



LA PLAZA

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A story on what happened in Detroit for possible use in a new column to be called Chale! A column devoted to comment on everyday Chicano affairs in the tradition of the times--rough times.



Chale!

Vicente Ximenes is, according to your politics, either a good man trying to do his best under difficult political circumstances or a bungler who never seems to do anything right.

His conference for Mexican-Americans and Puerto Ricans of the Northeast in Detroit the second week of October is a case in point.

This conference, like the celebrated much longer one in El Paso which Ximenes and his Interagency Committee on Mexican American Affairs also sponsored can be both damned and praised.

If one were to look at the Detroit Conference agenda, list of speakers and panelists alone, it would have to be concluded that this day long meetings was a hoax. The formal proceedings were so irrelevant, so patently contrived to make political points for the administration just before the elections, there can be no other conclusion.

But the Detroit conference can't be dismissed that simply. The facts are hard to dispute. The Detroit conference did five important things. (1) It brought Mexican-Americans and Puerto Ricans together for a much needed link-up. (2) It revealed that there are many Mexican-American and Puerto Rican communities of considerable size and vitality all through the Northeast. (3) It showed conclusively WASP Society is doing to the Puerto Rican in the Northeast what it is also doing to the Mexican-American in the Southwest. (4) It revealed a growing desire on the part of Mexican-Americans and Puerto Ricans to unite against the forces that oppress them and restrict their lives. (5) It brought to light problem communities such as Chicago where a Mexican-American teacher--Delores Guerrero--is struggling with the educational system very much in the style of Sal Castro.

So, the question of Vicente Ximenes value to La Raza Unida remains difficult to answer for his service record continues to be questionable if not debatable.

FIN

URBAN

RENEWAL

"It
is
the
genius
of
capitalism
conspiring
against
the
poor..."

Chicanos know that when plans get to the action level they turn out to be a variation of the systematic land grab that they have been victims of for the past one-hundred and twenty years; they know that Federal and local moves to better their lot are announcements that their barrios are destined for bulldozers and that they are going to be forced to move away from the inner city.

Urban Renewal turns out to be the system's ultimate expression of its greed and corruption for it involves the coordinated and planned efforts of politicians, bureaucrats, powerful money, real estate and construction interests to legally cheat and deprive the residents of East Los Angeles of their life, liberty and land. It is the genius of capitalism conspiring against the poor and powerless masses.

In fact every major issue confronting the ELA community is related to the varying forms of urban renewal and city planning; for when a community's future is on the drawing boards of city and county planners and its people are destined to be replaced, there is little political and economic motive to improve services for those neighborhoods. And consequently the health, educational and social needs of thousands are sacrificed for the greed and lust of the powerful few. Political representatives become the willing brides of the economic forces; they become the lackeys for powerful money interests in the name of more political power and glory. To the people they try to appear as big brother who knows best, while at the same time getting a piece of the action. (Note to Snyder and Lindsay: if the zapato fits pongaselo.) As it turns out it becomes acceptable to sacrifice the bodies, minds and souls of thousands since economic gains and the will to power are the ultimate concerns, the religion of the country. Its commonly called "the name of the game"; a game made easy in ELA by virtue of the fact that it is mostly "dumb" Mexicans anyway, who deserve what happens to them if they are not smart enough to prevent it. (And yet, when the leaders of the Mexican American community exercise their right to dissent they become labelled enemies of the people.)

Police harassment and brutality are in a true sense expressions of the kind of regard city hall has for the neighborhoods destined to be leveled by bulldozers in the name of urban renewal; for again there are no political and economic motives to make the neighborhoods safe for its citizens. In fact the reverse becomes true. And again the neglect and abuse is made easy by a traditional and inbred hate for foreign elements who have not earned their right for justice and equality.

In ELA then the presence of police often increases the rate of crime and the illegality rather than decreasing it. And as a result, living in ELA is thoroughly discouraged and the urge to move to the "safety" of suburbia enriches further the real estate interests who buy low and wait for the genius of capitalism to express itself in the form of urban renewal to make a killing.

It becomes "Americanism" in its finest form; it's might makes right. Its the name of the game. Its money buys what money wants to make--more and more money. And money becomes the ultimate concern, not the people and their health and educational needs.

In ELA one clearly can connect the gross and irrational disregard for the educational needs of Mexican Americans with the various forms of urban renewal and "city planning". Why build schools for neighborhoods destined to be replaced? Why should money be invested for the educational needs of foreigners who should be grateful for what they already have and who will soon be removed anyway? Besides, good schools do not encourage families to move and sell their property.

It is commonly known and accepted as fact that very little has been done to improve the conditions of citizens living in East Los Angeles. Yet the local political leadership, the Lindsay Snyder axis in particular, contend with pride that the people in the barrios can not claim that no one cares about them. In fact if one could believe their captive press, politicians are working night and day to better the lot of the masses in East Los Angeles. The main approach for this betterment is called Urban Renewal. (The latest of these benevolent programs is called the "Model Cities Strategy.")

The connection between urban renewal (and city planning) and its marriage to powerful money interests and politicians needs to be thoroughly exposed and understood by all who live in East Los Angeles. This article has aimed at pointing out how the issues of inadequate education, housing, and police brutality etc. should not be considered as being isolated from urban renewal. The next article will focus on model cities programs and how they try through model cities strategy to accelerate the war against the poor and the small land owner.

guest editorial

The Time IS Now

Espanoles, Latinos, Hispanos, and Chicanos:

We finally understand that our community is lost in a world of confusion; caught up in a whirl of an Anglo society; stifled by super-imposed rules; scorned by bigoted attitudes; and suppressed by manipulations of the Establishment.

We have forgotten our Brown identity by having received a censored education. Our art, our literature and our history have been buried by the one-sided half-truths of the Red-White-and-Blue. Learn of our heritage, my Brown Brothers. Through our veins run the blood of King Cauhtemoc, proud and noble and of revolutionary leaders that fought against those who dared to steal our lands, rape our women, and kill our brothers.

Where lies our Brown identity now? Today our people continue to squirm under the heel of oppression. Somehow we have survived in the barrios of poverty, in the suburbs of bigotry and in the prisons of dejection. We have survived in the muck of exploitations and in the fierce heat of racial hatred. We have survived; we have tolerated; we have yielded; but no mas! Now, we have to start fighting once more, only not against soldiers or thieves, but this time against this Anglo-American mechanical monster called "Progress". Now our people after so many years of discrimination have started a movement to transform this country. By means of Chicano industry and technology, we will put an end to our present political and economic situation to establish a genuine, democratic society.

My plea is that the Movement will continue until we transform the United States into a nation that will have equality and that will be faithful to itself. The political establishment of this country has its own unique logic. If we can discover the secret of its mechanisms, we can control the future. But first, we have to stop the destructive process of the Political Machine or it will continue to destroy our culture and our civilization, forcing our people to orbit around a handful of monopolizing suns from which we will rotate politically, economically, and socially.

Now we must have confidence in ourselves and faith in our Movement because most of our people are already tired of injustice, inequality and discrimination. We will move together in effective action peacefully without breaking any kind of law, but keeping in mind that if we have to use other means, we will do so.

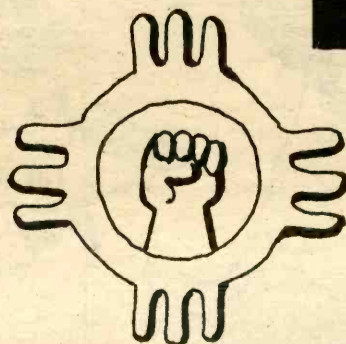
George A. Solozano
UCLA student, UMAS

We
Have
Survived

We
Have
Tolerated

We
Have
Yielded

But
NO
Mas!



PLACAS RIOT IN BARRIOS

Hawthorne Nov. 2

On Saturday, November 2, 1968, a wedding shower was held at the American Legion Hall, 14124 Prairie Ave., in Hawthorne. A fight occurred in the hall and was quickly stopped by friends and relatives. Peace had been restored--or they thought. However, the cops had been called.

According to eyewitnesses, the cops again showed their lack of training and their racist attitudes when confronting Chicanos in their neighborhoods. They walked in the hall telling everyone to get out and shoving people out the exit. One of the Chicanos who was allegedly in the ensuing fight was beaten out the doorway with clubs and fists by the arresting officers. The crowd pleaded with the officers to leave him alone, arrest him if they must, but please, not beat him. The officers yelled back either to shut up or they would bust everyone. Pleading did not help.

Some Chicanos who were being attacked with police clubs started defending themselves and a wild melee followed. The police called reinforcements not only from Hawthorne but El Segundo, Redondo Beach, and Gardena to suppress the some 300 men and women--Raza--at this private party.

One of the eyewitnesses, Arthur Bustillos, 23, was asked by this reporter, what happened? "I saw it happen, I was one of those that asked the officers not to beat the first person arrested. I, myself, was in front of the crowd, and when more officers arrived they decided to arrest more people. I was one of them." "In their arresting manner, Arthur states, "they attacked me from behind, shoved me against the squad car and I was told to put my hands behind my back. I asked them what I did wrong and they told me to shut-up. Which I did. I was then shoved into the squad car. I called my wife so I could give her the keys to the car. For no other reason, I was sprayed with mace. My mother-in-law, Jenny Lopez, 44, asked the officers why they had me in the car. I heard one officer tell her to shut up while two others grabbed her from behind, handcuffed her and placed her in another squad car. No reason at all, this is unfair and unjust!" ended Arthur Bustillos, a member of La Junta.

One cop ended in the hospital and three others nursed lumps and bruises after they turned this reception into a free-for-all. Nine Chicanos were arrested on charges ranging from disturbing the peace(?) to resisting arrest or interfering with a police officer. One of those arrested, Tommy Trevino, 19, was treated at Los Angeles County General Hospital.

We interject here to ask the police a question. Why is it that in most cases of police brutality against Chicanos the women, youth and children are the ones beat up? We know the usual replies and those public relations press releases, but we ask you again. Examine your answers carefully. Remember, "Crime does not Pay".

