

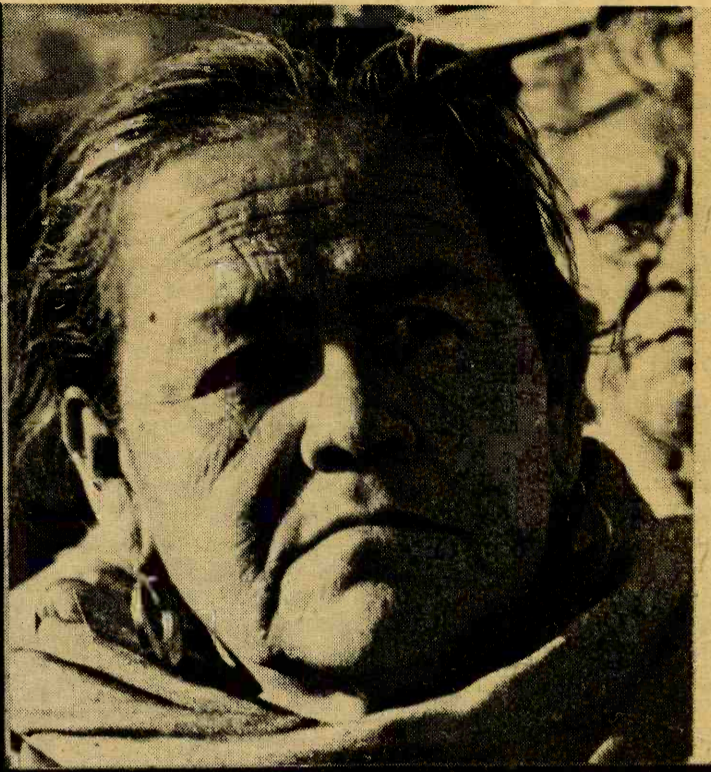
LA QAZA

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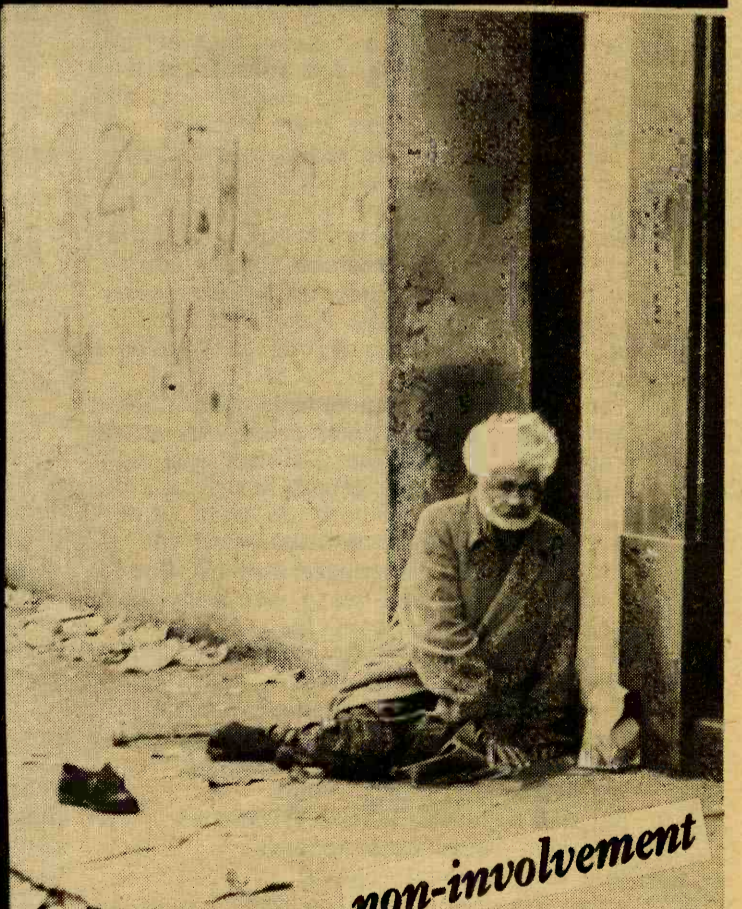
EL BARRIO COMMUNICATIONS PROJECT
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"We do not want more cathedrals,

but ask the Catholic Church to sacrifice with the people for social change"

cesar chavez



non-involvement
blessed are the
poor
confirmation
thou shalt
are the
mea
not lie
culpa

**DO NOT ENTER
UNLESS PROPERLY
DRESSED FOR CHURCH**

non-involvement
for they
shall
first communion
rosary
love thy neighbor
inherit the earth
holy eucharist

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NOTICIAS DE LA PINTA



MAYO at CORONA

Three hundred Chicanos have been excluded from the Narcotics Addiction Facilities at Corona and Tehachapi without a trial. They were accused of having started a riot on July 4th (!) and were therefore turned away from the hospital and are at this moment rotting away in various jails throughout the State of California.

A Committee For the Rights of the Imprisoned (CRI), LUCHA, Chicano Legal Defense Fund and the Chicano Law Students Association have come to their defense. Meetings with various assemblymen, prison officials and the inferior courts have met with little success. Thus they have sought the services of the Western Center on Law and Poverty and the Mexican American Legal Defense and Educational Fund (MALD) to file an action on behalf of all the residents-patients under the Civil Rights Act, and failing there, a Writ of Habeas Corpus in the California Supreme Court. Unfortunately, neither organization will officially take on the case--so, as usual only our two Chicano lawyers, worthy of the title are working--Zeta y Raphaelito.

The letters received by the attorneys and the members of CRI are printed below, without comment, because they tell the story of the roughest, toughest, meanest bunch of Chicanos in the movida. It is patently clear that our real leaders are in jail. It is clear that despite the lameness of the "leaders" on the outside, that the movida is by no means dead. All of these Chicanos will be out of prison in the years to come. . . and then, watch out!

Gracias Chicano Lawyers

Amable Carnalitos,

Zeta y Raphaelito: We received your letter. And we are again grateful for your frankness in letting us know the road before us, and how it looks.

At one time or another todos mis carnales here or other pintas have come across the problem that you both find yourselves in "the forbidden walls del gavacho." But even if they do bury us en corte, we shall not stop there. We can never stop from here on. Nuestro corazon y amor por la linda Raza Chicana forbids us. Our blood is too strong and our soul too big!

As far as we are concerned, about "dead time" we have always been doing it, since our first conviction. If you feel that this might bring life to some of our people in the barrios, then by all means you both do what is best for our preciosa Raza. We are with you all the way. Don't let the courts bury la Causal!

The walls of Jericho were knocked down, and so can the walls del gavacho!

Even if we don't benefit today, our young ones will benefit tomorrow.

Keep on going Brown Brothers, and believe us we are not losing, we are gaining, mas corazon y mas gente que estava dormida!

We will stay united por vida
por que somos Chicanos primeros!
Que viva Oscar Zeta Acosta!
Que Viva Raphael Segura!
y que Viva Nuestra Linda Raza y Causal!



The pursuit of a decent and meaningful academic education in the penal institutions of California is a fruitless effort for the average Chicano convict. The same institutional bureaucracy that preaches rehabilitation impedes the efforts of the Chicano to better his education. Red tape and pass the buck tactics are the shackles with which institutional heads prevent any measure of progressive change. And the Chicano, in his role as convict, cannot demand, lest he invite disaster to himself in the form of punitive measures. The Department of Corrections' adjustment centers house all too many Chicano convicts whose only wrong was to voice strong feelings against the way in which the Chicano is culturally and educationally deprived. Bias and prejudice replace logic and reason and the truth is seen that the 'rehabilitation' the institutional bureaucracy preaches is, in reality, nothing more than attempts to de-mexicanize the Chicano and instill in him the Anglo way of thinking and the Anglo set of moral values. Thinking and values that would not serve him in a community of his own ethnic background, but would, rather, detract from his efforts at reaching a more positive image of himself as what he really is. . . a Chicano. To the Anglo there is only one acceptable culture and education--his own! All others are to be frowned upon, considered unnecessary, un-American, and prevented, at all costs, from spreading like a poisonous cancer.

*understanding is the
only line of
demarcation
between the real
and the unreal*

For the Chicano that has not accepted the denial of his rights to his own culture and education, the reward has been more time in prison. This is given him to 'teach' him that the system will not tolerate 'instigators,' 'malcontents,' 'revolutionists,' 'activists,' and what have you. Thus, the true departmental method of education comes to light. Longer terms, isolation, and 'adjustment centers' are the teaching media used on the Chicano convict in place of books and classrooms adequate to his needs. And the shame of it is that the penal institutions are a world far removed from the mainstream of society, owing to the lack of participation by the public.

Every institution in the system of the Department of Corrections has a 'public relations' or 'Publicity' department which is, in reality, nothing more than a propaganda machine used to misinform and deceive the public. Tours for the public are available in some prisons but only the good 'white' side is shown. The convicts or rather, inmates with which they create their illusions are, as a rule, hand picked for their ass-kissing and are usually known to the rest of the convict population as being informers, homosexuals, or protective custody cases. Now and then a Chicano is thrown in for coloring. But only after it has been ascertained that he fits into one of the three categories or because he is an out and out ass-kissing 'Tio Taco.'



Dear Editor:

I'm writing to you as a man of Mexican descent who for the last 19 months has been trying to get himself together. But like always there are certain people who just can't stand to see anyone rise--.

I'm but one example of three hundred Mexicans who recently were excluded from the C.R.C. programs at Corona and Tehachapi. We have been unjustly accused and labeled unfit subjects, because of a disorder that happened in June, (Tehachapi) and July (Corona).

I not only have the courage but I feel the right to stand up against oppression and false accusations. . . I know I cannot win a battle which has been going on for ages, but I can do my part now that I realize my situation. By using the only weapon I have, "The Truth."

Since my arrest of last February 1968, I have been struggling and fighting for a chance-- a chance to elevate myself above a negative force. . . a chance to change and remove my present status quo. . . a chance to once and for all stop merely existing, and be part of living.

It's a certain feeling, thought, or a single word, that can, and may be the only seed of liberation of oneself. . . so recognizing his attempts to fertilize and grow out of his old negative ways should not be denied him. . . HIS CHANCE OF COMPLETE FREEDOM, AND RAISING TO HIS OWN PEDESTAL OF RIGHT-EOUSNESS ARE THE INALIENABLE RIGHTS OF EVERY CITIZEN OF THESE UNITED STATES OF AMERICAN UNDER GOD!

Why then! would anyone want to keep you down on the ground. . . why would anyone want to release blaspheme all over ones body. . . why would anyone falsely label and accuse innocent human beings. . . why and how could anyone sacrifice a mass of individuals--for their very selfish egoistic being of maintaining a reputable, and stable reputation?

What happened in Corona and Tehachapi, is like having a tall building on fire. . . the city sends its equipment to distinguish the flames. . . whether or not it succeeds, or the edifice is leveled down to the ground. . . "one does not stop, seeking for the fire, just because one cannot see the flames." The investigators and specialists must find that action that created the reaction--a light must be brought over this darkness. . . for this is the first uprising I heard of that only consisted of nothing less than chiefs. . . for everyone that was excluded was considered a leader.

I ask for a straight line of truth, over the human deviation and inverted images of certain individuals, because only reality, predominates over unreality. . . understanding is the only line of demarcation between the real and the unreal and this understanding is not intellectual, it does not take a scholarly attainment. . . it is only, and simply, the reality of all things brought to light.

Yesterday I was belittling the very name and identification that I love with all my heart. But today! I stand tall and proud, for I am an awakened Mexican-American, whose goals are knowledge, wisdom, and truth. . . and I shall forever continue to push, drive, and strive for them--I cannot, will not, and shall not, every disgrace myself or heritage again!

"I am not angry with the past. . . and I definitely do not fear the future. . . but only stand in awareness of the present."

An embrace of carnalismo, to all the people. Many thanks for your time and attention.

For peace, love, and justice,

(For obvious reasons, the names of inmates must not be revealed.)

inside

the

Joint

Queva Carnal;

At last I have received the long awaited word from your office. I am greatly moved and impressed by the names and positions of the executives of MALD, and it makes my heart glad that my people are finally awakening!

Here is my story as best I remember it: I was arrested in December 1966, and arrived at the California Rehabilitation Center on May 12th, 1967. While at the Center I was attending school for 4 months. I had a few disciplinary actions for disobeying orders, for fighting and other small violations of institution rules.

On January 1st, 1968, numerous residents, myself included, were transferred to the California Mens Colony, East Facility Los Padres, California. (This is a Branch Facility of CRC) The reason for this transfer was due mainly to my supposed participation in the First Riot of CRC's history.

Upon my arrival at CMC, I was denied an Education Program and was told that I was to work in the kitchen. I refused to work in the kitchen and was sent to isolation for a period of 3 months. The only way I was finally able to obtain an Education Program was to "cut my arms" and have 30 inches of scar tissue to prove it.

