barrios Youth, the Student, the Rural Chicano, the Compesino fit into the Chicano Movement?

SOCIAL REVOLUTION WORK SHOPS:

Issues - Problems
Organizational Techniques
Political - Philosophy
Communications - Self Defense
Civil Disobedience - Demonstration

WHERE DO WE GO?
DIRECTION?

CULTURAL WORK SHOPS:

Writing - Poetry - Art
Music - Theatre
Newspapers - Identity

WHERE DO WE GO?
DIRECTION?

Purpose: The new Chicano Revolution!

WHERE? HOW? WHEN?

MAIL
THIS
TODAY

I want to attend the Chicano Youth Conference. Please arrange for accommodations.

Name _____ Age _____ Female
Male

Address _____ City _____ State _____

I will arrive by Auto Train Bus Plane
Date _____ Time _____ A.M. _____ P.M.

Please have this in 10 days before conference time. **CRUSADE for JUSTICE**
1567 Downing St.
Denver, Colorado 80218
Phone 303-222-0825

LA CAUSA

from

Chicano Institute



What happens when one gets a chance to go to college is that everything begins to be taken for granted. The thought that getting an education in inconsequential and the right of getting one at all is taken for granted. Everyone begins to take credit for getting himself into college without thinking how college for a Chicano is not reality in the collective sense of the term. Everyone has met a Mexican-American, who thinks that any Chicano can "make it" if he's "smart enough." The truth of the matter is that everyone can "make it" if he is "white enough!" Chicanos will not and cannot attend any educational institution of higher learning unless he has met the qualifications stipulated by the administration. These qualifications stipulated for getting oneself into college are invalid, and are the reasons why Chicanos cannot get into a college.

The systematic exclusion of Chicanos from the college is a reality. Chicanos can't "make it" because they have been kept out purposely. Throughout the educational life of the Chicano, he has been harrassed into dropping out. The Chicano has not had a realistic chance to prove his capacity for learning at any educational institution. He has been purposely excluded to keep him ignorant. But to a Chicano the barriers of ignorance are but futile attempts to keep Chicanos hooked to the system. But, in keeping unhooked, the Chicano is forced to suffer the worst of conditions. The Chicano is poor, hungry, jobless, exploited, used by the gabacho, house-less, and at times even used by the "vendidos." How is the Chicano going to "make it" when all these realities exist and his own "established people" do not want to help him. Not only that, but they (vendidos) help the gabacho keep the Chicano at the bottom by overt criticism and publicly condemning his as a "lazy, non-goal oriented, dirty good-for-nothing pachuco."

There are Chicanos in college today. You and I, maybe? To "make it" we either met some of the stipulations and qualifications, or we have backed the systematic exclusion and destruction of our raza. The Chicanos in college have either sold-out in the face of their hermanos or they have found a way of getting into college without selling-out. If Chicano college students are aware and have put their past into its true perspective, then there is but one answer. Chicanos have gotten into college backing the system and creating one which will not systematically exclude the Chicanos or any other minority. But is this true? Not if Mexican-Americans say that they have "made it" on their own.

The Mexican-American has not "made it" on his own. He has "made it" by the blood, sweat, and tears of people who have provided him the opportunity. Parents, friends, even themselves included, who have cared enough to work, sweat and sacrifice so that they could get an education which their own parents and friends were not able to obtain. Parents who did not graduate from high school know how hard life is without an education.



"La Causa" is a term often used by Mexican-Americans who are fighting for their complete rights from white American degradation. One segment of "La Causa" is a degeneration from a materialistic existence to a humanistic level. At

materialistic existence to a humanistic level. At first as we, LA RAZA, detach ourselves from the superficiality of materialism, we realize how blindly we led ourselves through dark alleys that stripped us of our humanity. "La Causa" is not seeking an abundance of money, two car garages, and gluttonous appetites, but it seeks those essential elements necessary for bodily function and self respect, while devoting its time to enriching the mind with the idea of "carnalismo" (brotherhood). Also, "La Causa" is not seeking destruction to obtain its ends; destruction would only put out the flame that has ignited in the minds of a few.

