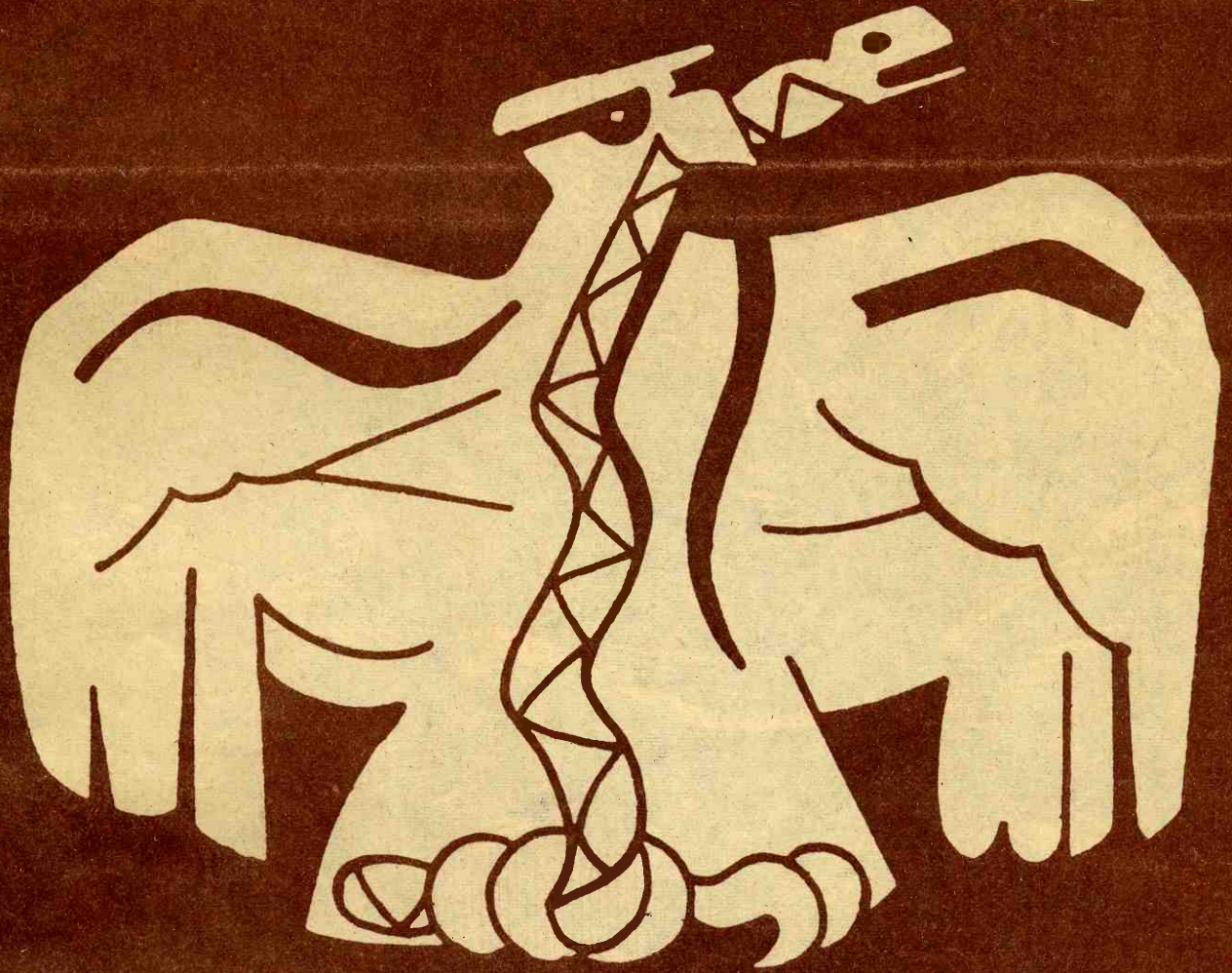


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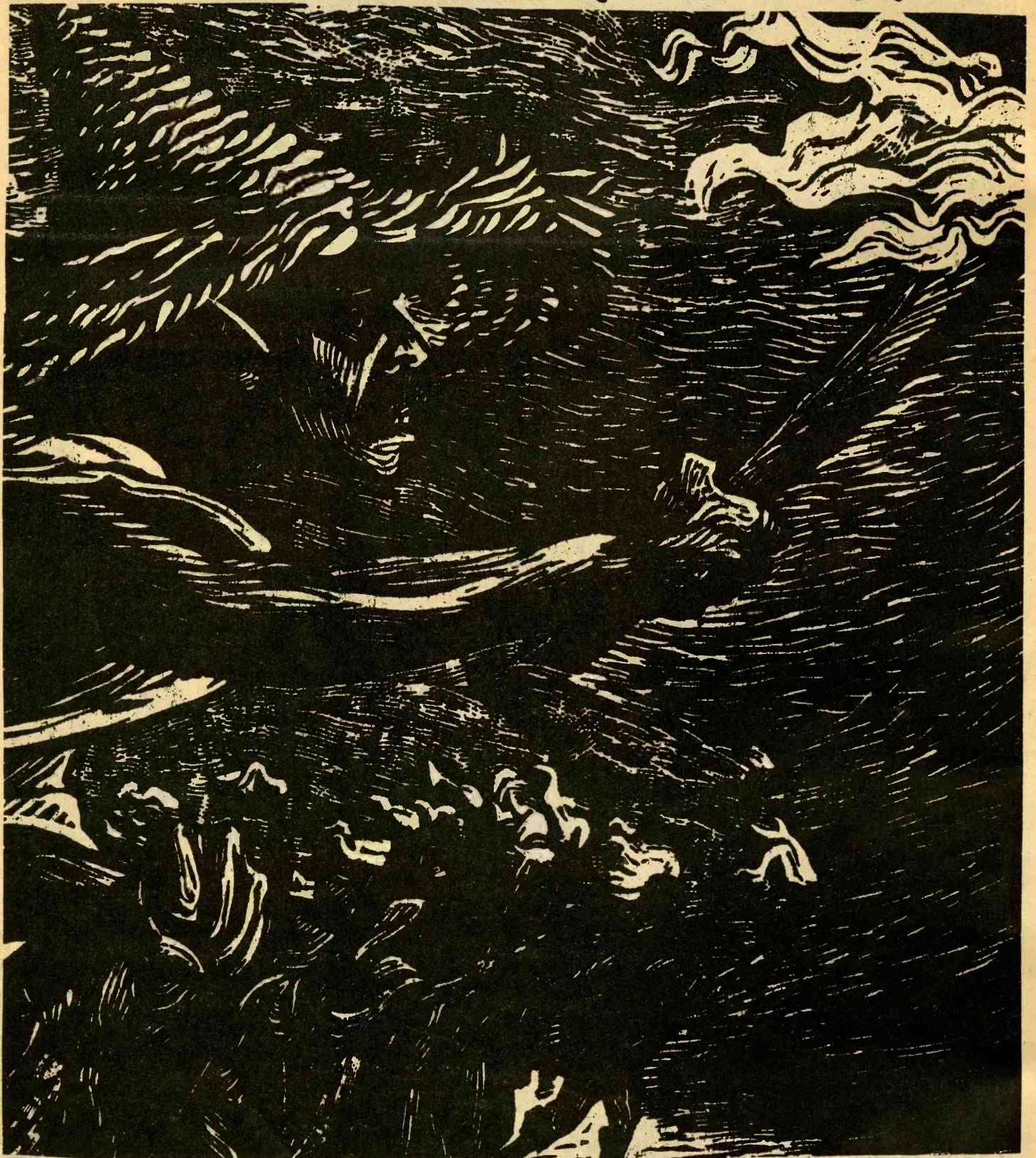
LA
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Yearbook

Los Angeles September 1968

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1968 YEAR OF



DECISION



This Yearbook is a milestone. Through the following pages you can see the impressionistic highlights of a whole year of LA RAZA NUEVA. La Raza is a year old, in that year we have tried to reflect the most significant efforts by our people towards self-determination. There is a wind of change blowing among Mexican-Americans, La Raza has tried to show in its pages the real story of that change.

The following pages reflect the issues which the people have considered so relevant that they have been willing to risk status and jobs, friends and advantages, and even their lives to seek redress. They will reflect on the people and organizations and what they have been doing to advance the cause of social justice.

These pages reflect the challenges we have faced and the prices we have had to pay. They also show some of the cultural expressions, in poetry and graphics, of a new people in search for their true destiny. Besides, they show the widespread attempt, throughout the Southwest, to create our own mass media: the Chicano Press Association. We haven't tried, because we could not, to include everything and everyone. These pages are only a sample of the infinite ways in which the Chicano Liberation Movement shows itself according to the ways and means people themselves develop. These are the ways in which people show their determination to follow through in their commitments.

VIVA LA RAZA

POR NUESTRA RAZA HABLARA EL ESPIRITU





LA RAZA

WE DEMAND

THESE DEMANDS WERE MADE BY CHICANOS OF THE SOUTHWEST
IN THE POOR PEOPLE'S CAMPAIGN IN WASHINGTON, D.C.

EDUCATION

We demand that our schools be built in the same communal fashion as our neighborhoods. . . that they be warm and inviting facilities and not jails. That the teachers and other personnel live in the neighborhoods of the schools they work in. We demand a completely free education from kindergarten to college with no fees, no lunch charges, no supplies charges, no tuition, no dues. . . this in compensation for decades of poor education given our raza.

. . . that from kindergarten through college, Spanish be the first language and English the second language and that the textbooks be rewritten to emphasize the heritage and contributions of the Mexican-American in the building of the Southwest. We also demand the teaching of the contributions and history of other minorities which have also helped build this country.

We also feel that each neighborhood school complex should have its own school board made up of members who live in the community the school serves.

HOUSING

. . . the necessary resources to plan our living accommodations so that it is possible for extended family homes to be situated in a communal style. . . around plaza's or parks with plenty of space for the children. We want our living areas to fit the needs of the family and not the needs of the city pork barrel, the building corporations or architects.

AGRICULTURAL REFORMS

We demand that not only the land which is our ancestral right be given back to those pueblos with restitution given for mineral, natural resources, grazing and timber used.

We demand compensation for taxes, legal costs, etc, which pueblos and heirs spent trying to save their land.

We demand the suspension of taxation by the acre and institute instead the previous taxation system of our ancestors; that is the products of the land are taxed, not the land itself.

JOB DEVELOPMENT

We demand training and placement programs which would develop the vast human resources available in the Southwest. For those of our people who want further choices in employment and professions we wish training programs which would be implemented and administered by our own people.

In job placement, we demand that first of all, racist placement tests be dropped and in their place tests be used which relate only to the qualifications necessary for that job. Further, we demand non-discrimination by all private and public agencies.

We demand seed money to organize the necessary trade, labor, welfare, housing etc. unions to represent those groups. We further demand that existing labor, trade and white collar unions non-discriminatory membership practices be enforced by a national labor relations act.

LAW ENFORCEMENT

We demand an immediate investigation of the records of all prisoners to correct the legal errors, or detect the prejudice which operated in those court proceedings, causing their convictions or extra heavy sentencing. As these cases are found, we demand that the federal government reimburse those prisoners for loss of time and money.

We demand immediate suspension of officers suspected of police brutality until a full hearing is held in the neighborhood of the event.

We demand suspension of the city-wide juvenile court system and the creation of a neighborhood community court to deal with allegations of crime. In addition, instead of prowler, precinct system, we want to gradually install a neighborhood protection system, where residents are hired every few families to assist and safeguard in matters of community safety or possible crime.

ECONOMIC OPPORTUNITIES

We demand that the businesses serving our community be owned by that community. Seed money is required to start cooperative grocery stores, gas stations, furniture stores, etc. Instead of our people working in big factories across the city, we want training and low interest loans to set up small industries in our own communities. These industries would be co-ops with the profits staying in the community.

WHAT IS

1. What is LA RAZA UNIDA? It is a ground swell movement of Mexican - American solidarity throughout the Southwest comprising a loose fellowship of some two or three hundred civic, social, cultural, religious, and political groups.

2. What has brought it about? The need deeply felt among Mexican-Americans to dramatize their plight as a disadvantaged minority, to assert their rights as first-rate citizens, and to assume their rightful share of the social, economic, educational, and political opportunities guaranteed by the American democratic system.

3. Are Mexican-Americans a disadvantaged minority? The most recent study, the Mexican-American Study Project conducted at UCLA and funded by the Ford Foundation, has disclosed that in the Southwest, as compared to the Negro, the Mexican-American is on generally the same level economically, but substantially below educationally. As for dilapidated housing and unemployment, the Mexican-American is not too much better off than the Negro.

4. Why this sudden awakening? Actually, it is not as sudden as it looks. Its first manifestations begin in the period following the Second World War. Mexican-Americans emerged from that conflict with a new determination to make their sacrifice count. No ethnic group had received a larger proportion of decorations, and few had sustained as large a share of casualties. These veterans challenged in and out of court the blatant legacy of discrimination still prevailing in the Southwest, often displayed by the glaring signs or the brutal words "No Mexicans allowed." The G.I. Bill made it possible for quite a few to obtain college degrees, better jobs, and positions of leadership. For some the new status proved an irresistible temptation to overidentify with the Anglo way of life, to the distress of thoughtful Mexican-Americans and Anglos alike. Fortunately, a much larger number of those who 'arrived' saw in their hard-fought-for success a call to advance the cause of their ethnic brethren without supine surrender, or excessive glorification, of their cultural uniqueness.

Since then Latin America has been rediscovered south and north of the Rio Grande, following the tremors set off by the Cuban revolution. Spanish is once again a prestige language, and being bilingual somehow is no longer un-American. Then came the radiation fall-out of the Negro civil rights struggle which made even the most disillusioned Mexican - American begin to dream large dreams again. But if anyone thought the new vision borrowed from this struggle would give way to violence, there emerged in 1965 the most inspirational leader of all, Cesar Chavez. It is he, more than anyone else, who has contributed to LA RAZA UNIDA the mystique of the pursuit of justice through non-violent means. His recent 24-day penitential fast was undertaken to signify the Christian determination of himself and his followers not to be driven into acts of violence by the obdurate grape-growing firms near Delano, California which refuse to enter into contract negotiations with his fledgling union, while using every conceivable means to discredit it.

5. Are all members of LA RAZA UNIDA non-violent? The vast majority abhor violence. Indeed, one of their most persistent criticisms is that they have been the victims of too much violence, and they are sick of it. From painful experience they know the animal-like quality of him who has perpetrated it against them, whether by legal or illegal means. Some have begun to use excessively militant language and symbols, something many of us genuinely re-



It connotes
of a new family

LA

RAZA?



gret. But even then we see them resorting to the only language that apparently present-day society is able to understand. The rare instances of actual violence are to be seen more as a last-ditch attempt at survival, than as a premeditated strategy. Their profound disenchantment with things as they are today in this nation has made them turn their eyes to the land of their ancestors. There, many have found symbols of redress in the events and figures of the Mexican Revolution. The result is a commitment to nothing less than revolution, but with a difference--through non-violent means, if possible. An unbiased look at this vigorous awakening of the Mexican-American will make us realize it is a tremendous affirmation of faith in the American dream. They actually believe, unlike many other sectors, that this society is still capable of undergoing a reformation of "freedom and justice for all."

6. Isn't the term la "raza" a racist term? No, quite the opposite. It has been borrowed from the countries south of the Rio Grande, where it connotes a blending of a new family of man composed of the original inhabitants of the Americas, the Indians, and all other immigrants from throughout the earth, who, since the time of Columbus have come to the New World in search of a new creation. Hence, it is not surprising that October 12, south of the Rio Grande is not so much Columbus' Day as "el Dia de la Raza."

7. Why, then, this tendency to glorify "la raza"? Simply because "la raza", as a universalistic term points to a number of precious human values. Among them one finds respect for the person, loyalty to the friend, devotion to the family, deference to the aged, giving of self for the country, and love for the fraternity of all peoples. When members of LA RAZA denounce the "gringo" or the "Anglo system" they are doing no more than joining their voices to the multitude of Anglos who also deplore the current illness of the national way of life, recently exposed in all its ugliness in the report of the National Advisory Commission on Civil Disorders. In passing, let it be noted, no major meeting of LA RAZA UNIDA takes place without the presence of sympathetic Negroes and Anglos.

8. What of LA RAZA UNIDA and the Church? Never in the history of the Mexican-American had there been such a great appreciation for the help of the Church, both Roman Catholic and Protestant. Right now, every significant, non-violent Mexican-American protest movement has clergymen visibly in its midst. Not surprisingly, the next meeting of LA RAZA UNIDA to be held at the Civic Center in Laredo, Texas on Sunday, March 24 will begin with an ecumenical service. A Roman Catholic priest will officiate and a Protestant churchman will preach the sermon. Of course, what direction the movement will take depends on the continuing guidance the Church may be able to give it from within. This explains why on two recent occasions sizeable assemblies of Spanish-speaking Protestant churchmen in Los Angeles (Council on Spanish-American Work) and in San Antonio (an ad hoc ecumenical gathering) have enthusiastically endorsed LA RAZA and have committed themselves to work for its advancement.

end

a blending of man . . .

BY: JORGE LARA-BRAUD

Yearbook 5

VIVA LA RAZA

EN EL



Photo: Bill Warren

Mexican-Americans representing groups from all over Southern California, met at UCLA to hear Chicano leaders from California, New Mexico, and Colorado speak on the problems, the untapped collective power, and future of "The Mexican-American in the Southwest." Sponsored by UMAS (United Mexican-American Students) at UCLA, this symposium, a historic first, featured as its main speakers the "new blood" that sounds the call for Chicanos to stand tall, be proud, and be counted.

An overwhelming Mexican-American audience applauded, cheered, and yelled, "VIVA LA RAZA," and "VIVA LA REVOLUCION," as speakers spoke of the U.S. Southwest as "occupied Mexico," and accused the federal government of being part and condoning mass discrimination of people of Mexican-American heritage as well as of other minority groups.

Reies Tijerina, leader of the Alliance of the Free City States from Northern New Mexico, told how a people have been murdered and denied their rights as human beings for the past 120 years. Tijerina spoke of the current struggle of the Alliance as one to regain communal lands which were unjustly stolen from the people. Pointing an accusing finger at the United States, Tijerina firmly informed it that "Crime does not pay," and "that justice will inevitably catch up with the criminal."



SUR-OESTE

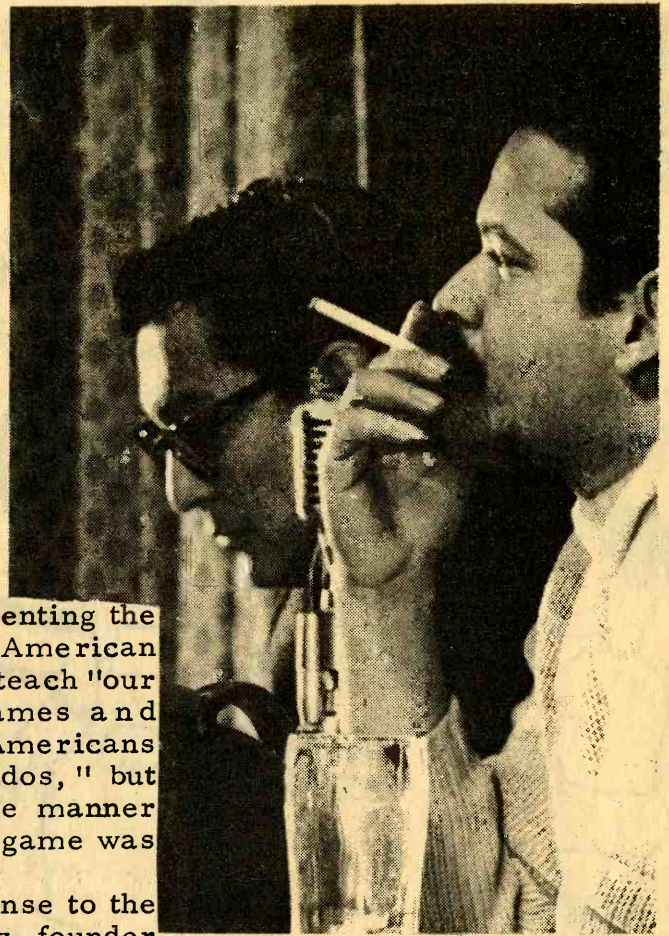


Photo: Bill Warren

Rodolfo "Corky" Gonzalez, of Denver, representing the Crusade for Justice, an 1,800-member Mexican-American group in Colorado called for increased efforts to teach "our own people to be proud of their culture, their names and their values." It was made clear that Mexican-Americans should resist attempts to make them, "agringados," but should seek power as a united front, in the same manner as Black Power organizations. The name of the game was spelled out as P-O-W-E-R.