It's a hell of a price to pay for an Education and what you believe, but this seemed to be the only way to make the CRC Program Staff understand that I wanted to better myself by going to school.

On September 11th 1968, I was returned to CRC, and was told that I was being referred to "out-patient status." After 1 week back at the Center I got into a fight and was subsequently sent to the California Correctional Institution at Tehachapi.

political pawns

My arrival at Tehachapi, on December 11th, 1968, started me off on a new program. I attended school half a day, and Vocational Welding the other half. In June of 1969, what started out to be a riot ended in a work strike. Around 150 people were shipped because of this incident. Some were sent to CMC East, the rest were sent to the Guidance Center at Chino for exclusion. 98% of these people are Mejicanos, to be sure!!!

Without a doubt, you should now be aware of the fact that over or at least 65% of the population at CRC, and all of its Branches, are Chicanos; and after having received the many replies of individual incidences from all the Carnales who were excluded, I am sure you are quickly becoming aware that the CRC Program is an anglo Program. Any pre-CRC concept or idea of rehabilitating the Chicano, were left on the drawing board. To be sure!!!

It's very sad that it took 7 years for us to realize that we were no more than Political Pawns, to be used, abused, and subjected to research and lackadasical whims of position conscious, sadistic Anglo would-be puppeteers, who have hap-hazardly been given (without correct qualifications and proper training) positions in which they could inflict and induce upon our Carnales, their twisted, dogmatic and sick point of view.

How can you expect a Carnal to gain anything from a program that tells him he is wrong in his way of thinking, and then strips him to the bone of all that he has learned while growing up, of all that his father, and his father before him has learned and passed on; in other words, his Mejicano heritage. But offers him nothing more than a "Sham conditional membership" in the Anglo's cold and insensitive, indifferent society, which in truth is nothing more than a back-seat in an un-motorized pile of junk. To be sure!!!

I could go on and on but I am sure by now that you are aware of where I am at. I know that my letter may sound a little hostile, and that what I have said could be termed Militant, well, all I can say to that is "Soy como soy!!" If I am, they made me that way, and for the first time after finding myself I am ready to work for my people, no matter what the job. To be sure!!!

I know that what I have written here sounds bitter and hateful, well that is true but I am not bitter and hateful of the Anglo because he is Anglo. Nor do I feel that I am a racist, although the Anglo would call me such. I am hateful because of the split-tongued methods, and the unchecked lies that he has pacified our people with, of the "snake-in-the-grass" manipulations, of the mass emotional and cultural murder of our people, of the emotional, mental castration of our children, of the methods of which they have degraded our parents, our culture, our beliefs, and in some of our Carnales, even their thoughts.



I am bitter because of the closed doors, the lies, and the unkept promises that our people have been given every time they try to advance as a People. I am Bitter because the Anglo refuses to look at us as a People, but insists, so that he can live with himself, to look at us as individuals so he can point out the flaws to justify his own actions. But more than that, I am Bitter towards our "dead-brothers," who in the past has allowed this MONSTER to paint such a deceitful picture of the Raza Mejicano to the rest of the world. A picture of "A damn-fool sitting against a prickly-cactus, asleep while his burro eats his crops." and of "a little-fat mustached Mejicano going around stealing corn-chips." (The Frito Bandito!)

They have labeled the Mejicano (because of his unwillingness to participate in the demoralizing and culture stripping program that they have tried to force on him) backward, stupid, incapable of communal functions, not to mention the stereotyping, and degrading of his inherited pride and culture before his Anglo and Negro peers. To be sure!!!

This purging technique is so deep-rooted in the CRC Program that at the sound of any dissenting voice, that voice is immediately labeled, ostracized and removed, so as not to disturb the "Brain-washing Processes" taking place.

It seems that almost spontaneously Mexican American groups started in CRC, CMC East, and Tehachapi. The Reason? Real plain and simple; the Mejicanos were tired of being used.

Senbr Acosta, I am not against a Narcotics Rehabilitation Program. A program of this type could be beneficial to all races, under the right conditions and proper administration. Perhaps the future conditions will change for the better so that our Brothers, Sisters, Sons & Daughters, if crippled with drug addiction, will all have an equal, and fair chance, regardless of ethnic backgrounds. The "Price" I am paying right now will probably prove costly in the long run, but if my people benefit from it, it will be well worth it.

Although I've been incarcerated for 33 months, my ideas and beliefs have not changed. And I know that someday and someday I will get out, and then "do my thing" for La Raza & La Causa. I hope that this letter has helped in some way give my picture and story on what is happening and what has happened. I am sure that you will receive many letters such as mine. I had planned to write Tijerina, but after seeing your letter I see that you have contact with him, so I am sure that he will receive the message that there are Soldados pa la Raza y La Causa en California.

I am looking forward to seeing and talking with you, To be Sure!!!

Sinceramente,
poems

I've spent my life in prison walls--
Have much suffering
and many falls
My mother I never knew
at all
Could that be why
I face this wall--
I know not why--
But if I had a chance over
to live--live--live--
My life would be to
give--give--give--
And when I'd think of
the prison walls--
on god I'd make
many many calls--
to help me through
these weakless falls



Badge wearing Brother.
You poor blind fool.
Can't you see you've become.
The white man's tool. ?

No longer Chicano.
But still, not white.
Where now your pride. ?
Hid out of sight. ?

You shame your own.
You do them wrong.
But soon you'll reap.
The seeds you've sown.

For now we're rising.
to soon strike back.
But you won't know.
Cause you'll be dead.

And no one will grieve.
No one will care.
For you were the brother.
That wasn't there.



SOMOS CHIGANAS DE AZTLAN...!

Ya basta con la mujer silencio detras de la maquina
Ya basta con la mujer escondida en la casa
Ya basta con la mujer que no se interesa
ne sabe lo que esta pasando en el mundo

We are las soldaderas of our men
We are the Adelitas y las Juanas Gallo de hoy
Our voices shall ring in the ears of our people
Our voices shall speak of the pride of our people
And our voices shall clang of the injustices del gabacho.

We as las Chicanas de Aztlan
Pledge our work and our fight
For revolution in society
And an end to the injustices to our people

We must educate ourselves and learn to speak out
So that our children shall not be the ignorant victims
of the tyranny against our people.
Never shall our children again wonder who they are.
They shall know they are the best because they are mexicanos
Never shall they be used merely as a cheap commodity of labor
Never shall they be sent to a foreign country to fight
Never to fight innocent people who are our brothers of color
They have done us no harm.
They only defend themselves from the capitalistic
and imperialistic oppression
Which we know so well.

But this yoke of tyranny shall be broken
For our hands rest on the guns of la revolucion
And our bosoms are laden with the Guirrilleras of change
It shall be our love that shall nourish our men together
Together, we shall plant the seed
And the women shall bear the children of La Raza Nueva
United, we shall be La Familia Nueva.



Mano en mano
El Hombre y la Mujer
Look within you
Look to each other
"Somos Una Nacion
Somos Aztlan."

Ana Nieto Gomez



EMPIEZA

LA REVOLUCION

VERDADERA

The struggle is long
The struggle is much
Our men are few
Our women are few
Rigid boundaries of roles do not move
They make us separate
They make us fewer

Busily we race with the "Man"
But time is too valuable to talk among ourselves,
about ourselves
Understanding is assumed
Misunderstanding arises
Communication stops
And now we compete among ourselves,
against ourselves
Thou shall not do
Thou dare not do

The struggle is longer
The struggle demands more
But seek the knowledge of all women
And seek the knowledge of all men
Now bring them together
Make them a union
Then we shall see the strength of La Raza
Then we shall see the success of El Movimiento

First,
Humanity and Freedom between men and women
Only then
Empieza la revolucion verdadera

Anna Nieto Gomez

The role of the women of La Raza has in the past been limited as far as participating in policy making decisions. She has been relegated to the traditional role of a woman and mother. She has been expected to stay home, do the cooking and care for the family. Mexican and Mexican American culture restricts her mobility as an activist. For the past six months, women de La Raza have been speaking among themselves, in conferences, both locally and nationally about the roles that they can serve in La Raza's movement for self-determination. The following article was written by a young Chicana from Long Beach who wishes to share many of the feelings of the contemporary Chicana.

What role does the Chicana serve in the Movement? Just how important is she to the Movement that is dominated by men? The men in the movement only think of her when they need some typing to be done or when their stomachs growl, they ask her to run down to the store, buy food for them, and cook

it. Naturally, she is also needed for parties and to serve as hostesses for conferences. Few girls are invited to attend conferences, and if so, only to take the minutes of the conference or attend parties afterwards.

Most men have little faith in the Chicana's ability to organize, to develop leadership, to create successful projects. Consequently, no real effort has been exerted to train and educate them to become part of the movida. No real effort has been made to make our women politically aware of the general issues in the barrios. Issues surrounding EOP, Chicano faculty, Chicano Studies, UMAS affairs, barrio politics, etc., rarely filter down to them. Only when emergencies exist do men recognize that women can contribute to the overall cause.

Once in a while, a woman decides to break this caste system. In return, she gets nothing but static. Instead of positive encouragement, she is discouraged and obstacles are placed in her way. Chicanos must apparently worry

that she might become as competitive and aggressive as the Anglo woman. They are afraid to develop her without castrating themselves.

Chicanas feel that since it is the men who have the knowledge and experience, they must train women in order to strengthen the Movement. We cannot have organizations that so narrowly involve and restrict the energies and capabilities of our beautiful brown women. The Chicano Movement cannot hope to fight against social injustices and win at the expense of their women. Hombres and mujeres must start relating to each other in such a way that she is not always on her back being a bed partner. If the relationship between our men and our women is mediocre, the movimiento will also be mediocre. We are the mothers and teachers of your children. We are the ones that greatly influence them in every aspect of life. Help us to teach them to be revolutionary Chicanos for La Causa. Help us to organize! Train us and develop us.



Juntos A Pelear Por La Causa

Chicano, dices que naciste para ser libre
Yo, tambien naci para ser libre, pero de que me sirve
De tu libertad eres duena y de mi libertad eres extraño

Chicano, te quiero con todo el alma, pero me has hecho dano.
Atravez de los anos en reina me has encarnado,
Y te lo juro, que de esta ilucion me he enamorado
Chicano te quiero con todo el alma, pero me has hecho dano.

Tus lisonjas, la mente me han escurecido
Porque ahora comprendo que en esclavitud me has tenido
Chicano, te quiero con todo el alma, pero me has hecho dano.

Te has convencido que en me cabeza no hay lugar para la inteligencia
El sentimiento que tengo, Chicano, es que te lo he creido por tu insistencia.
Chicano, te quiero con todo el alma, per me has hecho dano.

(el Sentimiento de la Chicana)

Chicano, a pisotear tu machismo, no vengo,
Sino a que reconizcas que las buenas ideas las tengo
Chicano te quiero con todo el alma, pero me has hecho dano.

Quiero gritar me coraje contra esta oprrsion!
Y aunque tu quieras o no tomare parte en la decision
Chicano te quiero con todo el alma, pero me has hecho dano.

Ahora, Chicano, la mano te pido,
Que juntos a pelear por la causa aspiro.
Chicano, te quiero con todo el alma, pero ya no me haras dano.

--D.M.L.T. (Mexican American Studies)

Chicanas reject feminist tokenism

By Maria Teran
GUEST WRITER

Operation Woman Power of Los Angeles has bestowed its benevolent acceptance upon the Mexican-American woman.

This noble deed was enacted at a conference held in downtown Los Angeles last Saturday.

Upon arrival we Chicanas were registered by a variety of blondes, brunettes, and redheads who would not have recognized the difference between a bato and a burrito. To them it was all "Mexican."

As we were herded into the main auditorium it was obvious that we were a mixture not only of ethnic but economic groups. We composed two groups, the first being the "Adelita" Chicana. The second was the sensitized, concerned white liberal of the "blight" areas of Westwood, Brentwood, Fairfax and other well known poverty-stricken areas of West Los Angeles.

Our illustrious non-brown chairman presented the all-brown guest panel. The panel gave a brief orientation of the basic problems confronting the Mexican-American community.

We then broke for a lunch which fit into the style of the conference. The menu was tuna pie, bread rolls, salad, lemon-merangue pie and coffee.

After lunch we were split into three discussion groups. Before the groups began all the Chicanas met for a caucus. There it was decided that we would ask these Anglo groups for a contribution of efforts in the fields of scholarships and mass-media.

The benevolent women from OWP ironically enough wanted OUR efforts, and OUR time to serve THEIR needs on white community committees.

The discussion groups proved to be futile and frustrating for the Chicana. It was evident that the "great white mothers" once again wanted only to exploit.

On returning to the main conference room as a whole, the Chicanas requested support on a variety of issues. Among them: support of Cesar Chavez, The United Farm Workers and "La Huelga"; Sal Castro's reinstatement at Lincoln High School; and an immediate halt to the drafting of Chicanos and a complete withdrawal of Chicanos from Vietnam.