San Fer Nov. 20

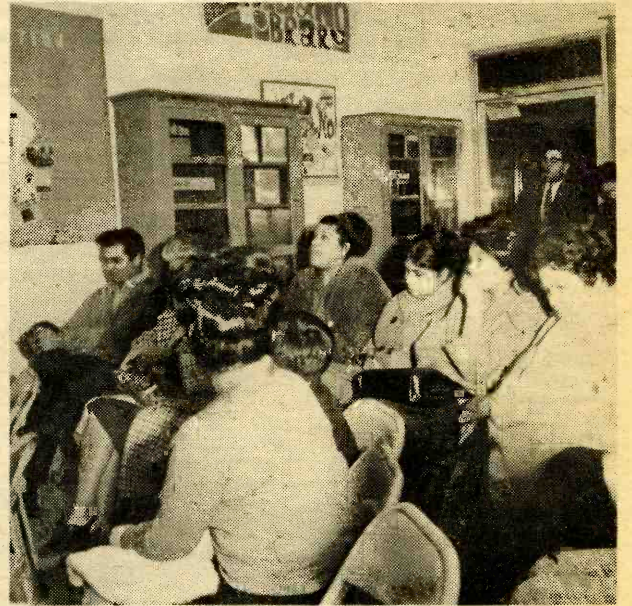
by Valley Staff

It happened again, this time in el barrio San Fernando. Forty-five placas from the LAPD, the Sheriff's Department, and the San Fernando Police Department attacked the Chicano community in a narcotics raid after 4 months of "undercover" work during which time narcotics were reportedly purchased as "part of the investigation". Sixty men, women and juveniles were arrested in the raid.

Busting in homes without concern for the rights or dignity of los Chicanos, los placas del diablo laughed and jeered while women and children cried as their fathers and husbands were dragged out of their homes. One Chicana was left sitting naked as the placa searched for her husband.

At the home of another Chicana, Mrs. Calderon, los placas "broke down the front door. The screen was locked, and they pulled it off the top. Then they rammed the door and broke the latch." They also smashed a window facing the battered door. Then they rushed into the bedroom where Mrs. Calderon had been sleeping with her 3 month old baby girl. They asked the whereabouts of a man Mrs. Calderon did not know and checked her arms for needle marks. Los placas tontas were in the wrong house! (In el barrio, they could ignore the crying children.)

In defense of the placas, Chief of Police Robert Owens claimed that the officers had a warrant for the arrest of Manuel Calderon (identified as Mrs. Calderon's husband who has not been living at home for months). On the other hand he also stated in defense of the actions of his "peace officers" that a search warrant is not necessary on a felony charge. (Footnote: at least not in los barrios. Example: East Los Angeles 13.)



But, la Raza had its say last Monday. In an angry mood over 100 members of la Raza let the seven placas present know that they would no longer tolerate Gestapo tactics. San Fernando police chief Owens and chicano falso Lt. Rodriguez of the Sheriff's Department sat back smiling while la Raza told of the innumerable indignities. But la Raza wouldn't be stopped and shouted down the lies and poor manners of la placa.

Once again it was proven that la Raza cannot work with the placa. Every constructive idea was put down by Chief Owens with the attitude that all Chicanos are bad. However, la comunidad de San Fernando now realizes that the placa is their enemy and the placa know that la Raza will not stand by and let its people be brutalized.

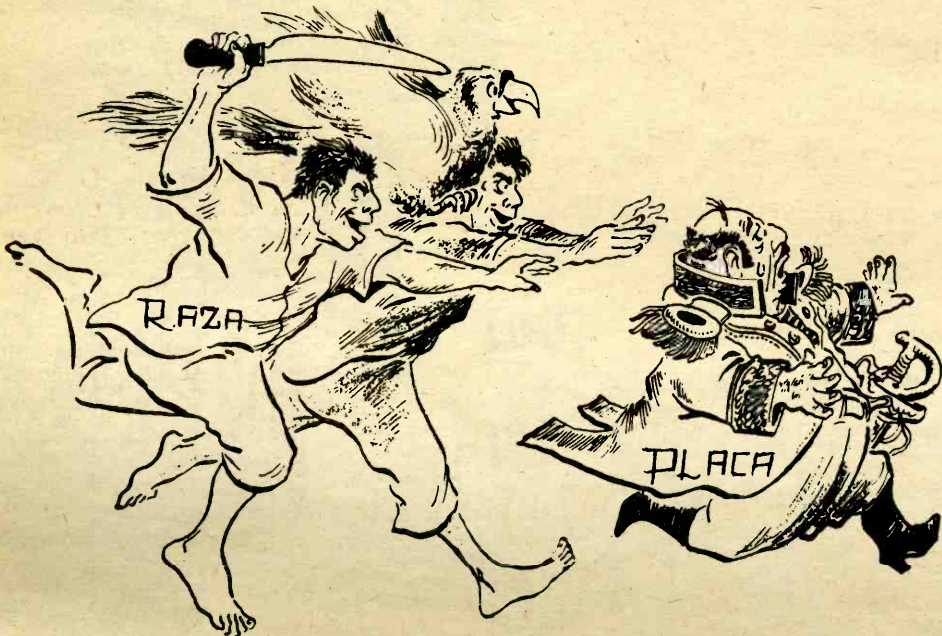
Oakland Nov. 24

OAKLAND POLICE BRUTALIZE RAZA

A wedding reception at the Erwin and Taylor Memorial Hall in East Oakland was invaded the other night (Saturday, November 24, 1968) by a number of Oakland police officers who immediately began busting Chicano heads. One motorcycle cop (badge No. 857) was witnessed swinging his fists randomly at any one near him.

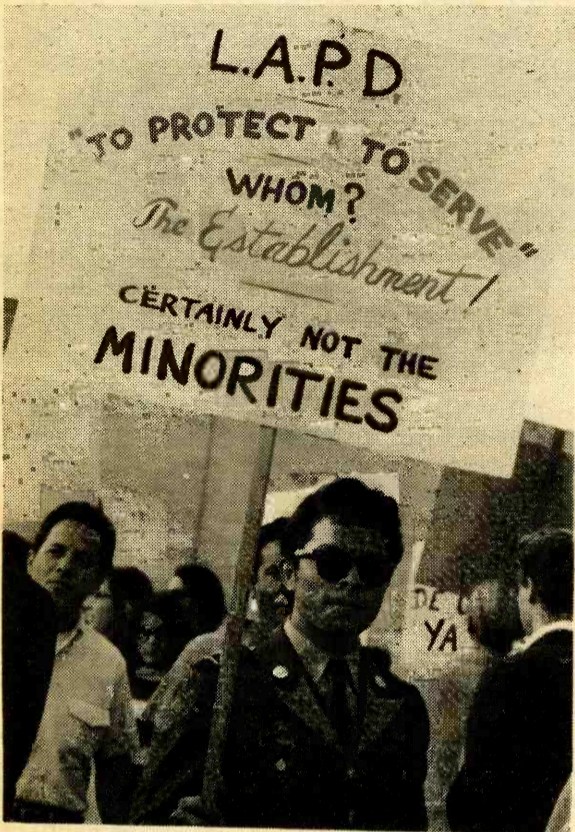
Victor Martinez, Chairman of the United Latins for Justice, was brutally mistreated by officer No. 660 when Victor verbally stepped in trying to stop a cop (No. 857) from brutalizing a young Chicano, Benny Verduzco, who was being hit and kicked while on the ground. This same officer later slapped Martinez's face and slammed his head against the side of the paddy wagon. He was taken to Highland emergency hospital to check his injuries. He, along with seven other persons were later taken and booked at Alameda County jail. Victor was charged with inciting a riot, which is a felony, resisting arrest and disturbing the peace. The other seven Chicanos and one Chicana were booked on various charges. All persons were only guilty of trying to stop vicious cops.

Numerous persons were present who witnessed the uncalled merciless police actions against tax paying Chicano citizens. One officer was seen drawing his gun then immediately exchange it for his night stick. What would he have done if there hadn't been so many witnesses present? ANOTHER CHICANO MURDERED???



Crime Does Not Pay !
Ese

Hasta Cuando Nos Pizcamos Los Dientes



Felipe Cantu, one of the original members of the Teatro Campesino once said: "Ellos se comen la carne, y nosotros nos pizcamos los dientes." He was talking about growers as shown in the Actos of the Teatro, but it could also be said of public agencies.

Recently the California Rural Legal Assistance (CRLA) project published a report entitled DO MEXICAN AMERICANS GET A FAIR SHAKE, with the subtitle "A Study of the Attitudes of Mexican-Americans Toward the Law." Nowhere did CRLA give a detailed account of the "SHAKE" rural Mexican-Americans get from the legalized Kangaroo Courts controlled by the best representatives of Agribusiness.

The object of the study was to show that Mexican-Americans have more REVERENCE (pizcate los dientes chicano) for the courts, because of the legal actions undertaken by CRLA. Nowhere did the report show that the Courts have changed their "handling" of Mexican-Americans, or that they were becoming more FAIR.

Quoting the report, "Primarily. . .CRLA has been effective in encouraging Mexican-Americans. . .to use the courts and other legal apparatus as affirmative instruments. . .Secondarily, exposure to CRLA has resulted in greater respect for our judicial system and an awakened interest in the role of the courts in social change." It is good that more chicanos have a positive attitude towards the legal system, but, what about the legal system developing a more positive attitude about Mexican-Americans. Again "la carne" will go to the agency.

This week, the United States Commission on Civil Rights is having hearings in San Antonio, Texas. There is a rumor that the hearings will hear testimony on the Administration of Justice in the Southwest. As of the close of this edition, the Commission have refused to hear from two chicanos from Los Angeles who really know about the administration of Justice. They are Jesus Dominguez and Socorro Barba.

Jesus Dominguez, 41, is the father of 11 children and a member of the Educational Issues Coordinating Committee. Jesus was attacked by 20 LAPD "gorillas" from Hollenbeck, and then charged with "assault on a police officer." The fact is that Jesus got all the fringe benefit of "Protect and Serve" agents. One week later had to undergo four hours surgery at Sawtell Veterans Hospital after he went into coma. The "gorillas" are still in the Police Force, and the U.S. Commission on Civil Rights has not yet approved for Jesus to testify in San Antonio.