Defining the word LA RAZA in its true sense to the multitude of Mexican-Americans was Luis Valdez, founder of the Teatro Campesino. Luis spoke of LA RAZA being a rich cultural identity, of LA RAZA being said with vitality and pride from the heart. In speaking of those who have robbed us of our identity, he called them GABACHOS, spitting the word out with the contempt that all of us feel for them.

Advocating campaigning for political power for the "barrios" was Bert Corona, state chairman for MAPA (Mexican American Political Association), who stressed that the power of the ballot is great and that a solid unified Mexican American block has a strong voice in the political arena.

Dr. Ralph Guzman called the "educational system, a millstone around the necks of Mexican-American children" and stated that "freedom has a hollow ring where it allows us no choice for our destiny."

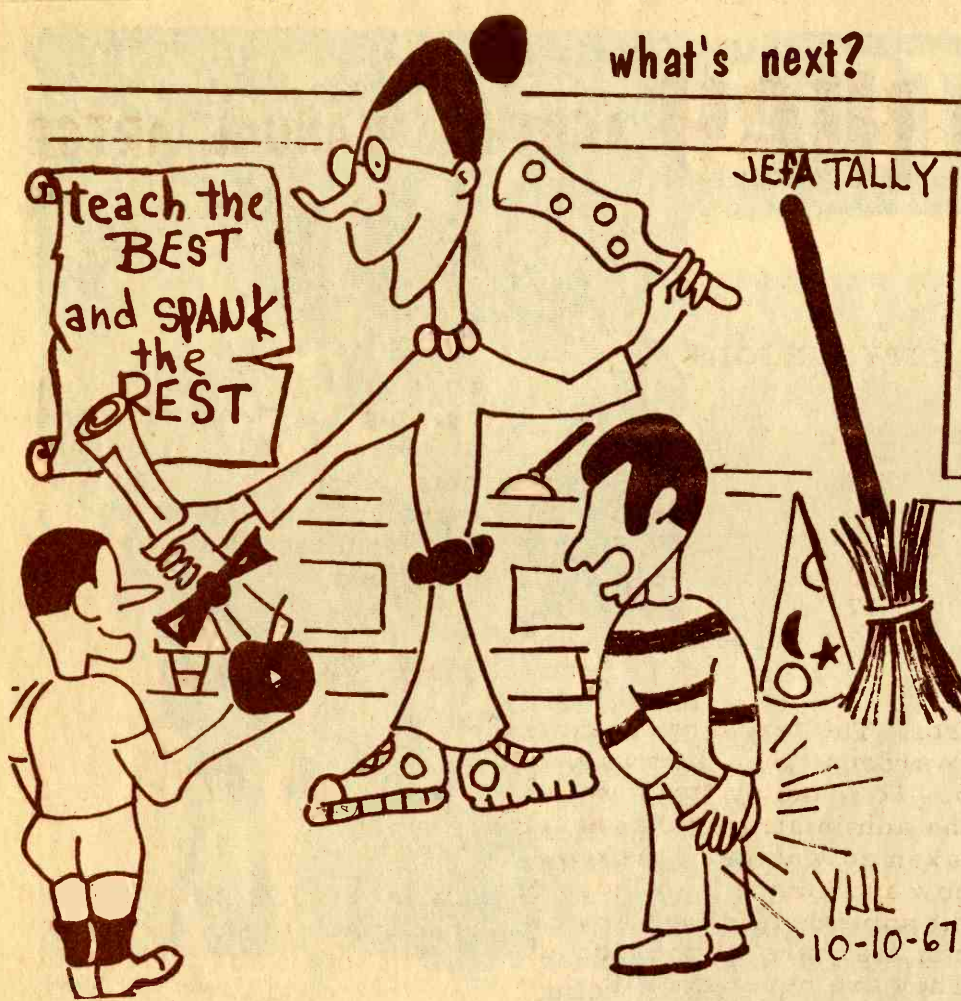
Tijerina, militant leader of the Alliance, related the crimes of the Anglo-Saxon in the following tale. "The Anglo told me, 'You're a free man but don't speak Spanish! It's like the story of the man who took a bird from its cage to set it free, but first took a pair of scissors and clipped off its wings---and then said, 'Go, go!' And then a blue eyed cat came and ate the poor helpless bird."

As speaker after speaker rose and spoke, one could sense that here at UCLA the Mexican-American in Southern California as well as in the entire Southwest is on the move. One could sense an invisible clasping of hands between the Chicanos and once could hear the walls echoing a silent pledge from the hearts of each to struggle for MEXICAN-AMERICAN LIBERATION.

end



what's next?



EDUCATOR MALPRACTICE

Euclid Ave. Elementary School, located at 3014 Oregon Ave. in the heart of the Boyle Heights District, is in trouble. Some 90% of the 1100 students are Mexican-American, yet, this school does not have one single Mexican-American teacher. The cafeteria does not seem to please either students or teachers. The Vice-principal has been referred to as a "\$12,000 a year paddle-swing-er", and some members of the staff remember that the V.P. was passing out "Dear Friend" cards with the picture of ex-board member Smoot during last spring's vital Board of Education election. The bulk of community complaints, however, seem to fall on Euclid School's Principal, Dr. Tallman.

sensitivity to what?

Dr. Tallman would appear to be well qualified for her present job at Euclid Ave. A graduate in Education from Occidental College, Dr. Tallman has taught at Highland Park, Malabar, and Gravois Schools, and was V.P. at Harrison St. and Murchison Schools, before coming to occupy her present post at Euclid Ave. one and a half years ago. All of her appointments, so far, have been in the East Los Angeles area. Dr. Tallman has also taken "Sensitivity" classes.

Nevertheless, the community doesn't seem to be overly impressed by Dr. Tallman's qualifications, and questions the use of "sensitivity" train-

ing. Parents interviewed had a long series of complaints. The Principal has not become identified with any community issues or activities.

psychiatrist?

The present "crisis" at Euclid Ave. School was created by Dr. Tallman herself when she assumed the role of psychiatrist calling a 9 year old student "Psychotic, seriously mentally ill, and not with reality" telling him to "go home, look at TV and become as intelligent as a vegetable", besides taking him out of a remedial reading class and suspending him. The PTA Child Guidance Clinic reported that "the boy belongs in a normal school situation, that he is shy and timid, and needs a lot of encouragement and acceptance" and that "A Principal or any other person working with children should not call a child by these names."

justice?

The problems of Monica Jimenez's child at Euclid Ave. School and those of the school as a whole, have been presented to the Board of Education, to the Area A Compensatory Education Advisory Committee, and to the U.S. Civil Rights Committee. The United Council of Community Organizations requested an Executive Board Meeting of the Board of Education, but was turned down on "technical grounds".

we want her out!

GARFIELD HIGH ANOTHER MANUAL ARTS?

DROPOUT RATES L.A. CITY SCHOOLS

1965-1966	Garfield	1	57.5
	Roosevelt	2	45.0
	Lincoln	6	39.7
	Belmont	10	35.2
	Wilson	17	21.8

Garfield High School has the potential of becoming another terribly troubled school within Los Angeles, forcing Manual Arts off the front pages. The Negro community protested, and the Board of Education voted unanimously last Tuesday to provide "all possible funds and staff necessary to achieve improved education" at Manual Arts. It is over-due that the Chicano community become the "squeaky wheel," and Garfield is the obvious focus for protest.

1. The Boy's Vice Principal, John Welch, has no understanding of the cultural traits of the Chicano. Moreover, this is Reggie Murphy's first job as a Principal. The city, with no apparent appreciation or recognition of the magnitude and intensity of Garfield's problems, assigned to Garfield a weak, un-tried and inexperienced administrator. 2. The Vice Principal has made very few attempts honestly to confront and wrestle with the dropout problem. "Maybe if I stay in my office and do nothing, the problem will go away." Hence, even the few sincere faculty members appear to have given up. The students are in full con-

trol. The teachers are more "wardens" than instructors. 3. To make matters worse, the administration has never taken advantage of the know-how and unique knowledge of the some 20 Mexican-American teachers at the school. They are never consulted in earnest.

4. The Principal too often is unavailable -- away at meetings -- while his school deteriorates on every side. He doesn't seem to care. Or, maybe he doesn't know what to do. Or, maybe he believes "If I stay away from the school, its problems will go away." 5. The campus has the appearance of a huge garbage pit. It is extremely dirty and unsanitary. Un-hygienic conditions are the rule rather than the exception. The school is miserably overcrowded. The new buildings that have been erected are poorly and cheaply constructed. There is no apparent planning. The boys gym, for example, is similar to rush hour on the freeway when the boys are showering.

6. The school administration ignores the community and strives to keep them as un-

informed as possible concerning how things really are at the school. The school must learn to embrace the community as co-workers in the solution of its manifest problems.

time for action

is now!

It is NOW time that our school administrators honestly confess and confront the terrible conditions in ELA high schools, and take action to correct these conditions. It is NOW time that the ELA Chicanos arise, organize, protest and demand action--even if it is first necessary that Garfield become our "Manual Arts."

School officials: Beware! Wake up! The Chicano is on the march. You yet have time to act, but your time is short. Act now!, or get ready to pay the price of your insensitive inaction.

Be assured: CHICANO POWER shall prevail, and shall overcome.

VIVA LA CAUSA,

LA RAZA

INTERVIEWS



The Headstart mothers under the intolerable administration of The Council of Mexican American Affairs have started organizing to take effective action against their irresponsible Delegate Agency (CMAA). They have elected Mrs. Delia Cardenas as President of their newly formed Policy Advisory Committee. Shortly after her election, LA RAZA asked her to tell her story about the schism between the Headstart Parents and CMAA.

"I have never been involved in anything," was her first, unassuming comment, "and I hardly know how all of this has happened."

The young attractive mother sort-ed through her papers, and proceeded to explain that she knew almost nothing about Headstart until her child was enrolled in the program in September of 1967. During that fall semester she heard nothing about parent participation, and it was not until January of 1968, when a meeting was called to elect officers, that Mrs. Cardenas started realizing that they might have a say in how the Headstart Program, that was directly effecting their children, should be run.

"The diet was deficient," noted Mrs. Cardenas, "and there was cockroaches in the food, and we didn't have refrigeration. We complained about this many times, but nothing was done. Then in March, we presented formal grievances. Still nothing was done. CMAA tried to pacify us. We were told that what we were asking for was impossible, but no action was taken by them. This made me mad, real mad, and so that's when I called the TV station."

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At this point, the parents were picketing the Primera Iglesia Headstart Site, on the corner of First and Hicks. The TV station did a take on the picket line, and interviewed some of the parents involved. Mrs. Cardenas asked the TV men if they would require some sort of "release" form, and the TV men replied that they did not need any consent to release the film. And as it turns out, the film was never released. When Mrs. Cardenas contacted the station, it offered "foggy film" as an excuse for not showing it. Other sources have informed us that the TV station called CMAA to request permission to air the film. The acting director, Pete Ramirez, did, of course, not grant permission.

"And do you know that immediately after this," exclaimed a happy Mrs. Cardenas, "in fact, on the same day, we received a refrigerator at the site. The fumigators started fumigating, and a nutritionist came down to survey the situation."

The curious thing is that, up to this point in the narrative, Mrs. Cardenas had no idea that the parents had certain rights in the program. No one had mentioned that at all. Prior to this, she intuitively felt that they should be heard, and that they should have a way to air their grievances, and that somehow the administration should comply with their wishes. But now she heard that the parents had actual rights to establish and formulate policy for the program. So Mrs. Cardenas went to work, searching through guidelines and government regulation, until she obtained the necessary ammunition. Then the demands were made to CMAA and to Eastland CAP to assert the parents' rights in the program.

Moyl Knudsen, who is on the Eastland CAP Board of Directors, told Mrs. Cardenas, flatly, "If things are that bad (...meaning to imply, 'if you are so dissatisfied'...) you ought to close down." One can conjecture, from this sort of comment, what grave concern the established bureaucrats have for the real needs of the people involved

in the programs they administer. They ram their preconceived programs into the barrios, and apathetically imply "take it or leave it." And if the programs are not so easily accepted by the people, the political hatchet men shrug their shoulders with a tact, "Tough! Beggars can't be choosy, you know," and go on indifferently chewing their soiled, if not outdated cigars.

"Fernando Del Rio (...who is Eastland CAP Director...) did nothing about our demands," exclaimed Mrs. Cardenas. "He almost ignored us completely. And Charlie Samario (who is President of the CMAA Board of Directors, and is on the Eastland CAP Board of Directors) was the same. He did nothing. So, on April 2nd we boycotted the program. This time we did get TV coverage, and there was no 'sell-out.' Pete Ramirez (CMAA acting Director) talked to me, and he told me that I was only making all the other parents and children suffer (deprivation) in the Headstart Program.

"But anyway, a meeting was called that same evening. It was supposed to be a discussion of 'policy making power' between the Parents Advisory Committee and the CMAA Board of Directors. But instead, Charlie Samario only antagonized the parents. He insisted that 'the guidelines have been followed' (to quote Samario) but, of course, there never was any decision making power on the part of the parents. Nothing was accomplished at this meeting."

The movement gathered momentum, and other items that might not have otherwise been brought up were brought to the parents' attention. One of these items was the suggestion of misappropriation of funds, and on April 4th, the parents picketed again. Mrs. Cardenas tells us that that was when Dave Caloca, a CMAA Social Worker, requested, as spokesman for the parents, to see the budget. Pete Ramirez, Acting Director, refused to allow anyone to see it. When Caloca explained that it was his right to peruse the budget, Ramirez fired him on the spot. A few

Mrs. Cardenas

E.L.A. Ad Hoc Grievance Committee
4360 E. Dozier Street
Los Angeles, Calif. 90022
For Information, call:
Ruth Ohanessian 261-3890

minutes later, Caloca found himself arrested (and later jailed) for trespassing on the sacred grounds of CMAA property. Charges were filed by Pete Ramirez. No one saw the budget.

"Then on April 11th," Mrs. Cardenas went on, "an open meeting was called, but we were locked out by the CMAA Board of Directors. Charlie Samario threatened to have us all arrested. (They had their taste of blood with Caloca, and now they wanted more.) An OEO representative came with us, and he explained to the Board of Directors that they had no legal right to lock us out. Then, Samario immediately adjourned the meeting, and they regrouped at Swally's (a nice middleclass sort of place). They (CMAA Board) elected to divest itself of the Headstart Program."

Mrs. Cardenas then went on to relate some of the technicalities (legalities and illegalities) involved. She is doing a headsup job for the Headstart Program, which is much more than can be said for the CMAA Board. The CMAA divestment vote, which illegally took place at Swally's, applies only to the Eastland CAP sites. CMAA still has ten sites which are funded through EYOA. Since we talked to Mrs. Cardenas, the CMAA Board in a 4 to 5 vote, elected to allow the EYOA parents a vote in policy making decisions. Immediately after this meeting, Ben Amador, a member of the CMAA Board, was heard to say, "Motion or no motion, the parents are not going to have a vote." Mrs. Cardenas still has a great deal to fight.

We are immediately prompted to ask, what is this august body, of so-called Mexican Americans (CMAA), so afraid of that they don't even want to hear the voices of the real Mexican Americans whom they are so benevolently supposed to serve? How is it that the sincerity of a little woman like Mrs. Cardenas can actually make the entire CMAA Board run for cover?

The Office of Economic Opportunity Western Regional Office sent a task force to the Eastland area to investigate changes made by the community and former Eastland Community Action Council employees that Eastland CAP's board is not representative of the community, and that Eastland has a poor administrative staff.

At a meeting at Cleland House Tuesday night, Mr. John Arango and Mr. Dewitt Store of the OEO Task Force met with the E.L.A. Ad Hoc ECAC Grievance Committee. The Task Force listened to the grievances of the Ad Hoc Committee and listed their demands which were:

1. Termination of Fernando Del Rio, Director of Eastland CAP, and his administrative staff.
2. Reconstruction of Eastland's board of directors.
3. That OEO take ECAC into trusteeship while reorganization is taking place.
4. That OEO act on all the grievances presented to them by the Ad Hoc Committee.
5. That the Ad Hoc Committee act as an advisory committee to the Task Force.

Mr. Arango plans to meet with individuals in the community, the delegate agencies, Eastland's administrative staff, and Eastland's Board of Directors.

The Community has spoken, OEO has the next word, but the community will have the last word! VIVA LA RAZA.

end



Mr. Lawrence Horan, Director of O.E.O. Western Regional Office, and Rev. Tony Medina, Ad Hoc ECAC Grievance Committee, at public meeting on community grievances.



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From the flight of El Gavilan:

HEADSTART OR HEAD-ACHE? It looks like the CMA version of headstart is going the route of the typical poverty program. This is really regrettable because it affects so many little people that need so much help. You guessed it--the administrators are playing politics at the expense of the program. The morale of employees is in sad shape. Community workers need permission from supervisors to use the phones to call parents or sites. Supervisors are usually out "somewhere" so communications is practically nil. The director and his group of "gestapo agents" continually put the lid on parents who voice opinions too loudly or who make statements that conflict with policy set by the director. The director has been known to use employees to spy and fink on other employees and in some cases on parents. CMAA Board of Directors, where are you???

WHAT ABOUT NUMBER TWO? Everybody gets excited about Garfield and rightly so. Things are a mess and getting worse. It is NUMBER ONE in dropout rate. What about NUMBER TWO? Roosevelt High, in case you haven't noticed is not much different. 12 Yearbook

Dr. Dryer, the principal, plays the ostrich game also. He buries his head in the sand and prays that problems will disappear. He is as dynamic as a wet match. The boys' VP, Mr. Garbo (no relation to Greta) on the other hand is very dynamic. In fact one feels sorry for any person or parent who deals with him about a school problem. A poor parent walking into his office is like baloney walking into a meatgrinder! This guy has as much sensitivity as a frightened bullephant. The staff is also gifted with a Chicano who is used by the staff as a buffer of sorts. Rudy Chavez, when it comes to criticism about Roosevelt, wears rose-tinted glasses and is liable to do anything to keep the community from getting to the administrators. The only consolation here is that the community is wise to him. His duties range from such important things as errand boy, football announcer, playing bird on a stool, and convincing anglos that he is not a "bad Mexican", but a good one. To quote a Chicano student at Roosevelt--"Oh is he one of us?"

ELA MERCHANTS--HOO-RAY!!! A recent study by Frederick Sturdivant of the Graduate School of Business Administration at USC revealed some very interesting practices by businesses in the ELA area. While this writer won't go into detail, it is important to say that this study revealed a hell of a lot of people are getting cheated a hell of a lot of ways by a hell of a lot of merchants. It is both

amusing and tragic that Al Diaz, Editor of the local throwaway condemned the study in defense of the merchants. Knowing this bird this is understandable; however, he ends his defense of the merchants by stating that Sturdivant is not bilingual. Really now! Since when does one need Spanish to find if people are getting cheated? Diaz's paper is as interesting as the telephone book. His idea of controversial issues is the Roosevelt--Garfield Game and the September 16 parade.



Why is there a 40 to 50% chance my child will not graduate from high school?

Why is there a chance my child will be among the lowest in the nation in reading ability?

Why is there a chance my child will never know the language, culture and history of his own people?

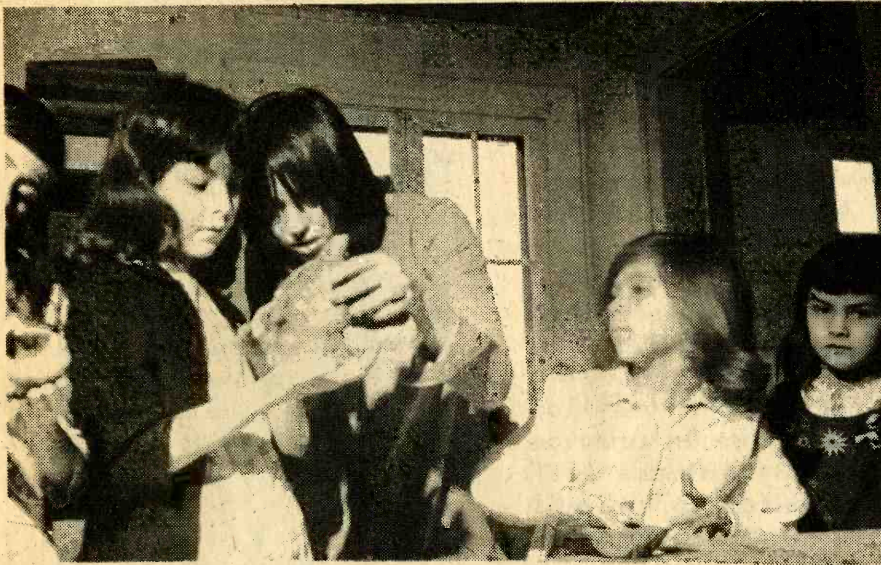
Why is there a chance my child's abilities and talents will never be discovered and developed in our schools?