"La Causa" has carnalismo--a force that will unify even those on the brink of destruction, for they have reached a level of awareness that clearly indicates the world has been molded into an existence that welcomes computerized machines. This is why the white population of the United States has rejected a large majority of "Mexican-Americans" who value those human elements that keep the human race strong even under exploitation of human respect. Carnalismo is that love that we possess for each other, the same love taught by Christianity that somehow got mangled through war, materialism, and computerization. When we translate carnalismo into English it means brotherhood, but it does not have a warm ring to its vibrations, because the whites have long let that word be buried under the dust of hate, materialism, exploitation, and human coldness. Through carnalismo, our people will unify in order to keep themselves from being reduced to another materialistic segment of the "melting pot" of the United States. This will be possible to accomplish since the fact remains that for the past one hundred years LA RAZA has refused to be melted. Some have escaped from freedom and are like bits of bodies in a smouldering melting pot of American society. Carnalismo is a last attempt to save our RAZA from a world that is slowly deteriorating and in the process trying to sweep us into an inhuman mire.

Our RAZA is economically, politically, and educationally bankrupt, because LA RAZA is close to the essential human elements that it is unable to involve itself in the exploitation game of the white civilization. Another characteristic of our attitude towards another human being is clearly stated in the fact that when we encounter a new friend we ask "Who is he?" and "What kind of a person is he?" The two questions differ greatly from the white American attitude of "What can he do?" or "How much is he worth?" This shows that they are mainly interested in the person's accomplishments so

that he may be a conversational braggart, always referring to a friend with a distinct accomplishment that will win respect towards that accomplishment and not the person.

So let me assure you, people who drop-out of school do not do it because they are "lazy, or non-goal oriented," but because they (like some of our own parents) have had to go to work so that their family might eat or so that their younger brothers and sisters may have a better chance to complete their education.

From this reality stems the attitude we have given to white American exploitation; an attitude of silent reaction. Defeat was present even before a possible resistance could occur for we were not capable of a resistance that would guarantee us justice. We realized our oppressors were capable of imposing extreme cruelties. The results were that we were oppressed continually until contemporarily we are awakening to the realities of oppression by semi-human computers. The awakening process does not include shallow minds, therefore we are not demanding that riches be thrown on "La Raza's lap," we just want enough of the wealth that a government with a conscience can afford to give. For LA RAZA realizes that true riches lie in having a rich mind and spirit--one which is able to squeeze the sweet juice of the earth into its own chalice, but still man cannot properly think if he is perpetually hungry. After acquiring part of the wealth we will not be alienated from the white man, but continue dealing with him on our terms only. By this we mean that we will seek the slice of that green pie which is rightly ours to deal with in a manner which best benefits LA RAZA.

There are those of Mexican descent that will react negatively to my charge that the white Americans are computerized machines. Machines that have exploited L Raza, thinking we would always withstand the degradation of our humanistic approach towards life. He will also say "now we are American and we should assimilate into the American way of life." The thing he doesn't realize is that once you succumb to their materialism, you have taken a step towards death in life. Also, in reality he is non-existent because his whole life has been structured towards one accomplishment after another, never taking time to be human. From this approach towards life we offer the alternative to our Raza that he forget the American way of life and become once more human.

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



CHICANO PRESS

On December 30, ten representatives of the Chicano Press Association met in Phoenix, Arizona to plan future directions for CPA. It was the first time that independent Chicano newspaper-activists met. We talked mostly about the role of the newspapers in the Movement and how to develop better communications among segments of the community.

The resolutions adopted were:

I. The name will be Chicano Press Association. The CPA welcomes all other publications committed to improve the news media in the Spanish-speaking community.

II. Statement of Goals and Philosophy:

The CPA is a confederation of community newspapers dedicated to promoting the movement of La Raza for self-determination and unity among our people. The CPA affirms that the time has come for the liberation of the Chicano and other oppressed people. We want the existing social order to dissolve. We want a new social order. The CPA supports the struggle against exploitation and all forms of oppression with the goal of building a new society in which human dignity, justice, and brotherhood prevail.

III. Functions

The basic function of the CPA is to improve communication between our people. It does this by members changing and sharing resources. These include articles, photos, art work, personnel, equipment, distribution facilities, etc. When a member publication uses an item from another publication, it will carry with that item a credit tune to the paper of origin and to CPA.

The CPA will raise funds to improve and expand the service of the CPA. Some of the projects for which funds might be raised are: Holding conferences and workshops, putting out special editions of news for Southwest wide distribution, purchase of communication equipment. As a first step, the CPA will seek funds to hire a full-time, salaried office coordinator and a full-time field coordinator.