These issues were presented to the OWP to be acted upon. As the presentation was being made the Chicanas asked how much action was going to be taken. At this time they discovered that OWP had no power to act as an organization on any of the issues. They were later going to present them to various organizations represented at OWP.

Viva la Causa!
Viva la Raza!

(Maria Teran is a sophomore sociology major.)



art by Martha Ramirez

Ah, yes once again the brown is appeased. But to the dismay of the gringa, the Chicana did not accept the tokenism. A Chicana took the microphone and said, "I feel it is the moral obligation of every Chicana in this room to walk out." The Chicanas, as true soldadas, rose and walked out of the building.

We met later at the Cielan House in Los Angeles, and evaluated the failure of the conference. Failure on the part of the OWP for not being able to manipulate us. It was also a failure on our part for not recognizing the farce from the beginning. It did, however, strengthen us in the respect that as Chicanas we confronted a situation together and it united us all the more.

Thank you, OWP for giving us an education in the field of political awareness.
Viva la Causa!
Viva la Raza!

Good News For Ex-CIA Agents

...fears that the disclosures would wreck the "careers" of the NSA old boys proved unfounded. Most of the agents, informants ... have gone into good jobs, the liberal professions-- or have remained at the firm.

BY Betty Graham

It's been two and a half years since the ties between the CIA and the National Student Association were exposed in the press. The brief sense of outrage at the connection has long since faded; the Katzenbach Commission, which "investigated" the affair, is long forgotten; few lessons have been learned besides the old, obvious one: Don't get caught.

But fears that the disclosures would wreck the "careers" of the NSA old boys proved unfounded. Most of the agents, informants, "witting" fellow-travelers and hangers-on have gone into good jobs, the liberal professions-- or have remained at the Firm.

CIA funding of NSA had many purposes, only one of which was spooky action. The connection also assured the education and production cadre committed to the ideologies of the liberal establishment. In less subtle societies similar jobs are done overtly in government service institutes or military academies. Because the NSA could command major resources (money, legitimacy, propaganda), it could gather the most energetic, attractive and politically inspired students in the country into its leadership; there was no real alternative for a decade. Inside the NSA, all the values of status, careerism, elitism, and financial "success" were reinforced. The fact that it was made possible by a secret intelligence agency was not the critical element in the system; but it helped to give those in the net a keener sense of their own importance.

A rundown of some of the more important CIA-niks in NSA gives a good idea of the benefits and limitations of wittingness:

Harry Lunn (NSA President, 1954-55; later

executive director of the Foundation of Youth and Student Affairs, a main CIA conduit) now owns an art gallery on Capitol Hill in Washington and dabbles in real estate. He owns at least six townhouses and/or walk-up apartment buildings; one is held jointly with Robert Kiley, an NSA President in 1958 who went on to join the CIA and head the mysterious Covert Action Section 5. That was the organization within the Agency which guided the different student fronts. It was at Kiley's house in Washington that the final break between the Agency and the NSA was engineered. Kiley is still with the CIA, as a special assistant to Richard Helms. However, Lunn, who had hoped to get a job at the CIA when the fronts collapsed, was turned away.

Incidentally, residents of Lunn's buildings have included some former officials of NSA. Among them was Matt Iverson. Iverson was on the NSA staff in the early 1960's, then became "connected" to the Pentagon, where he was at the time of the disclosures, and is now with the law firm of Sidley and Austin in Chicago. Chuck Goldmark, an NSA international vice-president in 1965-66, lived in another Lunn building. He's now at Yale Law School.

Eugene Theroux, former director of the Independent Research Service which received CIA funds and collapsed after the disclosures, is now a lawyer with Baker and McKenzie in Washington, and is still hanging around student politics and international youth meetings through his participation in the American Council of Young Political Leaders (a Young Republican and Young Democrat group

with pro-NATO leanings.) Theroux also spent a year in Vietnam with AID just after independent Research Service foded. (The IRS organized US students for confrontations at world youth festivals.) He also had a short stint in Miami working for an international land holding company called GRAMCO. GRAMCO is not chartered in the US, although its main function is selling American land to foreigners. Theroux is still on the make within the Democratic Party structure. He had held various administrative posts in the Party since he was head of Students for Kennedy in New York City during the 1960 campaign. In Chicago last summer he showed up as a key staffer with the Platform Committee. He also brought along W. Dennis Shaul, (NSA President, 1962-63; Independent Research Service during its heyday at the 1962 Helsinki Youth Festival). Shaul's famous line about his CIA role: "I did it for my country", now he is with the firm of Buckingham, Doolittle and Burroughs in Akron, Ohio, and teaches a course in the law school at Ohio State.

MANUEL AND BOB ARAGON, THE UBIQUITOUS LATIN AMERICAN TRAVELERS FOR NSA AND VARIOUS OTHER AGENCY FRONTS, ARE WELL ENTRENCHED IN THE POLITICS OF POVERTY IN LOS ANGELES. MANUEL HEADS EYOA, THE OFFICIAL POVERTY AGENCY; BOB IS DIRECTOR OF THE L.A. URBAN COALITION.

Another of the NSA old boys is M. Crawford Young, now head of the political science department at the University of Wisconsin, (At the NSA, Young ran the International Student Conference, which was meant to organize student groups abroad to fight the Soviet line.) Young was appointed last February to chair a committee to set up a black studies program. The Black Council (black students and faculty) refused to have anything to do with the committee until it had a black chairman; it did nothing for seven months. In August, the Wisconsin daily paper, the Cardinal, learned of Young's role in NSA. Under attack by black students for subverting the black studies program, and by the Cardinal for his CIA involvement, Young announced his resignation from the black studies committee at the same time as the chancellor designated him chairman of political science.

Most of the older NSA Presidents, International Affairs Vice Presidents and staff members during the CIA years have found their places in universities or in law firms and politics.

(Reprinted courtesy HARD TIMES.)

THE TRAGEDY OF FAT CATS GETTING FATTER OR HOW MALD WON THE BATTLE AND LOST THE WAR OR FORD-TIJERINA-SILLAS-- A TRILOGY OF EVIL INCARNATE

Back in the days when Pete Tijerina was grubbing for a buck in the divorce courts of Texas, he happened by chance to come upon a very prominent attorney who had made it his business to help the poor black folk, Jack Greenberg of the NAACP. . . a Jewish brother.

With his help, Pete and his newly formed organization, the Mexican American Legal Defense Fund, soon received a two million dollar grant from the Ford Foundation to defend the Mexican American throughout the Southwest! y que viva la raza!

Fat Pete, fully informed on community organizational theories, then sought out those other politicians throughout the Southwest who would help him in his drive for glory and grandeur, all in the name of la movida. He soon acquired all the leaders under his belly, most of them lawyers totally committed to la causa and a priest for the Church's blessing.

The most vocal of the local yokels who made it his business to strive for the liberation of the Chicano was an angry young bato, with Edwardian suits and Rolls Royce cars as a coverup, to fool the man; Attorney Herman Sillas.

Soon these men began the battle for the liberation of the Chicano throughout the Southwest. . . in the Hilton Hotel, with hors d'oeuvres and scotches for a refresher, of course. They made their grand plans which included, primarily, the distribution of funds to those attorneys who had always fought so hard for their camaradas in the barrios, particularly in divorce actions and drunk driving cases, all very relevant to the movement, no doubt.

The second part of their strategy included the finding of competent attorneys and law students who would prepare and write the briefs for truly relevant cases under the name of. . . that's right, MALDEF and fat Pete to boot!

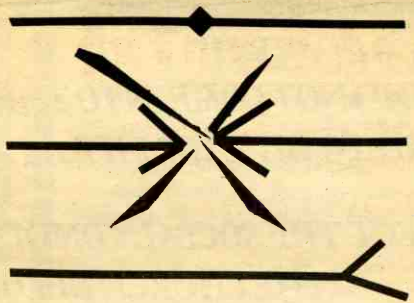
The third part of the plan involved the semblance of community participation, to please the crowd and their Father, Ford. This required many speeches to groups, press conferences, television appearances and fantastic phone bills. with one thing in mind: Keep the natives from getting restless. So long as a poor sucker is told--in bato loco Spanish--that he will receive help, then that pendejo will not complain about his benefactor. So Fat Pete and Slick Herman went throughout the land giving their blessings to everyone, promising a new world and drinking a hell of a lot of scotch.

Problems arose, however, when the people waited in jails, in court rooms or in segregated school rooms and the MALDEF attorneys didn't show up! When funds for local attorneys didn't arrive in time, when funds for investigators, for experts, for publicity failed to materialize as promised, then a few of the people began to worry and to think. . . do we have the same old Indian Agents in our midst? Speaking our language, eating our food, and acting just like us, but actually as white as snow in their heads?

Meetings were called. Telegrams sent, phone calls made and soon a meeting was held with the local board members, Attornies Frank Munoz, Richard Ibanez and Herman Sillas. They demanded community participation on the board. . . more money for the local office. . . local autonomy so long as Fat Pete was running the show from his villa in San Antonio. . . etcetera. The response: Our Father Ford is to blame, of if not HE, then it must be Fat Pete. To which Fat Pete replied: The Board is to blame, or if not THEY, then it must be our Father Ford. To which Father Ford replied: The Board and Fat Pete are to blame, we have no control, for are we not a charitable organization who believes in the liberation of the Chicano with community control of their destiny?

To which the community has responded: Fat Pete and Slick Herman and Father Ford, you are dead! Y que viva la raza!

¿ COALITION ?
 or
 ¿ COLLISION ?
 or
 black man speak
 with forked tongue



Whether or not there has ever been any real working partnership or coalition between the Chicano and Black communities, except on a superficial basis, is a matter open to question. Within recent months there has been a growing rift between the Chicanos and Blacks not only in Los Angeles but in various parts of California and the Southwest. The Anglo news media has tried to pass off confrontations between Chicanos and Blacks as strictly antagonism of both communities for one another. Neither the Chicanos nor the Blacks are naive enough to fall for this trick by the Anglo establishment. Both communities realize the mutual benefits that can be gained from a working partnership of both communities. But it is one thing to talk about a coalition and another to carry it out. Unfortunately in the past Chicanos have come across too many Black Anglos who only use the word Coalition to their own benefit. One consistently hears the Black rhetoric of "Brother let's not fight over the white man's money" and at the same time he is making sure the majority of poverty programs or funds go to the Black communities.

Many poverty programs now in operation were funded on the basis that they assist both the Black and Chicano communities. But the Black administrators of these have taken a little brother attitude to the Chicano communities. This is particularly true of such programs as the Neighborhood Adult Participation Project (NAPP), which was just re-

funded by EYOA for over \$1,700,000. This project has thirteen outposts of which only two are located in East Los Angeles. The overwhelming tone of the project is Black, both in terms of administration and direction. Many of the NAPP outposts outside of East Los Angeles but near Chicano Barrios have difficulties recruiting Chicanos to work because of the overwhelming Black emphasis. But NAPP is by no means the only Black administered program which takes a little brother attitude toward Chicanos. Many of the college admissions programs have until recent demands by Chicanos, been admitting a far larger number of Black than Chicano in relation to their percentage of the population. Such funding programs as the Inter-religious Foundation for Community Organization (IFCO) with a Black dominated board do not even bother with a little brother attitude toward Chicanos, they completely ignore the Chicano community.

It would seem that our Black brothers need a little bit of education as to the Southwest. The Southwest by tradition, history, language, custom and population has been and still is basically Mexican. The largest minority in the Southwest is Chicano. In California alone the Chicanos comprise 9.1% of the total population, while Blacks comprise only 5.6% of the total population.

If there is ever to be a coalition of both communities, then it must be on a partnership basis with equal voice and control of funds and direction of programs. The Chicano community does not need Black men who speak with forked tongues. Peace Brothers

licemen. At the trial, the policemen admitted that Mr. Dominguez had been "dragged" into the police car. From there he was driven to Elysian Park and worked over again, then taken to the hospital, where an open head wound was sutured and then taken to the jail infirmary. It was 36 hours before anyone was allowed to see him, and up to this time, information regarding his whereabouts was denied. Even after bail had been posted, he was held in jail nine hours because he insisted on getting his clothes back and his jailers claimed they were lost. The clothes were never produced.

When Jesus Dominguez was finally released on Thursday morning, he was almost unrecognizable. One eye was only partially opened, the other completely shut, swollen and black. He could hardly talk because of the injuries on his mouth, face and jaws, and the injuries to his knees caused him to shuffle like an old man. He was taken immediately to a private doctor who later testified to the terrible condition of Mr. Dominguez' entire body from the kicks and blows. Two days later, in a coma, he was taken to the hospital where he underwent a four hour head surgery.