Why is there a chance my child will never get into college because he graduates from a non-accredited high school?

Why is there a chance my child will be unemployable even if he does graduate from high school?

BUSCA
2809 Altura St.
Los Angeles, Calif. 223-5598

BUSCA answers!



Learning in the established educational system is a race with unfair obstacles for the ethnically different child. Chances for achievement and success are very small. Overcrowded schools with substandard facilities are but one of the many factors that contribute to give barrio schools one of the highest dropout rates in the nation.

Attitudes of the average teacher and principal, as well as the content of the textbooks, are at best insensitive. They remain unaware and often un-

concerned about Mexican-American culture, history, and contributions to civilization. The barrio child falls behind within an educational system that doesn't help him learn about himself or to have self-pride.

Barrio parents and their children can no longer wait on unfulfilled promises of programs to satisfy their needs and aspirations. They have decided to begin the search for their OWN answer to their problems. They have joined in a Union of parents, com-

munity people and other interested people; together they are laying the foundation of a community educational effort. Beginning with remedial reading and writing of English and Spanish, community members will be taught the skills and how to teach them to others by qualified community members.

Scholastic development will be encouraged with reading and writing as means of self-expression. Self-identity and pride will be enhanced through cultural activities. Culture and history; music and dance, art and theater will be part of Busca.

Community needs can best be analyzed and solved through deliberate action of community members, not by those outside the community however qualified. We invite all community members to participate and join Busca for answers to the educational problems of our community.

Action now, is the only way—not later when we know more, have more, when we're "experts". We must begin now. We can't wait for anyone else to do it for us.

Parents can find an answer in BUSCA, Barrio Union for Scholastic Community Action.

TEACHER & PARENTS

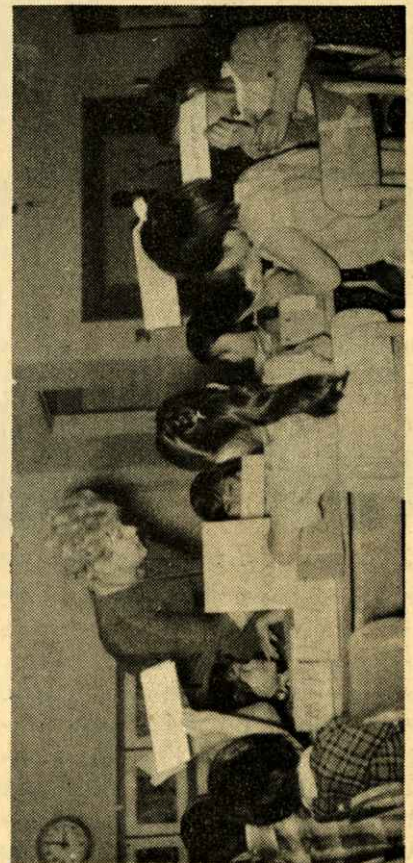
On Tuesday, January 23, at Marianna Elementary School on the Eastside, parents, teachers, principal Mr. Yakota and a few guests watched and listened while a group of youngsters read. Not unusual. But these children ranged in age from 5 yrs. 6 months to 6 yrs. 4 months. They have received a total of 7 hours reading instruction: 20 minutes a day, 3 days a week, for 7 weeks.

For their parents and others, these kindergarten children read enthusiastically from first grade reading books. On the first letter and find the word by sight in their own file box. They have not learned the alphabet but can recognize letters on sight. They also recognized large numbers before learning to count by recognizing page numbers. It was quite obvious during the demonstration that the children were enjoying reading, especially their clear success at it. One 5 year old from a home where only Spanish is spoken read well and with understanding.

The demonstration before parents and teachers resulted from the experimental work of Mrs. Salmon, kindergarten teacher at Marianna for five years. She began her experimental efforts on her own (without federal grants, funds, proposals!) and with the urging of a few parents, held a demonstration. Mrs. Salmon indicated there were a number of things that got her started on the experiment. She has been concerned about the low reading scores in LA schools especially as usually associated with Mexican-American children, and feels that early language "success experiences" will make for a happier highly motivated bi-lingual child. Mrs. Salmon was particularly encouraged by the supportive concern of parents in the community.

A group of parents at Marianna Elementary have struggled since February 1966 for improved teaching of reading. They are not PTA members and their group is not named. Many of them were Headstart parents who had been very involved and worked in the classroom. Hoping to provide maximum class time for teaching reading they offered classroom aid--anything from cleaning blackboards on up--and took their offer to the principal and finally to Superintendent Kadwell. They have been helping since last year, but feel in many cases greater teacher cooperation is needed. Mrs. Mendoza, a mother of 10 who has been working with Mrs. Salmon, felt the demonstration was a success but was disappointed that some teachers left before it was over. "What can we do when teachers just aren't interested?"

Most people, especially parents, were impressed by the and through questioning found that Mrs. Salmon by-passes many orthodox preparations of "reading readiness" and takes the youngsters almost immediately to reading from the book. She feels that many of the so-called "reading readiness skills" develop more rapidly and naturally through the actual reading process itself rather than prior to it. Mrs. Salmon, however, emphasizes the fact that this is a limited experiment (19 children for 7 weeks) and nothing far reaching can be determined yet. But a reading specialist at the school seems to feel that the results have been spectacular enough to encourage more experiment and development of technique.



wage

READING CAMPAIGN



Not long ago the East Los Angeles Tribune revealed the breakdown of reading scores in East LA--information kept very secret to that date. The figures were not a surprise to most. The Eastside averages were lower than the citywide average. Individual school scores were very low in comparison with the nationwide average. The only school which scored significantly above the others is Robert Hill Lane which is not truly representative of the elementary schools on the Eastside.

RESULTS

	1st	2nd	3rd
Norm.....	50%	50%	50%
Citywide....	07%	11%	21%
Eastside....	03%	05%	07%
Individual Schools Here			
Brooklyn....	02%	07%	05%
Eastman....	01%	04%	07%
Ford.....	04%	02%	08%
Fourth.....	04%	02%	03%
Robert Hill			
Lane.....	14%	45%	17%
Riggin Ave..	02%	03%	03%

The "norm" group average is 50%--with 50% scoring above and 50% below the midway point on a zero to 100 scale. By comparison Los Angeles first graders, districtwide, scored an average of 7% meaning 50% of them ranked in the bottom 7% of the national average. The same holds true for the individual

Mrs. Salmon will keep on working for she said "I feel it is my responsibility as a teacher to learn as much as possible about the language, culture, contributions and problems of the community I teach in and do something about it."

More teachers better do the same fast. The kind who walked out, may be job hunting soon.

→ against low reading scores

school scores in each grade. (From East LA Tribune)

The Tribune polled principals and Dr. Nava concerning the scores. A half dozen ELA principals attributed low scores to Mexican-American "language handicap". These "educators" still feel that the ability of potential to speak two languages is a "handicap". This attitude is quite contrary to the attitude of kindergarten teacher at Marianna Elementary, Mrs. Salmon, who emphasizes the effort to develop and teach the "bi-lingual child". One of her 5 year old students who speaks only Spanish in the home is reading English with enthusiasm and understanding. Whatever experimental techniques she has used to achieve this result even though with only one child, must be seriously considered by LA City Schools if they are really serious in their concern about reading.

Unlike Dr. Nava, community members are not as con-

cerned about the validity of tests manufactured by sterile statisticians from someplace else. Like the writer of the letter to LA RAZA last issue, community members want their children to read. We want them to be able to use all language skills, preferably in both languages, well enough to read, write, and speak so they can handle themselves in any situation as an adult.

If it takes the 40 experienced teachers as trainers and 24 special reading consultants using the funds of \$1.2 million program to improve school instruction--fine. If it takes the commitment and effort and creative experimentation without funds of teachers like Mrs. Salmon--better. What we want is results. We've seen million dollar programs and flocks of consultants come and go--mostly go--with more money in their pockets and no changes made. There better be results.



BLOW OUTS were staged by us; Chicano students, in the East Los Angeles High Schools protesting the obvious lack of action on the part of the LA School Board in bringing ELA schools up to par with those in other areas of the city. We, young Chicanos, not only protested but at the same time offered proposals for much needed reforms. Just what did we propose?

To begin with, we want assurance that any student or teacher who took part in the BLOW OUTS--WILL NOT be reprimanded or suspended in any manner. You know the right to protest and demonstrate against injustice is guaranteed to all by the constitution.

We want immediate steps taken to implement bi-lingual and bi-cultural education for Chicanos. WE WANT TO BRING OUR CARNALES HOME. Teachers, administrators, and staff should be educated; they should know our language, (Spanish), and understand the history, traditions and contributions of the Mexican culture. HOW CAN THEY EXPECT TO TEACH US IF THEY DO NOT KNOW US? We also want the school books revised to reflect the contributions of Mexicans and Mexican-Americans to the U.S. society, and to make us aware of the injustices that we, Chicanos, as a people have suffered in a "gabacho" domi-

nated society. Furthermore, we want any member of the school system who displays prejudice or fails to recognize, understand, and appreciate us, our culture, or our heritage removed from ELA schools.

Classes should be smaller in size, say about 20 students to 1 teacher, to insure more effectiveness. We want new teachers and administrators to live in the community their first year and that parents from the community be trained as teacher's aides. We want assurances, that a teacher who may disagree politically or philosophically with administrators will not be dismissed or transferred because of it. The school belongs to the community and as such should be made available for community activities under supervision of Parents' Councils.

There should be a manager in charge of janitorial work and maintenance details and the per-

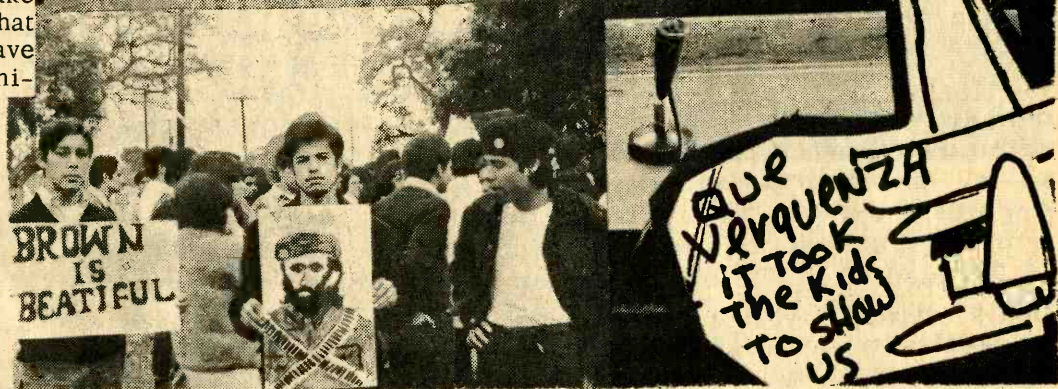
formance of such duties should be restricted to employees hired for that purpose. IN OTHER WORDS NO MORE STUDENTS DOING JANITORIAL WORK.

And more than this, we want-

RIGHTS--- student rights. We want a free speech area plus the right to have speakers of our own choice at our club meetings. Being civic minded citizens we want to know what the happenings are in our community so we demand the right to have access to all types of literature and to be able to bring it on campus.

The type of dress that we wear should not be dictated to us by "gabachos", but it should be a group of Chicano parents and students who establish dress and grooming standards for Chicano students in Chicano schools.

Getting down to facilities. WE WANT THE BUILDINGS OPEN TO STUDENTS AT ALL TIMES, especially the HEADS. Yeah, we want access to the Heads at all times. . . .When you get right down to it, WE ONLY DEMAND WHAT OTHERS HAVE. Things like lighting at all ELA football fields, swimming pools. Sport events are an important part of school activity and we want FREE ADMISSION for all students. We, CHICANO STUDENTS, BLEW OUT in protest. Our proposals have been made. The big question is will the School Board take positive action, If so, WHEN? IF NOT---BLOW OUTS--BABY BLOW OUTS!!!



**BLOW
OUT**

Photos: Chicano Student, CPA

Educational Issues

WALK-THROUGH

Members of the Educational Issues Committee are still presenting their views before the members of the Board of Education. The board members have responded by voting to liberalize campus restrictions on the circulation of newspapers not only in the ELA schools but in all the high schools in the city.

The Educational Issues Committee has planned several events to take place in the very near future. On Saturday, May 11 at 9:00 a.m. there will be a Walk-through in an ELA area. The purpose of the Walk-through is to distribute leaflets to all chicanos living in our area and to make them aware of the educational deficiencies that exist in all ELA schools. Two hundred and fifty persons from the community will help with the distribution. The starting place will be Obregon Park. Another event is scheduled on May 24 at the American Legion Hall on Eastern Avenue. This event will include a testimonial dinner for Sal Castro, Lincoln High School teacher who was instrumental in assisting the walkouts. For further information on these events contact Vahac Mardirosian of the Educational Issues Committee at MA 8-8313.

The most recent incident which has come to the attention of the Educational Issues Committee is the following paragraphs of a letter written by a Lincoln High School teacher named Richard Davis.

Most of the Mexican-Americans have never had it so good. Before the Spanish came, he was an Indian grubbing in the soil, and after the Spaniards came, he was a slave. It seems to me that America must be a very desirable place, witness the number of "wetbacks" and migrants both legal and illegal from Mexico.

Yes, I agree that he sees himself as a "passive object." And therein lies the whole problem as well as the answer. When it comes to going to school--FREE and the best in the world he is passive. Absenteeism is his culture, his way of life--always manana, maybe he will get an education--manana, when it comes to repairing his home

controlling child birth, planning for tomorrow, he is passive. Those that have melted into the melting pot have broken away from this kind of culture and have become lawyers, teachers, and skilled employees. But first, he is going to have to throw off his passiveness and WANT to get ahead--on his own.

The Educational Issues Committee, in protest over Davis' letter demanded that this bigoted teacher be transferred from Lincoln High School or they will take further action against this so-called "professional" teacher.

PARENTS PROTEST

On May 22nd, over 200 Chicanos, mostly adults, protested in front of Lincoln High School. The reason for the protest was the insulting and bigoted letter which teacher, Richard Davis wrote for the faculty newspaper about Mexican culture and Mexican students in particular.

It was Mr. Davis' position that Mexicans because of their culture are lazy, dirty, and unrestrained in their sexual appetites. "Absenteeism is his culture, his way of life--always manana, when it comes to repairing his home, controlling child birth, planning for tomorrow, he is passive."

Because of these views, the chicano community felt that the influences which Davis, as a teacher can have on Chicano students, is highly detrimental and thus must be cut out like some poisonous weed.

The protest was supported principally by the Lincoln Heights Parent Council headed by Eva Romero, associated with the Educational Issues Coordinating Committee under the direction of Rev. Vahac Mardirosian. Through Mrs. Romero's efforts and the support of the Chicano community the protest was a success.

But success is always relative and in this case it was quite limited because Davis still teaches, still insults, still poisons at Lincoln.

The community has set forth its position on this matter. Now, will the Board of Education side with a bigot and a racist or with the side of justice and the community.

Yearbook 17



Photos: Chicano Student, CPA

Educational Issues Coordinating Committee

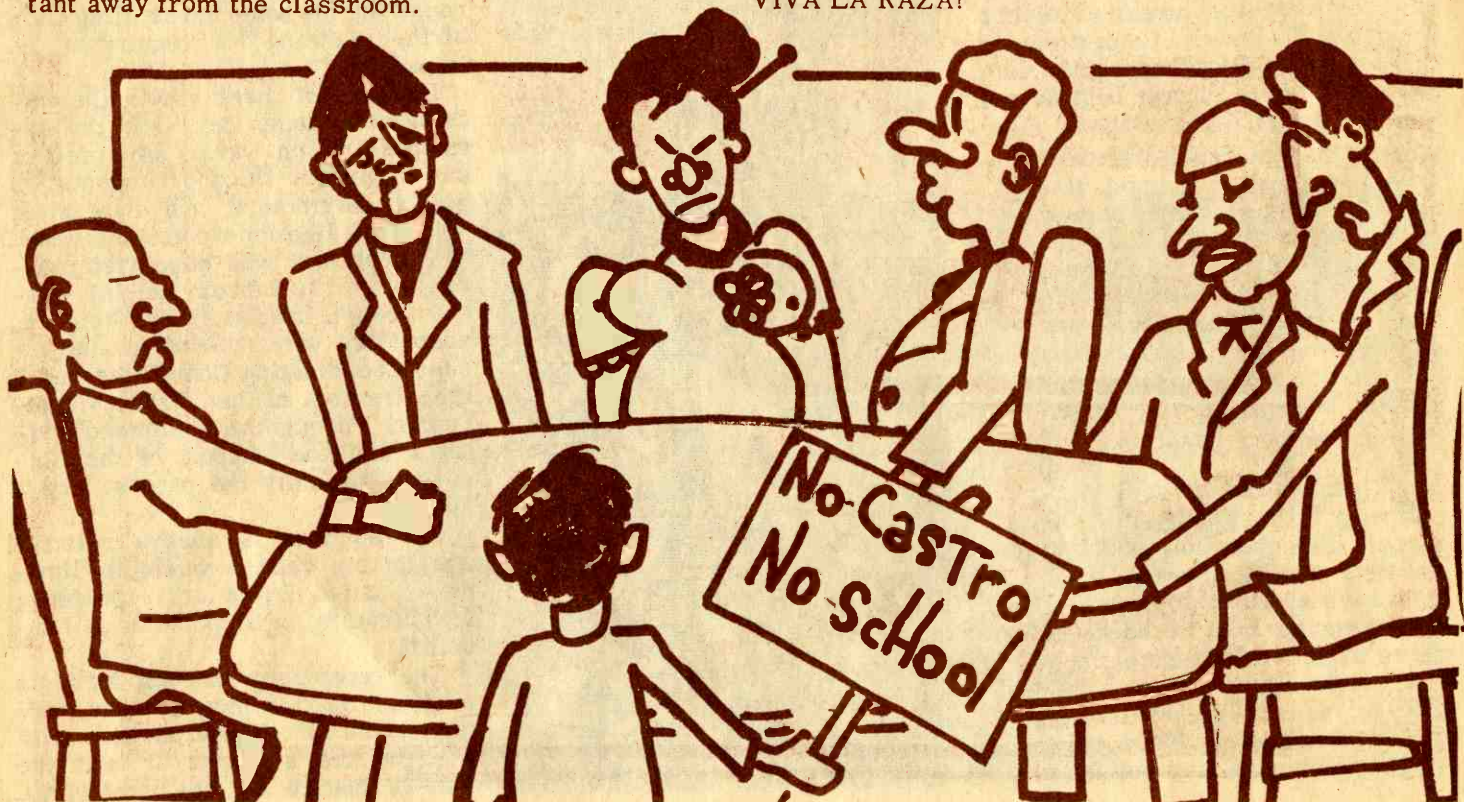
A crowd of about 400 Mexican-American supporters of Sal Castro invaded the Board of Education last Thursday demanding the return of Castro to his **RIGHTFUL PLACE** at Lincoln High School by the time school opens next month.

For years, the administration of schools had tried to get rid of Castro because of his outspoken denunciation of the inefficiency of education in East Los Angeles Schools. Castro has always spoken out on his beliefs that L.A. City Schools are not teaching Mexican-American students because they are not equipped--professionally or facility wise to deal with the bilingual and bicultural reality of the Mexican American. But they couldn't fire him because he had tenure and his work was very competent.

Now, the administration of the schools think they have an excuse. D.A. Evelle Younger included Sal Castro in an indictment for conspiracy. The conspiracy charge is a felony and would make it impossible for Castro to teach in any school in California, if he is found guilty. The courts haven't yet ruled on whether Castro is guilty or not; the community believes he has not committed any crime. But the Anglo administration of the schools have already penalized Sal Castro by transferring him to do office work with tape recorders and films and, most important away from the classroom.



The community of East Los Angeles demands that Castro be taken back to his classroom, so he might compensate in his own individual way for the many incompetent and prejudiced now teaching in East Los Angeles schools. One of the young students at the Board carried a sign saying: **NO CASTRO; NO SCHOOLS. VIVA LA RAZA!**



GERRYMAN AND RILING



1 de Octubre, 1967

Have you heard about the so-called apathy and indifference of the Mexican-American? We are always accused of not caring, not being interested, and that indifference is given as the main cause of the political disenfranchisement of our people. Our pseudo-politicians go along with that assessment of our problems, with the result that we end up attacking each other for the common misery: The "leaders" accuse their "troops" of being apathetic, and the "troops" accuse their "leaders" of being vendidos.

There is some truth in those mutual accusations, but, in our view, both apathy and selling out are the result and not the cause of our condition. The main cause is the lack of power. Our community is divided against itself, but that division is not of our own making. The best example is what has happened to the barrios in the Eastside.

