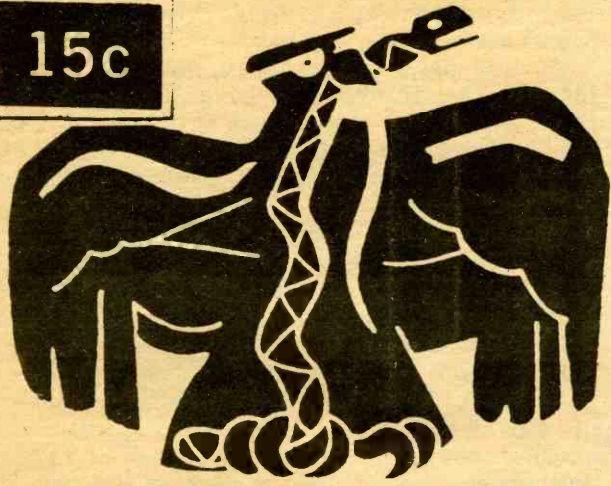


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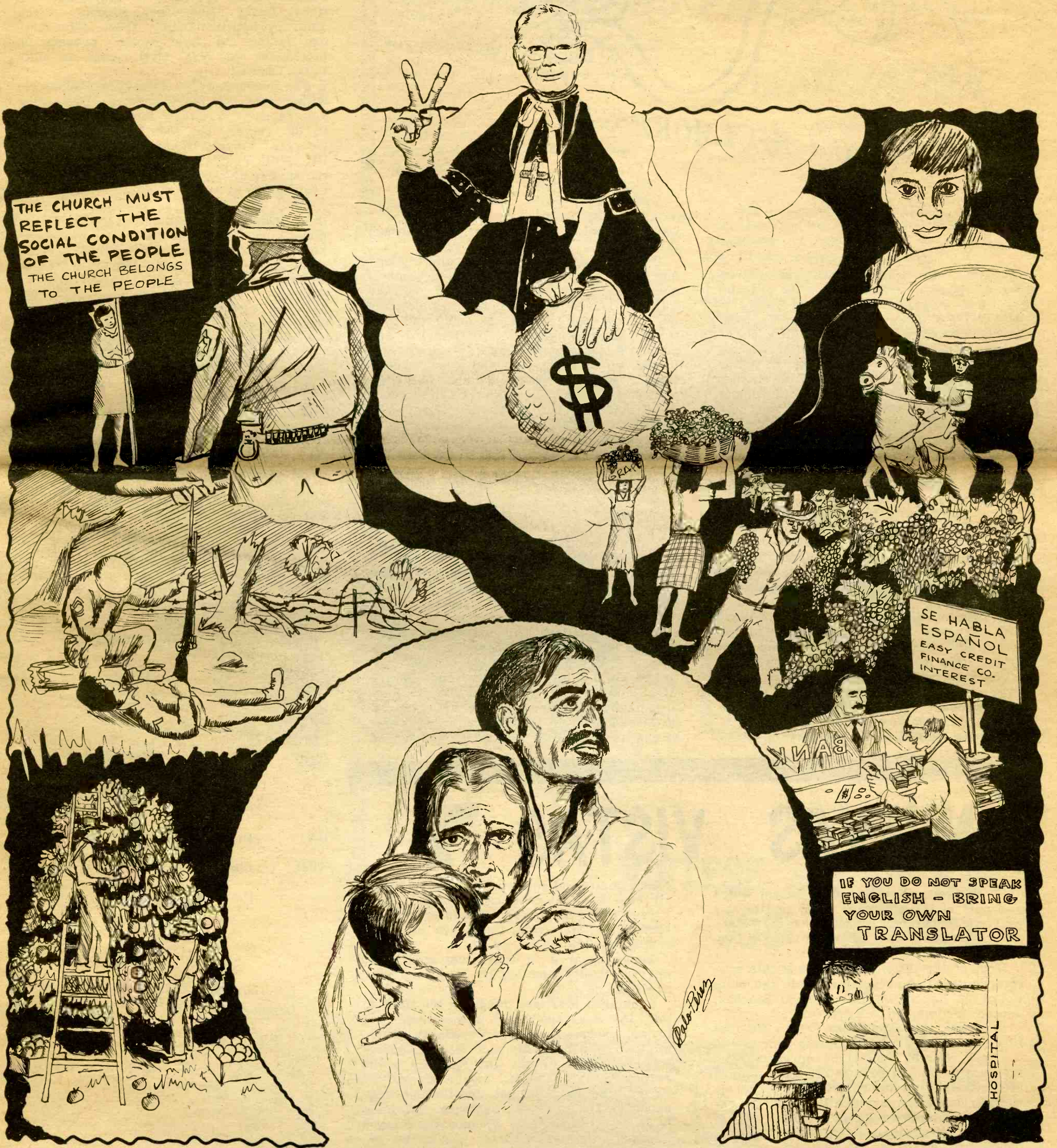


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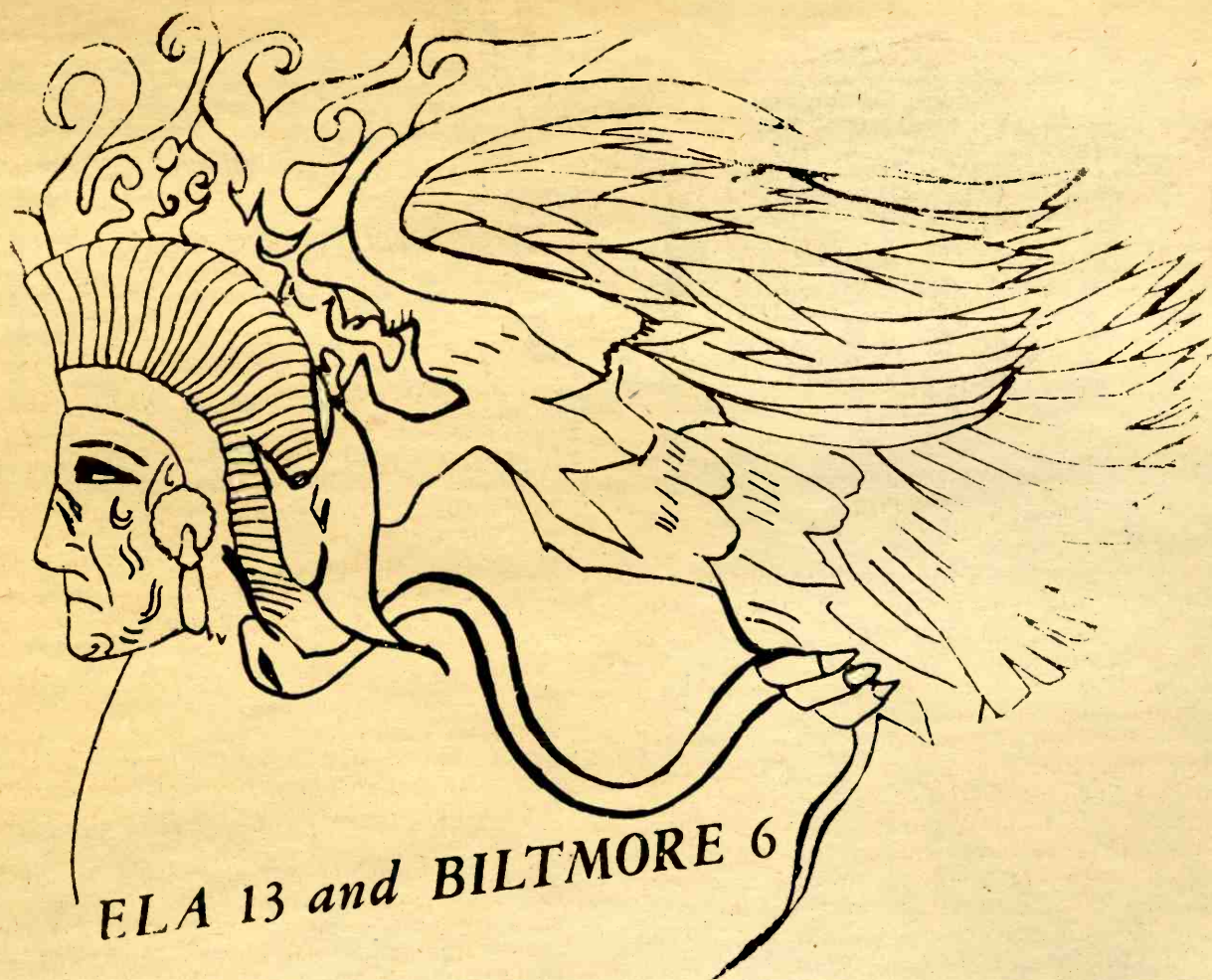
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# LA PLAZA



## OH GOD, WHEN WILL IT END?



Dear Editor:

Publicly, the Chicano Movement arrived in Los Angeles in March of 1968 with the East Los Angeles high school Walkouts. At that time there were no organizations set up to process the legal defense of the numerous individuals that were arrested. Older Legal Defense Funds, like the ACLU and the Committee for the Bill of Rights, were so involved with the Black movement and the Student movement that it was only at great sacrifice that they were able to offer the assistance they did.

Experienced personnel in these organizations recognized the necessity for the creation of a local Chicano Defense Fund that would totally involve itself in the defense of the Chicano civil rights activist not only for the Walkouts, but in the days to come. In recognition of this need, attorney Frank Munoz, the ACLU and Mrs. Rose Chernin of The Committee supported an attorney for three months to work on the cases full time.

In June of that wild summer, the East L.A. 13 were indicted and arrested for Conspiracy. Those persons who had been through this battle of political suppression in the past recognized that the fight would certainly not end with that case. At this time, attorney Herman Sillas, through the newly funded Mexican American Legal Defense Fund, saw to it that the same attorney

would be able to continue at least through the summer.

But one attorney cannot possibly defend numerous defendants in extremely complicated cases raising sophisticated and significant issues whatever his income may be. At his point, attorneys from the National Lawyers Guild, Neil Herring and Samuel Rosenwein, became involved directly in the cases, and gave the attorney the confidence and the benefit of their expertise without which no radical lawyer can succeed. As if that were not enough, the attorney received the counsel and direct involvement in the case of three other attorneys, all in all, whose total expertise and recognition in the legal profession are without competition: A.L. Wirin, Fred Okrand and Paul Posner.

Almost a year to the day, the Grand Jury then indicted ten Chicano activists for their participation in Governor Reagan's educational conference on Mexican American Education. Six of these, known as The Biltmore 6, were held to answer charges of Conspiracy and Arson. Because of the nature of the charges and the highly prejudicial publicity it was extremely difficult to obtain the involvement of other attorneys. So, once again, the Chicano Activists turned to their old friends in the ACLU and the National Lawyers Guild. These organizations again provided the services of Messrs. Wirin and Okrand, and, in addition, two other extremely competent and

experienced attorneys: Hugh Manes and Al Michaelson.

To this date, the cases of the East L.A. 13 and the Biltmore 6 have not gone to trial; they have not because of the work of the attorneys who have briefed and argued numerous motions challenging in every conceivable way the entire nature of the system and the charges; they have executed each move with deliberation as only creative-radical lawyers can do. Thousands of man-hours have gone into these motions, briefs and appeals, and thousands yet remain. Each attorney recognizes the importance of the cases, not merely because of the defendants, but more importantly because they can plainly see that it is a deliberate attempt on the part of the prosecution to, in effect, squelch the Chicano Movement before it gets off the ground. That the defendants in the East L.A. 13 can get six years in state prison, and that the defendants in the Biltmore 6 can be sent to prison for LIFE is simply an additional factor. Newspaper reports to the contrary notwithstanding, these defendants are facing the most severe prosecution meted out to ANY civil rights activists in the country!