Socorro Barba also knows about Justice. Her son, John, had his neck broken in Ramparts station during the walkout. Two weeks ago, Salvador Barba, 13, was arrested--never booked--and had to be taken to the hospital where he was given 40 stitches in the head and found to have two broken bones in his back. Later on, Socorro herself was arrested--never booked--while picketing at Hollenbeck Police Station with other chicanos.

We are not talking about whether they are guilty or innocent. We are talking about the BRUTALITY of the methods used by the legal system. Uniformed gorillas see themselves as enFORCERS of the law. . .and the courts protect them. But, the U.S. Commission on Civil Rights, at their hearings on the Administration of Justice in the Southwest will probably not hear from those who really know about Justice. Para ellos la carne.

LA

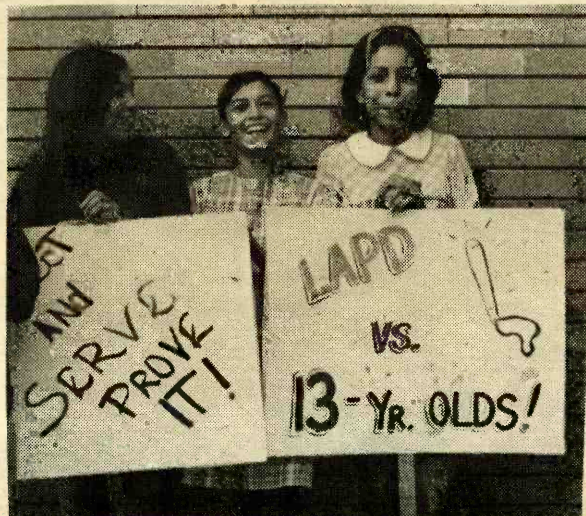


RAZA



DEMANDA

JUSTICIA



Pobre Mexico

Tan Lejos de Dios

Tan Cerca de Los U.S.

Signs are all over Mexico City reminding her citizens that "Los Ojos del mundo estan en Mexico." In other words, behave yourself!

There are billboards all over Mexico proclaiming in words and pictures that, "through peace, everything is possible." It is as though a Madison Avenue firm had been given the 'peace' account. The campaign is incredible as nearly 50% of the city's billboards show white doves on variously colored backgrounds, laughing women, playing children and singing workers. The doves of peace decorate everything: store windows, banks, gas stations, and even some on the windshields of motorcycle policemen.

"The students haven't seen half of what we can do yet," said a captain of the presidential guards, to a correspondent. He was one of those responsible for what is now called the massacre of Tlatelolco, where at least 200 died and hundreds were injured. "If they keep it up, Tlatelolco will seem like a picnic."

The nightmare of Tlatelolco is either a study of military stupidity or 19th century sadism. At 12:00 noon on October 2nd the Chief of Police Luis Cueto Ramirez told an Italian correspondent, "Madame, everything is resolved now. There will be no more fighting. It is all over." For days, student activists had fanned out throughout the city telling people of a protest rally to be held at the Plaza de las Tres Culturas on the evening of October 2nd. The rally of the previous week had taken place unmolested, unmarked by violence. There was no reason for anyone to assume the October 2nd rally would be anything different.

La Zona Rosa--the pink zone is an area in the D.F. especially designed for assistance to the Olympic tourist. Someone once had the bright idea to paint everything pink in la zona rosa, for easy identification to the bewildered tourist. There is now a new zone in Mexico Olympic. La Zona Rosa--the red zone. Tlatelolco. Blood red without benefit of paint and easily identified by the soldiers which remain stationed there.

The big question is, of course, why? There are as many theories as there are people left to intellectualize over the events. But one thing seems certain: Pregnant women do not go to a rally if there is even a breath of violence in the air. Men do not bring their families if there is the slightest rumor of repression. And besides, all had the assurances of the minister of the interior that the government was working on peaceful solutions to the problem. Now is that sadism or stupidity?

Perhaps the events of October 2nd were not as much stupidity and/or sadism as they were a clue. The minister of the interior says one thing--the army does another. Perhaps all is not well with this latin 'pygmalion' groomed with U.S. aid and public relations to be the showpiece of progress for other latin states that might be tempted to take the cuban road. There have been uprisings in the north. . . in Chihuahua. Students dynamited the barracks of soldiers, killing several. Later student guerillas shot down an army helicopter--a fatal mistake. They were summarily tracked, captured and executed. A school teacher is in the hills of the state of Guerrero (where

the jetset city of Acapulco is located) and campesinos battled police in the state of Yucatan. The army intervened brutally, crushing the rebellion and leaving a residue of bitterness.

Restlessness and discontent have been building steadily. Add to this the Mexican student consciousness of the rebellions at Berkeley, Columbia and Paris, and you have some of the more flammable elements that went into the igniting of the movement.

It would be simpleminded and intellectually sloppy to say that either Diaz Ordaz, or private financial interests, or the army plotted the events of the past three months. It is perhaps more correct to first of all admit that there are many pieces of the puzzle that just will not fit into one theory of WHY and WHO. There were crazy, confused moments of reaction on the part of everyone involved. . . like when the army started shooting the grenades at Tlatelolco.

It would seem as though the beginning of the whole thing. . . a clash between two schools was normal enough. The violent repression of the grenades, including the entering of the schools themselves and the smashing up of classrooms. . . was perhaps just stupidity. But once the wheels started turning, everyone who had something to gain from the disruption, took their positions and played definite (and sometimes not so definite) roles in aggravating the situation. At this point in time it seems as though the army and those militarists who hold office, such as the mayor of Mexico d.f., reaped most of the benefit.

The movement has been decimated by the massacre at Tlatelolco and the jailings, killings and disappearances of its leaders. The army and police refrained from further brutality during the Olympics because "the eyes of the world are on us."

The first public rally since the Olympics pulled a large crowd of close to 10,000 people to the University campus. Many, however, expressed dissatisfaction at the number. Some students said that the movement at its peak could attract up to 100,000 at a public rally.

¡ASESINOS!

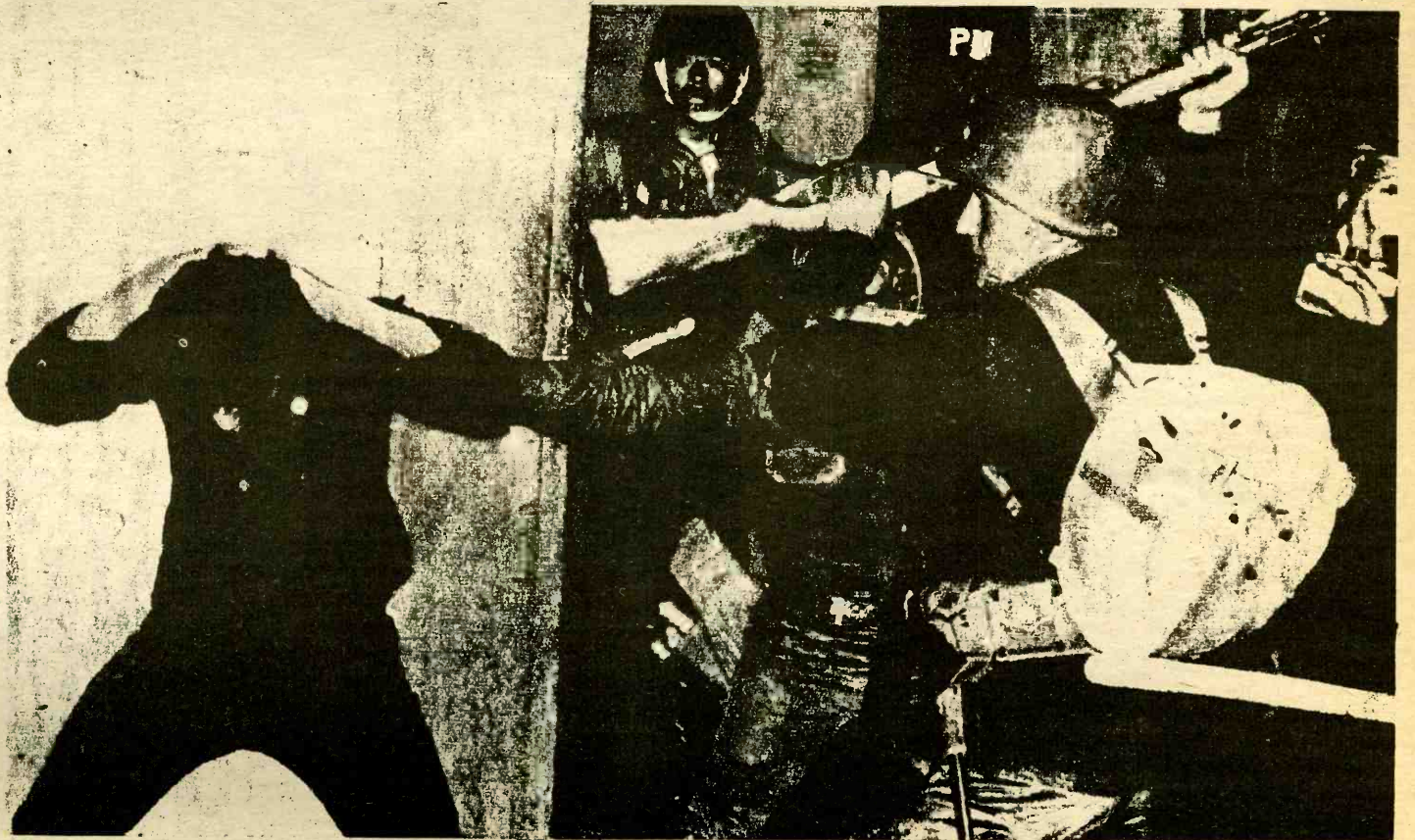


¿ QUIEN MANDA EN MEXICO ?