The Eastside has had for years the largest concentration of Mexican-Americans anywhere in the U.S., in fact the largest concentration of Mexicans outside of Mexico City. Wave after wave of immigrants became "americanized" and moved out, and still the area has retained its characteristics. In fact, the number of "spanish surname" people in the Eastside increased between 1960 and 1965. Why then do we have no elected representative at the city, county, state, or national levels. The answer is gerrymandering.

Gerrymandering is not un-american, it is very american. The word comes from the name of the man, Elbridge Gerry, one of the signers of the Declaration of Independence, who set the boundaries for some local elections in Boston. The Eastside is divided among several assem-

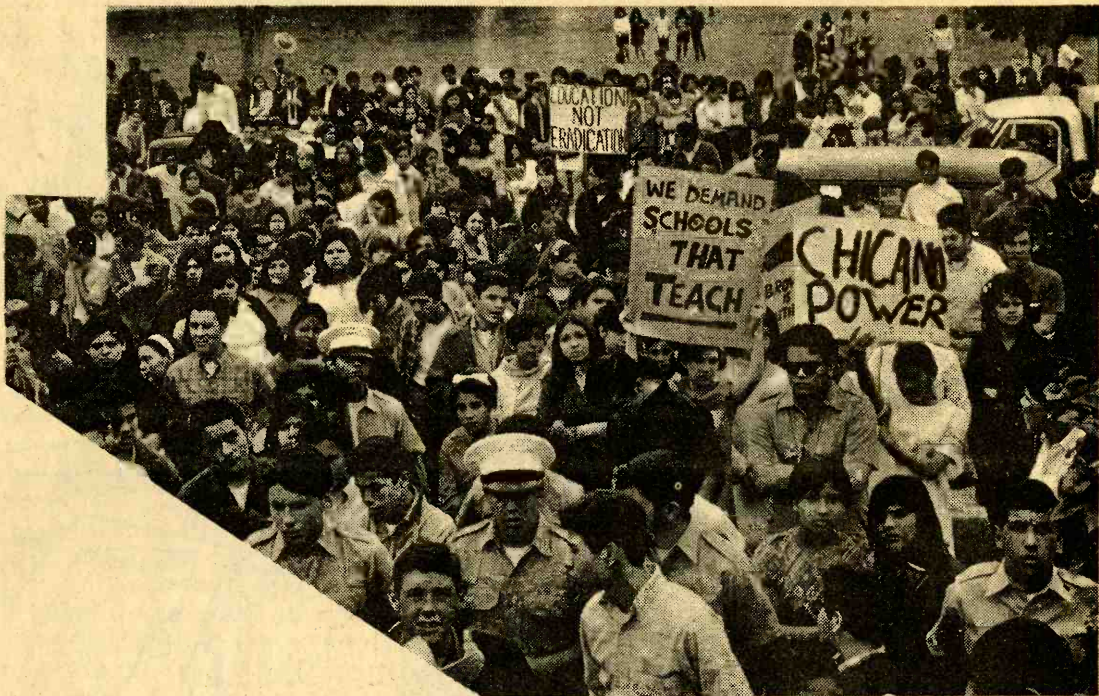


Photo: Chicano Student, CPA

bly and congressional districts, with their bases of power outside of East Los Angeles. Each one of the districts is given a few "Mexicans" to insure the margin of votes which will guarantee the election of selected politicians. The result is that politicians turn deaf ears to the demands from the community. Supervisorial districts and city council districts are also gerrymandered with almost the same effects.

But gerrymandering is not limited to political boundaries. Our community has been divided physically into many sections. Boyle Heights and Lincoln Heights "belong" to the city of Los Angeles; Alhambra, Monterey Park, Montebello, and Commerce want to "annex" other sections of our community. Chavez Ravine was destroyed to build a stadium. Hazard Park is in danger of being destroyed to build a hospital. Whole sections of the barrio have been destroyed to build free-

ways for people to go back and forth to places of employment where we can't work ourselves. If the trend continues, the only things that will be left to us will be the cemeteries where we can come to be buried, and stores to come and spend our money.

All the decisions that affect our lives, economically and politically, are made outside of our community. Do take a good look at the public agencies providing vital services. The employment, welfare, education, health, sanitation, light and gas, and many other needs of our community are handled in conference rooms located outside of our community. The people who occupy ad-

ministrative positions in those agencies, have little, if any, knowledge of our community and our culture. Sometimes we wonder if they even have any desire to find out what we want.

The negro became aware of those facts a long time ago, and has been able to demand a share of power for self-determination. The power structure knows that the black people will no longer passively accept second class citizenship. Maybe we should, in a way consistent with our tradition and our culture, demand a share of that Power: CHICANO POWER.

end

chicano power

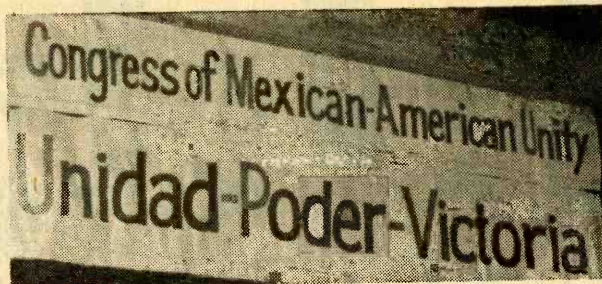
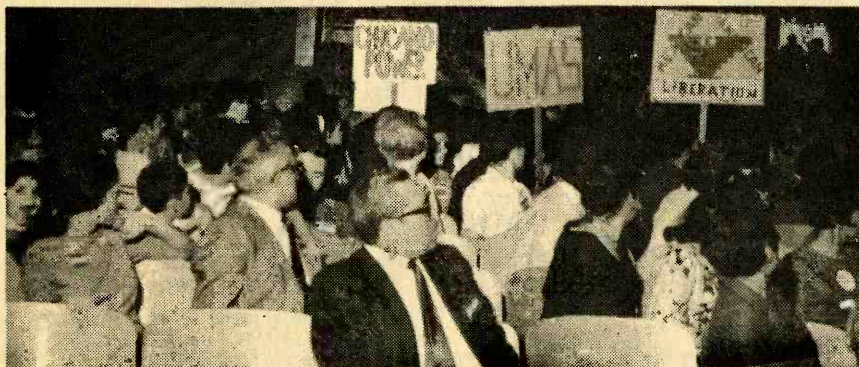
chicano power

Congress of Mexican-American Unity

3045 WHITTIER BLVD.
LOS ANGELES, CALIF. 90023

Reverend Antonio Hernandez, chairman of the Congress of Mexican-American Unity continues to urge all chicanos to get their organizations to participate in the Endorsing Convention that will take place at ROOSEVELT HIGH SCHOOL on February 25th. The purpose of the Convention is to select community consensus candidates to run for the offices of several assembly and senatorial districts in the greater Eastside. Endorsements will be made regardless of political affiliation.

Rules for certification will be as follows: 1) Organizations with 50% or more Mexican-American membership should have one delegate per 5 members, not to exceed 20 delegates; 2) Organizations with less than 50% Mexican-American membership shall have one voting member. No more than 70% of the voting delegates will be from these organizations.



About 550 delegates, representing more than 50 community organizations, participated in the convention of the Congress of Mexican-American Unity held at Roosevelt

High School last Sunday, February 25th. This Community Convention saw the emergence of "blocks" of organizations which seem to define the new sources of power in the community. The main blocks, in order of strength and voting power were labor, the Town Halls, UMAS, and MAPA chapters.

The only "disputed" nomination was the one for the 40th Assembly District between Gonzalo Molina and James Cruz. James Cruz had more committed delegates from the beginning due to the strong alliance of the labor and Town Hall blocks. The decisive votes were cast by the UMAS block, but only after James Cruz agreed to sign an endorsement of the Complete Platform of the Southern District of the United Mexican American Students (UMAS). Gonzalo Molina withdrew from the race "in the interests of unity and to insure victory," receiving a standing ovation by all the delegates. Alex Garcia, one time field deputy to Congressman Ed Roybal, refused to submit to the Convention Rules and disqualified himself for community endorsement.

Let us now pull together and make victory for the community our only goal.

Photos: Emie Gutierrez

S M N A Y D E R I N G



"Golden Boy" Art Snyder's image and plans of becoming eventual Mayor of L.A. has again taken a nosedive. Golden Boy, with his colgate smile which rates second to Hubert Humphreys' was confronted by some of the residents of El Sereno and the Hermon District of Highland Park. They were not fooled by Snyder's "whiter than white" approach entitled the Monterey Hills Redevelopment Project which is nothing more than another urban renewal project. According to Snyder's plan, about 50 homes are to be removed for another housing development project.

Golden Boy is following in the footsteps of ex-councilman James Harvey Brown who was directly responsible for the massacre of Chicano landowners in Chavez Ravine, an area now better known as Dodger Stadium. A Chicana who currently lives in Hermon District remembers the Chavez Ravine horror. "Bulldozers crushing people's homes." "I lost property in Watts," says another lady. "I looked a long time before I found my home. And then I found a Christian who would sell to me."

Councilman Snyder stated that 100 homes would be taken under the right of eminent domain for the project. Under community pressure, he has reduced this figure to 50. He has also estimated that 2000 new homes would be built and that the land developed would sell for \$50 million dollars on an average of \$25,000 per lot. It appears to be another land grab. As Elizabeth Richman, representative of Hermon-Monterey Hills Association said, "The taking of homes for the benefit of private developers is an injustice. The project is not needed, there is no shortage of houses for sale in the area."

Golden Boy has been besieged by requests asking for more "details", including figures on which he based his statements that taxes would not be affected. A similar project, Altos de Monterey in South Pasadena, has ef-

ected city revenues. All taxes from that project area have been impounded to meet the Community Redevelopment Agency costs which the city has had to build a new school and provide added services for the residents. It would be the same in the Los Angeles section of Monterey Hills. Already overcrowded schools and traffic arteries would find their problems aggravated.

HMHA is composed of various ethnic groups. There is a conviction that their struggle is part of something bigger which sends them out to seek allies. This is the same conviction that "El Tigre", Reies Tijerina, leader of the land movement in New Mexico follows. HMHA is adamant that El Sereno and Monterey Hills will not become another Chavez Ravine.

Last week Councilman Tom Bradley raised the question of Chicano representation on the City Council. He asked, "Why are there no Chicanos in the City Council since they constitute the largest minority in L.A. proper? He answered his own question by stating that Chicano communities are gerrymandered so badly that the Chicano cannot possibly elect a councilman.

BROWN HONKIES

Gerrymandering is not unamerican, it is very American. The Eastside is currently divided into two councilmanic districts, the 9th under Gil Lindsey, and the 14th under Art Snyder. Thus the Chicano communities are divided and the base of power resides "outside" and not in the hands of the community. Each councilman in these districts selects a "brown honky" as field deputy to insure the community that it is well represented and has a voice at city hall.

Art Snyder, 14th district councilman which includes El Sereno and Lincoln Heights raised objections to Bradley's assertion that Chicanos have no representation. According to Snyder, he represents the interests of the Chicanos in the 14th district. Snyder also went on to say that there was no feasible way of electing a Chicano to the City Council.

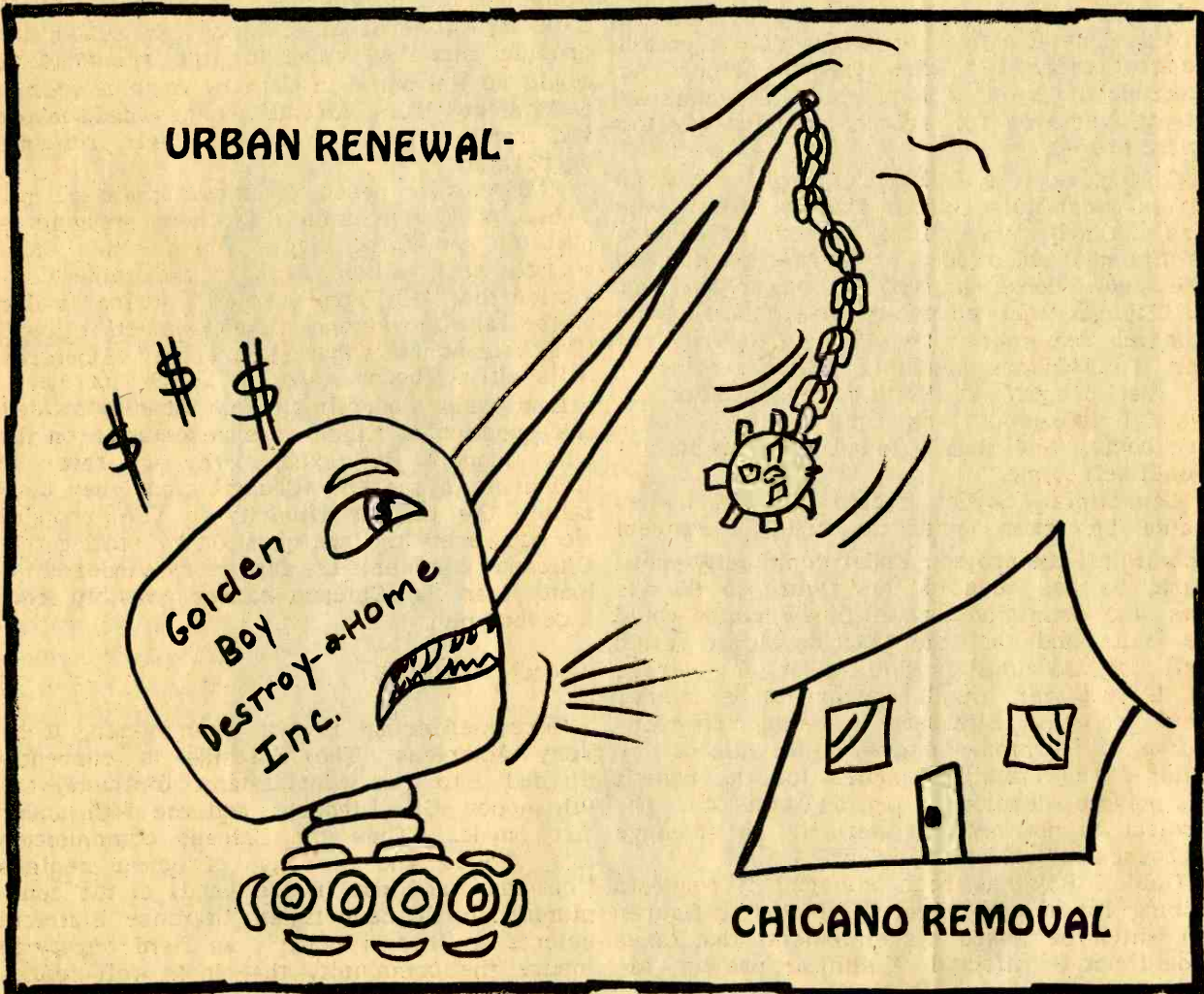
Richard Calderon, John Pratt, and Mildred Walters are attempting to provide "Superlambiche, Golden Boy Snyder" with a way. They filed a suit to compel the city to apportion councilmanic districts on the basis of total population rather than on the number of registered voters. The suit was prepared by the ACLU.

The curretn practice calls for redistricting of the councilmanic districts every four years. It stipulates that no district shall vary more than 10% from whatever figure represents 1/15th of the city's total vote registration. Even this inadequate system is not being followed by the city. For example in District 9, which includes East Los Angeles and the Boyle Heights area and is largely populated

by Chicanos and Blacks, the population is 236,904 and the registered voters number 66,039. There are about 53,000 more residents than the 183,000 average which should be allotted to each of the 15 council districts. Thus we are way above.

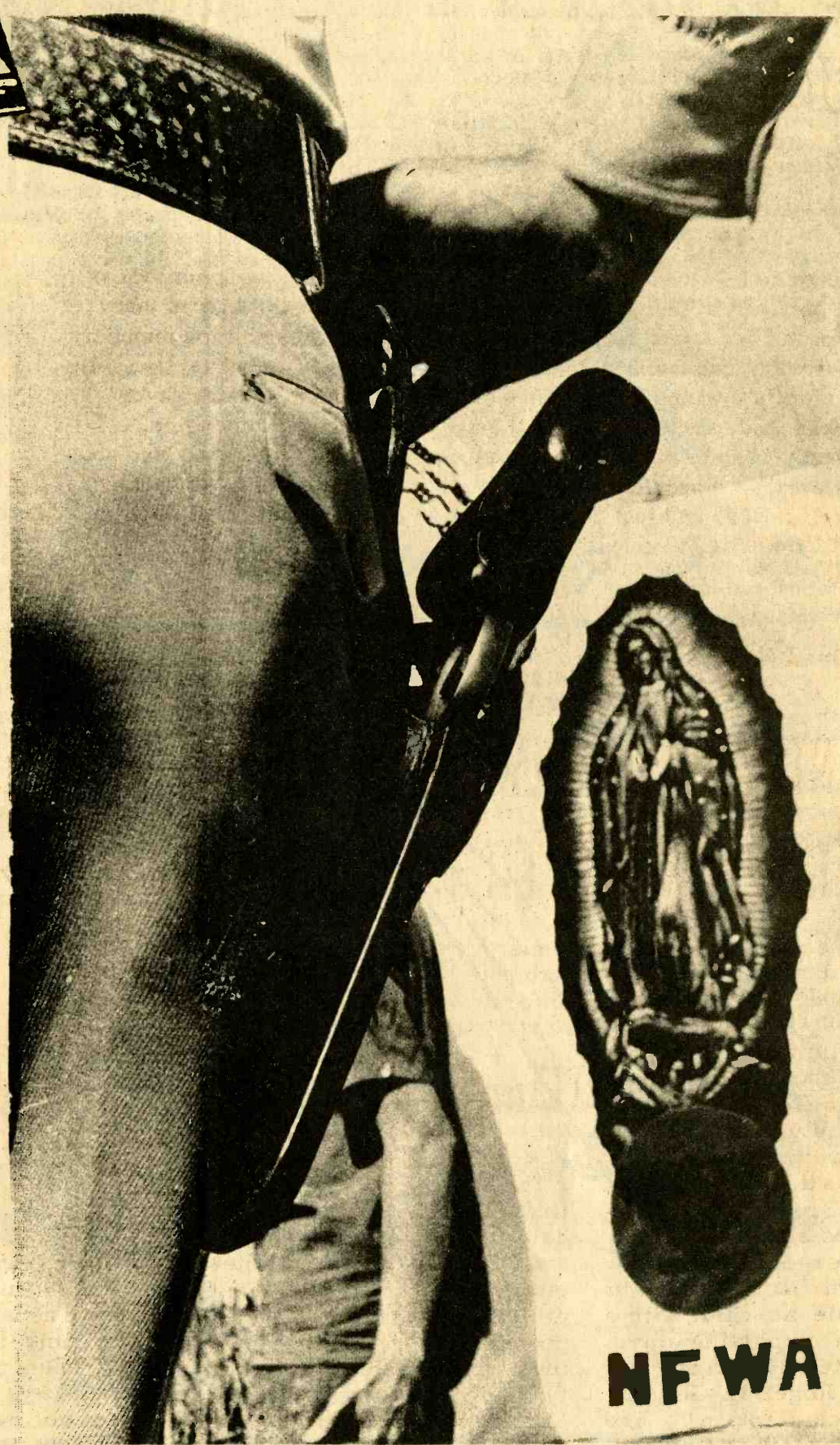
On the other hand, in District 2, which is the San Fernando Valley, the population is 148,857, the voters 78,228. The population is thus 34,000 under the average. If the present practice continues, they can group all the Chicanos in one area, reshape not only the physical districts but also the population figures, and keep Chicanos politically ineffective. As long as we, the Chicanos, have people such as Art Snyder and his "Brown Honky" representing us, we can rest assured that our voices will not be heard. Persons such as Snyder, who occupy top administrative positions, have little knowledge of our community and culture and yet they dare to say that they represent the Chicano. What we need is a Chicano to represent a Chicano community and its interests. Only Chicano Power can represent us.

G O L D E N B O Y



F L O R S P O L F A G A I N

**THE
POOR
SEEK
JUSTICE**



NFWA

AWARD WINNER JEFF BLACA



September 4, 1967

Photo: George Ballis



COMING SOON - SEPTEMBER 7 LINCOLN HIGH AUDITORIUM

If you have any concern for the need of the "chicanos" to have equal treatment under the law, for the people in your community who have been harrassed or brutalized by police officers, or for your own future and that of your children, you can't afford to miss the evening show at 3501 N. Broadway on September 7 at about 7:30 p. m.

Art Snyder Productions S. A., presents Tom Reddin in his new role as chief with a full cast of supporting stars Henry Bertch "Highland Park Captain", Roger H. Guindon "Hollenbeck Captain", and Norman Houston "Communi-

sioner", and others, will star in the spectacular "Your Law Enforcement Agent: Man's Best Friend."