The motions would have been impossible without the testimony of the experts that voluntarily and without fee were presented to the courts. Dr. Joan Moore, Professor Georges Sabagh, Commissioner Goodwin, Dr. Phil Montez and Mr. Abe Tapia gave the expert opinions without which the issues could not have been proven.

Since organization is the method to all this madness of political repression, the mass media and the community newspapers have been absolutely indispensable in communicating to the public the truth of the charges and the message inherent in their defense. Those local reporters who have been willing and considerate enough to work with the cases also deserve our thanks and our praise: Ruben Salazar of the L.A. Times, Sam Kushner of the Peoples World and the staff of La Raza.

We wish to invite you to participate in a banquet in honor of these men and women. We assure you that there will be a minimum of speeches and a maximum of entertainment, including Flamenco and Mexican dances, a Chicano band for dancing and a Mexican feast with cocktails.

All the proceeds will go to the defense of the Biltmore 6 whose trial will commence in January of 1970.

To insure your reservation--the tables are limited--would you please R.S.V.P. by telephone or by the inclosed card. Thank you and we await your toast.

Sincerely yours,

Oscar Zeta Acosta

PLACE: Council of Jewish Women of Los Angeles, Inc.  
543 North Fairfax Avenue  
Los Angeles, California 90036  
651-2780

DATE: December 13, 1969

TIME: Cocktail hour - 6:00 p.m. - 7:30 p.m.  
Dinner - 7:30 p.m. - 8:30 p.m.

Entertainment: 9:00 p.m. - 10:00 p.m.  
Dancing: 10:00 p.m. - 12:00

Donation: \$25.00 - per couple  
\$15.00 - single

R.S.V.P.: Irene or  
Rosemary  
(MAdison 7-1764)

## NUEVAS VISTAS 7

At the Nuevas Vistas Convention, which was held at the Biltmore Hotel earlier this year, the question of education and the "Mexican-American" was the main topic of discussion.

Most of the official speakers at this conference were representatives of the State Board of Education, like vendido Sanchez, second in command to Rafferty.

In effect, this conference was a flagrant farce and insult to the Chicano community.

These official education representatives that are guilty of the terrible conditions of the schools in the barrios of California were trying to hypocritically claim the excellence of the State School system.

What really blew the minds of the Chicanos that were in the audience was the fact that Governor Regan gave the principal speech. This man is guilty of trying to deny all poor people a chance to get into college, by trying to curtail the E.O.P. programs.

The Chicanos in a spontaneous expression of disgust, began to clap and just generally express their constitutional right of assembly and free speech.

In a matter of minutes, the police busted all those who they could easily yank.

Five Chicanos and two Chicanas were arrested for disturbing the peace and disrupting a public assembly.

They appeared in court last week and were officially and legally if not automatically found guilty.

Francisco Martinez received ten days in jail, 180 days suspended, and six years of formal probation. Chris Cebada received the same verdict. Reynaldo Macias received three days in jail and the rest of the verdict was the same. Louis Arroyo received five days in jail and similar suspension and probation sentence. Adelaida Del Castillo and Petra Valadez were found innocent. Jaime Cervantes has not yet received formal sentencing.

According to Oscar Acosta, Chicano Lawyer, this is the first time to his knowledge that anybody has ever received six years of formal probation for a misdemeanor violation.

More than likely, these verdicts will be appealed, but considering the corruption in the court system, our brothers will never receive a just verdict.

# NOTICIAS

# DE



## MAYO DE CALIFORNIA

M.A.Y.O. is more than just another organization; it is a new life. . .conceived in the minds and hearts of a group of Chicanos and given birth at the California Rehabilitation Center. M.A.Y.O. is an organization of Chicanos behind the walls of Folsom, Terminal Island, McNeil, California Rehabilitation Center, and all the rest of the other prisons. M.A.Y.O. is an organization of cons who have found out what belonging to La Raza and La Causa means.

M.A.Y.O.'s philosophy, in essence, is nothing more than an intense desire to help elevate our people, La Raza. It is this very aspiration which is enabling them to meet the challenge and alter the direction of their present way of life.

Every Chicano family has at one point or another had one of their immediate family or extended family members in jail; un hermano, un tio, un padre o lo que sea. We are all touched by the conditions and systems that surround us. Close to 40% of the inmates in all the penal institutions in California are Chicanos. Many of them serve out their period of confinement and return back to jail again. Why? Because they find that they are not only rejected by the Anglo establishment but also by their own people, their own gente.

### forgoten

When they come out of the joint, we shut the door in their face. We call them tecatos and pachucos. Most of our people in the barrios are ashamed of them and do not want to be associated with them. We do not offer the kind of help that is necessary to prevent them from going back to a life of crime and narcotics. Many sociologists see Chicanos as "the forgotten minority or forgotten people" but within those forgotten people there are thousands upon thousands of Chicanos from prisons who are the "forgotten among the forgotten."

The Chicano in prison is an issue that cannot be ignored. It is an issue that must be dealt with! They are our people and since there are many of them inside the walls, we cannot ignore the problems by turning our heads the other way.

Chicanos inside the joint are discriminated more than our people outside those walls. McNeil Prison will not allow correspondence written in Spanish because the guards and the censors cannot read or speak Spanish. Therefore if you only speak Spanish and your loved ones can only write in Spanish, as many of our people can, then you're out of luck because their letters will never reach you. Sending and receiving mail in many prisons are regarded as privileges rather than rights.

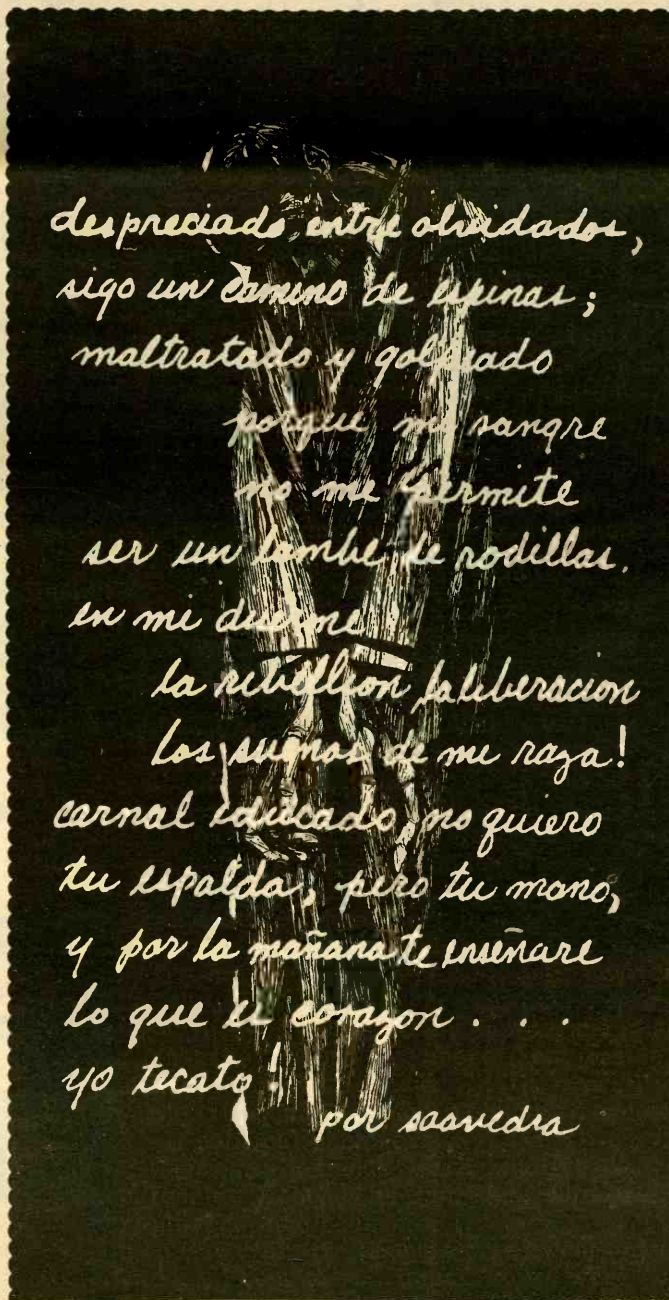
### counting bricks

As one Chicano con who was just released said: "Tell me how to stay out of the joint. I'm tired and do not want to go back. I'm tired of laying in the hole (solitary) at night, naked, and counting the bricks in the room to keep from going crazy. First I count the bricks on my right, then my left, then in front and in back of me. After I'm through counting those, I start counting the ones in the ceiling and on the floor. And it's pretty hard to count bricks because it's as dark as night in there, so you run your fingers along the cracks of the walls in order to count but the ceiling is too high so I have to guess.

How can I stay out? I'm tired of screw-punks and I'm not even gay. I've been screwing punks for the last three years. Do you know what it does to a man to screw punks? Do you know what it's like to screw a punk? I do not want to go back to that type of life. Help me to stay out?"

### SOMOS RAZA

But instead of helping our people to stay out, the Chicano community encourages them to go back by ignoring them, by preventing them from participating in barrio life. We must learn that the Chicano con can be a tremendous asset to our barrios. The Chicano movement is not only going on outside but also inside the walls in prisons. Chicanos in most of the prisons refuse to eat grapes. It has gotten to the point where many prisons have stopped serving grapes. They even carry the movement one step further. Twice a week, in some prisons, inmates are given a small piece of bread with raisins in it. Since there are very few pleasures that one can look forward to in prison, inmates really look forward to receiving that bread twice a week. Chicanos spread the word to the other inmates that raisins were also on the boycott list. Pretty soon, prison officials had stacks of uneaten bread. Some may regard this act as small. Small, yet, when you are outside those walls. But inside the walls, those acts are equivalent to the Medal of Honor. "Los Pintos" do not have to do this; they can eat the bread and be con-



tempt, but they don't. Why? Because they are part of La Raza, La Causa, La Movida. They are a part of you and me; they are OUR people. We must help them from going back to the joint when they come out. We must help them stay dry. We must give them something to hang on to. We must give them CARNALISMO, jobs, and a place in the Movement for self-determination when they come out. Help our people inside; help yourself. Organize Raza. Por mi Raza todo, Fuera de mi Raza, nada!

Dear Mr. Editor:

Allow me to introduce myself. My name is Ralph Vejar Renteria Council member of M.A.Y.O. "MEXICAN AMERICAN YOUTH ORGANIZATION," here at the California Rehabilitation Center in Corona, California.

I am writing of our organization so as to let you and people of the East Los Angeles area know of M.A.Y.O. and what we are involved in to better our Raza way of life.

I've been reading almost all our Raza news papers these past few months and it seems a shame to me that it is so hard for some of our people to wake up and see what is happening to them, our people! (Los Chicanos) or is it that they just don't give a damn.

I do not understand why it is so hard for our people in the East Los Angeles area to realize the WRONG that is happening to the Raza and why we must UNITE. UNITY is something we of M.A.Y.O. stress to all the Raza.

I have a little message for our people in the East Los Angeles, (FROM ONE WHO IS DISAPPOINTED, BUT RELATED A FEELING FROM MANY WHO ARE "FRUSTRATED.")

### chicanos de color

I ask what has happened to you my Brother? Are you Chicanos by color only and not in mind, I know you have heart and soul.

Is it asking too much why have you quit now, when we need you the most to help keep open the doors and the things we are striving for alive.

You make me wonder of my race and all the heart and soul and feeling you have, is it so small that you lie down and die at the smallest threat from the Gringo.