IV. Structure

Each newspaper will be autonomous and responsible only to the community it serves.

The governing board of the CPA consists of one representative from each publication. The executive board consists of one president and six vice-presidents.

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Los Chicanos son Mexicanos

Fallo de un juez federal en Tijuana

Por AURELIO GARCIA II
Corresponsal de LA OPINION

TIJUANA, Baja California, 2 de febrero (Especial) — Los nacidos fuera de México que sean hijos de mexicanos ostentan ciudadanía mexicana, según acaba de fallar aquí el Juez Federal de Distrito, licenciado Xavier Ríos Vergara.

La decisión fue dictada en el juicio de amparo que interpuso Norberto Corella Gil, contra la Legislatura de Baja California que le negó la nacionalidad mexicana y los derechos políticos en México, alegando que nació en Douglas, Arizona.

Corella Gil fue candidato del Partido Acción Nacional para Presidente Municipal de Mexicali, en las elecciones del dos de junio del año pasado y aunque la Comisión Electoral declaró vencedor a Gilberto Rodríguez González, postulado por el Partido Revolucionario Institucional, la V Legislatura nulificó la votación por supuestas violaciones a la ley electoral por ambos partidos.

Los diputados dictaminaron también, después de las elecciones, que Corella no había probado su calidad de ciudadano mexicano, no obstante que presentó las actas de nacimiento de sus padres nativos de Sonora, de que se casaron en Los Angeles, California y de que él nació en Arizona y renunció a la nacionalidad norteamericana en EE. UU.

El Juez Federal dijo que los diputados interpretaron equivocadamente el inciso "A", fracción II del Artículo 30 de la Constitución de México, así como los Artículos 17, 18 y 57 de la Ley de Nacionalidad y Naturalización, al pretender exigir que Corella presentara el certificado de nacionalidad mexicana que deben obtener en la Secretaría de Relaciones Exteriores de México, los extranjeros que se

naturalizan mexicanos.

El Lic. Ríos Vergara aclaró en su decisión que ese requisito no es aplicable en el caso de los que habiendo nacido fuera de México, sean hijos de padres mexicanos, de padre mexicano y madre extranjera, o de madre mexicana y padre desconocido.

El desconocimiento de la nacionalidad de Corella y la designación del Concejo Municipal, después de que se anularen las elecciones, se efectuó mediante el Decreto 129 expedido por la V Legislatura local. Pero en la presidencia del Concejo, para ocupar el puesto que peleó el panista Corella, el Gobernador Sánchez Díaz propuso y la VI Legislatura nombró, al priista Francisco Gallego Monge, que también nació en Arizona.

La resolución del Juez Ríos Vergara sobre el derecho a la nacionalidad mexicana tiene relevancia directa en los casos de miles de nativos de Estados Unidos de Norteamérica, cuyos padres son o fueron ciudadanos mexicanos, particularmente en los estados fronterizos.

No obstante que lo que dice la Constitución de México respecto a la nacionalidad por nacimiento, es precisamente lo que señala la decisión en el caso Corella, abundan los funcionarios y empleados del servicio de migración mexicano, que se niegan a reconocer la nacionalidad mexicana a personas que se encuentran en la misma situación de Corella. Esto ocurre con mayor frecuencia en las fronteras y aeropuertos internacionales.

Según se explica, los derechos que la Constitución Mexicana otorga a los hijos de mexicanos, nada tienen que ver con los derechos que quiera darles cualquier otro país fuera de México.

Para demostrar su calidad de mexicanos, los nacidos fuera del país deben obtener copias de las actas de nacimiento de sus padres mexicanos, copia del acta del matrimonio de dichos padres y copia del acta de su propio nacimiento, de acuerdo con la interpretación constitucional. Los residentes en el extranjero pueden regularizar su nacionalidad mexicana ante la embajada o algún consulado de México en el país donde se encuentren.