Mr. Dominguez' two children and his neice were arrested, handcuffed and taken to jail. Mario was also beaten for protesting the treatment being administered to his young sister. All three were eventually tried and charges dismissed. Mr. Seymour Mandel has been the attorney for all of the Dominguez family, and for Mr. Dominguez at both trials.

racist judge

After the jury had been dismissed last Friday, and his attorney, Mr. Mandel, had asked for a dismissal of the case in view of two hung juries, the judge revealed his true feelings unashamedly before the Dominguez family, and all those remaining in the court room. He stated he would not dismiss the case because he believed Mr. Dominguez must have been guilty of assaulting the policemen, as he could never believe the policemen would have taken such drastic action without provocation; that Mr. Dominguez had obviously rehearsed his story well, that he was lucky he hadn't been found guilty! And then, in a moment of compassion, suggested that perhaps he should only be charged with a misdemeanor, as he had already been punished enough for his behavior! Mrs. Dominguez got up and left the court room quickly fearing she would be sick if she heard any more.

**HUNG JURY
 IN
 SECOND DOMINGUEZ TRIAL**

NEWS RELEASE from the Dominguez Defense Committee
 1541 No. Attridge Ave.
 Los Angeles, Calif. 90063
 Celia L. de Rodriguez, Pres.

October 21, 1969

Jesus Dominguez' second attempt to free himself of assault charges against the Los Angeles police after himself having been a victim of a brutal beating at the hands of the police, ended in a hung jury for the second time on Friday, October 17th.

For Mr. Dominguez, the wheels of justice grind slowly indeed. He sat in the court house daily for almost two weeks while waiting to be assigned to a court room. However, the trial itself lasted only six days. The judge, Commissioner Leslie B. Light, stated right from the start, "I intend to keep this trial going at a quick pace," and true to his word and with an almost indecent haste, rarely allowed any explanations and only a "yes" or "no" answer.

It was a little over a year ago, on September 1, 1968, that Jesus Dominguez, 41, resident of El Sereno, father of 11 children, was arrested, beaten and charged with assaulting an officer. The night before, he had allowed his daughter, Racel, 15, and his visiting niece, Margarita, also 15, to attend a wedding dance with their brother Mario, 18, at the Teen Club, 2209 North Broadway, with the admonition that they were to call him at the end of the dance so that he could go and pick them up. Trouble at the dance caused it to

be declared over earlier than expected, with police ordering everyone out of the dance hall.

brutal cops

Noting that the police were using undue force in clearing the area, Mario told his sister and his cousin to wait for him while he went to call his father to pick them up quickly. Mr. Dominguez woke his wife, Rosario, and another son, Jess, Jr., 16, and ran to the neighbor to borrow her car. The neighbor accompanied the family the family and they headed at once for the site of the wedding accompanied the family and they headed at once for the site of the wedding dance. When he did not see any of his children, Dominguez crossed the street and there was told by a young friend of his son that his children had been taken away by the police and he should ask them where they had been taken. According to Mr. Dominguez, he approached a police car going slowly by and asked about his children, to which the police answered, "We're not talking to any more dumb Mexicans. Get out of here or we'll run you in." Mr. Dominguez insisted that they tell him where his children were. This insistence so angered the police, that they got out, clubs in hand and proceeded to club him even as his horrified wife, neighbor and son and countless others witnessed the assault. Additional policemen came to the aid of the attackers, knocking Mr. Dominguez to the sidewalk, and even after he had been handcuffed, continued to kick and club the fallen, bleeding man. Mrs. Dominguez and her son attempted to go to his side, but were held back, threatened and insulted by the po-



Dominguez Defense Committee

The Dominguez Defense Committee, who has devoted much time and effort to raising funds for the defense of Mr. Dominguez, cannot help but compare this judge to that other judge of San Jose, in his frankness in expressing his unsolicited opinion of Mexicans who come before the courts to seek a measure of justice. This judge believes Mexicans are liars. They provoke the police and deserve what they get. This committee has in its possession countless letters of recommendation volunteered by well-known community leaders, educators, clergymen, and professionals, attesting to the honesty, integrity and moral character of Mr. Jesus Dominguez. His work and dedication to the success of the Fiesta de Los Barrios of El Cinco de Mayo held at Lincoln High School will not soon be forgotten. He is a devoted family man who neither smokes nor drinks. Yet this Great White Father presumes to pass moral judgment on the character of such a man.

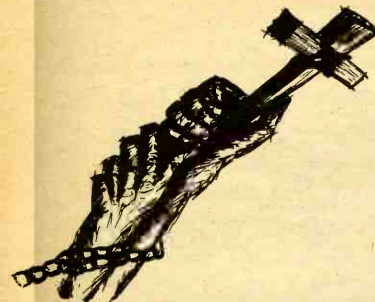
On October 24th, at 9:00 a.m., 211 West Temple Street, Hall of Justice, Mr. Dominguez had to appear again for arraignment for a third trial! "With Liberty and Justice for all," and not a single Mexican, not even a Spanish surname, on the jury, how can he lose.

SO, TOO, THE SON OF MAN DID NOT COME INTO THE WORLD TO BE SERVED,
BUT TO SERVE AND TO GIVE HIS LIFE AS A RANSOM FOR MANY.

Matthew 20, 28

THE CHURCH MUST REFLECT THE SOCIAL CONDITION OF THE PEOPLE.
THE CHURCH BELONGS TO THE PEOPLE.

La Raza 1, 1



HIS EMINENCE, THE WALLSTREET BROKER,
JAMES FRANCIS CARDINAL MCINTYRE

Last week, sixty Chicano law students from the Universities of Loyola, USC and UCLA banded together to pay Cardinal McIntyre a visit. The purpose of their visit was to ask the cardinal, who is the Church's representative in the Diocese of Los Angeles, to involve the Catholic Church in improving the social, political and economic conditions of Chicanos in our barrios. When they arrived at the Cardinal's office, they were told he was not present. The same process was repeated when the presence of the Bishop and Monsignor were requested. A few minutes later the bishop and monsignor were seen leaving by the back door.

The Chicano law students went back a few days later with the results being the same. At that point, one of the student lawyers told the priest "You are committing a sin by lying to us. You better go to confession." The next few years are going to be years of despair and confrontations within the Church. Both clergy and laity are determined to make the Church do rather than preach.

Dear Cardinal,

On this day, as you know, the nation publicly expresses its view on the war presently being conducted in Vietnam. Chicano law students from the three law schools in Los Angeles also have a view on the war and sincerely wish that you give attention to our views as our spiritual leader.

We, as Mexican-American law students, wish you to know that most of our members at the three law schools are Catholics. Indeed, our cultural history may in many respects be considered to be the history of the Catholic Church in North America. We wish you to know that many of us have attended Catholic schools, have received instruction in the Catholic Faith and for the most part have attempted to nurture our understanding of Catholicism and its demand that we love our brothers. But we must admit to you that we are confused.

We are confused because we live in a nation which glorifies those who are affluent, such as the judge and lawyer; yet our Catholicism tells us that there is no evil in poverty. Indeed, "Blessed are the poor. . ."

Please tell us, as our spiritual leader, that you too have practiced what the Catholic Church preaches and have received less than an eight-grade education which is the average educational level achieved by our people in America. Please do not misunderstand. We do not mind being poorly educated and, therefore, poor. But we merely wish on this day to be reassured by you that all Catholics take their faith as seriously as we do and thereby also relinquish the financial betterment and esteem achieved in this nation only through education.

We are confused, our dear Cardinal, because while our mothers and fathers, brothers and sisters continue to light candles and pray to la Virgen de Guadalupe and give truly sacrificial donations to our Catholic Church, we continue to live in substandard housing as far as our nation's standards are concerned. Again, do not misunderstand. We do not mind leaky roofs when it rains; we do not mind rats, homes without heat, eight Chicanos in two bedrooms (as is the experience of this writer), nor other physical deprivations. After all, no matter where Chicanos live we know that Christ was born in a manger. We require no more. But, again, we need your reassurance. You are our spiritual leader. We ask two questions. Is it true, as we have been told, that you live in Fremont Place where, as children, after Mass on family drives on Sundays, we were told ". . . rich people live there. . ." Is it true, as once again we have been told, that the Catholic Church owns tenements which are variously described as slums, barrios, etc. We ask this second question because there are those few in our Chicano Law Students Association who say that, while Christ once lived in a manger, the Catholic Church, as the embodiment of Christ on earth, presently owns the manger--and residing therein are candle-lighting, rosary-praying, "mea culpa"--reciting Chicanos. Please let our Association know that we may quiet those few who insist on such absurdities.

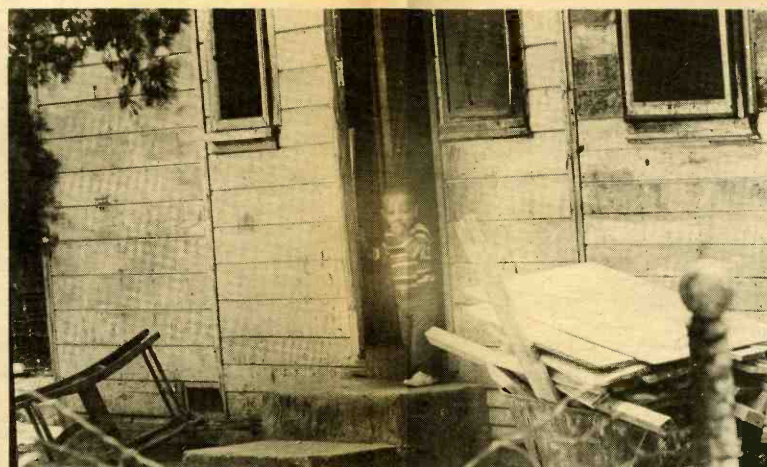
Finally, Cardinal McIntyre, because our people are not highly educated in these United States and because we live in barrios, this nation does not consider us very important. This is not rumor. This is fact. We are not allowed to vote unless we speak acceptable English; we have minimal representation in State or Federal politics, and our fellow Chicanos on the farms are treated as beasts of burden for the economic betterment of agribusiness. But, once again, we are confused and can only turn to you for advice. You see there is one aspect of America where-in Chicanos are apparently considered extremely important. Our people constitute the highest ethnic proportion of those dying in Vietnam--something like 19% although we in no way approach 19% of the American population. Please tell us Cardinal McIntyre, that while our people live in the worst housing and receive the poorest education for the sake of Catholicism as it is preached, why we also have to die in Vietnam for the sake of a President and a Nation which treats us like trash. Please tell our Chicanos that if they must kill other poor people for President Nixon that our Faith demands it and that it is an expression of Christ's mandate: "love your brother."

We anxiously await your reassurance in these matters,

Jose Aragon, Chairman
USC Chicano Law Students

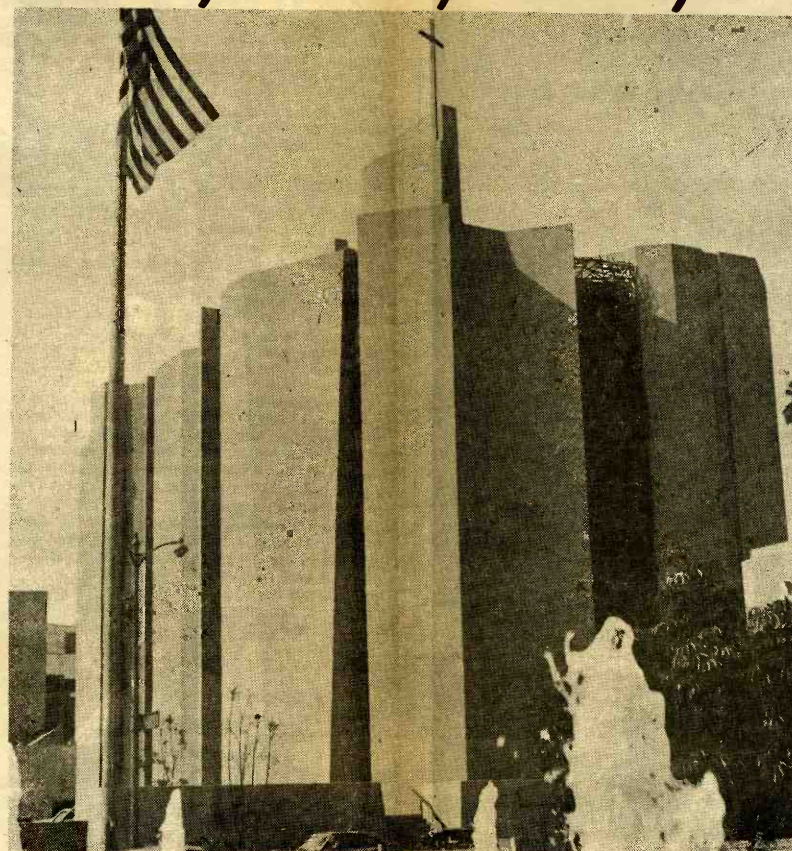
Ricardo Cruz, Chairman
Loyola Chicano Law Students

Lupe Martinez, Chairman
UCLA Chicano Law Students



Amid the grinding poverty of the real world of Hick's Camp, la casa de un pobre nino mexicano.