Brothers, hear me and become aware that when you quit backing us, your fellow brother's, you make the Gringo and all those who said we would fail in our attempt to unite ourselves, "RIGHT!" Let me say here and now that before I stop fighting and mean it, but not with force or arms.

I will use all I have in my head to fight, knowledge that I know I possess, if not I can learn what he, the Gringo, has learned. I can use my verbal capacity, manipulation in what order I see fit to use. My imagination in a pre-logical way of thinking and what ever mental mechanisms I possess as a Chicano and human being, yet I have one more advantage that is beneficial to succeed in my fight. "EDUCATION," yes this is the most important of all, but without the other's it is very easily to be tricked and bended into an Anglo way of knowledge.

He, the Gringo, is more than aware I am capable to shoot a gun, that is why my brother's are in Vietnam, but he has not felt the force of our minds, has he? I for one will fight with all that I've said for my people, then they will not be able to laugh at this CHICANO, because if I quit my people as you have, then I will be backing the Gringo.

I am offended and hurt, I must admit, when I hear the laughs and silent smiles that come from the Gringo, because he feels he has won, has he my Brothers? If so then I shall fight and walk alone.

Ernesto Loma  
M.A.Y.O. member

Ralph Renteria  
M.A.Y.O. council



# Chicana Symposium

*Aztlan & Corazon*

We have waited for a chance---a chance from being left out; A chance from standing in the background. We have waited too long to say something Yes, we have waited long enough. Something must and will be done soon!

CPA---El Rebozo

The "Corazon de Aztlan" symposium at UCLA was announced by MECHA for November 25, and the more worldly Chicanos breathed deeply and said, "about time." There were enough disparaging remarks too. But the fact that some Chicanos were involved in the creation of the symposium has to mean that perhaps the novelty of women's liberation will soon wear out, and we can get down to business.

That over 1,000 Chicanas and Chicanos participated in the symposium shows that many more Chicanas are seeing themselves as capable of contributing much more creatively than in the past. The degree of her participation, as well as the areas of her activity will be more thoughtfully selected. She will choose more, and cease sitting on the shelf waiting to act as a temporary stop gap, or emergency secretary.

Active Chicanas in the southwest composed the panel. They discussed the activity of their organizations, as well as its ideology. This was not too different from any other rap given by panelists at any other conference. But there was more. Their own particular role as women (first in the context of their own organizations, and then in the greater Chicano Movement) was the thing that directed us back to the topic of liberation. Here the panelists could have come out a little heavier. There was not enough discussion on the reality of where the liberation movement for the Chicana goes from here.

All this has made some Chicanos uptight. This is not entirely a bad thing. There is no reason for anyone to get uptight. The attempt is to bring up the other end of the circle, to create a whole unit---the Chicano Movement. For example, the speakers themselves are very important contributing factors to their organizations.

Again in terms of units composing wholes, the age level of the symposium panelists alone would give us the impression that liberated Chicanas are generally over 30. Yet, the symposium was sponsored by young students, and the majority of those in attendance were young chicks.

The generality that could be drawn from this is that the older Chicanas are living liberation, while the younger ones are still planning their move toward it. Chicana liberation is on its way, and in order to prevent stagnation, the Chicana from the barrio, the campus, from fifteen years old to fifty years old must direct it together.

The reason for having conferences and symposiums is not to sit around talking about the liberation movement in terms of the Chicanas own particular problems (as in comadriando), but rather to discuss the REALITY OF WORK in the movement, or the "what" of our practical contribution.

But besides the usual differences in ideology, the Chicana must contend with social problems involving her and the Chicano. One outstanding example is the issue of anglo chicks and brown dudes. Chicanas have never dug it, and now they are protesting loudly. The dudes have always rationalized it away from any meaningful discussion. Emotions ran extra high at the symposium when this and its related subject of anglo involvement in the Movement were discussed. Both of these are very heated topics around today.

Comments from the panelists on the question of anglo participation in the Movement ranged from liberal to ultra-nationalistic. Of course, their frame of reference was from their own particular organizations and sections of the country, and no attempt was made by them to impose their positions on anyone. The conclusion was: that to define the anglo's role in the movement throughout the entire southwest is simply ridiculous.

All in all, the symposium brought about some interesting and vital discussion, and is one more important step toward crushing the notion of the liberation movement as a mere novelty, and then concentrating on it as a necessity.

It is beneath the dignity of the Chicana to quibble about where her place is. She is where she best serves the movement. There must be respect for her ability to decide. There is no room for patronizing males. We must be Companieros en la lucha. Mano en mano.

ADELANTE!

*works*

*with her men*

*to create a whole*

*movement.*



## Palabras para las Chicanas de Aztlan

hermanas,  
tus ojos must not be closed  
que veas el sol without clouds if i fall

hermanas,  
mi madre must not loose her garden,  
que no le falten roses and flowers,  
if i fall.

hermanas,  
mi fusil no temblara in your hands,  
may my rifle fall not silent if i fall.

*por seavedra*

# El Rebozo newspaper

A group of Chicanas from San Antonio, Texas got together in November and created the first Chicana newspaper, "El Rebozo." It is intended that the newspaper help to direct the Chicana as she becomes more creative and productive in the Movement.

It is interesting to note that the dedication of this newspaper was to Los Hombres in the Movement: "Dedicamos nuestros esfuerzos a los hombres en este movimiento Chicano, que nos inspiraron a escribir este periodico." This is what they say of their newspaper:

"This newspaper was written by women, put out by women, distributed by women, and was undertaken for the purpose of uniting our people to work for "La Causa."

Inspired by the men of "El Movimiento," we, the women of La Raza, want the men to know that we support them and the courage they have endlessly displayed in fighting for "La Raza."

El Rebozo---the traditional garment of the Mexican woman, with its many uses, symbolizes the three roles of the Chicana portraying her as "la senorita", feminine yet humble; as "la revolucionaria", ready to fight for, "La Causa", and finally portraying the role of "La Madre", radiant with life.

This newspaper has tried to portray the women of La Raza in their different roles, for all three roles make up la mujer completa."

The creation of this newspaper is one example of the way in which women can be productive in the movement. No one can argue the fact that they are spreading the word for the Chicano Movement.

Whether one agrees that a newspaper like "El Rebozo" is needed is not the issue that should impress one. In reading the newspaper, it is obvious that although it hopes to identify with the liberation of the Chicana for the Movement, it presents a panoramic view of all the issues which involve us in the movement. This is the impressive feature.

Their development and success will be to the advantage of the entire Chicano Movement. ADELANTE!

Since this is their first issue, they will need much support from us in order to publicize its existence and value. Subscribe today, and tell your friends.

Their address is: EL REBOZO  
P.O. BOX 37207  
San Antonio, Texas



photo courtesy of BASTA YAI

## MALE TOKENISM

Los hombres are talking about the importance of La Chicana en el movimiento, but what they say sounds like tokenism. Their words are paternal pacifiers. The following quotations are proof that these men are very shaky in their attitude about the woman. They do not sound like they have looked into the issues facing their woman. But they don't have the courage to ask and then to listen to what they do not understand.

"We shall only acknowledge the women, after they acknowledge themselves."---Kansas City Conference Chicano.

Has the problem been that the woman has not acknowledged herself, or has the tradition of time bounded her voice, or has man's pride and his strength been her silence?

(Paraphrased) "In the past, I thought woman should be kept three feet behind or else she might end up three feet ahead. But sometimes the woman whispers in his ear. But what she says is usually hear say. Consequently he gets into trouble. Therefore we should have the woman speak out in a group. Have her discuss her ideas openly, so she won't get anybody into more trouble."---Corky Gonzalez at the University of New Mexico.

It is good to have more people discuss, but talk about a negative attitude before

the woman even opens her mouth. No wonder a woman's ideas have to be repeated two or three times by other men before it is listened to.

"We are tired of baby sitting the girls"  
---Cal State Long Beach Chicano.

Mi Raza Primero? Chicanas son Raza tambien!

"The man has fought and died alone, and it has been tradition for La Chicana to leave and face the enemy with pride and honor after her peoples' defeat."---television drama on Ironsides called "Blue Berets."

No longer shall Las Chicanas leave their men. We too refuse to be conquered. We are not made only to listen to words of love, pride and honor. We too can fight for those words.



## Youth i mirror

*Ana Nieto Gomez*

Era una soldadera de la Revolucion  
Era Juana Gallo o Petra Ruiz  
Pero era una Mujer escondida  
Escondida en la ilusion del hombre.

Soldadera,  
Cuantas veces te cortaste tu cabello...  
Cortaste el simbolo de la mujer.  
Cuantas veces te cambiaste tu nombre?  
Cambiaste de Petra a Pedro, Juana a Juan  
Mujer?  
Porque estabas escondida?

Mujer Morena, it is your youth I mirror.  
I am not in the blackness of time.  
Mujer Morena  
My Brown Skin is tight  
Tight with the anger of my people.

Mujer Morena  
My body does not double  
and my mind is sharp.  
SOY UNA CHICANA  
SOY UNA SOLDADERA

Because I am a woman  
I must walk behind my man?  
Because I am not a man  
I can not fight beside him?



Women was created from the rib of man  
She was not made from his head to top, him,  
Not out of his feet to be trampled;  
But out of his side to be equal to him;  
Under his arms to be protected;  
And near his heart, to be loved.

# Chale Con La Draft!

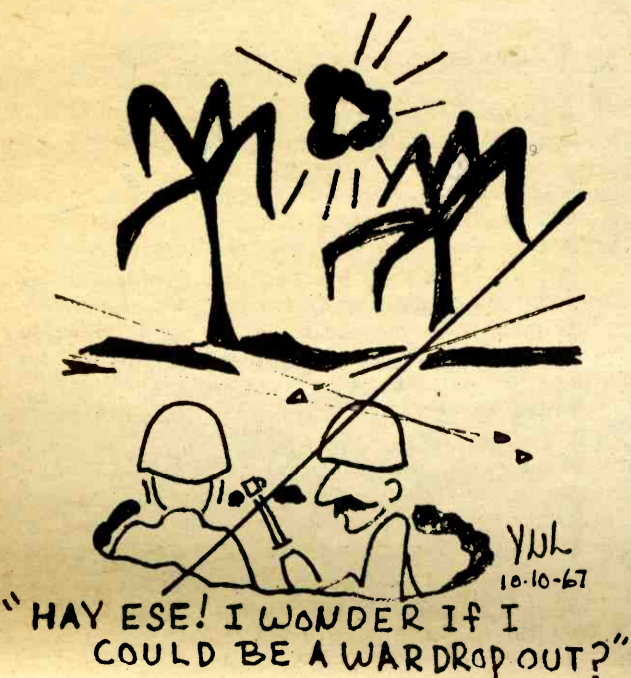
Chale con la draft is becoming a rallying cry for Chicanos that are being drafted. Chicanos throughout the United States are realizing that they are being used and killed in unholy wars created by the system they are trying to free themselves from. In the past Chicanos have willingly died for their country as is evidenced by the fact that Chicanos won more medals for bravery during W.W.II than any other group. They were rewarded for their heroic deeds by being treated as "veterans of second-class citizenship" after their discharge. They were unable to secure jobs to feed their hungry families; discrimination was felt everywhere.

Chicanos have for a long time been helping to keep America free by dying for her in wars, but America in return keeps Chicanos enslaved in poverty and misery. Todo para mi y nada para usted! Up to now, this has worked but La Raza Nueva knows that many injustices must be rectified before we serve in any white man's war.

Rosalio Munoz, former student Body President at UCLA recently refused induction. On September 16, Mexico's Independence Day, Uncle Samuel attempted to "liberate" Rosalio by drafting him for Vietnam duty. Rosalio responded with a liberation demonstration of his own supported by at least 100 other Chicanos. Their cry was "Chale con la draft!"