CONTROLLED CONFERENCES

The idea of improving police-community relations by holding "high-level" meetings and conferences is not a new one. The "morgue" of the newspapers is filled with reports of "community meetings" and "police-community relations conferences". This year, on April 22, one of these controlled confer-

ences held at the Police Academy was picketed by over 50 people. Even some of the selected guests came out and joined the picket line. Some of those staying inside tried to express their disagreement with the proceedings, but their views were not made public and in some cases they were told to "keep it quiet".

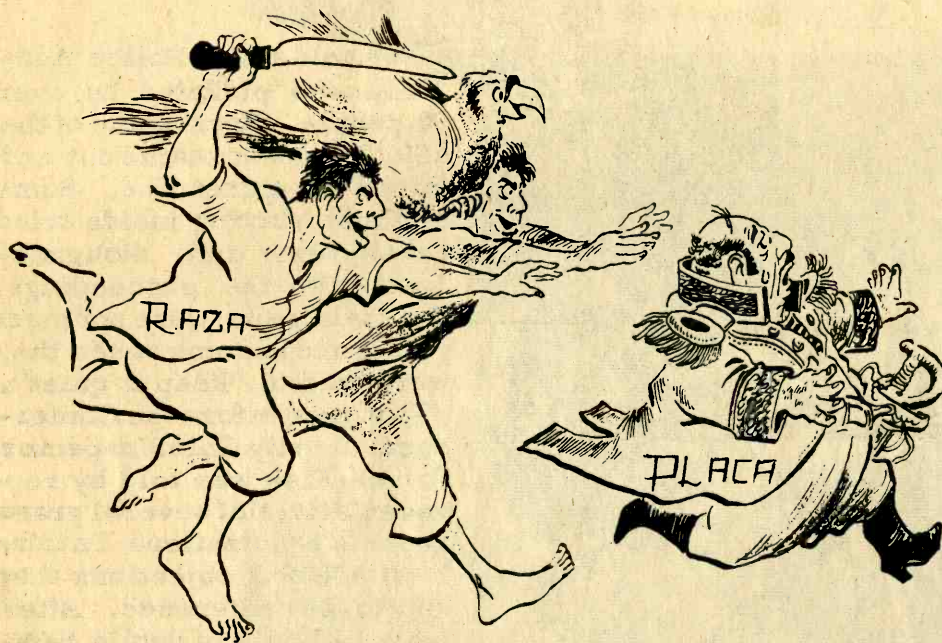
Two days before the Conference, Deputy Chief Inspector James Fisk was told by representatives of several grass roots organizations in the Eastside the objections they had to the conference. After several hours of public relations soft talk by Fisk, it was evident that he had nothing to offer and no power to deal with the real demands of the people. The conference went on as scheduled, the Police "show" went on and, in the streets, frisking, harrassment, name calling, and brutality by the police continued.

NO RIGHT TO DEMAND?

According to Chief Deputy Fisk, the only one who has the power to make changes in the police department is chief Reddin himself. Chief Reddin has been trying to build his image as a community oriented public official. in reality, Tom Reddin has no



"EL RESPETO AL DERECHO AJENO ES LA PAZ" JUAREZ



more concern with the desires of the people than chief Parker had.

At a community meeting held at the Church of the Epiphany on August 1st, chief Reddin, faced a panel of community people. The panel was composed of Ben Gomez, educator and spokesman; David Sanchez from YCCA, Ray Martinez from Happy Valley; David Chico from Mariana Maravilla, and Elizabeth Mesa from Clover. As soon as the panel presented their demands "el jefe" said, "I don't receive demands, I'm not susceptible to demands, I am here to explain our (LAPD) position." Public response was strong; several people said that Chief Reddin was a public official, and that his salary was paid from taxes, therefore, that he was responsible to the people and

that the community had the right to demand the kind of services the police ought to perform. As the chief was unable, or unwilling to satisfy the demands of the people, most of those present walked out and left the chief alone with his plainclothes bodyguards.

JUST DEMANDS

The demands agreed to by the people who organized the meeting with chief Reddin were as follows: 1) That an Executive Order by Chief Reddin be sent to the Commanders and men of Highland Park and Hollenbeck Divisions (and all predominantly Mexican communities) to cease immediately any form of physical violence, har-

rassment, name-calling and bad treatment by LAPD officers. 2) An Executive Order establishing the principle of equal-protection under-the-law in predominantly Mexican areas: fast response to calls, investigating procedures, information of legal rights to persons stopped for questioning, etc. 3) An Executive Order requiring all officers in predominantly

Mexican areas to take extensive training in the language, history, culture, and prevailing conditions in those communities. 4) The establishment of an advisory committee, elected by a community convention, and not appointed by police, mayor, or any other agency.

OUTSIDE AGITATORS

Councilman Snyder, of Snyder Productions S. A., and his assistant Cid Molina, blamed the response to chief Reddin's lack of answers on "outside agitators". Snyder was born in Lincoln Heights but moved "outside" to Eagle Rock where Mexicans are not allowed to own property or

business and still he pretends to "represent" the residents of Lincoln Heights.

The 'outsiders' at the meeting with the chief were members of several well known organizations. Present were representatives of the Community Service Organization (CSO), Mexican American Political Association (MAPA), Parents' Councils of Rose Hill, Happy Valley and El Sereno, East Los Angeles Improvement Council, United Council of Community Organizations (UCCO), Neighborhood Adult Participation Project (NAAP), Teen Posts, Social Action Training Center (SATC), and boys from Clover, Happy Valley and Maravilla.

Those were the "outside agitators" Snyder and Molina were talking about. We have not been able to get any specific information from the office of "our" councilman, except the letter informing us that another "conference" has been scheduled.

Make Your Voice Heard

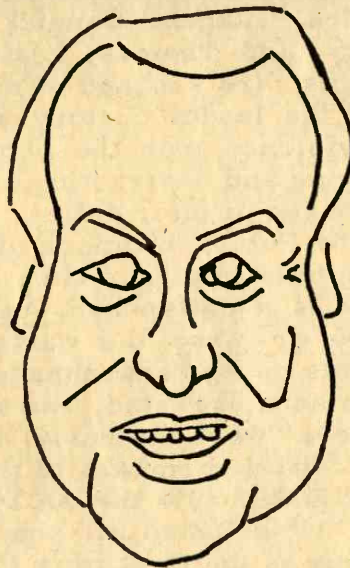
Nothing has changed in the streets. Complaints keep being filed through the ACLU Malpractice Center, unwarranted arrests are being made, name calling continues, and, respect for "law and order" doesn't seem to be the practice of the LAPD. Let's have more justice and less promises.

If you have any complaints against actions by the police, come to Lincoln High Auditorium on September 7, and voice your opinion. Tell it like it is!



VE RI TAS

???



Police Chief Tom Reddin is kept very busy these days with his many community appearances. It does not seem easy to give a facelift to the LAPD. This coming week, the Chief will be the featured speaker of the September Luncheon of the Harvard Club of Southern California. The announcement is very explicit in extolling the virtues of police-manship vested in the Chief. We have found there some interesting facts: "...having entered the Department in 1941. Chief Reddin was promoted successively through the ranks as Sergeant (1945),

Lieutenant (1949), Captain (1953), Inspector (1955), Deputy Chief (1960), and Chief (1967).

Since the Motto of Harvard is Veritas, that is, Truth, (Verdad), we would like to the whereabouts of the chief during some events that took place at the same time he was moving steadily up the ladder. Where was officer Reddin in August 1942, when 17 young Mexican-Americans were severely beaten while in custody and "tried" by the news papers during the "Sleepy Lagoon" case, and when the LA PD was hunting Mexicans with such fanfare that the coordinator of Inter-American affairs had to intervene "for the sake of the war effort". And where was officer Reddin during the "Zoot-suit Race Riots", was he protecting and serving?

What was Lieutenant Reddin doing in late 1951 when the LA PD celebrated "Bloody Christmas" at the expense of 7 Lincoln Heights youths. And, where was he when the investigations on "police brutality" took place resulting in suspension of 44 policemen, from Lieutenant on down. There are many more questions, but let's get the answer to these first.

police
riot
in
aliso



martial law?

Reggie's "Placas" constantly patrol around the vicinity of Garfield. "Loiterers" are questioned and their names are put on a list. Any car traveling around Garfield several times is reported to the "Placas". According to Reggie, The East Berlin Fence around Garfield is not to keep the Chicanos in, but rather to keep the "loiterers" out. Keep it up Reggie and it won't be long before you'll be dragged out of the arena and a new bull will be brought in.



Chief "Placa" Reddin and his "boys" have spent a great amount of time telling the community how concerned they are about improving police-community relations. Conferences, seminars, workshops, T.V. shows, banquets, luncheons, and what have you, have become daily occurrences. Meanwhile Reddin's "hired hands" run amuck in the streets. The Eastside is becoming a no man's land in which the people have NO PROTECTION whatsoever against the SERVICE rendered by the Police Department.

Mrs. Blanche Cannick and her three sons, Kenneth, Larry, and Thomas, residents of Aliso Village in Boyle Heights, are accused of rioting, taking a wanted criminal from the lawful custody of "peace officers", using force, and violence upon the persons of "peace officers", and of delaying and obstructing said "peace officers" in the lawful discharge of their duties.

The Public Relations office of Chief "Placa" Reddin is going to have a hard time explaining this one. Mrs. Cannick is a softspoken, religious lady who doesn't drink, smoke or curse; the wanted criminal was her 10 year old (he was never "apprehended") who got into a fight; of the three sons arrested, two of them are minors; and the "peace officers" were the burly, overweight, highly trained, heavily armed members of the LAPD. ALL the first hand WITNESSES saw the ACTION by the LAPD. One of them said, "I've heard all about what they call police brutality but this is the first time I was an eyewitness."

After the case goes through the courts, La Raza will print the details. Meanwhile, Raza Speak Out! If you know of any case of Police Brutality, call the ACLU Police Malpractice Center. Let's rid our Community of Reddin's "hired hands".

POLICE MALPRACTICE COMPLAINT CENTER
 → ←
 CONOZCA SUS DERECHOS CIVILES!
 KNOW YOUR CIVIL RIGHTS!
 2222 East 1st Street
 Open Monday to Friday, 1 to 9 p.m.

**THE A
 POOR
 I SEEK
 JUSTICE**

HA SIDO VICTIMA DE ABUSO DE LA POLICIA? AN 9-7019
 HAVE YOU BEEN A VICTIM OF POLICE ABUSE? Tele

SHERIFFS HARRASS BROWN BERETS



During the last several weeks police harrassment at the Piranya Coffee House has reached a alarming proportions. Customers and members of the Coffee House on their way in and on their way out have been stopped, questioned and illegally searched by the "peace officers" of the East L. A. Sheriffs Department. The Police frequently drive past the Coffee House and shine their search lights into the Coffee House as another means of harrassment.

The people at the Coffee House feel that this increase in harrassment is due to a demonstration against police brutality at the East L. A.

Sheriff's office on December 27. Many of the more than 100 demonstrators were members of the Brown Berets a chicano youth group that hangs around at the Coffee House. About an hour after the demonstration was over, the fuzz swarmed all over the Coffee House stopping and questioning everyone wearing brown berets.

Last Friday night as four members of the Brown Berets were leaving the Piranya, they were stopped by a Sheriff's Deputy who called on his radio for three more Sheriffs cars and five highway patrolmen from the highway patrol office next door to the Coffee House. The patrol officers

rushed around the corner with their hands on their guns and their riot sticks drawn. They illegally searched the youth's car. They took they keys from the driver and opened the trunk even though the Brown Berets warned them that this was a violation of their constitutional rights. The cops said f---k the constitution and they spent 20 minutes searching the whole car. When one of the Brown Berets attempted to take a picture of the highway patrolmen, one of them said, "Take a picture of me Mexican so I can shove that f---king camera up your a--".

This is just one of many similar incidents that have occurred at the Coffee House since its opening. If you are tired of the cops harrassing chicanos in East L. A., and if you want to do something about it, see your local Brown Beret Recruiter at 5338 E. Olympic Blvd.



COFFEE HOUSE

THE Piranya

5338 E. Olympic Blvd. Corner of Goodrich

BROWN BERETS



The Brown Berets are not a gang, car club, or private social group; it is an organization of young Chicanos dedicated to serving the Mexican-American community.

THE PURPOSE OF THE BROWN BERETS IS SUMMED UP IN ITS MOTTO

to serve

To give vocal as well as physical support to those people and causes which will help the people of the Mexican-American communities.

to observe

To keep a watchful eye on all federal, state, city and private agencies which deal with the Mexican-American, especially law enforcement agencies.

to protect

To protect, guarantee, and secure the rights of the Mexican-American by all means necessary. How far we must go in order to protect these rights is dependent upon those in power. If those Anglos in power are willing to do this in a peaceful and orderly process, then we will be only too happy to accept this way. Otherwise, we will be forced to other alternatives.

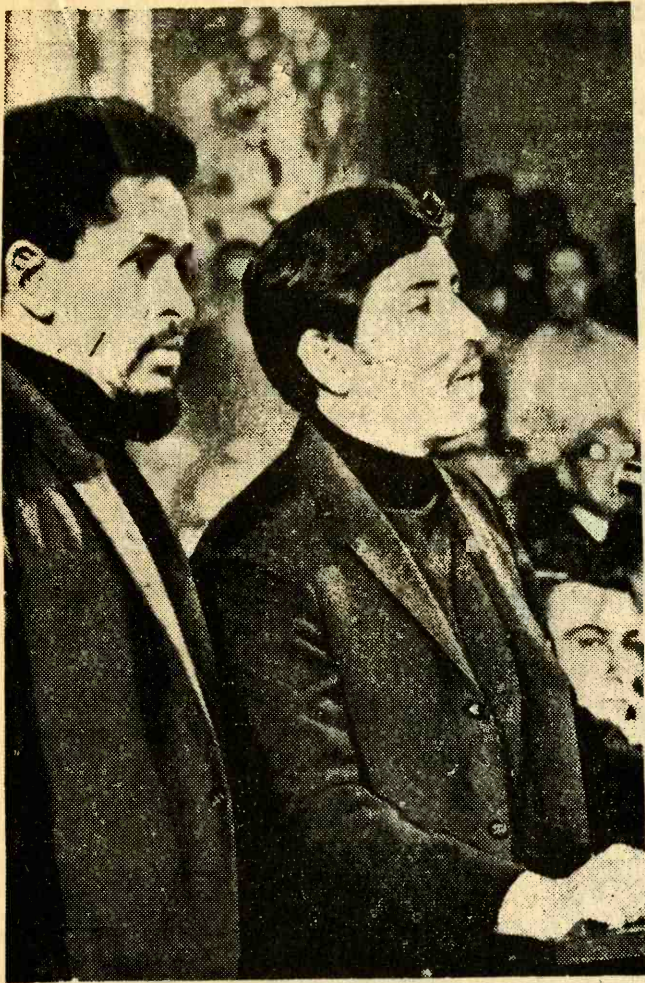
why a brown beret?

The brown beret was chosen because it is a symbol of the love and pride we have in our race and in the color of our skin. The BROWN BERET also acts as a symbol of unity among chicanos.

ten point program

1. Unity of all of our people, regardless of age, income, or political philosophy.
2. The right to bi-lingual education as guaranteed under the Treaty of Guadalupe-Hidalgo.
3. We demand a Civilian Police Review Board, made up of people who live in our community, to screen all police officers, before they are assigned to our communities.
4. We demand that the true history of the Mexican-American be taught in all schools in the five (5) Southwest States.
5. We demand that all police officers in Mexican-American communities must live in the community and speak Spanish.
6. We want an end to "Urban Renewal Programs" that replace our barrios with high rent homes for middle-class people.
7. We demand a guaranteed annual income of \$8,000 for all Mexican-American families.
8. We demand that the right to vote be extended to all of our people regardless of ability to speak the English language.
9. We demand that all Mexican-Americans be tried by juries consisting of only Mexican-Americans.
10. We demand the right to keep and bear arms to defend our communities against racist police, as guaranteed under the Second Amendment of the United States Constitution.

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September 3, 1968

Recently, Brown and Black residents of Los Angeles communities filled the City Council chamber for a session of "police brutality" and "over policing" accusations. The protests arose from disturbances during the past few months which left various black persons dead and numerous chicanos arrested.

The most important question raised during the City Council sessions was: Is there a double standard of justice, or rather a triple standard of justice; one for the Brown and Black minorities, one for Anglos, and one for cops? It seems that the more affluent a community is, coupled with political influence, the more the community is able to demand the type of law enforcement that it desires. On the other hand, a poor community such as East Los Angeles, without city political representation, has hardly any influence upon the nature of the law enforcement program it receives. La Placa then, imposes its "own" program.

Out of a total of sixteen LAPD Divisions, the "Hollenbeck" (Boyle Heights) Division, next to the Central and Newton St. Division, had the smallest geographic division area--one police division for 110,246 people living in 9 square miles. Compare this with the West Valley Division which patrols an area of 85.75 square miles and 302,204 population. In which

Division would a person have a greater probability of contact with "La Shota" and then a subsequent arrest? The poorer the community, the more police and opportunity for arrest.

On the basis of seven major felony offense adult arrests (homicide, rape, robbery, aggravated assault, burglary, grand theft, auto theft) which are used by law enforcement agencies to reveal the extent and trend of criminal activity, the Hollenbeck (Boyle Heights) Division, next to the Highland Park Division, in 1965, had the least crime in the city of Los Angeles. In 1967 the Hollenbeck Division ranked fifth as to least crime out of a total of sixteen LAPD Divisions in the city of Los Angeles. What then, is the rationale for Boyle Heights having so many police and Patrol cars per square mile and ratio of population (see Chart A)? The Hollenbeck Division and unincorporated ELA areas jointly reflecting 17.47 square miles and a total population of 221,053, are perhaps the most policed areas in Los Angeles County as there are three cop agencies--LAPD, California Highway Patrol and the Sheriff's Department. ELA unincorporated Sheriff's Department area ranked next to last in amount of major crimes committed in Sheriff's station areas located in populations ranging from 73,348 to 285,698.

ELA unincorporated area, on the other hand, ranked among the top two in drunk arrests, motor vehicle violations, drunk driving arrests, and narcotic arrests. There was a 99.1% court conviction ratio in the drunk arrests; and 76% convictions in narcotic arrests. Are Chicanos in ELA really drinking and using narcotics more than other people--or, again, is it that we are under much closer surveillance by "La Placa", hence, have greater chance for arrests.

Must we continue to have a "police program" that places two to three times as many cops per ratio of population in Chicano and Black communities as compared with more affluent Anglo communities? This is gava equal representation under the law of justice? The end result is that Chicanos and Blacks have two to three times greater probability of arrest for doing exactly the same thing as their Anglo neighbors.

The trend continues toward jailing Chicano and Black people as a way of solving the minority problems. It is currently estimated that one half of the prisoners in LA County Jail are Chicanos and Black. This is the largest jail in the United States, holding 11,000 prisoners. The rest of the penal institutions in California, such as Tracey and San Quentin, have anywhere from 40 to 60% Chicanos in them.

JUSTICE UNDER THE LAW?



UCLA REPORT

MEXICAN-AMERICAN CASUALTIES

in VIETNAM

American servicemen of Mexican descent have a higher death rate in Vietnam than other GI's. Analysis of all combat and non-combat deaths between January 1, 1961 and February 28, 1967 indicates that a large number of young people from this minority group reach the Southeast Asia theatre of war and that a considerable number of them are involved in hazardous duty.

Servicemen from the five southwest states of Texas, New Mexico, Arizona, Colorado and California suffered 1,631 deaths in the aforementioned six-year period. Of these, 19.4 percent had Spanish surnames (Table 1). This figure appears high when compared with the share of the Spanish-surname population in the total for the region (11.8 percent in 1960). It is still high when the comparison is based on males of military age, i.e., individuals between age 17 and 36 years in 1967 (estimated at 13.8 percent).

While these figures are estimates, they are sufficient to indicate orders of magnitude. If one were to project birthrate, immigration and other factors, the statistical relationship would not be substantially different. Spanish-surname individuals would probably be slightly more numerous.

War deaths by branch of service suggest that relatively large numbers of Mexican-Americans are involved in

high-risk duty. For example, Spanish surname individuals represented 23.3 percent of all Southwest Marine Corps deaths, 19.4 percent of the Army, 9.1 of the Air Force and 7.3 percent of the Navy. Marine Corps deaths, which are high in all the five southwestern states, include a substantial number of casualties of presumed Mexican background. In New Mexico, for example, 13 of the state's 25 Marine Corps casualties had Spanish surnames. In Colorado 37 Marines died for both combat and non-combat causes. Nine of these had Spanish last names.

The Department of Defense classifies casualties as combat and non-combat. (Only deaths are included in our analysis.) There were 1,335 combat deaths of Southwest servicemen in Vietnam in the period under discussion, and 296 non-combat. Over 20 percent of all servicemen dying in combat and 14 percent of the non-combat casualties had Spanish surnames.