Hallelujah Hallelujah Hallelujah
Hallelujah Hallelujah Hallelujah



SAINT BASIL'S CHURCH

Amid the high rise workaday world, the house of God

THE CATHOLIC CHURCH AND LA RAZA

At their Washington National Conference in November, 1967, the Roman Catholic Bishops of America publically endorsed this point of view:

"We must recognize the fact that racist attitudes and consequent discrimination exist; not only in the hearts of men, but in the fabric of their institutions. We must also commit our full energies to the task eradicating the effects of such racism on American society, so that all men can live with equal opportunity. . . Catholics, like the rest of the American society, must recognize their responsibility for allowing these conditions of racism to persist. It would be futile to deny what the Commission on Civil Disorders has told America--a white segregationist mentality is largely responsible for the present crisis."

It is curious that the Bishops felt compelled to decry racism and yet remained blind to the very cancer within their own hearts and the fabric of their own institution--the White Anglo Catholic Church. Mexican Americans have for too long been victims of these patterns of racial discrimination and repression found in the hearts of white Americans and white institutions, including the Catholic Church.

Historically, Mexicans and Mexican-Americans have been traditionally loyal to the Catholic Church. They now find that the Catholic Church is among the numerous white organizations that is relegating them to a second-class position of servitude. The Catholic Church through its paternalistic attitude has been milking the Mexican American barrios since the days of the Conquistadores. They have continually held out their hand in the name of God and asked for contributions but have not invested in solving the problems of the barrios.

Today, Mexican Americans are beginning to ask, "Is the institutional Church really Christian or is it just another paternalistic white racist institution?" Chicanos are becoming increasingly aware that to save the Church, they must make it aware of its own paternalistic racist attitudes. National statements on white racism and verbal support are no longer sufficient. Meaningful action and involvement are demanded. The Catholic Church must awaken to reality. Christianity can no longer serve as a disguise for those who wish only to tranquilize the poor.

It is common knowledge that the Catholic Church is a block of power in society and that the property and purchases of the Church rate second only to the government. True Christianity demands that this institutional power and wealth of the Church be brought to bear in solving the current Chicano urban and rural crisis.

Unfortunately, Mexican Americans in this country have not had their own native representatives with the hierarchy of the Church to voice their needs. The Church's program, except in rare instances, is static, non-progressive and fails to challenge the loyalty of many of the most socially-minded Chicano leaders. A clear signal of the progress of American Catholicism will be the integration of Spanish-surnamed clergy and laity into positions of authority beyond the local Church and over white Catholics.

The historical silence of the Catholic Church on the question of slavery can only be interpreted as non-commitment and racism. The present silence of the Catholic Church on the farm workers plight, a contemporary version of slavery, can only be defined as non-commitment and racism. The constant reapointments and "strategic shifts" of priests and nuns involved in the civil rights struggle of Chicanos can only be defined as non-commitment and racism. The Church's present stand in our communities, without providing material assistance for the poor, can only be defined as paternalism and racism.

In the name of Justice, the Mexican American people are pledging that they will never be tranquilized with white charity or Christian philosophy. It is justice that they demand from the Catholic Church. In view of the fact that the Church, as an ecumenical body, embraces the world and is recognized by young and old as a tremendously powerful institution; La Raza must not now ignore, but rather demand the involvement of the Church's institutional wealth and power in the following areas:

COMMUNITY DEVELOPMENT: The Catholic Church must test its commitment and redeem its pledges to the poor in the market place. The religious dollar must be invested, without return expected, in barrios such as Delano, California and Colonias del Valle in Southern Texas.

Furthermore, the Church must apply pressure directly or indirectly to introduce and support legislation which will benefit the well-being of Mexican Americans who need better living wages, better health and housing conditions and collective bargaining power.

Cesar Chavez made this very clear when he stated "We do not want more cathedrals, but ask the Church to sacrifice with the people for social change, for justice, for love of brother. We ask for deeds, not paternalism, but servanthood."

The Church must come to realize that her commitment to serve the poor today means the investment of land and seed money for La Raza's self-help projects such as housing development corporations, management development corporations, small business corporations, credit unions and co-ops, the profits which will be used to further our own barrios.

FINANCES: The Church's dollar must be made visible to representative groups of Spanish surnamed clergy and laity. Both groups should have the right to determine its use and distribution. Both clergy and laity should determine the priorities of goals and objectives in a given barrio. All choices and decisions of the laity must involve financial assistance. This financial assistance must be provided without stringent controls and bureaucratic attachments.

EDUCATION: The Gospel must take root in barrio soil if it is to be meaningful. Because of the incredibly high dropout rate among Mexican American students, tutorial services, study halls, bilingual programs, programs for the dropouts, etc., must be initiated and funded. **SPANISH-SURNAME PARTICIPATION:** The Catholic Church must give serious consideration to immediate appointments from the ranks of the indigenous Spanish-surname clergy in areas where there is a heavy concentration of Spanish-speaking people. There is presently no one in the American hierarchy of Spanish-surname, in spite of the eight million or so Spanish surnamed Catholics. What else can we call this oversight but RACISM?

In conclusion, to build power among Mexican Americans presents a threat to the Church; to demand reform of Anglo-controlled institutions stirs up dissension. Criticism and protest increase as the poor begin to exert themselves. Consequently, influential individuals and affluent organizations that live off the poor will inevitably put pressure on Church authorities and threaten the poor, the Church herself may become the subject of criticism and picketing where she is the landlord.

However, if representatives of the Church are immobilized by such fear and compromised into silence, the Church will not only remain irrelevant to the real needs and efforts of La Raza in the barrios, but our young leaders of today will continue to scorn the Church and view it as an obstacle to their struggle for social, political and economic independence. As a young Chicano leader stated, "This is our Church, it will either change voluntarily or we will change it by force."

THE CHURCH WILL BE MADE RELEVANT. SO BE IT.

ABC Headstart

PARENTS

EXPOSE

BOARD'S

BETRAYAL



At the last meeting of ABC Headstart, the Board of Directors of that organization were confronted by many angry and critical parents.

It seems that ABC Headstart has been less than community oriented in its operational policy.

The chairman of the Board, Rev. Horacio Quinones of EICC and Education Commission fame responded to the parents in a most unusual manner.

Quinones certainly resembled the establishment during that meeting. He either didn't respond to the parents or he glossed over many of their complaints.

The fact of the matter is that Quinones and the rest of the ABC Headstart Board are guilty of using and betraying the trust of the community.

There is an old joke that goes this way: When the missionary first came to Africa he had the Bible and the Africans had the land. After a few years, the Africans had the Bible, and the missionary had the land.

The community must learn about its "friends and if necessary move against them.

Ya Basta con la hipocresia.

These are some of the demands and issues which the parents placed before Quinones and company.

NO CHICANOS HIRED

1. A Mexican American employee applied for a waiver so as to obtain more adequate compensation for his work, which included many volunteer hours, and a deep commitment to serving the program and the community. The waiver was denied and his needs caused him to leave the job. This position was subsequently given to a person who is not Mexican American, and whose performance, at least as it applies to payroll employees, has been unsatisfactory.

2. A Mexican American employee was misinformed last year as to the requirement of a degree for a supervisory position, and the position was given to an individual native of another country who had no specific training or experience in Early Childhood Education, and who is now working in another state. When this position was open again, the same Mexican American employee applied, her training and experience meeting all requirements. The position was given to a non Mexican American who is not a resident of the community, who does not speak Spanish, and for whom some requirements appear to have been waived.

EQUAL RULES FOR ALL?

3. A non-professional employee was discouraged from applying for a position because she did not possess a degree; the position was given to an affluent friend of an administrator, and a member of the religious organization sponsoring the program, who did not possess a degree either; a waiver was used (without notifying other employees or community members who might have qualified, had they known of the change in requirements); also, the position was then changed from half day to full time with approximately double the pay. A parent, who was also a member of the Personnel Board at the time was denied the right to look into her personnel file.

NO PUBLIC ANNOUNCEMENTS

4. A Mexican American nonprofessional employee was discouraged from applying for the next non professional position in the Career Development ladder. The position was given to a new parent who is not Mexican American.

5. NUTRITION SUPERVISOR: Requirements changed without advising other employees or community members who might have qualified; no public announcement of position as such was made. Hiring was unfair to the community.

6. CHILD DEVELOPMENT SUPERVISOR: Not resident of the community, does not speak Spanish, not Mexican American. No announcement was made as to the possibility of change or lowering of requirements to meet conditions relevant to the community. Hiring as such discriminated against Mexican American majority population.

7. TEACHER: Hired as non professional Assistant Teacher without initial interview by Personnel Board, without announcement to parents or community. The promotion to teacher was made without announcement of opening to other employees, community, etc. Not Mexican American. Hiring as such discriminated against Mexican American majority population.

8. ACCOUNTANT: No announcement of position was made as to possible change or lowering of requirements to meet conditions relevant to the community. Hiring as such discriminated against Mexican American population. Not Mexican American.

9. ASSISTANT TEACHER: Preference to this position should have been given to Nutrition Aide. No announcement was made to other parents, community, etc. Not Mexican American. Hiring as such discriminatory against Mexican American population.

10. CHILD DEVELOPMENT SUPERVISOR: No announcement of position was made as to the possible change or lowering of requirements to meet conditions relevant to the community. Not Mexican American, not resident of the community. Hiring as such discriminated against Mexican American population.

11. SOCIAL WORKER: No announcement of position was made as to the possible change or lowering of requirements to meet conditions relevant to the community. Not Mexican American. Hiring as such discriminated against Mexican American population.

PLAN OF ACTION

1. The removal of all Board members who have missed more than three meetings, according to Board rules, etc.

2. That new members be nominated in accordance with guidelines set by EYOA, parents and community, at Board meeting for which agenda has been announced in advance (one or two weeks).

3. That the agenda for all Board meetings be announced in English and Spanish.

4. That guidelines for a Comprehensive Career Development Program be implemented immediately and complied with, stressing that the program must be responsive to local conditions.

5. That a new Personnel Board be formed after inactive members of the Board of Directors have been replaced with new ones.

6. That inasmuch as the above positions (except one) were granted to non Mexican Americans, due to recruitment methods that were in fact discriminatory to the greater Mexican American composition of the community, and therefore unfair, as a result of the lack of compliance with EYOA and/or ABC Head Start guidelines; and inasmuch as all but one of these persons are still serving a probationary period, that such persons be asked to resign so that those positions can be re-advertised. The announcements of such job openings must stress compliance with all guidelines, including the possible change of requirements, etc., as they apply to the needs of this community. Such compliance will assure that "The Delegate will not discriminate against any employee or applicant for employment because of race, creed, color, or national origin."

" WIN "

PROJECT

LOSES

PARENTS

THE
POOR
SEEK
JUSTICE

OWRO

Chicano parents enrolled in the Department of Social Services WIN Program walked out of their classrooms two weeks ago. The work-incentive program provides vocational training so that people, on welfare, can become employable. The program provides monthly allowances for travel fare and baby sitting money. Many of the mothers are dependent on this money because it frees them to take the training needed to get off welfare.

Many Chicano parents were angered over the fact that they had not received travel and baby sitter money for over two months. Pat Estrada, WIN enrollee, complained about the bureaucratic structures and insensitivity of D.P.S.S. and their lack of concern for Chicanos. Pat was all of a sudden told that they would have her check ready in a few days. Pat told them to prepare checks for all of the Chicanos who had not received their money rather than attempt to pacify her.

Alicia Escalante, the David of the David and Goliath fame, was called upon to intervene on behalf of the Chicanos. Irene Villalobos and Bob Gandara joined the scene. Chicanos in the program have now started to receive some cash aid. This by no means ends the problem because only those who were fortunate and were there received aid. But what about those who were not there? Esos que tienen miedo hablar, que les va a pasar? Nada! Nada hasta que no se dejen y empieza a reclamar lo que justamente les pertenece. Como espera el principal de la escuela que atienden las clases si Uds. no reciben su dinero para transportacion y para que alguien cuide su niños?

Regardless of the many problems that face our people on welfare, once more Chicanos have banded together and proven que "Si se puede."

¿ EDUCACION

PARA

QUIEN ?



pushouts continue

The trend that led Chicano high school students to walk out of schools for a week in March of 1968 continues unchecked. Chicano students, despite their educational protests, continue to be pushed out of schools at a record pace. In 1967, 2,578 students in Los Angeles City Chicano schools dropped out. An increase to 2,687 push-outs occurred in 1968. Hopes for a decrease of dropouts in the 1969 statistics are dim. How many more young Chicanos will leave schools in a state of frustration and hit the streets before the pushout problem is stopped?