Ernest Vigil from the Crusade for Justice in Colorado earlier refused to be drafted. Steven Trujillo in New Mexico has said "Chale, I won't go!" Montenegro in Arizona has refused 18 times. EIGHTEEN times! Francisco Chavez, Cesar Chavez's son has refused induction. Juan Flores in Texas and Louie Lucero in California have one thing in common although they don't know each other. Both have said "La tuya, we won't go!" And so it goes and will continue to grow until there is not only justification for killing "surplus Chicanos" in wars but until destruction of the system that allows establishment people to feed off Chicanos like vultures, feeding off a carcass.

Now, President Nixon has introduced a draft lottery system which can further annihilate our barrios from their richest resources, our young Chicanos. Under the lottery system, 850,000 young men of military age will be called to service next year. Registrants will be selected between the ages of 19 and 26 years of age. This is great for the young Anglo male who can usually obtain a college deferment but what does it do for the Chicano population whose average age is 19 years old. Because of the fact that there is a preponderance of Chicanos in that age category, a disproportionate amount of Chicanos will be drafted and subsequently die for their country. If we continue to allow our young people to die, our future leaders, our hopes for the future will be smashed and we will never get off our knees. Beat the Draft. Get together with other Chicanos who are refusing. Call Rosalio at 269-8829. Chale con la draft!

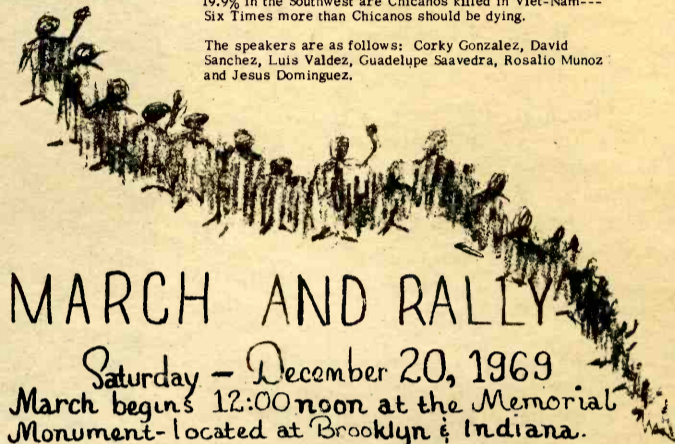


## CHICANO MORATORIUM

in East Los Angeles ca

IN HONOR OF OUR CHICANO BROTHERS, RELATIVES FRIENDS AND LOVED ONES, WHO HAVE BEEN CHAINED INTO THE DEATH PITS OF VIET-NAM... Because Chicano military personnel have the highest death rate in Viet-Nam, this is including all other servicemen... 19.9% in the Southwest are Chicanos killed in Viet-Nam... Six Times more than Chicanos should be dying.

The speakers are as follows: Corky Gonzalez, David Sanchez, Luis Valdez, Guadalupe Saavedra, Rosalio Munoz and Jesus Dominguez.



### MARCH AND RALLY

Saturday - December 20, 1969  
March begins 12:00 noon at the Memorial Monument - located at Brooklyn & Indiana.

Rally at Eugene Obregon Park ca  
First St. & Sunol St.

Speakers \* Entertainment \* Food

**MARCH AGAINST DEATH**  
Bring all our Carnales home... ALIVE!

Sponsored by: Chicano Moratorium Committee  
266-6257 or 263-3114

Today, the sixteenth of September, the day of independence for all Mexican peoples. I declare my independence of the Selective Service System.

I accuse the government of the United States of American of genocide against the Mexican people. Specifically, I accuse the draft, the entire social, political, and economic system of the United States of America, of creating a funnel which shoots Mexican youth into Viet Nam to be killed and to kill innocent men, women and children.

I accuse the education system of the United States of breaking down the family structure of the Mexican people. Robbing us of our language and culture has torn the youth away from our fathers, mothers, grandfathers and grandmothers. Thus it is that I accuse the educational system of uneducating Chicano youth. Generally, we are ineligible for higher education, and thus are ineligible for the draft deferments which other college age youth take for granted, which is genocide.

I accuse the American welfare system of taking the self-respect from our Mexican families, forcing our youth to see the army as a better alternative to living in our community with their own families, which is genocide.

I accuse the law enforcement agencies of the United States of instilling greater fear and insecurity in the Mexican youth than the Viet Cong ever could, which is genocide.

I accuse the United States Congress and the Selective Service System which they have created, of recognizing these weaknesses they have imposed on the Chicano community, and of drafting their law so that many more Chicanos are sent to Viet Name, in proportion to the total population, than they send of any of their own white youth.

I accuse the entire American social and economic system of taking advantage of the machismo of the Mexican American male, widowing and orphaning the mothers, wives, and children of the Mexican American community, sending the Mexican men onto the front lines, where their machismo has given them more congressional medals, purple hearts, and many times more deaths and casualties than any of the other racial or ethnic groups in the nation, which is genocide.

I accuse the legislature of the United States of gerrymandering the Mexican people out of their proper representation in the political system.

I have my induction papers, but I will not respect them UNTIL the government and the people of the United States begin to use the machismo of the Mexican male and the passion and suffering of the Mexican female to the benefit of themselves and of their own heritage, deferring all Chicano youth who serve our people, and providing the money and support that would make such work meaningful in social, political and economic terms.

I will not respect the papers UNTIL the United States government and people can provide the funds and the willingness to improve the educational system so that all Mexican youth, the intelligent, the mediocre, and the tapados, just like the white youth, the intelligent, the mediocre and the tapados, have the opportunity to go to college and get deferments.

I will not respect the papers UNTIL the welfare and other community agencies of the United States foster and allow for self-respect in the Mexican-American community so that our youth can stay home and be men amongst our own families and friends.

I will not respect the papers UNTIL the systematic harassment of the law enforcement agencies has ended, and these agencies begin truly to protect and serve the Mexican American community as well.

I will not respect the papers UNTIL the legislatures of the United States discontinue gerrymandering the Mexican-American people out of their representation in the political system.

I will not respect the papers UNTIL the Armed Forces, the largest domestic consumer of California table grapes, recognizes the United Farm Workers' Organizing Committee. Until that time, I cannot recognize the Armed Forces, or any of its political uses of the American people. Until they begin to boycott the sellers and growers of California table grapes, I must boycott them.

CHALE CON EL DRAFT!

Rosalio U. Munoz  
September 16, 1969

# RAZA G-I'S

# SPEAK OUT

## Brass Live High; GI's Die

No news is censored so systematically as that of resistance in the armed forces, and the brutal methods that have become common practice for keeping GI's in line. When stockade guards killed a prisoner and 27 of his buddies protested in San Francisco last year, when a company refused to move forward to their own slaughter recently, the authorities made brief or belittling mention of the "isolated" incidents.

Rebellions in the stockades have been increasing. Last July 21, some 600 soldiers in the stockade at Fort Riley, Kansas, rebelled and took over an entire compound for several hours. There were also uprisings in June at Ft. Jackson, S.C. and Ft. Riley Kansas. The uprising at Ft. Jackson was touched off by the beating of a prisoner, Julio Rivera.

There was also a rebellion, last June 4, at Ft. Dix, N.J., also involving our brothers.

Why are these men rebelling? An answer to that question is given in the following letter by Carlos Rodriguez, which was sent to the workers Defense League in N.Y.; the League's lawyers are handling the cases of many of these men.

The story I tell you in this letter is 100% fact, I maybe courtmartialed like many others and it is so important that my story pierce the ears of the people in the world outside the stockade. Chances are that when you read this I will be taken to court, but that is beside the point as long as you discover and can see what the army is really like...

In this testimony I will talk mostly about the Military Police Company working in the stockade...I think that these M.P.s, with a few exceptions, must be psychopathic. Certainly their anti-social and immoral conduct would indicate something like that for they are sadists.

If you think that torture is no longer used, you are wrong. The army has devised these leather belts which they call straps. Straps are put on your wrists with your wrists twisted behind your back as far as they can go and tied to your ankles and you lie with all your weight on your stomach on the wooden bunk because in that position your chest can't even touch the ground.

With this in mind, let me give you a few cases. I'll start with Jimmy Friend (of course that is not his real name because I don't have permission to use it). I was in Mental Hygiene when I looked out the window and saw this prisoner being taken into segregation. He was being hit on top of the head when all of a sudden he let one go and landed on Sgt. Branhover's face. (Sgt. Branhover is a lifer). They really put it to him. The word from Major Casey was "Drop him." As I went then to my cell I saw big bruise go in his cell and they followed Major Casey's orders with enthusiasm. He was in the straps about five or six hours. He was laid on a bunch of boards about eight inches off the ground and every thirty minutes or so he was picked up and let fall hitting his head and abdomen, each time from higher up. As a result the man was unable to use his legs without support, his face was bashed up and he couldn't use his arms. He was in extreme pain in every muscle, bone and pore of his body. How long he endured this completely useless and unbearable pain I don't really know. He was in cell 12 and I i

June 5th, this is a true report except I don't think that the man was put in the straps. I was not in the same cell block at the time. His name is Johnny Sanchez and he has been to VietNam and risked his life fighting communism and for all the Noble Reasons the government produces. The man went through many hardships as anyone who has been to VietNam knows. When he finally came state-side the man was a complete nervous wreck. I myself once was startled as one day I walked past his cell and there he was shaking as if his life depended on it--perhaps it did. I could go on and talk about the price Johnny Sanchez paid for that war and got nothing out of it but becoming a nervous wreck and I could talk about who is getting the profit from the war, but most people know that now-- or they should. Anyway, he was beat up by four guards, taken to the barber shop and all his hair was cut in front of every single eye in the stockade. I think the army was afraid of a protest against the treatment and conditions in the stockade and they were making an example of Johnny Sanchez of what they could do to anyone who objected or protested. They were saying that if anyone gets out of hand they would get what Johnny got. And by getting out of hand they meant being at the right place at the wrong time, a smile when it's not supposed to be there. Anything as simple as that.

The next thing I tell you is absolutely true and I can



The helmet placed over his rifle, the fingers in a V, are symbols of resistance to the authorities used by this guardman in California.

More punches all over but I cover my face. Between all of them they get me down and tie my hands behind my back and begin to put on pressure. More punches on my back, sides, head and, next thing I know Sgt. Himan, to prove he is the man he isn't puts my head on the floor, left side up, and leaves an imprint of his boot and bump on the other side. They kicked me in the back of my head and put a foot on the back of my neck and applied pressure. All this after they had put my hands behind me and tied them and I was completely subdued. Was it "Necessary?" No. They later started walking me back and try to throw me against the edge of a building, but missed. When coming into my cell they punched me, and another prisoner saw them. They tried to put me against the bars of my door, but I side stepped. For that I got another imprint on my left side.