Combat deaths result from military action against the enemy. Non-combat deaths may result from illness, accidents (as in the case of the U.S.S. Forrestal), and similar causes.

Since Mexican Americans are a highly urbanized population, the majority of their war casualties come from the cities of the Southwest. However, as Table 3 shows, Mexican-American servicemen show about the same high casualty rate whether they come from the urban or rural sector (19.5 percent of the urban total and 18.1 percent of the rural total).

An adequate interpretation of the data is impossible without further information. Spanish-surnames servicemen may be over-represented in the Vietnam casualties because they are over-represented in the armed services generally or in the units assigned to Vietnam. Since relatively few young ethnics go to college, they have less of a chance to be deferred by local draft boards (which usually include few representatives of minority groups). Poverty and a yearning for the greater social acceptance in the armed services than in civilian life may cause more Mexican Americans to seek service and obtain the extra pay associated with high-risk duty. For some of them, the armed forces offer the first opportunity to escape from the barrios. In any event, the casualty figures seem to confirm the experience of World War II and Korea that is so vividly described by Raul Morin in *Among the Valiant*.

ENTREVISTA

con soldado chicano

Nota: El soldado chicano y el amigo que lo entrevistó pidieron que sus nombres no se publicaran porque el soldado está esperando sus papeles de suguridad. Quizás en el futuro los hombres podrán hablar sin miedo a las consecuencias.

Pregunta: Cómo ingresaste en las fuerzas armadas... fuistes conscripto?

Respuesta: Yo era un Miembro de las Reservas. Una de mis responsabilidades eran 2 años de servicio activo... también voluntariamente extendí mi servicio por dos años... quería recibir el entrenamiento especial que necesitaba para las Fuerzas Especiales.

P. Porqué entrastes voluntariamente en ese tipo de entrenamiento?

R. El ejército regular era mas como una tropa de "boy

scouts". Yo no podía...no quería permanecer en esa situación...Tienes que recordar que en el ejercito la mejor forma de darse una buena vida es de besarle el trasero a sargentos con caras de perro.

P. Nacístes en California?

R. Si. Antes de engancharme en el ejercito...toda mi vida--17 años--la había pasado en "Los Barrios" de Los Angeles.

P. Has estado en Vietnam?

R. Sí.

P. Qué hicistes en Vietnam?

R. Fuí monitor o consejero en equipos que tenían misiones de demolición y de reconocimiento dentro de territorio de los "Charlies" (i.e. territorio controlado por el Viet Cong.)

P. Eran esos equipos del ejercito Vietnamita?

R. Si, ellos eran los reclutas especiales de las fuerzas armadas del Vietnam del Sur. La mayoría había sido entrenado en los Estados Unidos.

P. Fuéron exitosas esas misiones?

R. Si, las misiones fueron un éxito, porque en ellas re-

colectamos información acerca de las actividades del Viet Cong. Sin embargo, la información y los reportes que preparamos, en el 80% de los casos, fueron abandonadas a las mesas empolvadas de algunos oficiales (CO's).

P. Fueron esas misiones exitosas en convencer al campesino vietnamita de que debían tomar una posición pro-Americana?

R. No, cómo podría suceder eso si amenudo sus pueblos eran quemados y sus casas eran saqueadas y la tortura era la regla y no la excepción en caso de sospechosos de ser del Vietcong. El uso del Napalm era muchas veces desastroso. A veces la bomba iba fuera de curso y pueblos enteros eran convertidos en hogueras.

P. Estoy confundido, cómo pudes decir que las misiones

eran exitosas si al mismo tiempo dices que eran a menu-

do un desastre?

R. Nuestra misión era encontrar al Charlie. Si encontramos al Charlie nuestra misión era un éxito. El resto, el "back up" es una operación militar diferente.

P. Mucha gente se pregunta, si los Estados Unidos es tan poderoso, cómo puede fallar de ganar una victoria militar?

R. Bueno, la guerra de guerrillas es muy diferente de la guerra convencional. El terreno del Vietnam es una ventaja para el Viet Cong. El camuflaje, las tácticas de pegar y correr, las mañas e instintos animales del Viet Cong hace imposible el uso de tácticas convencionales con éxito.

Y qué del pueblo Vietnamita?...

R. Que quieres decir, el Viet Cong?



Miedo al terrorismo, usado por los dos lados para ganar la victoria.

P. Porqué, si tenias tantos dudas, como parece tener, querías servir en las Fuerzas Especiales?

R. Porque en las Fuerzas Especiales a uno lo tratan como un hombre y con el respeto que uno se merece. Era un cambio refrescante en comparación con el ejercito regular.

También, mi idea original fué de que yo podria ayuador al pueblo Vietnamita a ayudarse a ellos mismos.

Pero, no pienso que esta matanza moralística pueda o deba continuar.

P. Cuál seria tu sugerencia de lo que los EUA puede hacer en Vietnam?

R. Como dice el Senador Aiker "Declaremos una victoria y hacer un pullout."

P. Con el conocimiento que tienes hoy, volverias a pelear en Vietnam?

R. Si mi contribución terminara la guerra, si pelearia. Pero hoy esta guerra es una destrucción sin sentido de vidas americanas y vidas vietnamitas.

P. Una de las razones en contra de una retirada es la perdida de prestigio que sufririamos...

R. Bueno, Francia se retiró de Algeria en una situación similar. También, que ya hemos perdido tanto prestigio debido a la guerra misma, que ya el prestigio no es un punto en cuestión.

P. Cuál es tu consejo para los jóvenes de edad militar?

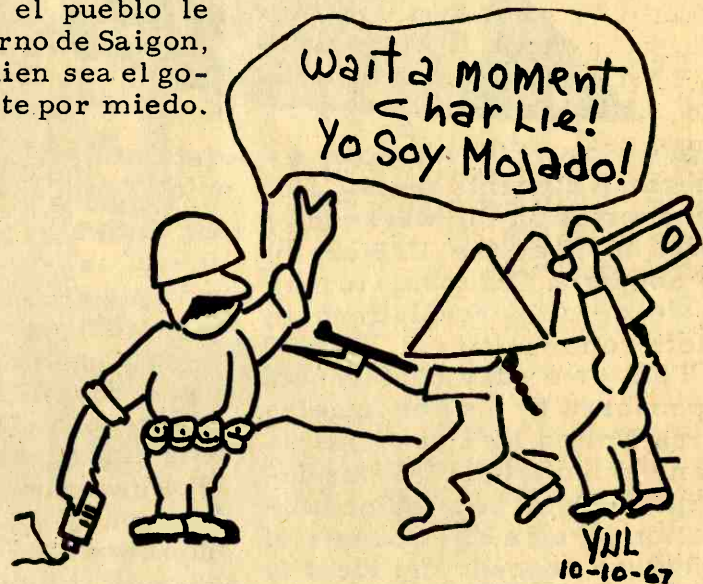
R. Que se queden en la escuela y terminen su educación, ellos deben pensarlo con cuidado. Deben recordarse

que una medalla viva en el cuerpo de un hombre muerto no vale el precio que se paga.

P. Lo que iba a preguntar es de que si los vietnamitas apoyan al Viet Cong?

R. Yo no diria apoyo... pero ellos ayudan al Viet Cong porque los alimentan y los esconden. En parte lo hacen por el odio que el pueblo le tiene a al gobierno de Saigon, sin importar quien sea el gobierno, y en parte por miedo.

end



Little girls
and the sky-plane...

I see the sky...
I see the flowers.

I see the little girls
all on fire.

Little girls with eyes
so brown

Little girls
strewn on the ground

The ground! The ground!
The napalm drenched
ground.

As the sky-plane goes
flying back to Saigon.

Who sent the sky-plane
to kill little girls?

Who sent the sky-plane
nobody knows.

We sent the sky-plane,
My neighbor and I.
Though we may shed
many tears

And tell many lies,
We sent the sky-plane
My neighbor and I.

TIME OF STUDIES & STATISTICS

OVER!



More than 200 Mexican-American students from California met on the weekend of Dec. 16-17 at the University of Southern California to map a "leadership revolution" in their communities.

The two-day conference, sponsored by the Los Angeles area United Mexican American Students (UMAS) was designed to establish communication between students of Mexican descent and identify needs of the Mexican-American community as seen by students, and plan programs of student action in alleviating these needs. Students gained a deeper realization of the va-

riety of problems and viewpoints concerning programs and action in the state of California as interchange occurred between groups such as the Mexican American Student Confederation (MASC) of the Bay Area, Berkeley's Quinto Sol and San Jose's Student Initiative.

Following morning speeches the group broke up into workshops which included militancy in politics, leadership, and education. The session on interracial cooperation included 2 students from the Black Student Union.



In a late afternoon general session, the group planned a demonstration to place the feelings and demands of young Chicanos before the public. The largest immediate concentration of Anglo population was chosen--the Rams-Colts football game at the Coliseum.

More than 125 young Chicanos circled the Coliseum in close order with leaflets, signs, and resounding chants: CHANGE NOW! BAD EDUCATION, WHY? THE WAR IS HERE, NOT IN VIETNAM! LA GUERRA ESTA AQUI, NO EN VIETNAM! VIVA TIJERINA! WE WANT BETTER SCHOOLS! CHICANO POWER!



TIME FOR ACTION & REVOLUTION

NOW!

COMMUNITY FREES ITS OWN

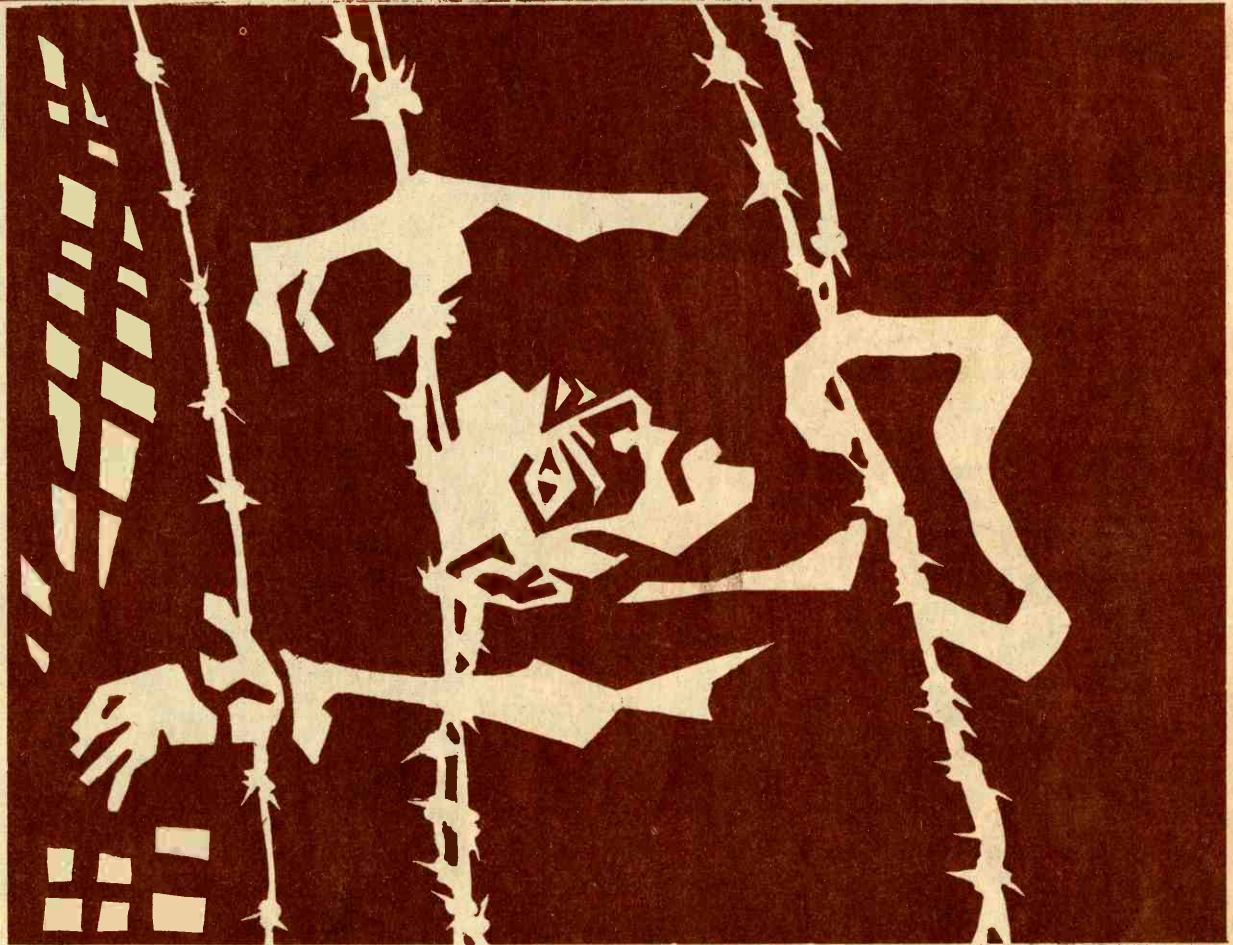
Chief Reddin of the LAPD and D.A. Younger threw down the gauntlet at the Chicano Community Friday, May 31 when they broke into the LA RAZA office and began mass police-state type arrests and began mass police-LEADERS on absurd charges of conspiring to disturb the peace. AND THE CHICANO COMMUNITY PICKED UP THE GAUNTLET AND SHOVED IT DOWN REDDIN'S THROAT AS THEY RALLIED IN PROTEST OF THE CARNALES POLITICAL IMPRISONMENT



NOTICIA A LA JEFE PLACA

Sunday June 2, 1968, la Raza Nueva served notice on RED RED REDDIN, la Jefe Placa, that La Raza can no longer be intimidated. Protest, the freedom of speech is guaranteed to everyone under the constitution, and we will not be denied. Freedom of press is guaranteed and our presses will not be silenced. WE WILL SPEAK--FOR OUR FREEDOM. WE WILL BE HEARD FROM THE PRISON OF OUR BARRIOS AND OUR CELLS. Protest is poverty inspired, is frustration inspired. RED RED REDDIN listen to the wind and the echoes and you may learn a new-language. We call it JUSTICIA. It is an old tongue, but your tongues are crooked, your ears no longer hear and your eyes cannot see. There is no hope in your 'laws' in your 'courts' our only hope is in OUR OWN PEOPLE!! QUE VIVA LA RAZA NUEVA!

Chicano Prisoners of Liberation



"We are behind bars, but those bars are only symbolic of the oppression the Mexican-American people have been suffering for over 120 years under anglo colonization. We are being accused of conspiracy to Distrub the Peace even though there is no proof that we have disturbed the peace in anyway. It is ironic that those arresting us are the same cops that move around East O.A. toting their guns, abusing the constitutional rights of our young Carnales. We are entering tonight into a Hunger Strike until all twelve of us are free. We will non-violently refuse to accept this farce of justice. We issue a call to LA RAZA UNIDA, in the Southwest, to our black brothers, to our Puerto Rican carnales, to our Indian brothers, and to all those Anglos who see through the farce of a system that preaches freedom and practices oppression to demonstrate their solidarity."

"Hoy estamos tras las rejas, pero estas rejas son simbolicas de la opresion que la gente mejico-americana ha estado sufriendo bajo el yugo del Anglo desde hace mas de 120 anos. Nos acuean de conspirar a perturbar la paz ajena, aun cuando no hay preuba de tal hecho. Es una suprema ironica que aquellos que nos encarcelan son los mismos placas que se pasean por el este de Los Angeles con la arrogancia de pistoleros, abusando de los derechos constitucionales de nuestra raza. Hoy por la noche entramos en una huelga de hambre que continuara hasta que los doce seanos vindicados y ealgamos libres. Sin violencia rehusaremos aceptar esta farsa judicial. Llamamos a la Raza Unida en el Suroeste, a nuestros hermanos negros, a nuestros carnales puertoriquenos, a nuestros hermanos indios y a todos aquellos anglos que ven la farsa de un sistema que predica libertad y practica opresion, que demuestren su solidaridad."

PAT SANCHEZ: 41, has lived in East L.A. for 16 years, graduate of University of New Mexico in Electronic Engineering, 10 years as Research Engineer in local aerospace industry, spearheaded organizing and was chairman of MAPA 40th chapter, organized and chaired Hollenbeck Democratic Club and Save Hazard Park Committee, helped organize United Council of Community Organiza-

SAL CASTRO: 33, born and raised in East Los Angeles, graduate of Cathedral High School and Cal State L.A., 1960 Southern California chairman of Students for Kennedy, 1967 David Roberti's Field Representative 48th Assembly District, member of Association of Mexican American Educators, presently teacher and athletic coordinator at Lincoln High School, and is member of American Federation of Teachers.

HENRY GOMEZ: 20, has lived in East Los Angeles all his life, student at Lincoln High School Laboratory Technician at General Hospital, worked for Department of Health, Education, and Welfare, student at East Los Angeles College, married and has a child.

CARLOS MONTEZ: 20, raised in East Los Angeles, graduate of Garfield High School, Winner of English Essay Award, Track Letterman, student at East Los Angeles College, Associated Mens Student Vice President, Parliamentarian of Mexican American Student Association and representative to statewide United Mexican American Students, Area Coordinator for Neighborhood Youth Corps, Area Coordinator for Neighborhood Youth Corps, and is presently Minister of Public Relations for the Brown Berets.

JOSE ANGEL RAZO: 29, has lived in East Los Angeles, employed as a Community Consultant for the Economic Youth Opportunity Agency, married to a school teacher who is expecting their second child in August, has a masters degree in Psychology, Razo headed up a Youthactivities program in the El Sereno area and has been commended by the city for this work.

GILBERTO CRUZ OLMEDA: 23, has lived in East L.A. all his life, VISTA employee working in East L.A., Olmeda received four medals while in the Vietnam theater of war and has a scholarship to attend the University of California at Ir-

RALPH RAMIREZ: 19, born and raised in East Los Angeles, former student at East Los Angeles College, currently Minister of Discipline of the Brown Berets.

FRED LOPEZ: 20, born and raised in Los Angeles, attended Catholic elementary and high school for 12 years, Received award from L.A. Women's Junior Chamber of Commerce for Community Service, received scholarships to the University of Utah and California State College at Los Angeles, presently enrolled at U.C.L.A. Assistant, U.S.C. Teacher Training Program, and employed by E.Y.O.A. as a field consultant.

DAVID SANCHEZ: 19, was born and raised in East Los Angeles, graduate of Roosevelt High School, 1967 City of Los Angeles Science Award Winner, Chairman of Mayor Yorty's Youth Council Coordinator for VISTA Associates program, Prime Minister of the Brown Berets.

MOCTEZUMA ESPARZA: 19, has lived in East L.A. all his life, employed at UCLA as a Spanish Instructor in the overseas program for technicians and professors going to Latin America, and is also a full time student at UCLA. Morte- zuma graduated last year as an honor student from Lincoln High School, was on Mayor Yorty's Youth Advisory Council, and is Executive Vice Chairman of United Mexican American Students for the State of California. at U.C.L.A. Morte- zuma is an honor student at Belmont High School, graduate student at Cal State and present chairman of the United Mexican American Student chapter there, married and has two children. Accepted as a doctoral candidate at Stanford University.

RICHARD VIGIL: raised in Los Angeles, former paratrooper, Teen Post Director, East Los Angeles College Student, currently working in the community with youth groups.

CHICANO LEGAL DEFENSE FUND

The Chicano Legal Defense Committee is a committee that was formed as a result of the police malpractices that occur daily in our barrios. Since we are poor financially, but not in spirit, we have seen the necessity of hiring a group of lawyers to defend our people who are actively attempting to change a racist system that has kept us down educationally, economically, politically and socially.

In the past two years Mexican-Americans have intensified their efforts to achieve dignity, equality and justice. This struggle, in disfavor by those in authority, has recently claimed 13 Chicanos in East Los Angeles. They are charged with conspiracy to commit a misdemeanor, which is a felony. The legal defense of a conspiracy charge is very costly since the question of the constitutionality of the conspiracy law has to be tested. Those 13 Chicanos that have incurred punishment have done so in behalf of the collective interests of our community. The least that you and I can do is contribute our personal and financial support. In doing so we will not only be helping to decide the fate of the 13 Chicanos but also our own.

The Chicano Legal Defense Committee is a union of organizations who are concerned with the problem of legal justice for the Chicano. These organizations have banded together because they recognize the significance of the conspiracy charges here in Los Angeles for all who are actively engaged in the struggle for the betterment of the social, political, economic, and educational system.

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CHICANO LEGAL DEFENSE FUND
P.O. BOX 31004
LOS ANGELES, CALIF. 90031



CORRIDO DE LOS 13 VALIENTES

musica y letra de Juan Acosta Flores

Aqui me pongo a cantar
con orgullo Mexicano,
Este corrido a mi gente,
de un caeo que nos paso
dedico a la nueva raza
y esos trese hombres valientes.