What are the reasons that so many of our youth are cutting out of school? Is it because we are a mentally retarded population as many of the classes for the mentally retarded in Santa Ana School District indicate or is it that our cultural background and parents do not encourage us to continue in school? Is it because we are naturally lazy and take many "siestas" under cactus trees as the stereotyped Mexican is depicted in movies and television or is it because we are a "colonized" people suffering the apathy that so many conquered people suffer? No, it is none of the above reasons. The truth is that most educators and administrators are incompetent when it comes to dealing with Chicanos. They know little or nothing about our culture and our way of life. They apply rigid standards of their anglo upbringing to teach our children. They do not know that we are an informal people who rely on a one to one interaction rather than to group interaction. They do not know that our values are entirely different from theirs; they do not know or stress the contributions of our people as La Raza towards creating the United States as a nation; they do not stress our rich cultural Aztec, Inca, Mayan, etc., heritage. In essence, they do not know US. We are nothing but foreigners to them.

culturally deprived

Our young children enter grammar school with a label reading, "culturally deprived." (Culturally deprived despite the fact that we have one of the richest cultures as a people, as a nation, as "La Raza." Our children are made to feel that they are inferior that they are different; that they should major in vocational courses rather than academic ones. It is thus no wonder when our youth, if they are part of the fortunate 50% that graduate from high school, leave the barrios and do not want to identify themselves as Chicanos. For to them, outside of the barrio lies an opportunity for a "second chance." A chance to live as decent human beings, to have their children receive an adequate education and subsequent job opportunities and home lives. The only problem is that Chicanos who leave the barrios in such a manner do not want to identify themselves as Chicanos and the shame and misconceptions, which they have experienced while going to school to receive a questionable education, remains with them for a lifetime. Thus the educational institutions are not only turning out "psychologically screwed-up individuals" but are also creating a brain-drain in which the most qualified Chicanos leave the barrios and, more important, their people for a so-called better life.

Another avenue that needs to be further investigated is why politicians do not involve themselves in such a situation; a situation in which 50% of the students do not graduate from high school. Surely they have been business minds. They know that if they operated a business venture at a 50% loss every year that bankruptcy would soon have to be declared, but yet, they have allowed Chicano schools to operate on that basis since 1848. Why? Why? Why?

The reasons are many and complex. They range from the fact that Chicanos have in the past been unorganized and unorganized people are not heard. Unfortunately, the theory of the "squeaky wheel" still exists. The squeaking wheel is the first one to be oiled. Chicanos have not raised enough hell to warrant such attention.

Another reason is that politicians know that census takers predict that the Chicano and Black population combined will be the majority population in Southern California by 1970. Thus the voter potential becomes a distinct threat to them. It is also a well known fact that poor people have to worry first about feeding, clothing and housing their families before they worry about a higher hierarchy of needs such as luxuries. Men and women who work long hours at poor pay are going to come home tired, feed their children, and get enough rest to face the coming tomorrow. They have to take care of their basic needs first. There is little or no time to worry about what community meeting is going on or who is running for election in what district if you are hungry.

Presently, Chicanos in the U.S. average close to nine years of education. What kind of jobs can someone qualify for with only nine years of schooling? Thus we get back to the same hangup of having to spend our time digging ditches and working on other manual jobs. Chicanos will continue to do so until they can get a better education. And if they get a better education they will involve themselves in community affairs. They will involve themselves and become aware of what is happening in the community. This is something the politician who is in power cannot stand for because educated, aware, and involved people

BASTA!

BASTA!

BASTA!

normally become registered voters and if Chicanos become voters they will vote for qualified Chicanos. Thus, the politicians, whether their behavior is overt or subtle, commit "political conspiracy" by not involving themselves in the dropout problem.

How then can we prevent dropouts from occurring and at the same time make a breakthrough for Chicanos in the educational system? We can make headway by attacking the problem in two ways. The first step involves community and student organizations delivering an ultimatum to the Board of Education that the dropout rates must decrease significantly every year until they are down to a normal rate. Thus by the mid 70's the dropout rate will be drastically cut. At the same time the educational institutions must increase their enrollment of Chicanos every year not only in undergraduate years but graduate schools. For example, if UCLA has 400 new Chicano students this year, there must be 500 next year, 600 the following year and so on. On the one hand, the dropout rates will be cut while on the other we will be increasing our Chicano student population. Our hope and our salvation is in our youth. Without them we are lost! And we will be lost unless the dropout situation is taken care of. ORGANISENSE RAZA!

no seal of approval

Cal State at Los Angeles has refused to hire a well-qualified young Chicano to teach within its hallowed walls. Raul Ruiz, Chicano activist and former editor of Chicano Student was refused a teaching position in the Mexican American Studies Department despite the fact that he was endorsed by UMAS-CSCLA and Rudy Holguin, the director of the Mexican American Studies Department.

When a delegation of UMAS and community residents met with school officials to discuss the refusal to hire, they were met with indifference. Dr. Palmer, Dean of the School of Letters and Science, Dr. Martin, Vice President, and Dr. Greenlee, President of CSCLA respectively told UMAS that they could not give their seal of approval to Raul Ruiz. When questioned as to why, they stated that the reasons could not be revealed. Apparently they cannot publically reveal the reasons despite the fact that they are depriving Raul of earning a salary; that they are depriving one of the best qualified Chicanos in E.L.A. from passing on his knowledge to uneducated Chicanos; that they are depriving the Chicano community, which has developed and educated young leaders like Raul only to find that even though employment vacancies exist, a qualified Chicano will not be hired.

Needless to say, Raul Ruiz was hired at another State College, San Fernando Valley. It seems strange that one state college finds Raul unqualified while another enthusiastically embraces him as well-qualified. Obviously, their hiring policy is not uniform and there is more to the matter than is superficially revealed. Why does CSCLA, and more specifically Martin object to Raul's being hired? Is it because he is an activist or because Martin is a racist? Is it because Martin knows that UMAS-CSCLA cannot mount a successful drive to hire Raul or because the administration wants to hire "less active" Chicanos for the Mexican American Studies Program, thus insuring themselves of having no confrontations with the Chicano community? Whatever the reasons may be, the fact is that CSCLA remains a closed door to our barrios and our people. Out of an enrollment of 20,000 there are only 800 Chicano students there. This is despite the fact that CSCLA is situated right in the heart of the Chicano barrios.

The Mexican American Studies Department at CSCLA is small. Its curriculum only offers 9 classes and it has only a staff of one or two full time professors. San Fernando Valley State College, on the other hand, is situated in a gabacho area and has only 300 Chicanos attending. Yet their curriculum offers 29 classes leading to a B.A. and in the fall of '70 it will offer a Masters program in Chicano Studies.

The situation at Cal State is tragic. It is a situation that is caused primarily by insensitive, well-aware and possibly racist Anglos such as Martin. The UMAS students there must combine their forces with the community and learn that nothing will be given to them on a silver platter. After years or relegating Chicanos to stoop-labor positions, the gabacho is not going to place him in a position of influence, whether or not the Chicano is qualified. Hermanos we must learn to take what is rightfully ours even though the gringos may not want to give. Zapata dijo, "Preferio morir parado que vivir arrodillado." It is time we all got off our knees."



AROUND THE WORLD TO EXPOSE HUNGER IN THE U.S.A.

"...for hunger of any kind to exist here is inexcusable."



I was awarded a scholarship by the Presbyterian Church to attend a nutrition seminar on hunger. This was a round-the-world trip, which took 27 other women from different parts of the States and myself through Paris, Rome, Lebanon, India, Thailand, Phillipines, Hong Kong, Taiwan, Japan, South Korea and last Tokyo. I was indeed fortunate to see all these parts of the world, but my main interest was that it was a seminar on hunger. And hunger, I felt, related to what a hell of a lot of recipients go through, day after day. No matter how well they budget, I know from my own personal experience and from working with

recipients daily, that 21¢ per person, per meal is not enough! And that, hermanos, was my main concern, the need to voice the welfare recipients woes.

The trip held a combination of many things for me; I was the only Chicana, the only grass roots person. The only grass roots person. The group consisted of pros, teachers, dieticians, secretaries, professors, pediatricians, etc. Though some in the group may have felt sincerely the desire to understand our problems, most were completely out of touch that there are problems here, at home. Before we even left the States I felt the sting of discrimination from some of the group, and before long I knew this was just the Church's way of establishing good or better relationships around the world. I decided to make the most of it.

I saw a lot of poverty, actual starvation, especially in India. I felt deeply and sincerely for this people, but I knew my work was here, at home, with my own people. I came to the conclusion more than ever, that this is the richest country in the world, and for hunger of any kind to exist here is inexcusable! India, for example, is a very underdeveloped country. Though it grows plenty of food, it loses 50% of what it produces because of bad storage. There seems to be great weakness in the rural areas, no organizations, underemployment, government poor, cultural beliefs, overpopulated, the problems seem endless. But what of our food problems here? We've no bad storage, the U.S. has the most modern machinery available in the world. In fact, we produce more than enough. So much in fact, farmers are paid not to grow crops! Food stamps were also created to get rid of surplus food. And the poor, still have that hidden hunger, never have enough, in a land of plenty? The man has



become selfish, he does not want to distribute evenly in any form, let it be housing, job opportunities, education or whatever. It caters only to the Anglo, the middle class, the skilled. It has let the welfare system become a political football where the poor get poorer, as the saying goes, and the rich get richer. Welfare seems to be just a way of easing society's conscience. Like you know, we are providing something. But let's get down to the nitty gritty carnales, who's on welfare? The oilmen, the farmers, the politicians, that's who. You just end up getting the crumbs off the table. Ya Basta! Are you willing to sit back and take it? Are you going to let it control you? Its up to you. No matter how you come back and say, well, I'm grateful for getting something or: I'm grateful for the opportunity to participate in a program-- whatever you keep telling yourself, ask yourself, are you willing to settle for those crumbs off the table? I'm not, that's the symbol of "La Causa," of the Chicano Movement, all over. Let's get together and do it!

QUE VIVA LA RAZA
Alicia Escalante

" LAW and ORDER " JUDGE SLURS LA RAZA



GERALD CHARGIN
... Adolph Hitler was Right?

For one of the rare times in histories, a judge spoke frankly and said what was on his mind. Judge Gerald S. Chargin opened his mouth during a hearing in a case of juvenile incest and nothing but racist statements against chicanos came out. Portions of statements of what the judge said are below:

THE COURT: Don't you know things like this are terribly wrong? This is one of the worst crimes that a person can commit. I just get so disgusted that I just figure what is the use? You are just an animal. You are lower than an animal. Even animals don't do that. You are pretty low.

I don't know why your parents haven't been able to teach you anything or train you. Mexican people, after 13 years of age, it's perfectly all right to go out and act like an animal. It's now even right to do that to a stranger, let alone a member of your own family. I don't have much hope for you. You will probably end up in State's Prison before you are 25, and that's where you belong, any how. There is nothing much you can do.

I think you haven't got any moral principles, You won't acquire anything. Your parents won't teach you what is right or wrong and won't watch out.

The County will have to take care of you. You are no particular good to anybody. We ought to send you out of the country--send you back to Mexico. You belong in prison for the rest of your life for doing things of this kind. You are lower than animals and haven't the right to live in organized society--just miserable, lousy, rotten people.

"HITLER ALIVE IN SAN JOSE ...

AND SITTING ON COURT BENCH!"

DAGHAU! AUSCHWITZ! SAN JOSE?

HOW MANY MEXICANS?"

"6,000,000 JEWS!

There is nothing we can do with you. You expect the County to take care of you. Maybe Hitler was right. The animals in our society probably ought to be destroyed because they have no right to live among human beings. If you refuse to ack like a human being, then, you don't belong among the society of human beings.

MR. LUCERO: Your Honor, I don't think I can sit here and listen to that sort of thing.

THE COURT: You are going to have to listen to it because I consider this a very vulgar, rotten human being.

MR. LUCERO: The Court is indicting the whole Mexican group.

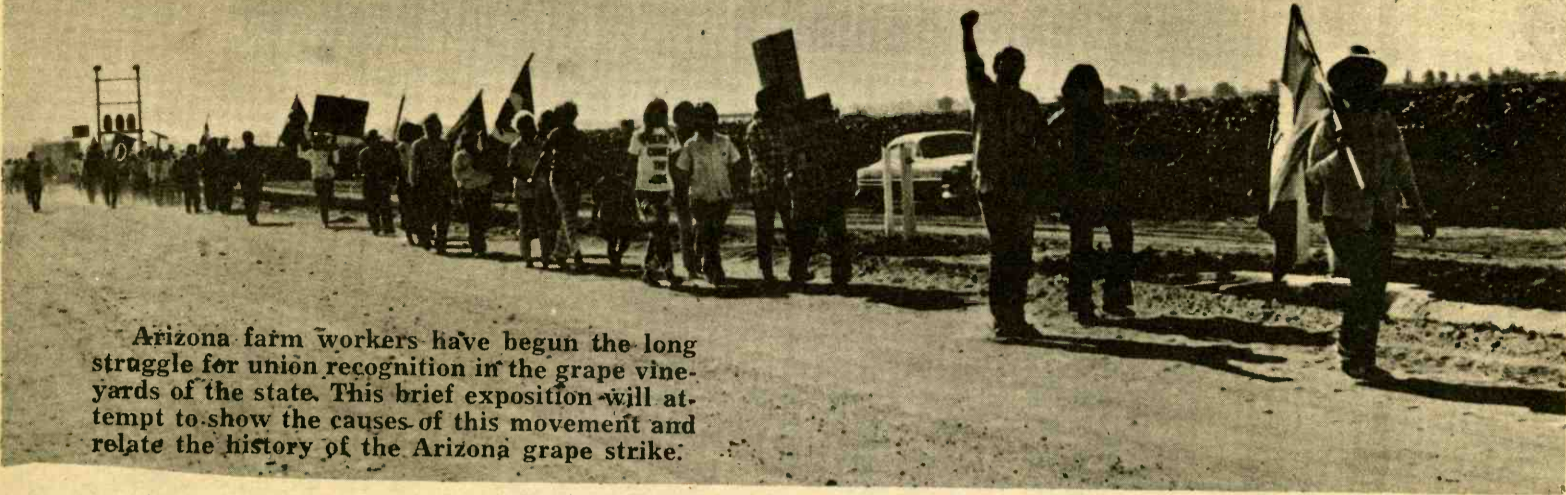
THE COURT: When they are 10 or 12 years of age, going out and having intercourse with anybody without any moral training--they don't even understand the Ten Commandments. That's all. Apparently, they don't want to.