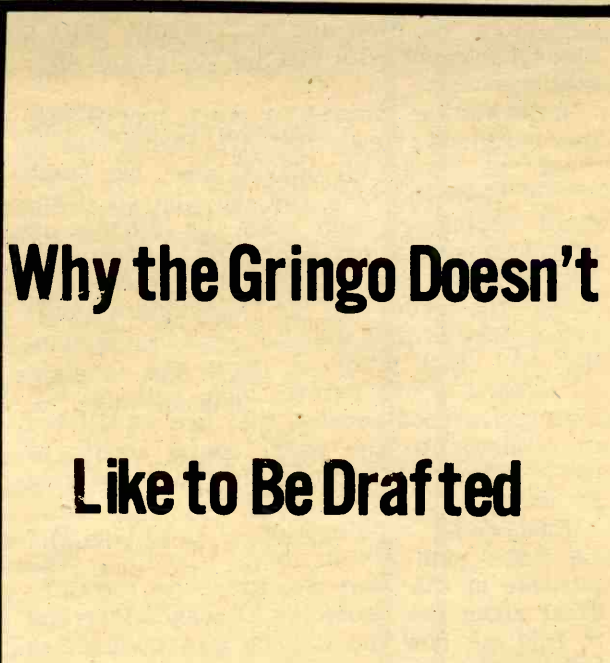
So, as you can see, where my story is also leading, I'm talking about Military Police Brutality. Most likely, if you have any insight, you will see why these people

Re-Up. Simply because of their inferiority complex that they cannot compete with people on the outside. And really they can't because they'd be by themselves and just the thought makes them shudder.

The inhuman conditions that a chicano prisoner in the Fort Dix stockade reports on this page became headline news Oct. 12, when some five thousand civilian demonstrators protested and were turned back from the military base by teargas and "600 gas-masked MP's with fixed bayonets" (UPI). People from many groups, including the Young Lords, the Black Panthers, and the Catholic Peace Fellowship made up the 8 abrest, quarter-mile-long march, which was headed by helmet-wearing women.

"We are with you!" they shouted to the soldiers. "The Brass live high and the GI's die!" Soldiers bussed through the line of march held out V signs and clenched fists. The marchers gas-massed as they protested the jailing of the "Fort Dix 38"--the men arrested after last June's so-called riot.

use the person's name because it was me, Carlos Rodriguez.. I have nothing to hide and here it goes: I've been now in segregation approximately 35 days. If you don't count the few hours I spent outside on June 5th, then I've been here fifty days on this Bum Tip charge. On July 8th I was told to move from Cell Block 77 to Cell Block 85. After some hassle about a foot locker a Gung-ho PFC Cleland threw my clothes on the floor. I then refused to move until someone picked up my clothes and put them back where they belonged. Then Sgt. Himan called me a punk because he needed all those other guards to back him up. At this time Sp/4 Miller tried to beat me on my back but I noticed him coming and put it towards the wall. Then Sgt. Himan put his hands on me and I tried to protect myself. Sp/4 Miller started punching. Next thing I know all six are trying to put me down. Blows on my head, punches all over but I cover my face. Between all of them they get me down and tie my hands behind my back and begin to put the pressure on.



## Why the Gringo Doesn't Like to Be Drafted

There are some Anglos, such as draft resisters, who are protesting the war and think it is illegal and immoral.

But for most gringos there are other reasons:

They think that nobody who is anybody gets drafted--that is for the peons. In the best gringo families, their friends would think they were stupid or peculiar.

Our government tells everyone that they must be ready and willing to serve their country-- It tells the gringo with money that he can serve best by spending that money to buy a good education in college. He can help most by running things after he gets a good job.

It tells the Chicano without money that he must serve by going in the Army. He even serves best if he happens to get killed. Finding a job for him then is not a problem.

It used to be that the best chance a Chicano without money had for getting something better was to go in the Army. This also showed that the Chicano was a good American (the gringo approved).

But today, almost everyone who gets drafted goes to Vietnam and the chances are very good that he will get shot or killed. This still brings approval from the gringo, especially since he himself does not like being killed in such a stupid war.

REMEMBER--In New Mexico, every time a gringo escapes the draft by going to the University--or by finding some other way--a Chicano gets drafted!

It is time that the Chicano made things more even--and the gringo will not do that for us. We should demand that nor more men with Spanish surnames be drafted.

We should demand that no man be drafted. Yo no Voy! ESCUCHEN! NO TIENEN QUE IR A PONER LA PANSA!









# HEALTH TASK FORCE

*U.S.C. General Hospital*

**EAST LOS ANGELES**

The East Los Angeles Health Task Force believes that there is urgent need for the creation of translator positions within the Department of Hospitals, in particular, the Los Angeles County General Hospital. We believe that these should be full-time translator positions where the knowledge of Spanish is considered an asset and valued as such by the Department of Hospitals. The following documentation obtained from on-the-spot observation by personnel in the hospital indicate severe negligence to non-English speaking patients. The Task Force strongly urges the Department of Hospitals to act immediately in working towards the hiring of translators in order to relieve the misery which patients are experiencing at this time.

## THE NEED FOR INTERPRETERS

### ENTRANCE TO THE HOSPITAL

The need for interpreters is apparent as soon as the patient enters the hospital. If he comes up to the big front desk and asks where he should go, there is often no one there who can direct him in Spanish. One of the day-time receptionists speaks Spanish, but she leaves at 4 o'clock; many patients arrive after work or in the evening. Visitors, too, come in during the evening and cannot find what ward the patient is on or how to get there.

If the patient goes first to the out-patient department, he is sent over to Unit I; even if there is someone in the out-patient department who can direct him to Unit I, there is never anyone when he gets there (at the entrance opposite the big one) who can direct him further.

### THE MAIN ADMITTING ROOM

The Main Admitting Room includes the walk-in clinic (room 1050), the minor trauma clinic, and room 1350 (which is like an emergency room and can only be reached by ambulance or car). There are supposed to be interpreters in the MAR; there aren't. There is a nurse on the evening shift who has high school Spanish and she is forced to spend a great deal of her time trying to interpret. There are supposed to be some high school students who speak Spanish--no one knows how to find them; there are supposed to be two men from South America who come in to interpret--no one knows how to get in touch with them.

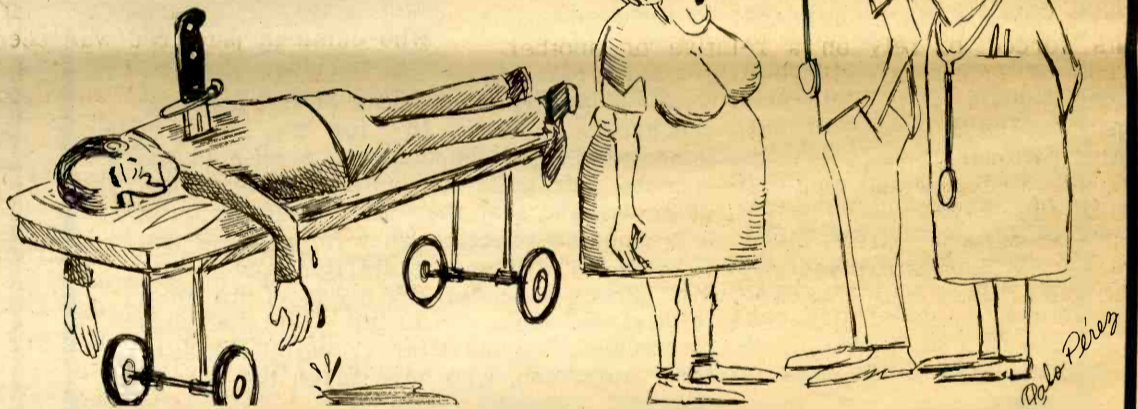
As an example of the sort of thing that goes on continually, a resident was seen to run up to another and say, "What am I going to do with this woman? She's on a stretcher and doesn't speak any English!" The other said, "I don't know," and turned away. The doctors cannot do a good job without interpreters; they have no way of knowing how sick the patient is, what the problem is, or what should be done. The whole MAR is designed to screen who needs to be admitted and who doesn't. The doctor cannot decide if the patient needs admission. Moreover, since he is often rushed he tends to postpone seeing people who don't speak English until last, hoping that an attendant or another patient who speaks Spanish comes along; or he makes a very quick decision on whether to admit or not without enough information. If he decides not to admit the patient, he is supposed to give the necessary care then. If he's unsure what the problem is he can't give any kind of worthwhile treatment or explain to the patient what to do. He may want the patient to be seen as an out-patient and schedule him for a clinic visit. Without really knowing what's wrong, he passes the patient off; if he guesses wrong about what kind of clinic the patient should go to, precious time is lost and the patient may be much sicker before someone finally gives him an appointment to the right clinic. And if the doctor is not sure what's wrong, he can't tell the patient why he should go to clinic; the patient may well realize the indecisiveness of the doctor and lack confidence in the pills or the need for the clinic appointment. All of these matters can be of life-and-death significance.

*No Spanish*

*translator*

As an example of the kind of experience patients are continually exposed to in the MAR: an elderly lady came in complaining of pains in the abdomen; the doctor didn't know what to make of her, but finally someone (not from the hospital) happened by who spoke Spanish and interceded. The doctor got a little of the history and decided it was a gynecological problem. The interpreter was a young man; and one wonders how the patient felt with only a total stranger and a doctor who couldn't understand her to decide her fate. The doctor told the young man to tell her she should go to Unit II; she didn't have the kind of problem that Unit I took care of. The woman was left without any idea of how to get to Unit II; finally the doctor said to wait until an attendant could take her. Meanwhile the young man happened by and saw that the woman would be waiting for an indefinite length of time; on his own he found out how to get to Unit II and walked the woman there. If he had not happened to be there, the doctor could not have made the provisional diagnosis and the woman would probably not have gotten to Unit II.

YOU KNOW THE RULES  
NURSE, HE DOES NOT  
SPEAK AMERICAN.  
SEND HIM HOME FOR  
A TRANSLATOR!



THE ADMITTING WARDS

If the doctor in the MAR decides the patient should be admitted, the patient is sent upstairs to an admitting ward. The patient is worked up--a medical history is taken and a physical examination is done; a diagnosis is made and treatment begun. Once the patient no longer needs immediate medical attention he is moved from the admitting ward to a regular ward, where whatever doctor worked him up will come and care for him while he's in the hospital.

The admitting ward is a very busy place; all the patients there are sick and need immediate attention. The doctors working there have to stay up the whole night without sleep to finish taking care of everyone. There are no regular interpreters on the admitting wards. It is not unusual for relatives to accompany patients to the admitting wards; very few of the hospital employees are Mexican-American (about 3%). Yet the doctor has to ask the patient about 200 questions and get rather precise answers in order to make a diagnosis and begin treatment. If the patient does not speak English, the whole process breaks down. Again he's made to wait until last in hopes that by chance someone who speaks Spanish will happen by, or he's worked up only cursorily. One worker on the admitting wards said: "All the interns know is 'dolor?' and 'donde?' That's how they decide what the patient's got. If the patient doesn't understand English the doctors just talk very loudly and slowly, as if that would help." The work-up the doctor does now is the most time he will probably ever spend with the patient; it's crucial that he get a good working diagnosis the rest of the patient's hospitalization is influenced by what goes on that night. But the doctors are overworked and irritable; there's

a great deal of tension and running around all night long. Shouting at patients, tying them to the bed with leather straps, telling them to shut up, are not uncommon. Patients who don't speak English add one more irritation to the staff's load, and those patients tend to get treated most brusquely. One nurse said it always seems to be the Mexican-American alcoholics in DT's that are the hardest to handle, because when they're having terrible hallucinations, no one knows how to reassure them, so that they become more and more upset, and soon their screaming has every one screaming at them. Interpreters--lots of them--would make an enormous difference on the admitting wards. They would guarantee that the doctor got an accurate history (absolutely crucial to good medical care), that the patient understood what was going on during the examination, and that the patient knew what was expected of him; he could begin to explain to him what the problem was and see that any questions the patient had got answered.



THE REGULAR WARDS

Medical care on the regular wards is seriously handicapped now by the lack of interpreters. There, whatever care was begun on the admitting ward is continued and the doctor begins to test and refine his diagnosis for the patient; treatment is continued until the patient is well enough to be discharged. But patients who don't speak English simply cannot be taken care of adequately. For example, for one patient it was very important what medicines he had been taking to establish a diagnosis of Addison's disease. In the strain of trying to communicate without words the medical student had forgotten completely to ask about medicines; it was only because the resident happened to speak Spanish fluently (very rare) that the diagnosis could be made. There are many stories of near misses like that, but there's no way of telling how many diagnoses were completely missed because no one was around to get the complete picture.