Since that public rally (held Oct. 31st) different schools of the university have been meeting to decide if and how the strike will continue. Some leaders feel the direct confrontations--the demonstrations--should not be a part of the strategy--as the retaliation of the military brings massive repressive measures against the total population. Others feel that the movement in its present form has exhausted its possibilities: that it has succeeded in demonstrating that Mexico is not a democratic country: "Mexico stands revealed before the world." This group feels that the next step is to study what happened, to hold discussion groups and politicize people through analyzing events that took place and the history and politics behind them.

There is also disagreement as to whether the students should continue the politicization program among the workers. Some leaders are of the opinion that the student should politicize his own kind (the university is by no means united behind the strike--a referendum this week showed schools like political science, economics, law, medicine, supporting the strike while others like engineering, veterinary science, architecture are divided). Leaders who feel the students should stay on campus say that the student has nothing to offer the worker, who has his job and his family to lose. That if students are serious about organizing the workers, they should stop being students and take jobs in the factory. The place of the student, they say, is to reform the university: to create "La Universidad Critica". Fields of study should be humanized so as to graduate a professional who will recreate structures in society instead of just fitting into those existing. "To reduce the artificial barriers between administration, faculty and student." "Students will be on the same level of the faculty and the administration will do just that. . . administrate to our needs as we see them."

The decisions the movement in this country faces are as follows: 1) to continue to confront the government publicly means the government will retaliate with as much force as it feels necessary, (and it is inclined to over-emphasize rather than under-emphasize the force necessary). It has no concern for public opinion since most publications one way or another are controlled by or receive money from the government. 2) to take the 'analytical' road: to go back to classes and study the events of the past three months and hold discussion groups to politicize people will probably mean that the government launches a public relations campaign e.g. releasing prisoners (except the 'dangerous' ones), not penalizing students for time lost to their studies etc. Thus many will continue to feel that Mexico is a democratic country, that the harsh measures of the government to deal with 'agitators' was successful, and that indeed 'the international plot to discredit Mexico before the world' failed. 3) the other alternative is, of course, to take to the hills as many students have done since the massacre at Tlatelolco.



los agachados

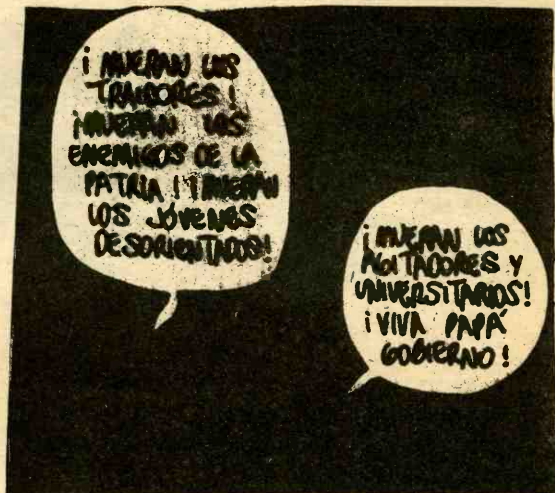
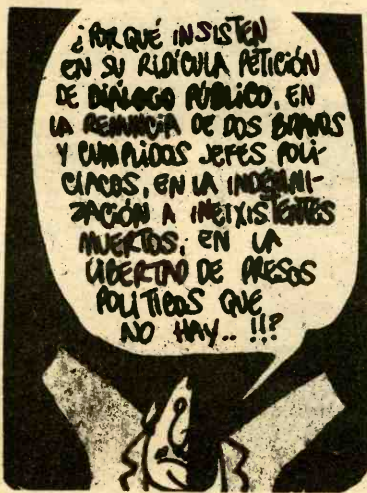
DE RIUS

NÚMERO ESPECIAL DE LOS COCOLAZOS

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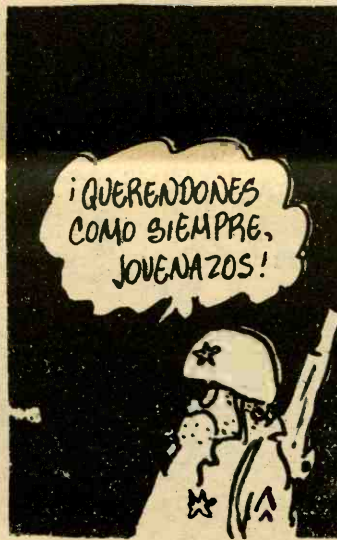
22 DE JULIO



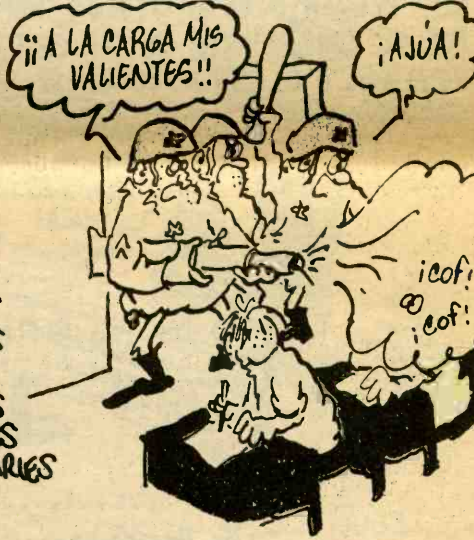
EL PELETO NO TIENE NADA DE POLÍTICO: SON AGARRONES QUE SIEMPRE HAY ENTRE ESTUDIANTES DE DOS DISTINTAS ESCUELAS POR CAUSAS Y COSAS DE MUCHACHOS...

23 DE JULIO:

LOS CUATES QUE SALEN GOLPEADOS EL DÍA ANTERIOR TRATAN DE TOMAR VENGANZA Y DE VUELTA SE ARMAN LOS TRANCAZOS EN RENA CALLE...



Y A PESAR DE QUE EL DESORDEN YA HABÍA TERMINADO, ENTAN A LOS SALONES DE CLASE Y A RURO GAS Y TRANCAZOS SPAN A ESTUDIANTES Y PROFESORES SIN IMPORTARLES NADA...



24 DE JULIO

LOS DIRECTORES DE LAS VOCACIONALES PROTESTAN POR EL SALVAJISMO POLICIAL, PERO NADIE SE DA POR ENTERADO...



26 DE JULIO

OCURRE ALGO MUY RARO:

UNA MANIFESTACIÓN PARA FESTEJAR LA REVOLUCIÓN CUBANA.

LA MANIFESTACIÓN TRANSURRE SIN INCIDENTES...



Y AQUÍ VIENE LO RARO: EL MISMO DÍA Y A LA MISMA HORA UN GRUPO DE POLÍTICOS CON SUBSIDIO DEL GOBIERNO (LA TAL FENET) HACE UNA MANIFESTACIÓN DE PROTESTA CON AUTORIZACIÓN DE CORONA DEL ROSAL.

Y COMO LOS ESTUDIANTES NO SON MANCOS NI DEJADOS, PUES...

SE ORGANIZÓ LA DEFENSA EN CONTRA DEL SALVAJISMO DE LOS GRANADEROS, QUE NO RESPETABAN EDAD NI SEXO... ¡PEBABAN PAREJO A TODO MUNDO!

EL LIDER DE LA FENET, UN TAL CEBREROS, (MIEMBRO DEL PRI) SOLICITA POR TELÉFONO QUE INTERVIENGAN LOS GRANADEROS, QUE GOLPEAN A LOS DEL POLI Y SE SIGUEN CONTRA LOS DEL HEMERICO...



Y POR TODAVIA: LA EMPRENEN EN CONTRA DE LOS PREPARATORIANDOS DE SAN ILDEFONSO (CERQUITA DEL ZÓCALO), QUE SALIAN DE CLASES Y NI ENTERADOS ESTABAN DE NADA...



27 Y 28 DE JULIO

LOS HERÓICOS GRANADEROS CONTINUAN LA LUCHA CONTRA LOS ESTUDIANTES REFUGIADOS EN SAN ILDEFONSO, CON EL SANO PROPÓSITO DE DARLES EN LA TORRE...

MIENTRAS TANTO...

¡ORA QUÉ! ¿ALGUIEN FUMÓ EN EL CINE?



AL MISMO TIEMPO, LEJOS DE AHÍ, LA SECRETA SE DEDICA A DETENER A LOS "AGITADORES RESPONSABLES" DE LA ALTERACIÓN DEL ORDEN... CASI TODOS SON MIEMBROS DEL PARTIDO COMUNISTA Y OBIAMENTE NINGUNO ES GRANADERO...

REMEMBER

¿... Y LAS AUTORIDADES QUÉ HACEN?



DE MOMENTO DETENER GENTE PARA BUSCAR CHIVOS EXPIATORIOS A QUIENES SE ACUSA DE:

LESIONES, SEQUESTRO, ROBO, PANDILLERISMO, DOTO EN PROPIEDAD AJENA, DAFIO A LA NACIÓN Y ATAQUE A LAS VÍAS Viales DE COMUNICACIÓN...



PARA VARIAR, EMPEZARON A DECLARAR...

Los Agitadores crean zozobra para dañar la Olimpiada!

Fueron agitadores comunistas!



PARA ENTONCES LOS GRANADEROS YA HABÍAN MATAO A 4 ESTUDIANTES: FUENTES, QUIROZ, COLIN Y DE LA O. (HABÍA YA DOZENAS DE DESAPARECIDOS...)



30 DE JULIO

COMO LOS GRANADEROS NO PUEDEN, CORONA DEL ROSAL Y EL SECRETARIO DE GOBERNACION MANDAN AL H EJERCITO AL QUITE...

¡RÁPIDO, CABO CATOCHE, NECESITO OTRO ASCENSO!



Y EN UNA CURIOSA ACCIÓN DIGNA DE SUS TRADICIONES, EL EJÉRCITO TOMA LA PREPARATORIA DE SAN ILDEFONSO A BAYONETA CALADA SIN SUFRIR BAJAS...

A PESAR DE LAS REDADAS...



LOS DETENIDOS ERAN CIENTOS, TODOS POR EL SIMPLE HECHO DE SER ESTUDIANTES... O DE ESTAR CERCA DE LOS COCOLAZOS...