So if you want to act like that, the County has a system of taking care of them. They don't care about that. They have no personal self-respect.

THE COURT: What are we going to do with the mad dogs of our society? Either we have to kill them or send them to an institution or place them out of the hands of good people because that's the theory--one of the theories of punishment is if they get to the position that they want to act like dogs, then, we have to separate them from our society.

Chargin's racist statements have not only angered Chicanos here but also in Mexico. Last week the Mexican government consul for Northern California, Daniel Golan, filed a protest to the U.S. government. Jewish people, Chicanos, Filipinos, people of all colors and creeds have banded together to demonstrate against the "Law and Order Judge." Judge Chargin has since requested to be transferred to a court in Palo Alto. Community organizations are letting the Judge know that he is not welcome there either.

THE ARIZONA GRAPE STRIKE



Arizona farm workers have begun the long struggle for union recognition in the grape vineyards of the state. This brief exposition will attempt to show the causes of this movement and relate the history of the Arizona grape strike.

ARIZONA AGRI-BUSINESS

Rich Farms and Impoverished Workers

Arizona agriculture grossed \$598 million in 1968, which divided among the state's 5,500 farms, averages an income of \$109,000 per farm. Compared to California's \$4 billion gross, this seems rather small. The significant fact is that in comparison, Arizona has the largest and richest farms in the United States. The 1964 farm census revealed that the average Arizona farm had 6,262 acres and was worth \$330,000. (California farms average 458 acres.) The trend in Arizona agri-business is towards bigger and richer farms.

These figures explode the myth of little farmer John who drives a tractor and wears overalls. Typical of the "family farmer" in Arizona, was the late John Jacobs whose home is in the exclusive Moon Mountain, who was president of Arizona Public Service, and who sat on the board of Valley National Bank. Recently John Jacobs Farms was sold to Purex Corporation. Other large corporations owning farms in Arizona are Goodyear Rubber Co., Farmers Investment Co., Dow Chemical, and J.G. Boswell Co. These companies are absentee landlords with holdings throughout the Southwest. They colonize Arizona as water becomes available. Agri-business perpetrates the myth of "farm John" to maintain its privileges, such as crop subsidies, research and technical assistance, exclusion from labor and social legislation, and until 1964, cheap labor imported from Mexico under the Bracero program.

The only difference between agri-business and other American industries is the situation of its labor. The same exploitation and abuse that existed in American industry 50 years ago exists today in agri-business. While the nation has passed laws to protect workers it has added the provision "except agricultural labor" to the National Labor Relations Act, Child Labor Laws, Unemployment Insurance, et. Immigration laws long ago stopped the exploitation of foreign labor by industry, but agri-business goes on importing cheap foreign labor. While unions have established standards of decency in cities also applied to non-union jobs, agriculture goes on with such abuses as a poverty pay scale, corrupt labor contracting, company stores, 18 hour work days, and a complete lack of sanitation facilities on the job.

\$600 million in agricultural income in the state, \$60 million was paid in wages for an average annual income of \$1600 per worker. Principal labor users of the seasonal labor are lettuce, citrus, onions, grapes, and cotton. The seasonal labor needs vary from a low of 10,000 in August to the high of 19,800 in December. With no unemployment insurance, this means nearly half of the seasonal farm workers must find other jobs or migrate to other states for employment. In addition to the seasonal character of the work, further insecurities are added by bad weather or by market fluctuations.

From the workers viewpoint the worst abuse is the callous greed of agri-business and the labor contractors. For example, in the cantalope harvest in Maricopa County, workers were paid piece rates when they worked in bad fields where the fruit was sparse. When they moved to good fields, they were paid by the hour. In Eloy, a town with a high unemployment rate, labor contractors bring workers from Texas to harvest mustard greens. In Yuma the cheap labor across the border in San Luis results in piece rates in citrus one-half those paid in Phoenix. In grape work in Hyder there are 4 ethnic groups employed, each with its own wage scale. In Glendale, local grape workers were laid off during the last week of the pre-harvest operation and a crew of illegal immigrants finished the work at a lower rate of pay.

The results of this exploitation can be seen by visiting any of the farm labor towns of Arizona — Surprise, Tolleson, Guadalupe, etc. The dilapidated housing, the outhouses, and unpaved street are testimony to the exploitation of the farm worker. Farm workers children drop out of school in order to provide additional income for the family, thus perpetuating the cycle of poverty. Perhaps the most telling statistic is that the average farm worker's life span is 49 years.

LA CAUSA IN ARIZONA

The obvious answer to these injustices is a strong labor union. But how? Farm labor unions have arisen at least 12 times in the last 50 years only to be beaten down. Past efforts failed because of the difficulty of organizing workers who work seasonally and who migrate between states. In addition growers have often used brutal vigilante action to suppress farm labor unions. Since September, 1965, farm workers in Delano, California have been on strike — riveting national attention on the plight of farm workers and causing inspiration to all Mexican-Americans in the Southwest. Delano's method was to build an organization in farm labor communities over a period of years. With such an organization the people were prepared for the long term commitment and sacrifice necessary to win a farm labor strike. The result is 11 union contracts with wine grape growers, the first union contracts in agriculture in American history.



Plans in January, 1969, were to continue building the organization for another year or two before beginning any effort at union recognition from the growers. Yet the growing strength of the table grape strike in California made the Arizona leaders realize the need for seeking union recognition from Arizona growers in 1969. They felt the strength of the boycott indicated that if a year or two lapsed before striking in Arizona grapes, the battle would be won in California and there would be no national boycott to aid Arizona strikers.

All efforts of the Arizona movement were then directed to organizing grape workers. Table grapes in Arizona are grown on 15 ranches scattered from Wellton to Eloy for a total of 5,000 acres of producing grapes and with an estimated 2,000 acres of young vines that have not come into production yet. Organizing efforts involved distributing informational leaflets, holding house meetings, and gathering union authorization cards from workers. The growers, aware of the organizing drive, raised wages from \$1.40 to \$1.65 an hour and began threatening to fire workers who signed cards. Despite the harassment over 1,200 workers, a clear majority, signed authorization cards indicating they wanted a union and refuted the grower's claim that farm workers do not want a union.

In April, Cesar Chavez sent a telegram to each Arizona grape grower inviting them to meet with the union to discuss representational elections and subsequent contract negotiations. No growers answered the telegram or subse-

quent telegrams and registered letters. With the growers refusal, the union began preparing for a strike. As picking season drew near strike committees in each of the communities west of Phoenix were formed.

On May 25 a mass rally of farm workers and supporters drew nearly 1,000 people to Abel Hall in Phoenix. On June 15, a final strike rally was held in the town park in El Mirage.

HUELGA

The next night at the union office in Tolleson the situation was discussed. From the reports from the various committees, it was decided to not wait any longer and go on strike next morning. On Tuesday morning, June 17, at 4:30 a.m., the union organizers were at the entrances to the J. G. Boswell Ranch southwest of El Mirage. Shortly after 5:00 a.m., as the bulk of the 450 workers arrived, they showed their support by refusing to cross the picket lines. At 5:10 the road was full of cars and 250 people were on the picket line, an estimated 100 more workers simply went home. Later in the morning when the picket line was moved closer to the fields, it was seen that only 3 of the companies 9 grape packing machines were at work that day. This was irrefutable evidence that the strike crippled Boswell's operation, despite the company's claim to the press that the harvest went on as usual. Later that morning the picket line was moved to Arrowhead Ranch, north of Glendale, and an entire crew walked out.

As the days passed Boswell gradually filled its crews with new recruits from South Phoenix, where the union had not been organizing. Labor contractor's buses and pickups came loaded with children as young as 10 years old. In addition Boswell employed 11 high school coaches with crews of white, middle-class high school students.

More ranches were struck as their harvests got underway. Tal WiWi Ranch was hit on Thursday, June 19, but with some difficulties. Most of Tal Wi Wi's crews were from out of state as well as a high percentage of illegal immigrants. In the following weeks the strike was extended to Bodine Produce Co. and Arizona Vineyards. Day after day the pickets stood on the edges of vineyards--chanting, singing, talking to workers when they were near the edge of the field, and using sound equipment to explain the strike. The growers countered with their own sound equipment so that the union could not be heard.

In the final week of the harvest, El Dorado Ranch south of El Mirage was struck. The union had refrained from striking this ranch as it was one of the ranches negotiating in California. Negotiations broke down, and on July 8, over 100 people walked out in strike.

Until next year's harvest, union organizers and strikers will be working hard at reaching the people who were strike-breakers. The union is confident that a large number of strike-breakers can be convinced to support the union. As in California, the Arizona growers have reached out beyond their usual labor force to recruit strike-breakers. The union will therefore have to organize a larger number of workers than there are jobs in the grapes. At the same time, the struggle has gone from the fields to the market place through the grape boycott. The effects of the boycott were seen this year when Arizona grapes sold for the lowest price in 25 years--\$2.75 a lug for Thomson seedless.

Everyone in the union hopes that the growers will soon realize that only they can end this struggle by agreeing to negotiate a union contract. The United Farm Workers ask only for the same rights and benefits that other American workers enjoy. Until that day comes, the struggle will continue.

VIVA LA HUELGA!

CARTAS

LETTERS



political

October 2, 1969

TO:
Associated Students Board of Directors
California State College, Los Angeles

FROM:
SAUL SAUCEDO, Rep-at-Large

BE IT RESOLVED, that the Associated Students Board of Directors endorses the concept that the basic and overriding criterion in the selection of faculty is the credentials of the individual, regardless of political persuasions or affiliations; and BE IT FURTHER RESOLVED, that decisions should be made at the Departmental level; and BE IT FURTHER RESOLVED, that the A.S. Board of Directors censures John Greenlee, President of Cal State Los Angeles; Kenneth Martyn, Vice President of Academic Affairs at CSCLA; AND John Palmer, Dean of the School of Letters and Science at CSCLA for failure to respond in a positive nature to the basic student sentiment concerning the hiring of Mr. Raul Ruiz; and BE IT FURTHER RESOLVED, that the A.S. Board of Directors view the failure to hire Mr. Ruiz by the above mentioned people as a completely negative racist decision against the students on this campus in view of the fact that Mr. Ruiz has subsequently been hired by San Fernando Valley State College. It is another example of the administrative officials interfering with and negating departmental autonomy.

cartas

letters

(honorable)?judge

UNITED ELECTRICAL, RADIO and
MACHINE WORKERS OF AMERICA (UE)
LOCAL 1421

October 14, 1969

Attorney General Tom Lynch
Sacramento
California 95814

Dear Sir:

This is to officially inform you of our outrage at the actions and statements of Judge Gerald Chargin.

His scurrilous and vicious statements against Mexican people demand his immediate removal, and all authority as a judge must be removed.

Very truly yours,

HUMBERTO CAMACHO,
US Field Organizer

CARTAS

chicano agency?

Dear La Raza,

Whatever happened to our favorite local vendido, Hank Quevedo? (In case the name slips your mind, he ran for assemblyman against Roberti last year.) Well, his Republican friends rewarded him, even though he didn't win, by sending him to Washington to be #2 in the "Interagency Committee on Mexican American Affairs." And naturally, when it came time to pick a man from L.A. to come to Washington to speak on the problems of Mexican Americans here, he picked the man he knew to be best qualified for the task, Arthur K. Snyder, our beloved councilman.

Yours,
Margo Woods

P.S. Here's some money for a subscription to your paper.

Editorial Comment:

The Inter-Agency Committee on Mexican American Affairs has an outstanding (according to Nixon standards) staff of Americans of Mexican descent.

Martin G. Castillo (who?) of Los Angeles serves as chairman of the agency and Deputy Director of the Civil Rights Commission. Martin was virtually unknown to Chicanos in our community until his appointment. Now he is our people's voice in Washington, D.C.