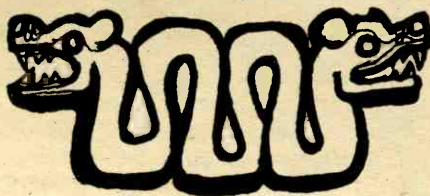
While the patient is in the hospital he should be in communication with everyone who is involved in his care. Without interpreters, patients lie in bed in pain unable to ask for medication or not knowing that they should pull the light switch to call the nurse; they got thirsty, suffer because they can't ask for a bedpan; they develop new symptoms and have no way of telling anyone. The nurses are unable to make observations that would help the doctor; for, example, one nurse told of an elderly woman on her ward who wandered about seemingly lost; although the nurse spoke high school Spanish she was unable to make the crucial observation--that the patient's Spanish was garbled, indicating that the patient needed immediate neurological attention.

Nurses also have an important job of teaching patients. But without interpreters, there are great blocks. A patient with diabetes, for example, needs to know a great deal about what kind of diet he should eat, how often and how much insulin to take, how to care for his feet to prevent gangrene, and how to test his urine for sugar. His life depends upon his being able to take care of himself. Now the nurse is forced to rely on a relative or another patient explaining all of this accurately to the diabetic; it is almost impossible to understand what diet to eat unless one understands the rationale behind it; and the patient is not likely to follow the diet unless he knows why it's the way it is. If a patient does not take proper care of his feet, gangrene and an above-the-knee amputation are sure to follow. These things are left up to chance now.

was admitted but now there was no one to find out what was going on.

Similarly, an elderly gentleman had had abdominal surgery. It was crucial to know if he had passed gas or had a bowel movement afterwards so that the doctor could be sure he didn't have a bowel obstruction. The man's belly swelled up for three days without anyone being able to find out if he was having a bowel movement. Meanwhile he seemed to have something very important he wanted to tell the nurses about his bowels. There was nothing to do but wait, hoping someone would see him get out of bed and walk to the bathroom and intercede then to find out if he was having a bowel movement.

Even when patients want to cooperate they may not be able to. For example, one elderly lady was severely jaundiced. A specimen of her urine had to be examined for bile. But there was no one to explain to there that she should go to the bathroom normally but urinate in the bedpan. She tried carrying the bedpan with her to the bathroom but not using it, using it for both urine and feces, using it and then emptying into the toilet bowl--after three days another patient came on the ward who spoke Spanish. But meanwhile the lady's care had been held up and she had gotten progressively sicker because the test on her urine could not be done without an interpreter.



Patients who speak only Spanish consistently get poorer care and more expensive care because there are no interpreters. For example, when the interns rotate the new doctors must familiarize themselves with all the patients on the ward. Because there was no interpreter, the intern waited three days to see one patient; all the patient needed was to be discharged with a clinic appointment for ortho or to have an ortho consult done in the hospital. Meanwhile he was billed nearly \$100 a day. Similarly, a middle-aged woman who came in jaundiced was seen on the medical service; after a few days without having acquired a very complete history, the resident "bounced" her (unloaded the responsibility for her) by sending her to a surgical ward. She waited there for over a week, still without a very accurate history obtained, until the surgical resident decided it was probably a medical problem and bounced her back. She was finally discharged from the hospital without a definitive diagnosis. She had been accompanied by her family when she was first admitted so that a partial history was available; but her family lived too far away to visit her often; no one was ever able to finish getting the history in detail.

The lack of interpreters extends beyond the purely medical needs of the patient though. The social workers, for example, cannot do their job without someone who speaks Spanish. There was a miner hospitalized with a lung condition related to his work. He had been fired when he became ill, and his insurance was cancelled. He was worried sick while in the hospital. There was no one to find out if his employer was still liable for the hospital bill or whether his insurance could be used to cover it after all. Similarly, a worker from the Bureau of Resources and Collections got a new mother to sign a re-imbusement agreement when the worker did not speak Spanish or the mother English.

The families of patients are also deprived of their rights by the lack of interpreters. If they do not speak English, there is no one to tell them what the patient has, whether he will die, why surgery is necessary, what to expect when he comes home, or who is liable for the bill. One family decided against surgery for the father because there was no one to convince them that lung tumor should be removed early.

The psychological needs of Spanish-speaking patients are likewise completely ignored. They lie in bed for days and days completely isolated from everyone and everything; if they don't have visitors, they may actually go over a week without speaking a word to anyone or having anyone speak to them, even though they're continually surrounded by people. Misunderstandings and fears can magnify and deepen without someone to communicate them to. One elderly lady used her family in the evening for interpreters; but at her morning bath one day, the nurse left the window near her half-open. The next day she had a pain in



# HEALTH CHICANOS HEALTH

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# HEALTH CHICANOS HEALTH



Similarly, ulcer patients need to know what they can and can't eat. One man came in severely ill: he knew it was all right to drink carbonated beverages, but he didn't know that Coke was an exception. There had been no one to interpret satisfactorily enough. In the same way, there is no one to explain what a "bland diet" should be for a Mexican-American even if someone by chance can translate the term for the doctor or nurse. Explaining venereal disease to a man can be embarrassing and unsuccessful if the only interpreter available is his teen-age son, as one nurse told of happening. One nurse said there was one attendant on 3 floors who spoke Spanish; she was run ragged while everyone called on her to explain or interpret. As often as not, the nurse on duty despaired of finding the attendant and left the job of communication undone.

The continuing medical care of the patient depends upon having interpreters on all wards on all shifts. Important matters now are left unsettled since there is no one to interpret. For example, a woman who spoke only Spanish was reported by another patient as having "fallen." No one knew if she fell while standing or if she fell from a bed. No one knew if she had gotten dizzy or had lost her balance or had suddenly become weak. It was never clear whether her falling had anything to do with her severe anemia or with the headaches she had been having. A rudimentary history had been taken with a chance interpreter when she

## HEALTH

## CHICANOS

her shoulder, which she attributed to the nurse's negligence; she now does not believe what the doctors tell her nor feel that the hospital knows how to take care of her. She lays in bed day after day, preparing to die.

Patients who speak only Spanish are more likely to be unfairly exploited for teaching purposes. For example, one middle-aged woman had an unusual, but classic murmur. Since there was no way to communicate with her and ask her permission, the instructor of a group of 8 medical students simply treated her like an inanimate object, disrobing her publicly, to her great shame, and flipping her breast out of the way so that each in turn could listen to the murmur. Likewise an elderly lady with ascites was used to demonstrate the procedure for a paracentesis. The doctor explained nothing to her, did not attempt to find an interpreter, and discarded the sample after showing it to the students. Since patients who do not speak English have little choice but to be passive "clinical material," they are as a rule exploited much less considerately for teaching purposes.

## RADIOLOGY

The need for interpreters is not only on the wards. Patients in radiology have a great need for good communication. Much of the work is positioning and instructions on breathing; inability to co-operate leads to poor films. One X-ray technician said "sometimes it almost comes down to beating up little old ladies" in doing complicated procedures without verbal instructions. For example, a barium meal requires the patient, who may be in great pain, to be moved around and held in many contorted positions. Patients who do not speak English are handled very roughly. The same X-ray technician reports that he has seen, in the last year, 4 patients die either on the table or immediately after such harsh treatment; and he attributes the deaths to the way they were handled, at least as a proximate cause.

Large numbers of interpreters have to be regularly integrated into staff throughout the hospital; it is not enough to have a few scattered here and there or to teach Anglo personnel a few words. As an example, a wo-

man came into radiology unconscious and was X-rayed; as she was being wheeled away, she came to. She was extremely alarmed to discover that she had been operated on; she had no idea why she was in the hospital or what was happening to her. There was no one familiar with her case or able to interpret her chart to her at hand. She had a long wait on a stretcher before an attendant could take her back upstairs and an interpreter searched for.

## PSYCHIATRIC BUILDING

None of the psychiatry residents speak Spanish. There are very few personnel who speak Spanish. One woman was brought in by her employers because she had been acting strangely; she spoke only Spanish; an interpreter was found twice for about a half-hour each, but the woman could not participate in the ward activities, in group therapy, or any other activity that might have helped her. She stayed in the hospital about twice as long as acute patients usually do, and was eventually released without much at all being done. The real need is for a completely Spanish-speaking ward, where all the doctors, nurses, and attendants can carry on therapy with the patients in Spanish and where patients have someone to talk to.

These notes are just random observations of about fifteen people. Everyone who works in the hospital has many stories like these. It is generally agreed that patients who speak only Spanish get inferior medical care, more inhuman treatment, and less attention than other patients. There should be hundreds of interpreters throughout the hospital; their schedules would be rather irregular but many of them could be trained simultaneously for a role like LVN or social worker. If they had any spare time, they could use it to teach Spanish language and culture to the other hospital employees. Or interpreters could be like "patient advocates," identifying patients who spoke only Spanish while they were being admitted and staying with them to manage their communication with the staff for as long as necessary. Each interpreter could handle perhaps 5 or 10 in-patients, available to see them at regular times each day and on call as necessary; meanwhile they could interpret for the streams of patients in the walk-in clinic and the other parts of the hospital.

## THE OUT-PATIENT DEPARTMENT

The need for interpreters is not only to diagnose and care for patients in the hospital. The care of patients in the clinics also requires a large staff of interpreters, now almost totally lacking. There is a young girl who is supposed to interpret for the cardiology clinic, but a worker there reports, "they leave her standing in the corner, she's never used." In the gynecology clinics, an accurate menstrual history is very important; it takes a great deal of very precise talking. Especially since the patient is likely to be embarrassed and feel she must give the "right answers" professional interpreters are badly needed who have both the medical and the cultural knowledge necessary for good communication.

In another clinic, routine timed-urine specimens are taken while the patients wait. The employee responsible for collecting the specimens reports that out of 30 patients there are usually 2 or 3 who do not know enough English to be able to co-operate and another 8 or so patients who understand only partially and make a mistake in giving the specimens. He says, "I had high school Spanish, but I didn't learn how to tell someone to urinate in a bottle, write down the time, then discard the urine, drink a cup of water, then urinate in the bottle again the next time, and write down the time--much less why he should do it!" Many tests depend upon the patient following a procedure carefully--not eating breakfast, or collecting only the second part of a urine sample, or collecting all the urine for a day and keeping it in the refrigerator. Without accurate test results and without direct communication there's very little medical care that can be given.

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2222 East First St  
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WELFARE RIGHTS  
THE PUSH FOR JUSTICE

Alicia Escalante and several Chicano Welfare Rights Organizations have been busy this past month. In San Diego a group composed of WRO, community residents and social workers de La Raza joined forces to demand justicia at a conference being held by welfare administrators and school deans. All the district directors from all the counties of California and deans from the schools of social services were in attendance. It was an opportune time to move on the "Welfare Chiefs of Miseria."

Since Chicanos were not invited to participate in the conference and were not

Alice Escalante, Mgr

East Los Angeles Branch

welcomed there, numerous calls were made to mobilize our people to attend. It was suggested by some that Chicanos should sneak into the conference through the back door of the kitchen. This was immediately rejected with such comments as "La Raza does not enter through any kitchens, back doors, alleys, or such. It's through the front door or nada!" La Raza proceeded to go that way and filled the conference room. Surprised faces of the directors and deans greeted them. Before they had recovered from the shock of seeing Chicanos at their conference a list of demands were read. They are as follows:

## Welfare Chiefs de Miseria

tengan!  
Chiefs



## PARTICIPACION DE LOS CIUDADANOS:

1. Demandamos que el consumidor tenga voz a traves del desarrollo de un fuerte comite consejero en el cual Chicanos sean representados, y seleccionados por Chicanos en proporcion a la poblacion Chicana.