Ese dia trienta de Mayo
presente lo tengo yo,
de repente nos calleron
la policia Americana,
llegaron golpeando a todos
los de la cauea Chicana.

Todo paresia una guerra
peor que una revolucion,
todo tiraron pa'fuera,
llevandos e algunos libros,
rompiendo lo que querian
sin ninguna compasion.

Se llevaron a trese hombres
de las cuales aqui miento.
Eran Sal Castro, Henry Gomez
tambien Mangas Coloradas
Junto con Eliezer Risco
Cruz Olmeda y Freddi Lopez.

Luego siguio Ralph Ramirez,
junto con Patricio Sanchez,
Jose Razo y David Sanchez,
dispues siguio Carlos Montes
tambien Moctezuma Esparza
junto con Carlos Munoz.

Los metieron a la carcel
porque defendian la Causa
de estudiantes Mexicanos,
pidiendo buenas escuelas
y que los traten iguales
como a los Americanos.

Viva Don Benito Juarez,
Viva el Senor Cura Hidalgo,
tambien Don Francisco Villa,
Don Emiliano Zapata
que defendieron la causa
de todos los Mexicanos.

Que piasas Americano,
ya los fuimos asustar,
les dimos buena leccion,
aqui esta la Nuevz raza,
siempre unidos pelearemos,
Viva la Revolucion.





Benjamin R. Luna

To any prisoner
anywhere...

I weep for he
More than for me
For he is bond
And I am free
Still how free
Can I really be,
Whilst he is bond
And I am free.

Benjamin R. Luna

Cuando se Entra

a la Prision

con Honor

Es una vana ilusion
en nuestro amargo destino
de nuestro lobrego camino
anhelar una mejor educacion?

Nuestra causa le llaman conspiracion,
los abortos de la justicia
y el que note la injusticia
su protesta es traicion.

Las puertas de la prision,
abiertas nos esperan,
a todos los que quieren,
luchar contra la discriminacion.

Gloria. . .Hay en esta nacion
para el poderoso,
y el pobre es animal asqueroso
y su futuro es la opresion.

Los cobardes piden piedad,
los hombres levantan la frente,
porque llevan en su mente,
exigir, respeto y dignidad.

Las cortes con su maldad,
no les infunde temor.
Porque saldrán con honor,
por servir a la entera humanidad.

por Arturo Sanchez

Chicano brothers from inside the prisons of our barrios and from inside the cells of correctional institutions call for UNITY in the STRUGGLE for social change--for HUMAN DIGNITY.

BE SURE TO SEND YOUR LETTER

DEMANDING CORRECTIONAL REFORM NOW

to:

Mr. Biddle, Chairman
Assembly Committee on
Criminal Proceedings
Capitol Building
Sacramento, Calif.

LUCHA

philosophy and purpose

The League of United Citizens to Help Addicts, (L.U.C.H.A.) is a recently formed organization of ex-narcotics addicts. The primary motive of this group, rests in the feeling that they, as a self help group of addicts, identify with the community geographically, ethnically and psychologically, and stand ready to become involved with the total community.

This would entail merging their collective efforts with all community elements striving to bring about significant modifications in our economic, social, political and educational institutions. "We, according to a spokesman, who have suffered stigma, stereotyping and rejection endorse the efforts of those in the community who realize the extent, causes and nature of the problems in the community, and who are actively and optimistically committed to solving them and erradicating their causes."

Another spokesman says, "We hope to structure a consensus approach, so that churches, labor unions, community service agencies and organizations, along with student groups and interested and active community residents will appreciate the practicality and effectiveness of working in unity with representatives of the 'Weed-roots' segment of our barrio life."

Another spokesman states, "We're providing the community with an image not ordinarily associated with persons who have a history of drug addiction and anti-social conduct. Our feeling is that now that we're 'Clean', our 'Clean-ness' must be invested in efforts of a constructive and serving nature; after all, our past addiction is but an extreme expression of what relatively

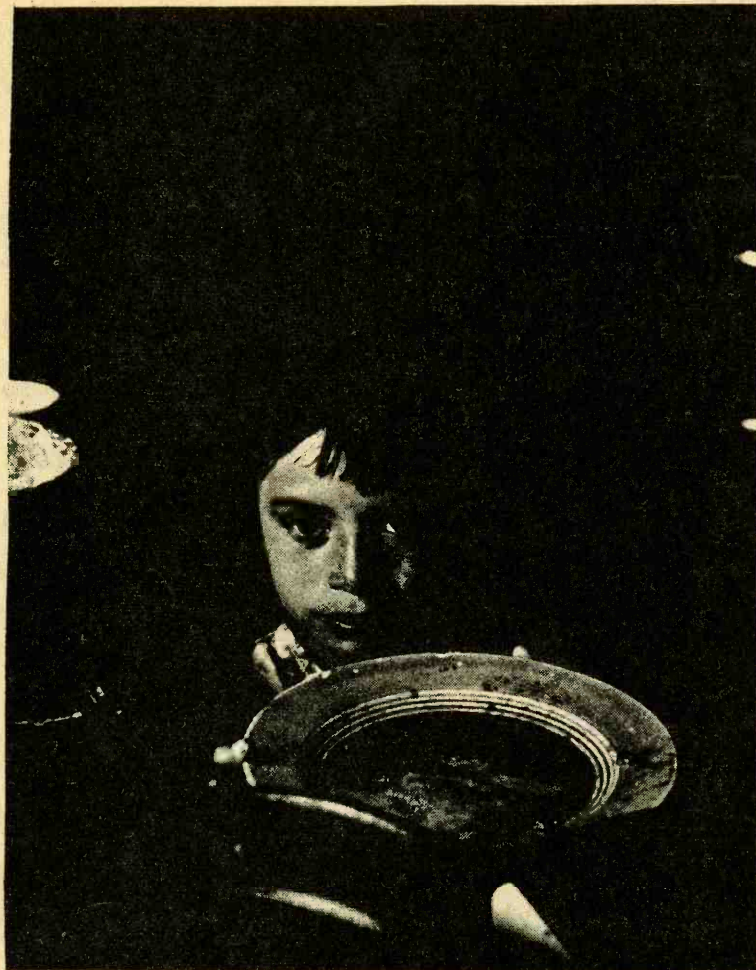
stable people experience in their everyday life. When one thinks in terms of what personal frustration, self-rejection, and self-assumed or imposed feeling of inferiority can do to people in general, one can understand the logic of my statement."

"We believe that our present capacity and willingness to feel concern for our fellow barrio resident reflects a change on the part of many ex-addicts; a change which indicates attainment of mental and emotional maturity and the positive philosophy that usually accompanies such stability. This new outlook or altered attitude compels us to reject isolation from the 'reality based' issues being learned about and dealt with in this 'year of awakening'. We truly feel that what we as a group are undertaking has genuine therapeutic value. Join us!"

Any person interested in attending our meetings can visit the All Nations Community Center at 213 N. Soto St. We meet every Tuesday and Thursday evening at 7:30 p.m.

For more detailed information please call: Edward Aguirre or Bob Morales at 263-9497. All correspondence should be directed to Carmen Moraga, 1535 E. Brooklyn Ave., Los Angeles, Calif., 90033.





LET JUSTICE BE DONE

On a bed in a shack a brown child lies
He tosses in anguish and restlessly sighs
His mother sits by him and helplessly cries
His father is broken, he knows his son dies

He must be in Calcutta, Ceylon or Bombay
No, he's in San Antonio, Texas, U.S.A.

In the land of the free and the home of the brave
He is dying of hunger, he cannot be saved
Come brothers and sisters and weep by his grave

This child is our child, we are all one
La Raza Unida--Let Justice be done.

Joanne Gonzales

BROWN EYED CHILDREN OF THE SUN

*Up to California from Mexico you come,
to the Sacramento Valley to toil in the sun.
Your wife and seven children, they're workin', every one;
and what will you be givin' to your brown eyed children of the sun.*

*Your face is lined and wrinkled and your age is 41.
Your back is bent from picking, like your dying time has come.
Your childrens' eyes are smiling, their life is just begun;
and what will you be givin' to your brown eyed children of the sun.*

*You are bending and you're picking with your back and your arms in pain;
Your wife and seven children they never do complain.
"Oh Jesus, can't you help us, can't you shade us from this sun?"
and what will you be givin' to your brown eyed children of the sun?*

*Your hands can feel the soil as you're working in the field;
You can feel the richness in it, you can see the crops it yields.
Your tired and you're hungry and your day is almost done,
and what will you be givin' to your brown eyed children of the sun?*

*You have marched on Easter Sunday, to the capitol you came;
and you've fought for union wages and your fight has just begun.
You are proud men and you're free men and this heritage is one
that you can be givin' to your brown eyed children of the sun.*

Pedro Contreras

WELFARE RIGHTS ORGANIZATION



RIGHTS, BENEFITS & SERVICES of MEMBERSHIP

- * Information on your welfare Rights
- * Help in getting your Full Money from welfare
- * Protection and Help when welfare is unfair
- * Help with fair Hearings and Appeals
- * Participation in the Basic Needs campaign

Alice Escalante, Mgr

FOR FURTHER INFORMATION 2222 East First Street
East Los Angeles Branch Tel. 261-0566

It seems that some of Ronnie Reagan's tactics have backfired. Every one of his "reforms" have brought about waves of protest and in some cases a new militant and determined will to organize among the poor. Tuesday, November 7, over 75 welfare recipients met at the All Nations Center to hear some speakers and to launch an organization drive.

Mrs. Carmen Ceniza, one of the organizers and a recipient, showed a sample letter sent to the "actor" which read as follows: "Gobernador Reagan: Nosotros los recipientes del welfare, mi esposo, hijos, y yo protestamos el recorte del Medi-Cal; mi esposo está enfermo y sin atención medica no podrá restablecerse." More than 50 letters were written and mailed that night. A doctor, whose name we couldn't record said, "...I hate the word welfare... in this country... the most wealthy in the whole world... medical care should be a right... no one must go unattended... no one must lack medical care."

Alice Escalante, Manager of the Save Medi-Cal office at 2222 E. 1st Street, and Irene Anderson, a recipient, spoke of the need to organize a strong Welfare Rights Organization in the East Side. Those present agreed to join and to pay 25¢ a month to contribute to the expenses of the

organization and to hold classes in how to get the full benefit of present Welfare Programs. George Ganran, President of the local Social Workers Union, said that the union was ready to give any assistance to the group but that "...it is you who are going to restore those cuts on welfare funds." Richard Calderon, field representative for George Brown Jr., said that the office of the Cong. was available for any assis-

tance they might be able to give.

The best applause of the evening went to Dr. Pauline Furth who said, in Spanish, "Yo no pensaba hablar... no estaba preparada... es bueno saber que el pobre se está organizando... porque en la union está la fuerza... es como una union de trabajadores... pero esta es la fuerza del pobre." For Information call Alice Escalante, at 261--566.

SAVE MEDICAL CAMPAIGN

THE COMMITTEE FOR BETTER HEALTH
&

WELFARE

P.O. Box 4028
Los Angeles 90054

A coalition of welfare recipient and community organizations of all ethnic backgrounds.)

Help us to help ourselves! Rehabilitation is impossible without good Health!

FOR FURTHER INFORMATION
East Los Angeles Branch

Alice Escalante, Mgr
2222 East First Street
Tel. 261-0566

El Grito

to worms and the educator raised
in boyle heights who hides behind
the thin veil of anonymity.

until yesterday you called me a good chicano.....

i was meek, humble, god-damned ignorant.
i was young, passive,
 another pawn in a game you play.
i bent my knee, smiled, echoed,
 "my country..right or wrong."
i squatted, listened, as a bastard beagle preached,
 "come now, let us reason together."
i drank the blood of christ,
 yet vendidos bled me dry.
i was a good american,
 i licked the hand that fed me crumbs.

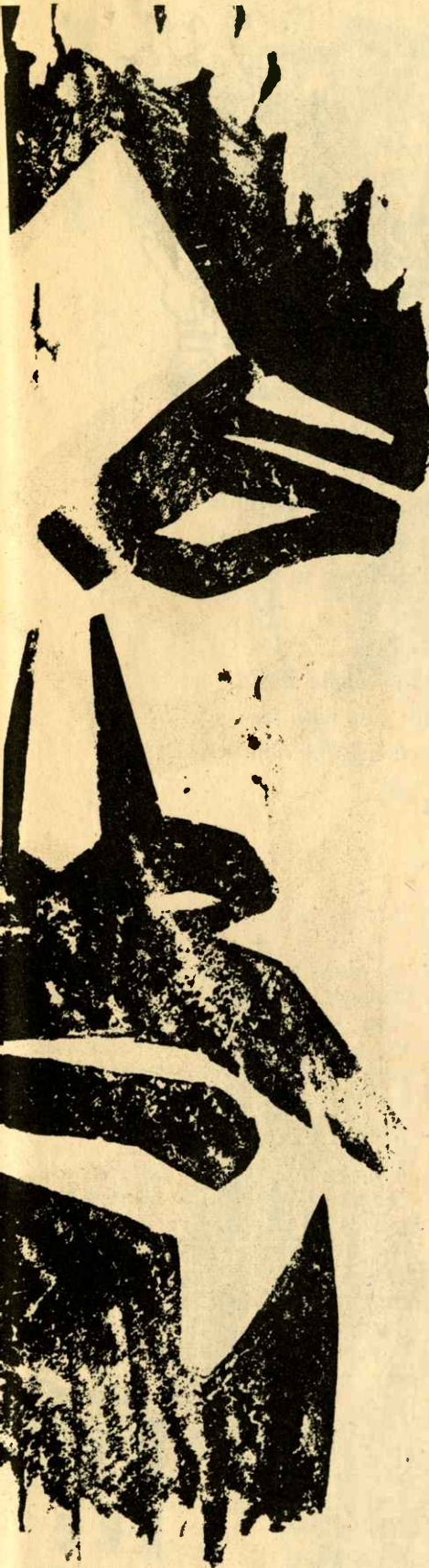
until yesterday you called me a good chicano.....

now the years have fled, i'm back,
 you crawl----behind a skirt.
i spit my greetings upon you,
 denier worm seek a coward's grave.
i stand before you----humbly,
 i am Saavedra: a writer, a poet

a man re-born a man,
 has learned to stand up, bear the
 burden of his people on his back.
i----no longer dead, i----alive.
 my heart cries to my people:
numberous,
united we shall be but one voice.
for our great grito....

ADELANTE MIS TIGERES ANGELINOS!
ARRIBA MI RAZA DE BRONZE...QUERIDA!
QUE VIVA MI RAZA.....!
MI RAZA QUERIDA!





see my people rising,
 my peasant blood sings with pride.
 see my people refuse to bend,
 prostitutes for an anglo dog.
 see a multitude of clenched fists,
 casting off shackles of death.
 see brothers joined hand in hand,
 muscular and strong, march before the sun.
 tender the flame of justice,
 forge the swords of tomorrow.
 see, feel silver raindrops,
 run down my cheeks of brown.

until yesterday you called me a good chicano.....
 today you refer to ours as a bad chicano.....
 you label me a disgrace,
 because i dare to speak of truth,
 because i dare not be silent,
 because i dare destroy the image
 you have built of me,
 because i choose not to live
 or end my life in an eternal siesta.

you point at me as militant,
 because i will not crawl,
 because i have learned to walk,
 because i seek to uproot the hell
 of being the system's dog,
 patten on the head... "NICE BOY, PANCHO,"
 while a finger is jammed right up my ass,
 because i desire to be a man.

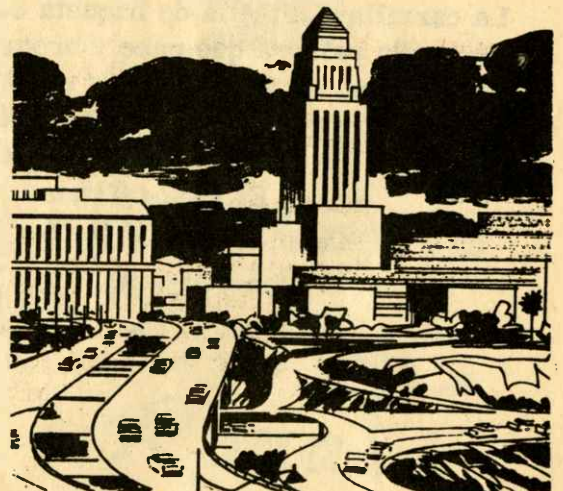
listen.....listen.....
 there is a message in the wind,
 as a people cry against the rains of injustice
 each day new voices join

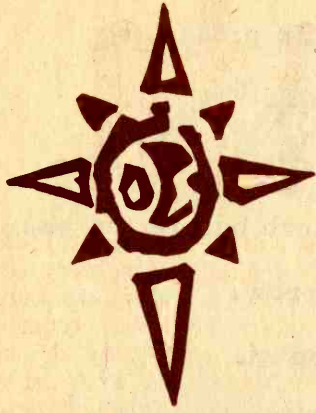
in a united front,
 to take the lead in a common cause.
 ADELANTE TIGERES ANGELINOS

Guadalupe de Saavedra

Benjamin R. Luna

EL PUEBLO DE
 NTRA. SEÑORA
 LA REINA DE
 LOS ANGELES





Benjamin R. Luna

POEMA

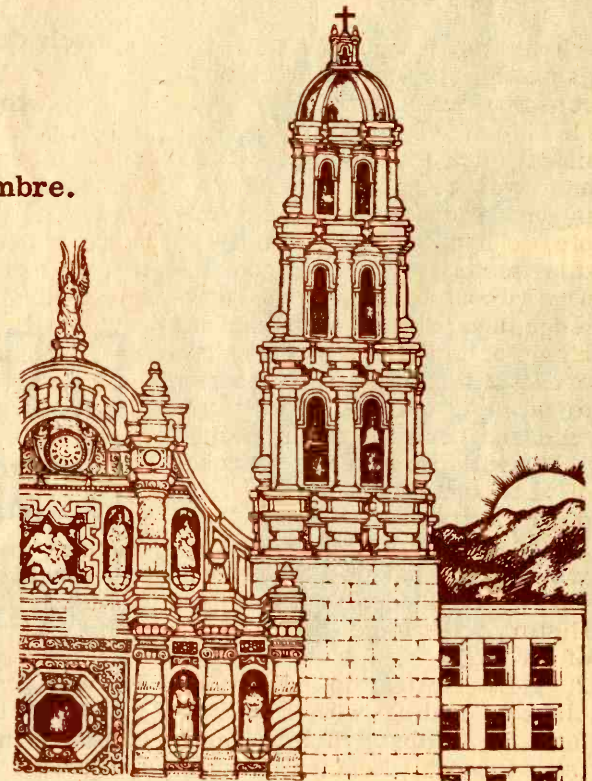
Llevas en tus anchos hombros, Mexicano,
El peso de una lucha que parece en vano.
El latigo del patrón benévolo cruzó tu espalda,
Razgo de la humilde india el español la falda.
Robo tu tierra y la labro con tu labor esclava,
Con la ignorancia ató la única libertad que te quedaba.
Por mucho que quepa en la tinaja un día se llena
Y se volvió en grito tu sufrir por mucho tiempo gema.
Se volvió fusil el azadón que tu enpuñabas,
Trincheras sangradas los surcos que con fe sembrabas.
No es nacional sino mundial lo que tu haz hecho,
Contagia igual el deseo que hincho tu negro pecho.
No fue un diez y seis de septiembre el día
Para que tocara la trumpea su libre melodía.
Fue el día que un Dios crió al hombre
Y le otorgo de libre conquistador no conquistado su nombre.
La revolución cambia hoy en día de forma
Pero la cuestión social aun carece de reforma.
La carrillera aquella de baqueta corriente
Es hoy la palabra que nace y brota de una trizte frente.
Se trata aun de unirse codo a codo
Y hoy como ayer se gana... o se pierde todo.

Abelardo Rodriguez
El Paso, Texas

CPA: El Malcriado

La promesa de un mundo mejor
atrae gentes de sabiduría
a ayudarlo en su nacimiento.

*Faith in a new world
Brings wise men far
To usher in the new birth.*



La

Junta

La Junta is a group of vatos from different Barrios that have come together to try and bring the barrios together. Up to now no group has been able to bring us together so we have taken it upon ourselves to bring peace between the barrios. JUNTOS we will be stronger and the vatos will now be heard. It will be de aguellas cuando un chicano can go anywhere in the BARRIOS and be accepted like a CARNAL. We are all carnales and will someday work together. Why not now CARNAL!

LA JUNTA NEEDS YOU, you are the people, help us do our thing carnales.