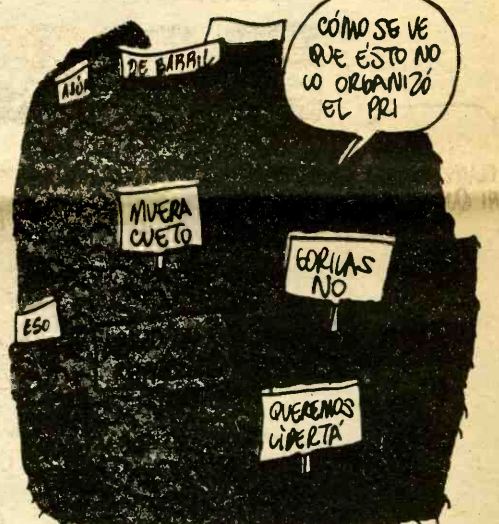
¡OIGA MI SUETER TRAE UNA U PERO QUIERE DECIR ¡UVA!

31 DE JULIO

DEL RECTOR PARA ABAJO COMIENZAN LAS PROTESTAS Y SE LE PIDEN A LAS AUTORIDADES TRES COSAS:

1. DESTITUCIÓN DEL JEFE Y SUBJEFE DE LA POLICIA POR SALVAJES.
2. LIBERTAD PARA LOS INJUSTAMENTE DETENIDOS
3. INDEMNIZACIÓN POR LOS MUERTOS.

ESE MISMO DIA, POR LA TARDE, EL RECTOR ENCABEZA UNA GIGANTESCA MANIFESTACION DE PROTESTA POR LA VIOLACION DE LA AUTONOMIA UNIVERSITARIA Y LA INJUSTA DETENCION DE ESTUDIANTES Y PROFESORES...



CÓMO SE VE QUE ÉSTO NO LO ORGANIZÓ EL PRI

5 DE AGOSTO

PERO LOS OJAS PASAN Y LAS AUTORIDADES COMO SI NADA SUCIERA LAS DETENCIONES Y GOLIZAS...

EL POLITÉCNICO ORGANIZA OTRA GIGANTESCA MANIFESTACION (SIN FENET Y SIN MASSIEU, EL DIRECTOR), PIDIENDO EL CESE DE LA CAMPA REPRISION Y EL DIALOGO CON PAPA GOBIERNO...



ERA EL MOMENTO DE RESOLVER EL YA MAS GORDO PROBLEMA, PERO NADIE SABE POR QUE EL GOBIERNO SE HIZO PATO...



¿QUIÉNES SON LOS ESTUDIANTES PARA EXIGIRNOS A NOSOTROS?

CON ESTUDIANTES Y PROFES DE TODAS ESTAS PARTES SE FORMA EL CONSEJO NACIONAL DE HUELGA Y LA CREMSPPLD, QUE YA EN CRISTIANO QUIERE DECIR:

COALICIÓN DE PROFESORES DE ENSEÑANZA MEDIA Y SUPERIOR DEL PAÍS PRO LIBERTADES DEMOCRATICAS...



Y COMO LAS AUTORIDADES NO CONCEDEN LA RAZÓN A NINGUNA DE LAS PETICIONES, ESTAS SUBEN DE PRECIO: AHORA SON SEIS...

ME VIENE WILSON



1. LIBERTAD A LOS PRESOS POLITICOS.
2. DESTITUCIÓN DE LOS SUSDICADOS JEFES POLICIAOS Y GRANADEROS.
3. DESAPARICIÓN DE LOS GRANADEROS
4. DEROGACIÓN DEL ART. 145 Y 145bis DEL CÓDIGO PENAL (DISOLUCIÓN SOCIAL)
5. INDEMNIZACIÓN POR MUERTOS Y HERIDOS, VÍCTIMAS DEL RELAJO.
6. CASTIGO A LOS CULPABLES

PETICIONES QUE MUY FACILMENTE PUEDEN RESOLVERSE SIN QUE BAIGA EL GOBIERNO NI PASE NADA... ¿O NO?

¿Y EL SAGRADO PRINCIPIO DE AUTORIDAD?



13 DE AGOSTO

MANIFESTACIÓN MONSTRUO CON 200 MIL GENTES



THE WALKOUTS

DE SANTO TOMÁS AL ZÓCALO LA MANIFESTACIÓN RECIBE MUESTRAS DE SIMPATÍA DEL PUEBLO, QUE SE LES UNE... ¡NO HAY VIOLENCIA POR LA SENCILLA RAZÓN DE QUE NO INTERVIENE LA POLICÍA...!

¡BRAVO MUCHACHOS! ¡BRAVO!
¡VIVA MÉXICO!
¡VIVA EL POLE!
¡JISO, QUE FEO!

15 DE AGOSTO
EL CONSEJO UNIVERSITARIO APOYA LAS DEMANDAS ESTUDIANTILES Y EXIGE COMO MÁXIMA AUTORIDAD UNIVERSITARIA LA RESOLUCIÓN DE LAS DEMANDAS...

Que no se diga que somos chivass!

¡Y SOLO ASÍ PODREMOS... ¡PERO SERÁ MEJOR QUE CORRAMOS TODOS PORQUE AHÍ VIENEN LOS GRANADEROS!

27 DE AGOSTO
NUEVA MANIFESTACIÓN CON 300 MIL GENTES DESDE CHARULTEPEC AL ZÓCALO...

ESTATE QUIETO BERRUETO
NO QUEREMOS OLIMPIADA QUEREMOS COMER!!
¡NO HAGAN OLA!

29 DE AGOSTO
POLICÍAS Y FUNCIONARIOS DE LIMPIA ATACAN METRALI... Y M-1 VOCACIONALES ENCUENTAN POR TODA CIUDAD ENTREGA EJERCITO Y PUEBLO...

31 DE AGOSTO
NUEVOS ATENTADOS TERRORISTAS CONTRA LAS VOCACIONALES 4 Y 7, QUE QUEDAN SEMIHECHAS. NADA DE DIALOGO...

¿SON ESCUELAS O QUESO GRUYERE?

7 DE SEPTIEMBRE
PASA OTRA SEMANA Y NADA SE RESUELVE... SIGUE LA HUELGA Y SIGUE POR TODA LA CIUDAD LA PERSECUCIÓN A LÍDERES ESTUDIANTILES.

¡QUÉ OLIMPIADAS NI QUÉ NADA!
STOP!

CIENTOS DE ESTUDIANTES SON GOLPEADOS EN LA CALLE PARA "ABIANDARLOS"... LAS BRIGADAS POLITICAS SON DETENIDAS POR LA POLICIA Y GOLPEADAS SIN MIRAMIENTO. LOS ESPECTADORES CORREN LA MISMA SUERTE

13 DE SEPTIEMBRE
MANIFESTACIÓN SILENCIOSA DE MÁS DE 200 MIL PERSONAS EN APOYO AL PLIEGO PETITORIO Y POR LUTO A LA VOLADISIMA CONSTITUCIÓN. TODO ES ORDEN Y DISPOSICIÓN AL DIALOGO CON EL GOBIERNO...

DIALOGO SI, MONOLOGO NO
¡CALTE CAGAMA!

16 DE SEPTIEMBRE
TREMENDO DESFILE MILITAR COMO DICHIENDO "YA SABEN... ¡ASÍ HASTA PRECEN HUMANOS!

¡HASTA QUE SE NOS HIZO ENTRAR A LA UNIVERSIDAD!

A LA PETICIÓN DE RESPETO A LA CONSTITUCIÓN, EL GOBIERNO RESPONDIÓ CON UNA NUEVA VIOLACIÓN, CONTESTANDO A LA PETICIÓN DE DIALOGO CON LA FUERZA Y LA REPRESIÓN MÁS SALVAJE DE QUE SE TIENE MEMORIA EN MÉXICO..

MOMENTO: VO PEDI MANO!

EL GOBIERNO HABLA DE "RESTAURAR EL ORDEN" QUE EL MISMO HA DESORDENADO...! A LA RAZÓN Y A LA SOLUCIÓN DEL PROBLEMA, HA ANTESADO LA FUERZA Y LA PERSECUCIÓN... ¿POR QUÉ DUELOS?

19, 20, 21, 22, 23, 24 DE SEPTIEMBRE
LAS PROTESTAS DEL PUEBLO SON CAJADAS A GARROTAZO LIMPIO. MUERTOS, HERIDOS, DETENIDOS, GOLPEADOS Y ASUSTADOS, POR LA INTERVENCIÓN DE LA FUERZA PÚBLICA...

¡APURALE AGUILES!
¡POS ES QUE LOS GRANADAS CHAMBEAN A MIL POR MINUTO!

¿A QUIÉN O A QUIÉNES LE INTERESA QUE ESTO SIGA SIN RESOLVERSE?

¿AL PINTO?
¿O AL COLORADO?
¡HAGAN SUS APUESTAS SEÑORES!

¿POR QUÉ INSISTEN EN VER TODO ROJO, SI ESTE ES UN CASO TÍPICO DE INEPTITUD, MIOPIA Y TARDEZ DE PARTE DE LOS SECTORES DEL GOBIERNO "ENCARRADOS" DE RESOLVERLO..?

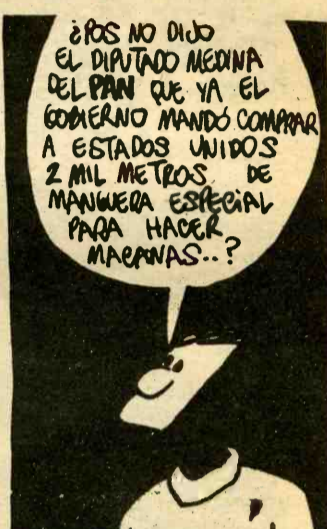
¡VOY CIEGO VOY CIEGO!

23 DE SEPTIEMBRE

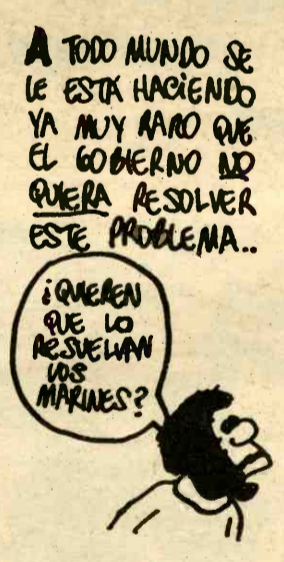
NUEVO ATAQUE ARMADO CONTRA LA VOCACIONAL CINCO. LOS "DESCONOCIDOS" DE SIEMPRE AMETALLAN EL LOCAL DESDE UN AUTO Y HUYEN.. LA POLICIA -DESDE WEGO- NO SABE NADA..