2. Que los poderes de estos comites consejeros incluyan lo siguiente:

A. Revisar, evaluar y hacer recomendaciones en todos los aspectos del departamento de asistencia publica. Ademas deberan publicar todas sus investigaciones.

B. Todas las principales polizas hechas por el director deben de ser revisadas y evaluadas por el comite consejero.

## PLAN DE PERSONAL:

L. Emplear para profesionales de habla espanola y gue sean seleccionadas de la comunidad Chicana. Que el numero de estos para profesionales sea en proporcion al poblacion Chicana.

2. Que un esfuerzo concentrado para reclutar trabajadores sociales de habla Espanola que comprendan nuestra cultura y estilo.

## DESARROLLO DE PERSONAL:

1. Que todos los departamentos de asistencia publica de el condado inmediatamente establezcan programas de entrenamiento desarrollados y conducidos por la comunidad Chicana empleando Chicanos de la comunidad en terminos de consulta.

## CONFERENCIAS:

1. Que los directores de los departamentos de asistencia publica apoyen las conferencias regionales del norte y del sur del departamento de SDSW.

2. Que los directores de los departamentos de Asistencia publica del condado apoyen el proposito de darles fondos al proyecto titulado: "Oportunidades de empleo y profesiones para el Mexicano-americano" financiado por HEW y aprobado en Julio Primero, 1969.

Before the dust had settled in San Diego, Alicia Silva from Orange County WRO rounded up her supporters. Along with Alicia Escalante, the WRO group in Orange County found that Mr. People's, Director of DPSS, was denying the community a voice in welfare rights. There is a law which states that effective July 1, 1968, each director from each county must form a Family and Children's Advisory Committee that will consist of 1/3 welfare recipients. This has not been done; this is just another example of how welfare directors define their own rules and regulations! But, if a welfare recipient is even suspected of anything, he will be threatened, harassed, taken to court, cut off of aid, etc.

The group of Chicanos decided to confront Mr. People's with the fact of lack of Chicano representation. When they arrived at the Department of Social Services, they were told to wait out in the hallway. But, as the mood of the contemporary Chicano shows, the group of Chicano WRO people moved straight into the offices. The director, as usual was not in, but his assistant made it plain that DPSS will use its own judgment on rules and regulations. This is the typical game that DPSS plays but it is a deadly game because poor people's lives are involved.

A meeting is being arranged with the director soon and he is making it plain that he will not hesitate to call the local chota that conveniently is across the street. But WRO knows that Murphy, the Director of DPSS in E.L.A., did not hesitate either. And the Chicano people marched right through their ranks; no hesitation. The fight must go on, whether it's in San Diego, El Monte, Alhambra, Orange County, or wherever our people are saying "YA BASTA"

# do we also have to pay for it?

## VICTIM OF POLICE BEATING SUED BY CITY

Shortly after his second trial ended in a second hung jury, Jesus Dominguez, victim of a brutal beating at the hands of the police, received a summons at his home ordering him to appear at Small Claims Court to pay or show reason why he could not pay the sum of \$231.61 for "Medical and Compensation paid to City Employee."

Apparently, the City wants payment for injuries suffered by a policeman while engaged in beating the hell out of Jesus Dominguez on September 1, 1968. The next obvious step would be to order him to pay for the time of the 15 policemen who took part in the vicious "baton"-wielding orgy that nearly took his life. Thanks to the efforts of Attorney Ralph Ochoa, the case has been postponed until after the third trial, if, indeed, Mr. Dominguez has to face a third trial. It is not enough that our people get beaten--but do we also have to pay for it?

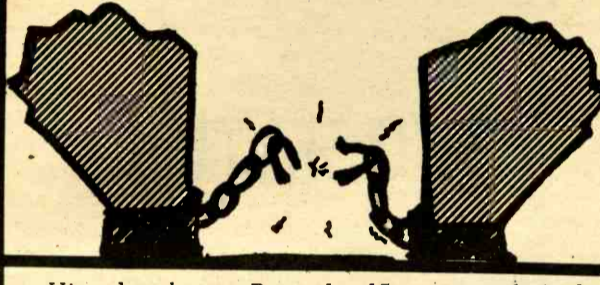
The dual treatment of Mexican-Americans and others was raised recently in a Highland Park meeting to a representative of the District Attorney Younger to order Sgt. Sweeney to stand trial for the murder or a young man in Whittier. Sgt. Sweeney shot a man while in possession of a non-authorized weapon, while under the influence of liquor, in a series of blunders and errors which included breaking into the wrong apartments, etc. Although the Coroner's Inquest felt Sweeney should be held accountable, the Grand Jury did not return an indictment. The District Attorney's representative stated that if the District Attorney were to prosecute Sgt. Sweeney anyway, and if the jury failed to render a unanimous decision, the District Attorney would be accused of harassment! That is exactly what we are saying. District Attorney Evelle Younger is guilty of harassment to Jesus Dominguez. Twice the jury has failed to reach a unanimous decision.

For those who may not have heard the background of the case, Mr. Dominguez was called by his children, aged 18 and 15, to pick them up after a wedding party which was halted by the police due to some trouble. Upon arriving at the scene, Mr. Dominguez was informed that his children and niece had been arrested by the police and so he did what any parent would have done, ask the first policeman he saw, where his children were. He was not expecting to be insulted for asking, but he was. "Protect and Serve" was not for him.

Reacting to the insults of, "We're not talking to any more dumb Mexicans," he answered, "You better tell me where my children are." For this he was beaten, clubbed and kicked even after he was handcuffed and lying on the sidewalk, dragged into the police car and beaten again. He was taken to jail and it was at least 25 hours before his frantic wife, who witnessed the entire gruesome scene, received a call from her husband. There were scores of witnesses, and many of these have already testified. His torn, bloody clothes were taken from him and declared lost. His insistence in getting them back just before his release after bail had been posted caused him to be held in jail several hours longer, but the clothes were never produced. On the second day of his release from prison, he underwent a four-hour head surgery as a result of the beating.

SPECIAL! SPECIAL! SPECIAL!  
EI CASO DOMINQUEZ WAS DISMISSED  
IN COURT TODAY WITHOUT ANY  
EXPLANATION.

LA RAZA VICTORIA. SI SE PUEDE



His daughter, Rachel, 15, was choked, arrested and charged with failure to disperse and resisting. His son, Mario, 18, was beaten for objecting to his sister's being choked, also arrested, charged with interference, failure to disperse. His niece, Margaret, also 15, was arrested and charged also with a misdemeanor. All three were handcuffed and taken to Hollenbeck. All three were tried and freed with the stipulation, "probable cause." Mr. Dominguez, however, was charged with felonious assault, resisting, etc., etc.

On December 22, three days before the celebration of the birth of Jesus, Mr. Dominguez will appear in court for his third trial!

The Dominguez Defense Committee, a group of community people representing educators, Clergy, parents and professionals, has undertaken the defense of Jesus Dominguez. Three fund-raising events have al-

ready been held. The last event, a dance, was highlighted by the performance of the well-known, beautiful and talented Miss Olga Ruiz, director of the Latin-American Ballet, and her group, in a performance that was truly memorable and spectacular. Our own Chris Ruiz and Jesus Dominguez added to the delight of the evening with their beautiful rendition of Mexican songs in their own inimitable way.

But fund-raising, though important, is not enough, and you had better know it! The Dominguez Defense Committee urges you to join in their demands to the D.A. for a complete dismissal of charges against Dominguez. Write to District Attorney Evelle Younger, 211 West Temple, Los Angeles, Calif., and demand that charges be dismissed.

Mr. Dominguez did not only suffer terrible injuries as a result of the beating, but has been subjected to harassment continually, like having to appear 11 days just to be assigned to a court room, being subjected to insults and provocations by the police while he waited with his wife outside the court room, having his home frequently under observation, and his son, witness to the beating, being twice arrested on flimsy evidence.

At the time of this writing, Mr. Dominguez has no attorney, although the Dominguez Defense Committee is fast spinning wheels in an effort to get him one. No use asking what the libertarian legal agencies are doing about it, for the answer is quite obvious. Only the L.A. Committee for the Defense of the Bill of Rights has come through before and hopefully will do so again. The others have little interest. Mr. Dominguez is not a long-haired professor, nor a homosexual demanding his right to be one, nor does he wear the flag for a garment, nor smokes pot. Mr. Dominguez is just a quiet, dedicated, mild-mannered family man, father of 11 children, World War II Veteran, who neither smokes or drinks. But dedicated he is. His tremendous contribution toward the success of the first "Fiesta De Los Barrios," held in Lincoln High School this year, and most recently an Award given to him by the Eastman Elementary School for his contribution to that school, are but two instances of his community involvement and devotion to his people. Wherever the community needs him, he is there, with his devoted diminutive wife by his side. He will not compromise with his principles. He has earned our support and is worthy of it. We cannot let such a man down. We owe it to Mr. Dominguez to fight for his freedom. We owe it to ourselves. We owe it to La Raza.

## ¿Si no AHORA CUANDO?

"It is not a  
question of  
militancy,  
but of  
survival."

Being a Chicano should not mean that it is a short-cut to gain private ends, to hold a position, or to step up the social ladder. Being a Chicano means much more than yelling "Viva la Raza", sporting a "bigote", or wearing a serape and sandals. Lately the barrios, the colonias, la movida has seen an influx of returning "hijos prodigos" because suddenly it has become profitable to be a "Chicano." Professionals now enjoy the Progress made possible by many who have been imprisoned or face up to 50 or 60 years in prison.

Has dedication to la causa, la raza, or la revolucion become a 8 a.m. to 5 p.m. commodity?

This does not mean that we should not welcome our hermanos with open arms, but that we have a solemn duty to raise their level of thought. We must teach our people that "to be part of the revolution and struggle for the liberation of Aztlan, it is not enough to yell, Viva la Raza, grow a bigote, or sing "La Adelita." We must build the revolution with our people. And if we build with our people, then the songs will come by themselves."

In order to achieve real action, we must ourselves be a living part of Aztlan and of her thought; we must be part of that energy divined by the sun for the liberation, the

self-determination, and destiny of Aztlan and nuestra Raza de Bronce.

There is no place outside this struggle for the artist, the writer, or for the intellectual who is not himself dedicated to and completely one with our people in the great battle of Aztlan and of suffering humanity.

In this we must remember that the awakening of our people does not come all at once. Our goals will not immediately take on full dimensions. First, the means of communication have to be further developed. We must continuously work helping our people move forward.

Helping our people move forward, means more than to make a speech or rap. It means that we must try relentlessly and passionately to teach our people that everything depends on them. That if we fail, it is their responsibility. That if we go forward it is due to their efforts. That our future is theirs to build, and that the magic hands are their very own hands.

Remember that nobody, no matter how big, can hold back the truth; nobody, no matter how big, can stop the social change in the making.

Venceremos.  
Teatro Popular de la Vida y Muerte

# NOTICIAS DE LA RAZA

## RAZA RAZA RAZA

**SAN JOSE:** Protests on "Judge Chargin continue. On Wednesday, October 31, one thousand people stood in St. James park to hear various speakers reiterate the remarks of Judge Chargin and urge those attending to continue their concentrated efforts to rid the Santa Clara County Superior Court and all courts of California of this cancer.