Henry (Hank) Quevedo is the executive director of the Inter-Agency Committee on Mexican American Affairs. Hank is best remembered in his role as "super-spy" for District Attorney E. Younger. After the school walk-outs took place, Henry attended numerous Educational Issues Coordinating Committee meetings and took reports back to his boss. Rather than play a role in squashing any indictments against the community, 13 young men were subsequently arrested for conspiracy to disrupt the schools.

Fernando Del Rio, Deputy Executive Director, was well known to Chicanos in Pico Rivera as the "Beachboy" of Playa Del Rey. Fernando was the Director of Eastland CAP, an OEO poverty agency. Fernando was famous for having closed board meetings or moving meeting place without notifying the community. Fernando's agency was picketed numerous times because of mismanagement of funds and lack of meaningful community representation.

Fernando was finally chased out when the Economic Youth Opportunities Agency declared Eastland CAP to be non-representative of Chicanos in that area.



gracias

Dear Editor:

To you heavy people who came from LUCHA to fight for my cause van mis gracias, also to the fellows that came from JUNTA B.H., to the people who came from Aztlan and LA RAZA to lend a hand when I was in need tambien van mis gracias. To MALO L.H. and to MAPA and also to the people from Consafos who contributed their support tambien van mis gracias.

Thanks is not enough for what you did for me; I wish I could give each one of you a part of the eastside, but that is not necessary because you have already taken it by bringing yourselves together para pelear la causa de este pobre chicano. I believe that it was the first time that so many community organizations ever got together with this union to lend a helping hand which the union appreciates very much, because you gave the added strength to overtake the management.

Ojala que todos ustedes se sientan como yo ahorita; siento que todos estamos unidos, que toda nuestra gente poco a poquito se esta juntando y mis gracias, de todo corazon, van con ustedes.

Un Mexicano que pelea por la justicia,

Walter H. Flores

LETTERS

mexicans funny people

Letters Department
TV GUIDE
Radnor, Pa. 19088

Sirs:

The Mexicans they are a funny people: simple and childlike. Cross the frontier from the U.S.A. into Mexico and the tourist will discover a land of curio shops, taco stands, and men who either doze in the shade or are Notorious Bandits. The women earn their living by pounding tortillas (if they are old or homely or they are all whores. Yes, I repeat, the Mexicans they are a funny people.

If the above bit of calumny is infuriating it derives from my having been exposed to an episode of Jackie Gleason's CBS TV "The Honeymooners." How does one weep tears and vomit at the same time. Difficult but not impossible, as I discovered; certainly a most unpleasant experience.

The clipping from the SUNDAY LOS ANGELES TIMES (Oct. 12, 1969) which is attached to this letter, adds an additional bit of data regarding those Mexicans who have immigrated to our country and who speak American with a funny accent: they make excellent Cannon Fodder.

My tears are really from a sense of frustration, knowing that CBS will not be inundated by a flood of complaints. Only middle-aged, obsolescent white liberals like myself will take the trouble to write letters. The Mexicans seem to suffer from an inherent characteristic of excessive pride. Thus they will not react in positive fashion to insults, so as to avoid injuring the feelings of those who have insulted them. (Mexicans occasionally refer to themselves as "agachados," which loosely translated, means something like "Please Mister, if it brings you pleasure, by all means kick me in the ass again!")

The following notation is futile, but I should like to inform Mr. Gleason that Mexicans are not really comical at all, except for the ones who are vaudeville performers like Mr. Gleason. Having spent considerable time in the Republic of Mexico, I inform Mr. Gleason that Mexicans read books and magazines, watch TV, send their children to school, pay taxes, and are able to converse intelligently on any subject of mutual interest. When I travel in their country as a guest, they treat me with warmth, kindness and friendliness. They would be justified in being considerably less friendly.

Mr. Gleason and his writers do have a problem with their ethnic humor: Niggers, Polacks, Wops, Kikes, etc., resent their being treated as caricatures or sub-humans. Since the Greasers do not complain, I am sure that Mr. Gleason would pay them a tribute for "not having lost their sense of humor."

Irv Jacobs

ayer

Those lindas caritas, beautiful little faces, nuestros ninos. Hundreds upon hundreds, row upon row. They were like little blessed candles of hope. Those sonrisas that had moved me so much. They waved and waved. Some with outstretched hands and lagrimas came into my eyes.

Those same little faces I had talked about so much. The hope that glowed in their eyes of Tenotchitlan. La Bandera Tricolor they waved with their manitas de bronzé.

"Viva Mejicol!" "Viva Villa!" "Viva Zapata!" "Viva La Revolucion!" Proud parents, hijos del Cura Hidalgo stood by. This day they had labored at Washington and Alameda, on Eighth and Santee, on Central and Twelfth, on First and Mott. They waved El Tricolor with cayos on their hands, cayos that were made from 6,000 years of labor, 250 years aqui en Maravilla.

Some stood in front of schools, Belvedere, Brooklyn Avenue, Belvedere Junior High. Empty schools, empty of teachers con alma. Empty of principals with piel de bronzé. Empty of knowledge as to why a parade, as to why the Bandera Tricolor, as to why El Aguila y La Serpiente, as to why ojos de Tenotchitlan, as to why 6,000 years, as to why hijos de Hidalgo, as to why Zapata, as to why Villa.

Those empty schools, escuelas vacias that manana would blow those blessed little candles out.

UNIDOS unidos

The CSM and La Raza newspapers have merged so as to provide greater and more consistent communications for the movement. From now on the CSM will publish under the banner of La Raza.

In the past, both newspapers were plagued by lack of resources, finances, material, and personnel.

These handicaps affected the consistency in the publication of both newspapers. Without consistent publication, a newspaper is valueless.

The seriousness of the movement demands a dependable and consistent press. We cannot rely on the establishment press because it is part of the repressive forces.

The new La Raza will embody the concepts, policies and styles of both newspapers to produce an entirely different and more effective newspaper for the movement.

Of course any newspaper's value is predicated by the support which the people give it. Hopefully the movement and the community will support La Raza in a more truly substantial manner.

All contributions of information, research, data, statistics, complaints, gossip, etc., will be accepted for possible publication.

All subscribers to the CSM will automatically become La Raza subscribers.

VENCEREMOS!
Raul Ruiz

unidos UNIDOS

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ASSOCIATION

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.

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Mexican American military personnel have a higher death rate in Vietnam than all other servicemen. Analysis of casualty reports for two periods of time: one between January, 1961 and February, 1967 and the other between December, 1967 and March, 1969, reveals that a disproportionate number of young men with distinctive Spanish names do not return from the Southeast Asia theatre of war. Investigation also reveals that a substantial number of them are involved in high risk branches of the service such as the U.S. Marine Corps.

In the southwest, where the majority of the people of Mexican American descent reside, Spanish named casualties remain consistently high in both periods. During the first period (January, 1961 to February, 1967) casualties with home addresses in the states of Arizona, California, Colorado, New Mexico, and Texas, totalled 1,631 deaths from all causes. Of these, 19.4 percent had distinctive Spanish names (see Table 1). In the second period (December, 1967 to March, 1969) there were 6,385 deaths. Casualties with distinctive Spanish names represented 19.0 percent of the total.

Casualty figures for each period are high when compared with the total Spanish surnamed population living in the southwestern United States. According to the 1960 report of the U.S. Bureau of the Census 11.8 percent of the total southwestern population had distinctive Spanish surnames and were, therefore, presumably Mexican American. The figures remain high when the comparison is based only on males of military age, meaning individuals between age 17 and 36 years. Mexican Americans are estimate to represent 13.8 percent of this age group.

While these figures are estimates, they are sufficient to indicate orders of magnitude. If one were to project birthrate, immigration, natural death and other factors, the statistical relationship would not be substantially different. It is probable that Spanish surnamed individuals would be slightly more numerous. It is significant that the percentages of Spanish named casualties for each period remains nearly constant at 19.0 percent.

War deaths by branch of service indicate that a great number of Mexican Americans choose high-risk duty. For example, during the first period, 23.3 percent of all southwest Marine Corps casualties had distinctive Spanish surnames. The Army, also supplies an important number of ground troops, 19.4 percent of the casualties reported between January, 1961 and February, 1967, had Spanish surnames and were presumably of Mexican parentage. In the later period, between December, 1967 and March, 1969, Spanish surnames represented 17.5 percent of all southwestern Army casualties.

**Vietnam Chicano
Chicano Vietnam
Vietnam Chicano
Chicano Vietnam**



**Vietnam Vietnam
Vietnam Vietnam**

When these figures are analyzed by state, California shows both the greatest number of total deaths from all causes and the greatest number of Mexican American casualties. During the first period 321 servicemen from California were killed. Of these, 15.0 percent had Spanish surnames, which is well above the 10.0 percent estimate of Spanish surnames in the total population of the state. During the second period 3,543 servicemen from California were reported as casualties in Vietnam, 14.8 percent had Spanish surnames. The State of Texas ranks second in total deaths and in Mexican American casualties. During the first period 554 Texans died in the war. Of these, 22.4 percent were presumably Mexican American. In the more recent period, between December, 1967 and March, 1969, there were 1,921 deaths with home addresses in Texas. Casualties from Texas with Spanish surnames represented 25.2

percent of the total. In both California and Texas, Mexican American deaths are consistently high and disproportionate to the size of this minority group.

An adequate interpretation of the data is impossible without more information from official sources. For example, there is a gap between February, 1967 and December, 1967. Data were not available when this report was written. In a different sense, Spanish-surnamed servicemen may be over-represented in the Vietnam reports because they are overrepresented among those who are drafted for military service and those who volunteer.

Historically, Mexican Americans have been a suspect, "foreign," minority. Like the Japanese Americans during World War II they have been under great pressure to prove loyalty to the United States. However, there are other reasons why Mexican Americans join the military. The reasons are several. One is the desire for status that the military life offers. Another is economic. Mexican Americans, particularly those from extremely poor families, help their families with their service allotments. Still others wish to prove their Americanism. Organizations like the American G.I. Forum, composed of ex-GI's of Mexican American identity, have long proclaimed the sizeable military contributions of the Mexican American soldier. According to the American G.I. Forum and other Mexican American groups, members of this minority have an impressive record of heroism in time of war. There is a concomitant number of casualties attending this Mexican American patriotic investment.

Only a relatively small number of Mexican Americans have been able to circumvent obligatory military service by attending college. Student deferments for residents of our southwest barrios are scarce. The reason, of course, is the under-representation of Mexican Americans in institutions of higher learning. At the University of California, Mexican American students number less than one percent (1%) of the total student population of 97,000.

There are other factors that motivate Mexican Americans to join the Armed Forces, some may be rooted in the inherited culture of these people while others may be more deeply imbedded in poverty and social disillusion. Whatever the real explanation, we do know with a high degree of certainty that Mexican Americans are over-represented in the casualty reports from Vietnam and under-represented in the graduating classes of our institutions of higher learning.

Chicano Vietnam Chicano Vietnam Chicano Vietnam Chicano Vietnam Chicano Vietnam

Richard Nixon
White House
Washington, D. C.

Sir:

Enclosed is the Navy Cross awarded to me for having captured more prisoners single-handed (2,000 Japanese) than anyone in the military history of the United States. I was very proud of the Navy Cross as a symbol of my country's regard for my services.

It has taken much contemplation to come to this decision. I had always hoped that things would come better for my people, the Mexican-Americans, and for all minorities for that matter. But as far as I can see, under your administration, bigotry is gaining ground.

Therefore, since I'm considered a second class citizen by you and your fellow WASPS; and I have been refused a hotel room, because of my ethnic background, in the country that I fought for; and that my people, the Mexicans, are consistently treated in an undignified manner at border crossings

sings when they are about to visit the United States; and that when I was a candidate for the U.S. Congress I was called a Mexican Wetback Candidate by my FELLOW REPUBLICANS; for these reasons and for so many more, I feel that I no longer desire to have in my possession an award from your CORRUPT, IMMORAL, DECADENT AND BIGOTED government.

I think it would do well to learn a few lessons from your neighbor, Mexico. In Mexico there is no discrimination against anyone because of his race, color or creed. Mexico is prospering because it lives and lets live. Mexico does not MISTREAT, EM-BARRASS, MANHANDLE, BELITTLE NOR HARASS its visitors when they cross the border. CAN YOU SAY THIS ABOUT THE UNITED STATES?

Your type of government stole most of the Western United States from Mexico. I know that it would be next to impossible that this land be given back to its rightful owners, but it is not impossible that the Mexican-American be given his rightful status as a dignified human being.

I know that because of your stand you will have your "boys" harass me, but be assured that I will fight as hard for my fellow Mexican-Americans as I did for my country during World War II.

You're on your last leg Tricky Dick. You've played the Left, the Center and the Right. Where do you go from here?

Sincerely
Guy Gabaldon
Av. Hidalgo 854
Ensenada, B.C., Mexico
September 28, 1969

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