EL SUR OESTE ES NUESTRO

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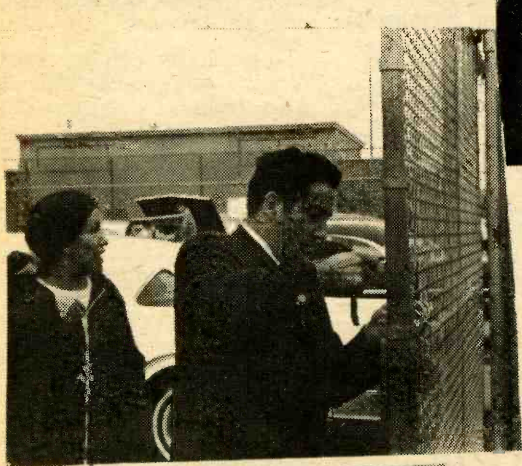
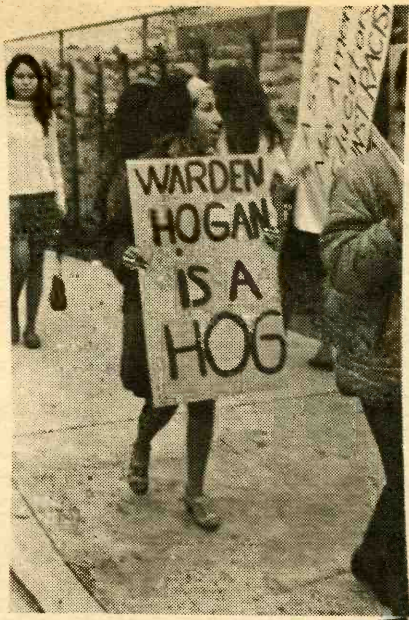
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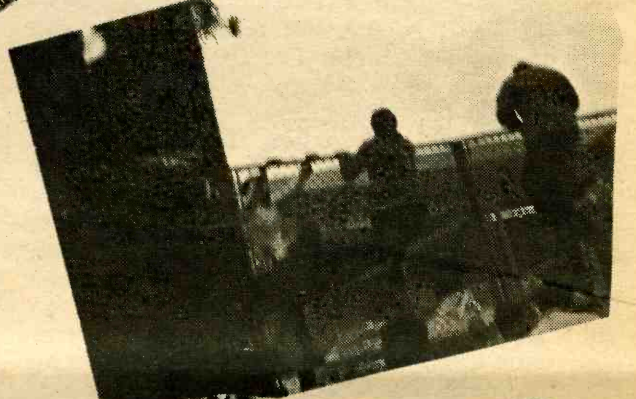
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E I C C



On January 6, the Chicano Community came alive again with voices of liberation as 50 pickets were joined by hundreds of Chicano students who walked out at Roosevelt High School. The Educational Issues Coordinating Committee (EICC) responded to a request from Roosevelt High School UMAS in their efforts to get marrano Hogan out of the school. Hogan, a "teacher", had angered Chicano students by calling "dirty Mexican" to one of our beautiful carnalitas. And the students requested of the Board of Education that Hogan be transferred to an environment more compatible with his ideas, i.e. the West Side.

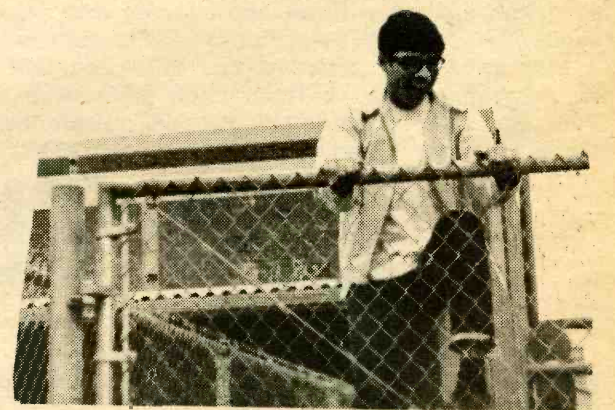
After several days of picketing and walkouts, the Board of Education held a closed executive session to look at the evidence. After several hours of deliberation, their verdict was negative, Hogan will stay among "dirty Mexicans" and the Board explained that the whole thing must have been a misunderstanding.

We have learned several lessons from this latest confrontation.

1. The School Administrations have learned how to handle walk outs: ignore them and they will go away. We have to find new, more direct tactics.

2. The Board of Education is not composed of Fair and Honorable men. They continue to give us what they have always given us: Atole con el dedo.

3. We need to do more work in the community and get the parents more involved. Maybe a walk in might be more effective than a walk out.



Photos:
Frank Vega
Jerry Rosen