Speakers included Dr. Hector Garcia who drew repeated rounds of applause, Chicano gritos and laughter, as he very eloquently tore Judge Gerald (Heil Hitler) Chargin to pieces. **QUE VIVA LA RAZA Y LA JUSTICIA.**

Ten Chicanos were arrested in San Jose last week while demonstrating at a Urban Development site. Chicanos were protesting over the fact that few Chicanos are hired by the construction industry. The picketing continues.

**SAN FRANCISCO:** "Los Siete" are scheduled to go to trial soon on the charges of murder and attempted murder in the death of Joseph Brodnik, a chota in the San Francisco Mission District. Brodnik was famous for his harassment and brutalization of young people---especially with the two foot rubber hose he carried and used freely.

According to Basta Ya (CPA) of San Francisco, Los Siete lawyers filed motions for discovery. These involve asking to see the "evidence" of the district attorney. The lawyers also challenged the validity of the Grand Jury indictments since it is not representative of San Francisco's total population. Free Los Siete.

**LOS ANGELES:** Brown Berets are preparing for the Moratorium Parade demonstrating against the war in Vietnam on December 20, 1969. Chicanos have an extremely high death rate in Vietnam.

Catolicos Por La Raza in San Diego and Los Angeles are confronting the Roman Catholic Church in order to make the Church more relevant. Last week Chicanos took over a Catholic Retreat House in San Diego. Six Chicanos were arrested. Charges were later dropped. In Los Angeles over 350 held a prayer vigil at a two million dollar Church located in the Anglo community.

Chicanos in MECHA from Long Beach, Los Angeles City College, and San Fernando Valley College are active everywhere in the community. They are requesting that their lame brothers from other schools get off their ass and join them.

## UNITY

REMEMBER!

Dec. 26, 27, 28, 29, 30  
MAYO CONFERENCE

McAllen, Texas

VIVA LA RAZA!

**WASHINGTON:** Yes, there are Chicanos in Washington, and they are hermanos y hermanas con mucho corazon. Many of them are currently working on the rights of Chicano convicts.

**COLORADO:** A Raza neighborhood in Denver's West side was teargassed by helicopters during a "police riot" which emptied after Chicanos changed the name of Lincoln Park to "Aztlán Park" last September. People were maced and clubbed.

## CHICANO

## PRESS

## ASSOCIATION

## NEWS



**KANSAS CITY, KANSAS:** Brown Berets in Kansas City have undertaken a trash collection project in order to clean up the barrios. These Chicanos feel that there is a tremendous need for organization in their area, so that La Raza can participate in making decisions. One of the brown Berets advisors said, "A new leadership is arising in the West side---stern, questioning and, if necessary, militant. We are going to try all the avenues and stick with it.

**MILWAKEE, WISCONSIN:** Hay uno de nuestros hermanos en Wisconsin que quiere oír de todos los otros Chicanos in the U.S. Write to the editor of La Guardia, Roberto Hernandez, 635 S. 5th St.; Milwaukee, Wisconsin, 53204.

**CHICAGO Y NEW YORK:** The Young Lords in New York are moving on the issue of garbage in the streets, rats, and welfare. The Young Lords son hermanos Puerto Riquenos that are becoming a force to be reckoned with.

**AUSTIN, TEXAS:** Chicanos from all over the U.S. held a Unity Demonstration in Austin at the foot of the State Capital building. The Unity Demonstration focused on the struggle by Austin Chicano Strikers at the foot of the State Capital building.

The Unity Demonstration focused on the struggle by Austin Chicano Strikers of the Economy Furniture Factory in Austin. Those determined Chicanos have been on strike since November 27th, 1968. Their battle is over the fact that the factory owner refuses to recognize what is legally the Chicanos right to organize and have a voice in their working situation. For more information, call or write:

Austin Chicano Strike  
P.O. Box 6396  
Austin, Texas

## UNITY

**NEW MEXICO:** Three men of La Raza, including two landgrant heirs, began jail terms at the state prison farm near Albuquerque after the U.S. Supreme Court refused to hear their case. They were supposedly found guilty of assaulting two Forest Rangers and seizing their trucks while defending their lands in October, 1966. Ezequiel Dominguez of Bernalillo and Alfonso Chavez of Albuquerque, both herederos of land grants, and Cristobal Tijerina (brother of Reis) began serving terms of sixty days each and five years provation.

Reis Lopez Tijerina resigned as President of the Alianza Federal de los Pueblos Libres on October 21, 1969. Reis was jailed on federal charges and is on trial for state charges from the Tierra Amarilla "Courthouse Raid" for the second time.

**MEXICO:** Mexican students of the Autonomous University of Mexico, at the National Polytechnic Institute, of the Teachers college have not forgotten that many of their brothers and sisters died one year ago in the bloody events of Tlatelolco and Mexico City. Desolation and death were brought to hundreds of Mexican homes.

Demonstrations took place as a means of pressuring the government into providing a solution for: The unrestrained repression by the police and army against the students and the people in general; enforcement of the freedom hallowed in the constitution, the Supreme Laq of Mexico; freedom for all political prisoners.

These demands were whollybacked by teachers, heads of families, workers, employers, and peasants.

However, the peoples cries went unattended. From the beginning, there were persecutions, threats, arrests, and physical aggression against the leaders and against the various schools in which the students were housed. Mexican students are asking for the widest support and solidarity that can be given. For further information, write to Comite de Lucha, Escuela Nacional de Economia, Ciudad Universitaria (UNAM), Mexico 20, D.F., Mexico.

# RAZA

# RAZA

# RAZA

# NEW YEAR'S EYE DANCE

PLACE: Saint Bartholomew's Church  
4752 Huntington Drive South  
El Sereno, Calif.

TIME: 9:00 p.m. on

ADMISSION: One bottle per couple

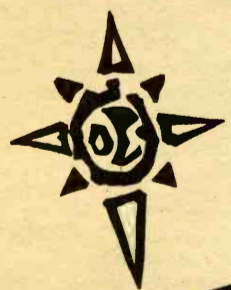
## EVERY BODY

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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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Denver, Colorado  
80218

COMPASS  
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Houston, Texas  
77009

CORAJE  
c/o Mexican American  
Liberation Committee  
Tucson, Arizona

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San Diego, Calif.  
92113

LA CAUSA  
5116 E. Whittier Blvd.  
Los Angeles, Califa 90063

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635 S. 5th St.  
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ATTENTION READERS:  
LA RAZA NEWSPAPER HAS A NEW LOCATION:  
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Los Angeles, California 90063  
(213) 261-0128



EL BARRIO COMMUNICATIONS PROJECT  
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Los Angeles 90031  
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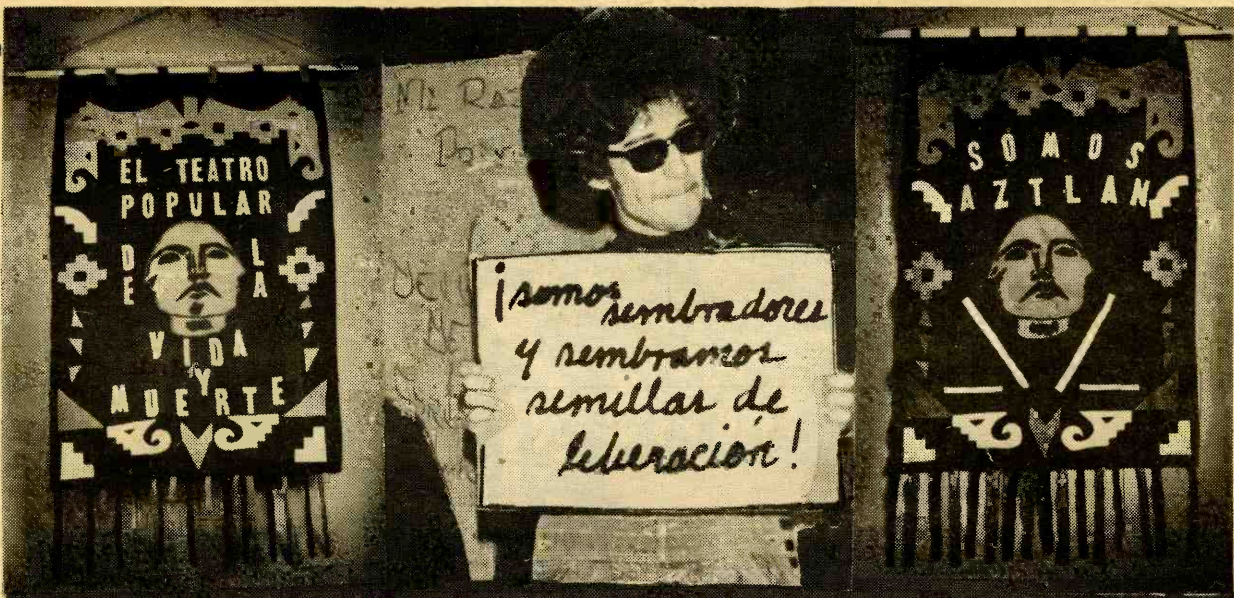


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*¡ nos une  
la raza  
nos une  
la sangre  
nos une  
la historia!*



*¡ en lucha  
la guitarra  
medicamos  
aprendio  
a cantar!*

*Yo pienso que mi pueblo  
puedan ser un gran hombre,  
tan solo es necesario  
ponerse a caminar...!*

"We are sowers, and we sow seeds of liberation..."

With this, EL TEATRO POPULAR DE LA VIDA Y MUERTE has risen out of the sands and waters of Long Beach, joining the many groups that follow in the footsteps and tradition of El Teatro Campesino and El Teatro Chicano of East Los. Born in September 1969, the Teatro's members are representative of the Harbor area.

El Teatro Popular's first performance was during the Cal State Long Beach UMAS' semester of La Raza in the early part of October. During four performances in two days, the group introduced its emblem to the public. The official teatro symbol is La Cabeza Mestiza (the Mestizo Head). This tri-  
faced emblem embodies in it the true heritage of Chicanos, "born of a Mestizo, the  
daughter of Indian mother is the true her-  
itage of Chicanos, you and me."

El Teatro Popular has brought into its existence a multi-barreled weapon, dedicated to the liberation of Aztlán. Among it's different barrels are Actos, Musica, Poemas, Andadas, and Titeres Vivos. It's Actos are satirical dramas dealing with politics, education, justice, etc., while it's aspirations and love for liberty and justice are reflected in the rhythmic heart beat of a Chicano's corazon, the Musica.

The Poemas mirror the soul of a nation of poets that not only write, but live poetry. The Andadas are walks through a campus or a street to music and rhythm, with recurring frozen scenes echoing cries of injustice and truth. Los Titeres Vivos (the living Puppets) are a series of Actos done in semi-puppet style and using absurd masks for impact. Recently, the Teatro has worked a series of improvisations based on the new Aventuras de Chapulin y el Tapado Gomez.

Though young, the Teatro's strength lies in the dedication and willingness to sacrifice of its young members, in order to bring full length Chicano and Raza dramas, A Children's Teatro, and puppets to the barrios in 1970.

Since it's first appearance in Long Beach, El Teatro Popular has carried la verdad de la causa to Santa Barbara, Los Angeles City College, Dominguez Hills, and Anaheim. During the Christmas holidays, the Teatro will perform for Chicanos in the Pintas like Chino and Soledad.

El Teatro Popular de la Vida y Muerte can be contacted by writing to:  
3045 Whittier Blvd.  
Los Angeles 90023  
or calling:  
L.A. --- 269-4690 / 261-3612  
Long Beach 433-0951 ext. 543

**ENCEREMOS**



photo  
Vicente Gordon