DE ASO SIGUEN LAS DETENCIONES POR TODA LA CIUDAD. LAS CARCELES YA NO SE DAN A BASTO..



¿Y COMO QUEREN QUE LA JUVENTUD SE QUEDA QUIETECITA SI ESTAN VIENDO QUE TODO LO QUE LES RODEA APESTA DE CORRUPCION?



QUE EL GOBIERNO CUMPLA

LA CONSTITUCIÓN!



PERSPECTIVES

PERSPECTIVES

PERSPECTIVES

Minority group is a stigmatized phrase. The stigma accrued to it principally from the parochial and prejudiced attitudes of a puritanically disposed Anglo society. A society that did not forgive, and in fact punished, any exhibition of minority cultural traits. The punishment was meted out in gross and subtle ways. For example, children were feruled for speaking Spanish in school or words like Mexican and Negro were pronounced with slightly different variations. You might say that the answer to this problem is simple. All you have to do is disappear into the dominant culture and help to assimilate those that can't assimilate. But this is where the situation becomes vicious. The Anglo culture, with its narrow puritanical base, will not and sometimes cannot accept and accommodate certain minority groups. So, in effect, you're damned if you do and damned if you don't.

The picture painted above is dismal, indeed. What is left for a chicanos to do but to either go to the sink and slash his wrists or else live out a melancholy existence muttering curses at his ancestors. Seriously speaking, the existence of this social condition effectively repudiates the notions of the so-called melting pot theory.

The realization emerges that the diversified Anglo culture, in its attempt to maintain economic, cultural, and moral control of this society, solidly unites against efforts by these cultural forces to bring about a revamping of the sociological base. It is not enough to assimilate into an Anglo society that will take away your cultural identity in return for a few favors. Some basic changes have to be made. Among minority people there exists movements for self-betterment

with materialistic, pragmatic objectives. Namely, better housing, more jobs, better schools, etc. However, these movements have undergone some change in complexion. The rhetoric is militant and uncompromising. The slogans are La Raza Unida and Black Power. And essentially they have a youthful bent. Considering specifically the Chicano Movement, what is the extent of its growth today? What is the purview of its ideology? In fact, is there an ideology or is it just style without content?

The Chicano Movement today is essentially involved in trying to satisfy the gut needs of its community. It is involved with political organization. It is probing and self-examining. It is exposing problems and attempting to resolve them. It is making demands. In effect, the movement has style but the content is nebulous.

As used here, style is defined as strategy, tactics and charisma. The disruption of the San Jose State College commencement is an example of this. The proliferation of Chicano newspapers and the advent of the Chicano Press Ass'n. are essential tools for the dissemination of information and also to engender a sense of community. In this respect they are tactically very important. For some psychological or emotional reasons, movements usually have charismatic leaders. In the Chicano Movement men like Cesar Chavez, Rodolfo (Corky) Gonzales and Reies Tijerina fulfill this need. A stance of militancy is also an aspect of style. Of course, it is conceivable that a movement can grow on this alone. If the goals are common to all and the issues are concrete, this would be all you would need. But now we come to the matter of goals. What do we really want? It is with this question that content is intimately involved. If all we want to do is get "our share," then the question of content is simply answered. However, the implication of this is that we endorse the society or at least we don't oppose it. Thus the scope of the goals will dictate whether style will suffice to carry us through. If the goals are limited then the question of ideology is irrelevant.

This country is a slave to consensus. According to Professor William Appleman Williams, there is no tradition of racial politics in America, of how you stand outside the accepted framework of the consensus and still stay in the society as an equal member, and exert pressure. This is true enough, but this observation can also be applied to wider considerations. Specifically, the traditional Anglo-American penchant for refusing to accept cultural or ethnic entities on equal terms is directly attributable to the social imperialism that the Anglo society practices in this country. In traditional sociological jargon, a minority group exists as a holding tank or way station for immigrants on their way to social assimilation into the dominant Anglo-oriented culture. Thus a minority group (usually living in a ghetto) consisted of social transients or those who were not able to make it into the greater culture without help. This existence was what sociologists blithely called, purgatory. Of course, it was assumed that nobody wanted to be a part of a minority.

However, the fervor and tenor of the Chicano dialogue would indicate that there is something more deeply rooted than could be satisfied by economic gains. Indeed, there is a dissatisfaction with Anglo society in general. In this respect the Chicano Movement is not different from the white radical groups. This dialogue of the Chicano Movement that I refer to here is essentially carried on by student groups. In essence, it is considered that the Anglo society functions today as a damper to social change. If something does not redound to the well being of the white society it is not allowed to happen. It is, in fact, repressed. The instinct to placate is therefore understandable. Modify your stance, don't push, then you might get your turn. If heeded, this advice might produce positive results for you, but then, it might not. At any rate the net effect of this type of behavior on the social structure is zero. The resoluteness of the system has not been challenged.

The political and social structures in this country are practically inseparable. Thus when you fall out with the social structure (or if you were never in it) you immediately become politically impotent or vice versa. Thus any sincere movement for social change must involve a program which will take this into consideration. The political side of the above dichotomy is relatively easy to tackle. It is, in the main, a tactical question. Programs aimed at this are now a part of the Chicano Movement. Groups like MAPA, LULAC, and G.I. Forum have existed for some time and before them there were the mutual aid societies which have their roots deep in the Mexican culture. However, we see that despite all the political organizing, there is still no appreciable change in Anglo society. The reason for this can profitably be considered in terms of attitudes. However not so much the Anglo attitudes as those of the Chicano. Always, when there was compromising to be done, it was done by Mexicans, perhaps out of the acute awareness of being a defeated people. To this, I don't wholly subscribe. It would perhaps be more accurate to say that there is a basic cosmological difference between Mexicans and Anglo-Americans. To the Mexican mind the social structure does not necessarily have to remain rigid. So it is not inconceivable to accommodate to other ethnic forces. However when he is confronted with the Anglo American he is told to back up all the way to wall. No compromise.

The purpose of the Chicano Movement, then, must be to polarize Chicanos and to inculcate a prideful self-awareness. Only by this process can a cultural identity be maintained that will be strong enough to withstand the Anglo onslaught.

This is imperative because if a united front is not presented then your cultural force is diluted. Your potential to bring about change is minimized. What is sought then is a qualitative change in the social attitudes of the Anglo society. This could be a painless process or it could hurt. But it is clear that a change is needed for the sake of improving the American society.

HOMERO HERNANDEZ

The Chicano 13 vs. the Grand Jury



Red/White/Blue Justice was gently shoved down the throats of the Chicano 13 by Judge Kathleen Parker on November 6 (on the heels of the obscene national elections) on their motion to quash the indictment. The lady judge, without so much as a flutter of her lashes, agreed with the District Attorney, Evelle Younger, that although there are nearly a million Spanish Surname persons in Los Angeles County, there was insufficient evidence to show that any of them were actually qualified to serve on the Grand Jury. She said that although only four (4) had ever served on the Grand Jury over a period of ten years, and although ninety two (92) percent of the judges had never once nominated a Mexican American in ten years, still. . .there was no showing of an intent to discriminate on the part of the Judges.

And so the farce continues. . . The 13 will now attempt to get the California Supreme Court to review her ruling and at the same time to get an injunction against Judge Parker from proceeding with the trial. Forgetting the 13 for a moment, as most of you already have, the Lady Judge's decision should be studied. The Grand Jury is important to persons other than the 13, or for persons other than those of us with Spanish last names.

The Grand Jury has the power of subpoena, the power of investigation and the power to bring legal action against criminals and, more importantly, against governmental employees and public officials. The Grand Jury can investigate and make recommendations concerning the expenditure of funds by any public agency of the County.

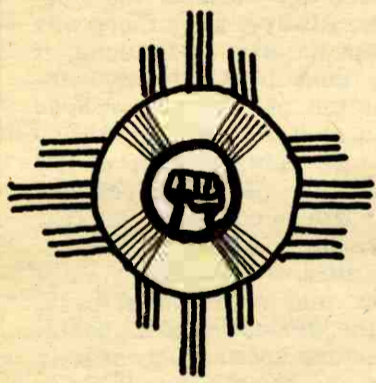
The constitution simply requires that the Grand Jury be chosen fairly and that it be representative of a cross section of the community. In order to be qualified for Grand Jury service one need only be over 21, a resident of the county for a year, a citizen of the United States, have sufficient understanding of the English language and be a person of moral turpitude.

And yet. . .of the thirty-three (33) Superior Court Judges called to testify concerning their nominees, not one, in reality, could honestly say he ever seriously considered asking one of us to serve on the Grand Jury. In fact, except with one or two exceptions, none could say they ever asked any person other than White, middleclass and elderly persons. . .who were their friends!

Does this warrant some reaction from the community? From the Black, the White, the Poor, the Young? How about the Oriental? The Indian? Are these groups being represented? If not, why not?

For one to have heard the words, to have seen the faces, to have felt the sickness of

Continued on following page



Churches

"Friend of the 13"

TEXT OF THE ENTIRE STATEMENT

The Council of Churches in Southern California wishes to enter into the public record its grave concern over:

- 1) The recent innovative use of conspiracy arrests to stifle dissent,
- 2) The selective use of this tactic against certain minority persons (the 13 Mexican Americans arrested May 31st) who were openly seeking legitimate and desired changes in our educational procedures and policies,
- 3) The exclusion from the conspiracy indictment of East Los Angeles clergy, some of whom were not Mexican American, who were working in close cooperation with the 13 indicted,
- 4) The use of the conspiracy indictments to justify seizure of organizational records and files and damaging office equipment.

All of the above actions by law-enforcement authorities have placed a cloud of suspicion upon 13 minority community leaders resulting in the loss of their employment, the seizure of their personal effects, and other indignities for allegedly planning to exercise their 1st Amendment right of free speech in a non-violent demonstration of social protest against a long-standing injustice.

We further question the constitutionality and fairness of the Conspiracy Law itself insofar as it escalates the alleged planning of actions which if carried out constitute no more than a misdemeanor, into a criminal felony

(for planning to carry out that misdemeanor.)

In our considered judgment, all institutions of our society are mandated by our history, our legal doctrines, and our interpretation of citizen responsibility for public morality to preserve and foster both the right and practice of forthright discussion on, examination of, and the effective proclamation of opinion, including vigorous dissent, on public policy. The use of our legal instruments, and in particular the application of police power, to inhibit this process and especially against a minority group suffering long-denied equality creates such a perversion of basic American values to constitute a serious danger to our whole society.

The Council of Churches in Southern California accordingly believes that the District Attorney of Los Angeles County has a moral responsibility in the use of this particular legal instrument and it calls upon him to present to the citizens of this County a full and frank statement as to:

- 1) Why some and not other East Los Angeles community leaders associated with recent efforts to achieve educational reform were indicted;
- 2) Why it was thought necessary to bring felony conspiracy charges against individuals in this instance but not in other instances involving community organization directed by white citizens, and
- 3) What guidelines the District Attorney has established to insure that no citizen of this County will be subjected to criminal prosecution for exercising his right to engage in legitimate community organization efforts.

We therefore call upon our people to examine the issues involved in the East Los Angeles case and to record with the appropriate authorities their concern.

The Council of Churches in Southern California, upon the recommendation of its Commission on Church and Race, has entered the case of the 13 Mexican American leaders arrested on conspiracy charges in connection with the East Los Angeles school protests of last spring. The Council filed a "friend of the Court" brief (Amicus Curiae) arguing its concern on the question of using conspiracy arrests to restrain dissent.

In a parallel policy declaration adopted by the Council's General Board, it underlined its anxiety by affirming: "The Council of Churches in Southern California wishes to enter into the public record its grave concern over:

1) The recent innovative use of conspiracy arrests to stifle dissent." The statement called "upon our people to examine the issues involved in the East Los Angeles case and to record with appropriate authorities their concern."

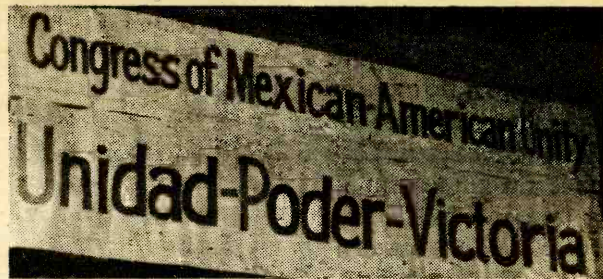
In a similar vein it declared: "The Council . . .believes that the District Attorney of Los Angeles County has a moral responsibility in the use of this particular legal instrument, and it calls upon him to present to the citizens of this County a full and frank statement" covering these points.

Congress of Mexican-American Unity

3045 WHITTIER BLVD.
LOS ANGELES, CALIF. 90023

ABC Project (Accion de Bronze Collectiva)
Aguila Real Group
Aliso Village Parents Council
ALMA
American G. I. Forum
E.L.A., La Puente, Pacoima, Burbank
Montebello, Pico Rivera and San Fernando
American Legion
Asociacion Ministerial Evangelica
Association de Charros Regionales de Calif.
Association of Educators of Mexican-American
Descent
Association of Mexican-American Educators
Barrio Union for Scholastic Community Action
BUSCA
Belvedere Businessmen's Association
Belvedere Coordinating Council
Belvedere Democratic Club
Belvedere Fathers Club
Belvedere Optimist Club
Belvedere Rotary Club
Borinquen Democratic Club
Boyle Heights Community Service Center
Boyle Heights Improvement Association
Boyle Heights Optimist Club
Breed Street Parents Club
Brooklyn Fathers Club
Brown Berets
Bruin Young Democrats
Butcher Workmen, Local 563
California Association of Educators of
Mexican Descent
Californians for Liberal Representation
Camera de Comercio de Damas Mexicanas de Calif.
Catholic Youth Organization (ELA)
C.Y.O. Mothers Club - San Fernando
Centro Hispano
C.E.T.P.F.O.R.
Chicano Legal Defense
City Terrace Fathers Club
Clanton & Market Mexican-American Group
Clanton Social Club
Cleland House of Neighborly Service
Cleland House Mothers
Club Benito Juarez de Ciudadanos Mayores
Club Cadena
Club Ciclista "Azteca"
Club Latinas Unidas
Club Opti-Damas
Club Recreativo Arizona
Club Recreativo Mutualista #96
Club Social Aguas Calientes
Club Social Alamo
Club Social Avalos Chihuahua
Club Social Camargo Chihuahua
Club Social Cultural Pan-Americano
Club Social Corazon Latino
Club Social Durango
Club Social Estancia
Club Social Fresnillo
Club Social Gomez Palacio de Los Angeles
y San Pedro
Club Social Guadalupe Victoria
Club Social Hispano
Club Social Internacional Sonorense
Club Social Jalapense
Club Social Juchitense
Club Social Nochistlense
Club Social Teocalitche
Club Social Yahualica
Club Social Zacatecano
Comite Civico Patriotico
Commission on Christian Social Concerns
Committee for the Protection of Our Rights
Community Service Organization (CSO)
Community Youth Council (Valley)
Council of Mexican-American Affairs
Council of Mexican-American Women
C.R.A.
Downtown Maravilla Property Association
East Los Angeles Breakfast Club
East Los Angeles Community Improvement Council
East Los Angeles Education Council
East Los Angeles Improvement Council (ELAIC)
East Los Angeles Junior Chamber of Commerce
East Los Angeles Peace Committee
East Los Angeles Pop Warner, Inc.
East Los Angeles Town Meeting
Eastmans Fathers Club
Eastman Parents Club
Eastmont Neighborhood Council
Eastside Democratic Club
Educational Clearing House
Educational Issues Committee
El Calvario Community Center
El Sereno Community Action Committee
El Sereno Mothers Club
El Siloe Presbyterian Church
EPC
Euclid Heights Neighborhood Association
Euclid Heights Democratic Club
Euclid Parents Club
Gemini Club
Greater East Los Angeles Citizens Committee

Hammel Parents Group
Happy Valley Parents Association
Harrison Mens Club
Help Movement Service Organization
Hollenbeck Cultural Center
Instituto Norte-Americano de Intercambio Cultural
The Inner-American Club
International Institute
International Union of Electrical Workers #1206
International Upholsters Union, AFL-CIO, Local 15
Intra Neighborhood Parents Council
Joint Ventures
LA CASA
LA JUNTA
LA RAZA (Newspaper)
La Universidad Hispano Americanos
L.A.N.L.S.S.
Las Abuelitas
Latin Alliance - U.A.W.
Latin American Civic Association (LACA)
Latin American Council of Higher Education
Latin Americans of St. Benedict's
Latin Mothers
League of Mexican-American Women
League of United Latin American Citizens (LULAC)
Lincoln Heights Coordinating Council
Lincoln High School Parents Group
Logia Progresista Mexicana
Los Fiesteros
Los Hambriados
L.U.C.H.A.
Malabar Mothers Club
Maravilla Friendship Circle
Mariana Men's Club
Mateo Social Club
Mexican-American Action Committee (MAAC)
Mexican-American Adult and Youth Leadership Conf.
Mexican-American Business & Professional Men's
Scholarship Association
Mexican-American Chamber of Commerce of San Fernando
Mexican-American Citizens Association (MACA)
Mexican-American Community Programs Foundation
Mexican-American Educators of California
Mexican-American Electrical Society
Mexican-American Labor Council
Mexican-American Opportunity Foundation
Mexican-American Lawyers
Mexican-American Political Association
40th, 41st, 48th (MIGUEL HILDALGO), 49th, 50th,
51st, 64th and 68th Assembly Districts
Mexican-American Program Service
Mexican-American Unity Council
Mexican-American Students Association (MASA)
E.L.A. and Los Angeles City Colleges
Mexican Chamber of Commerce
Mustang Baseball Association
Narcotic Prevention Project
Neighborhood Legal Services
Office & Professional Employees Union
Organizacion Latino Americana
Pan-American Optimist Club
Patronato Mexicano de Becas
Plaza Community Center
POLARA (Pueblo Clubs)
Police Mal-practice Center (ELA)
Political Unity of Mexican-Americans
Protection of Our Rights Committee
Reinforcing Iron Workers, Local 62
SALUD
San Fernando Community Improvement Council
San Fernando Holy Name Society- Santa Rosa Catholic
Save Hazard Park Committee
Senoritas de Las Americas
Sociedad Mutualista
Sociedad Progresista Logia #25, 27
Sociedad Protectora Feminil, Inc.
Southern California Soccer League
Students for a Liberal American Society
Teamsters Union, Local 595
Toastmaster Hispano Americano
Town Meeting Association of Cleland House
UBCW
Union de Cantantes, Artistas y Compositores de Calif.
United Auto Workers (U.A.W.)
Political Action Committee #216
United Brick & Clayworkers Union, AFL-CIO, Locals
820 and 774
United Council of Community Organizations
United Electrical Workers, Local 1421
United Families
United Mexican-American Students (UMAS) campuses are:
Cal State, L.A., E.L.A. College, Loyola University
San Fernando Valley State, U.C.L.A. and U.S.C.
United Rubber Workers
United State Postal National Alliance
United Steel Workers Union of America, Locals:
1414, 1502, 1549, 2029, 4511, 5038, 5127, 5415
Upholsters International Union
Valley Latin Knights
Wabash-City Terrace Community Service Center
Welfare Rights Organization and Center
Young Bachelors



The Congress of Mexican American Unity is organizing a community convention for sometime in January. The convention will select candidates for the Junior College Board of Education and L.A. City Schools Board of Education elections to be held in April. Any persons who are planning to run for those offices, or any chicano organizations wanting to participate should call 269-8829.

More than any others, the offices in the Boards of Education are of great importance to chicanos. The future of our children and, therefore, of La Raza depends on the kind of education we are able to give them. What the community is most concerned about is the quality of education our children are going to get in the public schools. Up to now, our children have been victimized by whatever education the school system gave, but NO LONGER that is the case.

The election of Dr. Nava, the Walkouts, the Educational Issues Coordinating Council (EICC), the Return of Sal Castro to Lincoln High School, and the Mexican American Education Commission are the highlights of our struggle for better education.

In future issues, LA RAZA will give information about the school districts in this area, and on the importance of the Junior College Board and will work hand in hand with the community to guarantee another VICTORY yet.

VIVA LA RAZA

CHICANO 13 continued

our society in open court, it could not but have produced a sickness deeply in the pit, right down to the marrow of the bone.

And yet... there was no support from the community. There was but one meagre demonstration and attendance the first day of the three week hearing. The press and the news media ignored the case, despite notification of the importance of the issues.

Neither Black, or White, nor Brown were there to help. Is it that we do not yet believe? The 13 are faced with forty five (45) years in State Prison.

45 years, hermano! In case you cannot count, that means, in effect a life sentence. Why? What did they do that was so wrong? Was it worth it? Were the Walkouts that important?

Where are the supposedly brave Chicano Students now?

And what of the organizations that blab their mouth about their involvement?

Where was LUCHA? And the BROWN BERETS? Who is LA JUNTA?

What happened to the Ministers? The Baptist, the Episcopalians, the Presbyterians?

And, oh yes, Where was the EICC? Are they all now gone the way of ALL FLESH?

And what of the defendants themselves? The 13 alleged leaders have shown the same amount of interest and involvement in their case as has the community at large. Most of them were too busy with their careers as professional Mexican Americans to even attend the hearing.

What will it take to arouse all of them? Perhaps the prosecution is correct in assuming that the Mexican is in fact not qualified for Grand Jury service. A grand juror does have to have some social consciousness in order to fulfill his responsibilities.

It appears, to this writer at least, that the cliché of the lazy, apathetic, indolent Mexican is not too far from its mark. He would only add that the paranoia, the infantile jealousy between organizations, the cannibalism between brothers of La Raza, that these are the hallmarks of our fame.

And this will be the cause of our destruction as a people.

UNIDOS VENCEREMOS

Cancion of the Anglo

CHANNEL 28 KCET COMMUNITY TELEVISION OF SOUTHERN CALIFORNIA

Power Structure



1313 NORTH VINE STREET
LOS ANGELES, CALIFORNIA 90028

Canción de la Raza

This review will come as no surprise to those who have already been subjected to the "horror novela," videoed Monday through Friday, at 3:00 p.m. and 7:30 p.m., on Channel 28. "Cancion de la Raza," is the curious title of this misoneistic farce, which is headed up by Big Gabacho Daddies (Drs. Mendehlson and Welsch) from the University of Denver. A more appropriate title might be en "El Fin de la Raza," because the only cancion that can be heard by Chicano ears, from that program, is a death march.

The Ford Foundation, in its great philanthropic benevolence is financing this Chicano catastrophe, which again seems rather curious. Anybody that has watched any of the shows will wonder why Rinso Soap of Proctor & Gamble didn't pick up the tab. It certainly is a soap-opera to end all soap-operas, and on a commercial station, it would have had a much greater audience. It is only a fortunate accident that the power structure didn't think of this earlier; otherwise, they might have been able to foist this nonsense on the unsuspecting Chicanos with effective force. As it is, they stigmatized the program simply by putting it on "Educational T.V.," thus (I certainly hope) alienating most of the target audience.

What is most irksome about the entire "help-the-dumb-Mexican" program is that, like most

other "social service" programs, gabachos from outside the barrios are appointed to control (not teach, nor direct) the incompetent Chicanos in the program. In this case they appointed right-winger Dick Scott as Executive Producer, along with Charley Polachek as Producer. After this, it's the usual pattern. First they bought up Abel Franco (a non-barrio mejicano in show biz) and named him Associate Producer. (There is the token.) Second, they issued forth notice that Channel 28 would create a community actors workshop for Chicanos. This was necessary because, as a community action program, the actors were supposed to come from the barrios wherein the program was supposed to take place. As it turned out, about one-third of the workshop was non-Chicano, and the vast majority of the members were middle-class (ya vendidos) West Los Angeles types who have almost no concept about what life in the barrio is all about. (Witness the totally unbelievable and unrealistic portrayal of Chuey, the bato loco, mas loco que bato with his near Oxfordian "eses.") This then is the workshop that is supposed to characterize the barrio Chicano, is supposed to uncover talent in the barrio and "give the Chicano a break."

An ironical footnote to this is that the workshop incorporated, and became an autonomous group when filming of the "Cancion" series

began. It was originally set up with Ford Foundation monies, so that all the actors for "cancion" could be selected from the workshop. This did not turn out to be the case, but that's another beef. The irony in question is that this fine Chicano workshop was offered two places, free of charge, in East Los Angeles wherein they could meet and rehearse. These offers were quickly rejected. They wouldn't think of having a workshop in that uugh! East Los Angeles. They have to have a Hollywood address! They probably think they're "going to be discovered" more easily with a rehearsal hall in Hollywood? Pura pendejada! But the sad thing about this is that the workshop will probably have to start charging dues, so that they can rent a place somewhere "in Hollywood." This means that the poor people of E.L.A. are totally left out again, and los otros, del otro lado, are putting on their program, and telling the Chicanos what they are all about. (Again!)

Mike De Anda, El Frito Vendido, plays the lead role, and continues to do an excellent job of perpetuating the Chicano stereotype, i.e., he comes on just the way all good middle class society knows Chicanos really are.

Whatever you got in the bag KCET, LA RAZA says it's no good for the Chicano goose.

IS THERE A FRITO VENDIDO IN YOUR HOUSE?

IMAGE



Contributor to KCET

Speaks Out

(Interviewer's note: Dr. Holt is now a long time resident of Los Angeles. He immigrated from Europe where he received a doctoral degree in Psychology, and in History.)

La Raza interviewed Dr. H.E. Holt, a contributor to Channel 28, who is alarmed and concerned about the direction, and presentation of CACION DE LA RAZA.

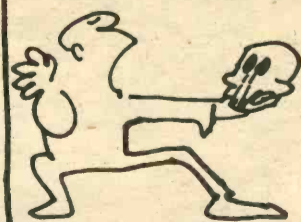
"Why," he was asked, "should a person in your position, viewing this program from a perspective outside the barrio, be so concerned over this particular program?"

Dr. Holt reminded La Raza that he had lived in Europe a good portion of his life, and that he had been a political prisoner there, and that that was the reason he had come to this country. In his statement, he made it quite implicit that anything which he felt was a misuse of power, and which might in turn serve to coerce, mislead or misguide a people, was naturally of great concern to him. Dr. Holt stated that, "The Grant which the Ford Foundation gave to Channel 28, for the production of CACION DE LA RAZA, has been inappropriately handled. I hesitate to say," he went on "that it has been a waste, but I'm very much afraid that that is exactly what it has been.

"The program did, I suppose, and adequate

job of showing to the conservative Mexicans, and to the established dominant society, what the reactions are of the frustrated Chicanos living in the barrios. If there was anything good about the program, it was in some of the acting; although, some of the characters are quite unconvincing, very middle class. I do believe that this 'middle class' feeling, that somehow seems to perpetrate the entire program is the fault of the writers, who are for the most part, submitting very amateurish and ineffective scripts. But the actors are probably doing the best they can under the circumstances.

actor



ESAS GENTES
QUE NOS
IMPIDEN
APRECIAR
LA
ESCENOGRAFIA.

"But the main issue, and the reason I say the Ford Grant was badly used, is that the pro-

gram does not in anyway try to show the causes for the reactions of the people in the barrio. It pictures David (. . .the boy that gets beat up by the police during the high school walkouts. . .) as a very confused young man who never really understands why he was involved in the walkouts, and thus ultimately deciding that he did the wrong thing. He returns to school with a completely different attitude, giving-in completely to the established institutions. The reasons why the walkouts originally took place have been completely overlooked." The viewer would have to assume that the causes for the walkouts continue to exist, but that David had somehow forced himself to tolerate those circumstances that he once found intolerable, and thus meekly, and docilely returned to "his place" within the institutionalized structure, without uttering a whimper, like every "good" little Mexican knows he should.

Then, with sincere gravity, Dr. Holt went on to say that, "Instead of justifying the walkouts, as a prime example, or showing that the kids had good reasons for their actions, CACION did just the opposite. They could have shown the Chauvinistic-Anglo school system as it really is, with it's teachers who have absolutely no insight into the Hispanic-Indio culture, and who often react toward their Mexican students with severe antagonism and hostility. But instead of showing this, the program showed a beautiful and a lovely school system, a system without problems, a system with 'very nice' teachers, and, oh yes, a 'very nice' vice-principal.

"So perhaps you will understand. These are some of the reasons why I say that the Ford Foundation used its money very badly in funding CACION DE LA RAZA, and these are also some of the reasons why I am so concerned."

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VIVA LA CAUSA!

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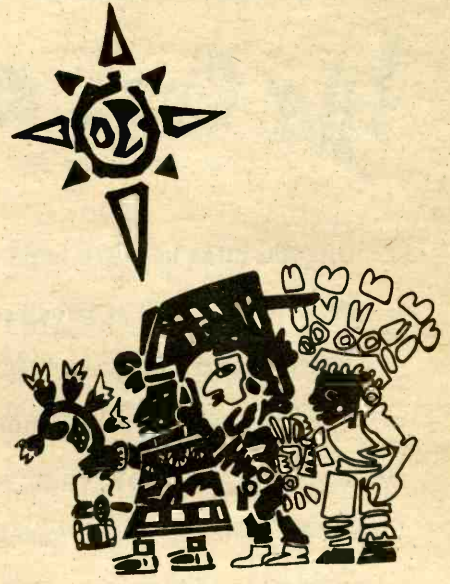
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y FELIZ NAVIDAD!
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