THE COMING TOGETHER OF A NEW PEOPLE



The Vatos locos and the viejas locas have long been neglected by society and as a whole Psychologists, social workers, teachers and the placa have been treating us like "pendejos" because they do not understand us. To them, we are rebels without a cause. But times are changing Society has put down our people because we are individualists and society doesn't understand our way of thinking because we reject their false values. The vato loco has truly been at the forefront of the Chicano Revolution but without realizing it.

The vatos have been the victims of the most jacked-up schools, shitty jobs and messed-up chantes. We have had no choice in making decisions that affect our lives. The vatos are no longer going along with the program. The only way we could express our pride in LA RAZA was putting our placas on walls, buses and other places. Today the placas still go up on walls, but we are also learning other ways to show our pride in LA RAZA. The Vatos Locos now know who is their real enemy.

STATEMENT OF PURPOSE

It is the purpose of this organization to spread a cultural consciousness among our people which will result in a political force for the advancement and well being of La Raza. It is our belief that we, as a people, cannot contribute fully to this society or to our community without an awareness, knowledge, and pride in our racial and ethnic origin. In keeping with this organization, it is our intention to promote and advance the culture and heritage of our people.

We will promote the purposes of La Junta by following a 4 point program:

1. By setting up Chicano Libraries in the barrios which will carry books dealing with the History, Heritage and Culture of La Raza.
2. By setting up educational classes dealing with such subjects as; Culture, History, Spanish, English, Reading, Writing and Organizing.

3. By setting up programs for community involvement such as dealing with Educational Reform, Police Malpractice, Drug Addiction, the High School Drop-out, Unemployment, etc.

4. By working in the creative arts such as the Teatro Chicano, Music, Poetry, Painting and Film exhibitions. This would be for the purpose of gaining a free and open expression of the true sentiments of La Raza in the Southwestern United States.

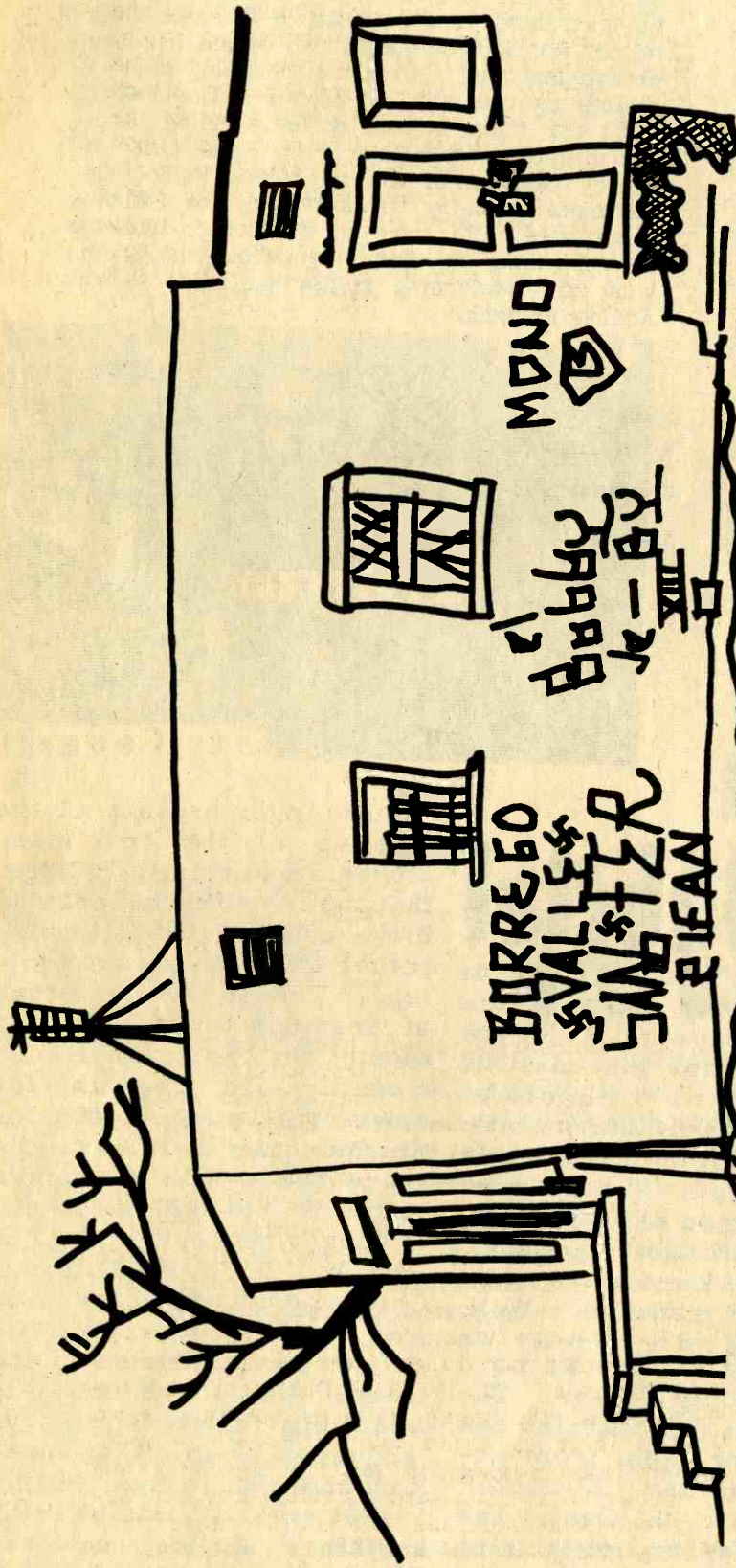
We will strive to preserve the Spanish Language in the Southwest; not only because it is part of our heritage, but also because it is one of the great ties binding La Raza.

We will stress pride in our people not only by teaching and learning of our history, but also by showing the great contributions of La Raza to civilization.

In working towards our goals, we will conduct ourselves and La Junta in a free and democratic manner, in keeping with the great traditions of the Americas.



¡Adelante
Raza!



excerpts from the life story group that regarded the An-parents and that of America-a little tighter due to the fact of a Vato:

This is the story of life in a Mexican barrio, the barrio is called "San Fer". The kids, so called Pachuco's, run this barrio; life in this barrio is rough, harsh. The boys learned early to carry can openers and knives. As soon as they got a little older they graduated to switchblades, lengths of chain and guns, if they could get hold of them.

The boys joined together, to form street gangs and some of them sported the Pachuco's brand between the thumbs and forefingers of their left hands. They formed a closely knit

group that regarded the An-parents and that of America-a little tighter due to the fact of a Vato: You find these Pachuco's mostly in the street--in streets, alleys, and inside dark streets; it is the largest bar- behavior patterns. The Vatos have developed a group; for instance, one boy compared to other barrios. This gang is the stuff of life sulted in the establishment of others will bring "rifa", still it he will undertake the mostries. One of these territories is "Borrego Valley". member's car. and freedom to prove a tories is "Borrego Valley". This is a thing that goes on growing reputation as a tough fighter, a rugged guy, at the Vatos hang out in the center, night that can be called a young age they enter the 'front of Acala Ave., a dark street, "dead kick". This is a neighborhood of life". They find conflicts and in the alleys around that borhood that never looks for so perplexing and so full of area. These Vatos in this a- any trouble but is always full of excitement.

"Blue Vigilantes" Raid in El Monte

Saturday, July 6, 1968, 60 Placas broke up a Chicano wedding dance at the El Monte Legion Stadium. The pretext was that someone in the dance was blowing pot. The El Monte Police and 60 of their blue brothers descended on the wedding dance equipped with all their little goodies: mace, machine guns, tear gas and they were foaming at the mouth like rabid dogs. The Placas without notifying the sponsors of the dance or any of the guests as to why they were there, charged into the dance pushing and shoving the guests out of the exits. Using their customary language: "Lady get your ass out of here or we'll bust you," "Get the hell out of here or we'll make an example out of you," and "This is what you get at a Mexican dance," the placas abused and mistreated the chicanos in every way their racist minds could think of. A 10 year old boy was maced in the eyes, and when wedding guests complained to the police about their actions they were arrested and charged with inciting to riot and resisting arrest. In all 7 Chicanos were arrested, 2 adults and 5 juveniles.

The history of El Monte is full of this type of treatment of Chicanos by the El Monte Police Department and their predecessors, the

vigilantes. But that is history, for the Chicanos in El Monte will no longer tolerate being treated like animals. A Citizens Committee for Self-Defense in El Monte has been established and is handling the filing of complaints against the El Monte Police Department for their actions at the wedding dance. An investigation by the F.B.I. and U.S. Attorney General of the El Monte Police Department is being demanded by the Citizens Committee. Chicanos in El Monte, like the rest of their brothers throughout the Southwest are demanding rights and freedom now and not manana.

Chicano

Photo: Emie Gutierrez



City Council

el quete in San

December 25, 1967

Gabriel

San Gabriel is in an uproar over an incident that occurred at the San Gabriel Coordinating meeting. The topic, "Mexican Americans in San Gabriel", was discussed. In summary, what was said was the fact that Chicanos want more power and less hand-outs.

Many of the Anglos present felt that the term "Americans of Mexican descent" was more appropriate when referring to Chicanos. This is the type of "mummified thinking" that exists in San Gabriel. Discussion of Chicanos and their problems has been taboo in this lily-white fair city. Anglos keep saying "Why bring that subject up. The Americans of Mexican descent have made tremendous strides the last fifteen years.

52 Yearbook

Maybe they'll continue to make as much progress the next fifteen years." Maybe if we wait for the next 300 damn years we'll almost be so equal that we'll turn white. What the hell do these people think we are? Do they think we're going to eat our "menudo and tortillas" and continue to take siestas while waiting for mañanas? Well, mañana never comes. We are tired of waiting: No more mañanas, only Today's. The Chicano in San Gabriel has swept the problem from under the rug and "El Quete" has been lit. "El Quete" has taken the form of organizing the community in an attempt to get "Chicano Power". San Gabriel has awakened!

One Anglo present at the meeting felt that too many students are going to college, that the school should provide more courses (vocational?) rather than emphasize college. This is the same type of "mad dog with his frothing mouth" that was seen in ~~LA~~ a century ago preaching for more vocational classes for Chicano students. This is the space-age and the Chicano's status is changing. He can no longer be kept saying "Si Patron. Como, no Patron." Chicanos want Power, not just Power, but Brown Power! We have wakened up and learned that to be Brown is Beautiful; that to speak two languages is better than speaking one; that to wear khakis is better than not wearing anything. Anglos, beware! We cannot be kept down anymore. Be careful or "El Quete" may explode.

THE BROTHERHOOD

"The police don't want us on the streets, the park people don't want us in the parks, the schools don't want us in the schools and the Teen Posts don't want us either." The boys state, "We back Mrs. Lujan in the March of Dimes as our first activity to prove to the community our sincerity in our purpose; to better our image and to serve community needs."

Shorty has already initiated contact with other gangs, like the Canta Ranas, "Singing Frogs", to become organized. He explained, "We will wear green berets with special tabs for each "barrio's" name and we'll back each other in community action as well as when the boys get in trouble. We want to stay independent, but we need backing and support and right now our most immediate needs are paint, windows, lights, and a deposit for a pay phone."

A new club of young men from Montebello Gardens, "El Jardin" and Pico Rivera, "Old Pico", has been formed under sponsorship of Al Moncayo and Richard Vigil, former Teen Post Directors at Rio Hondo and Pio Pico respectively. The group is called the Pico Rivera Young Men's Association.

Mr. Johnny Marquez, Association President, (better known as Shorty) informed March of Dimes Captain Mrs. Matilde Lujan, that the Young Men would help in the March of Dimes. Stated Shorty, "The group decided it needed to go out and be of service to the community, because nobody wants us." Mr. Marquez made an impassioned plea to the Eastland Community Action Councils at the December meeting, in which he stated,



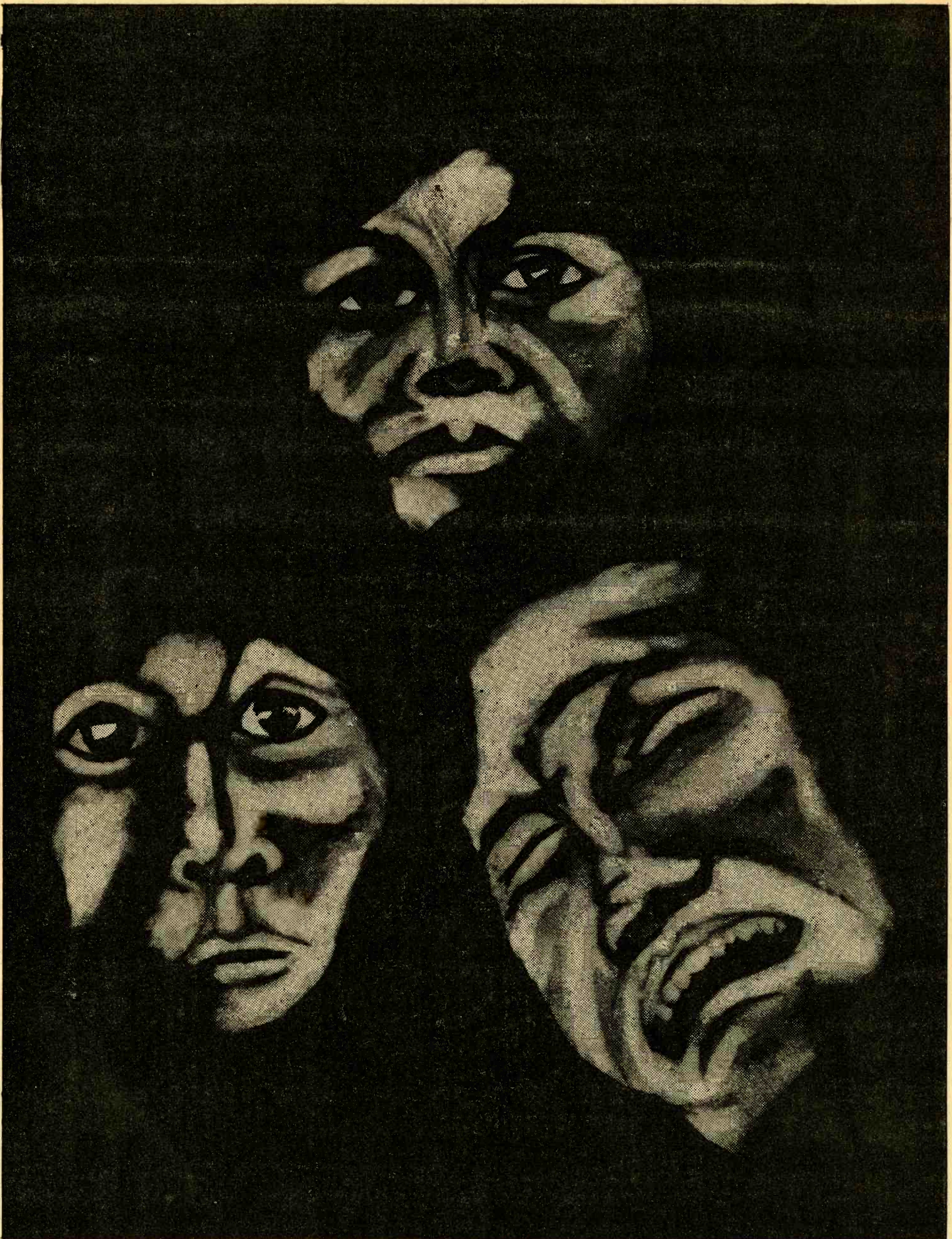
ALMA

On July 31, 1968 Mexicanos de los barrios en el sur de Los Angeles gathered to form and organize the ALLIANCE OF LAYMAN MEXICAN AMERICANS--ALMA. Gathered at ALMA's birth was twenty-eight Mexicanos from La Colonia de Watts, Florence, and Wilmas. The aim of ALMA is to gather our neighborhoods on the Southside under one banner--LA CAUSA.

As quiet as it's kept there are 50,000 Mexican Americans including fifteen barrios on the Southside--the VICTIMS OF SILENCE. This silence was buried at ALMA's initial meeting by the response and commitment of those attending. The membership voiced to push for self-determination and the "SOUND OF BROWN" in all Mexican affairs. To declare here and now an end to the Mexican American "YES MAN", to pursue the practice of our culture and the end to discrimination for that practice. The end to violence against our own people at the hands of "BLUE COATED INSTANT JUSTICE" and a color blind court system. It has been said that the courts do not dispense justice, they dispense mercy--and mercy will get you five.

And last to inscribe our heritage and the contributions of our people on the scroll of American History,

COLOR IT BROWN --





El Teatro Campesino

El Teatro Campesino is a bilingual theater company created in 1965 to teach and organize Chicano farm workers. (Chicanos are Mexicans in the U.S. born on either side of the border.)

We started in a broken-down shack in Delano, California, which was the strike office for Cesar Chavez' farm workers' union. At a meeting there one night Luis Valdez, who became our director, was trying to explain theater to a group of farm workers, most of whom had never seen a play. He hung signs around people's necks, with the names of familiar character types: scab, striker, boss, etc. They started to act out everyday scenes on the picket line. These improvisations quickly became satirical. More people gathered around and started to laugh, to cheer the heroes and boo the villains; and we had our first show.

It's simple: if you want unbourgeois theater, get unbourgeois people to do it. Theater does not live in props and scenery--it reveals itself in the excitement and the laughter of the audience.

We developed what we call "actos": one-acts or skits, though skit is too light a word--dealing with the strike, the union, the problems of the farm worker. Humor is our major asset and our best weapon; not only satire, but comedy, which is a much healthier child of the theater than tragedy or realism. Our use of comedy originally stemmed from necessity--the necessity of lifting the strikers' morale. We found we could make social points not in spite of the comedy, but through it. Slapstick can bring us very close the underlying tragedy--the fact that human beings have been wasted for generations.

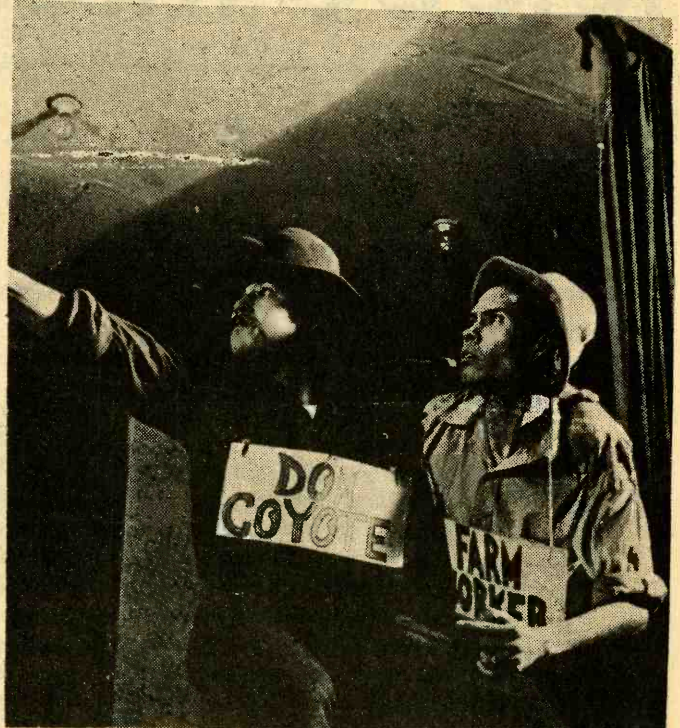


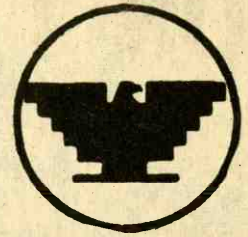
Photo: George Ballis

We worked with the union for two years, performing all over the west and southwest, in fields, in labor camps, at union meetings, and at strike benefits in the cities. In 1967 we toured across country to publicize the strike, performing at universities, in union halls and civic auditoriums, at New York's Village Theater, at the Newport Folk Festival, and in the courtyard of the U.S. Senate Building in Washington, D.C. We received a 1968 Obie award, "For creating a workers' theater to demonstrate the politics of survival."

In September, 1967, we left Delano and the union to establish a farm workers' cultural center--El Centro Cultural--in Del Rey, a rural California town of 1,000 people (2,000 in the harvest season), mainly Chicanos. We wanted to concern ourselves with the cultural as well as the economic oppression of our people, whose consciousness as well as their land had been invaded by the Anglo. In Del Rey we give "History Happenings": successive chapters of Mexican and American history in actos and puppet shows, with music, free to the community; also music lessons and art classes. We take our shows to other small towns up and down the San Joaquin Valley of California. We still work with the union in its organizing efforts, but we are now independent and self-supporting (no foundation grants).

We will consider our job done when every one of our people has regained his sense of personal dignity and pride in his history, his culture, and his race.

10,000 mass in gran fiesta



The greatest gathering of farm workers in the history of Delano celebrated the end of the 25-day fast of Cesar Chavez on Sunday, March 10.

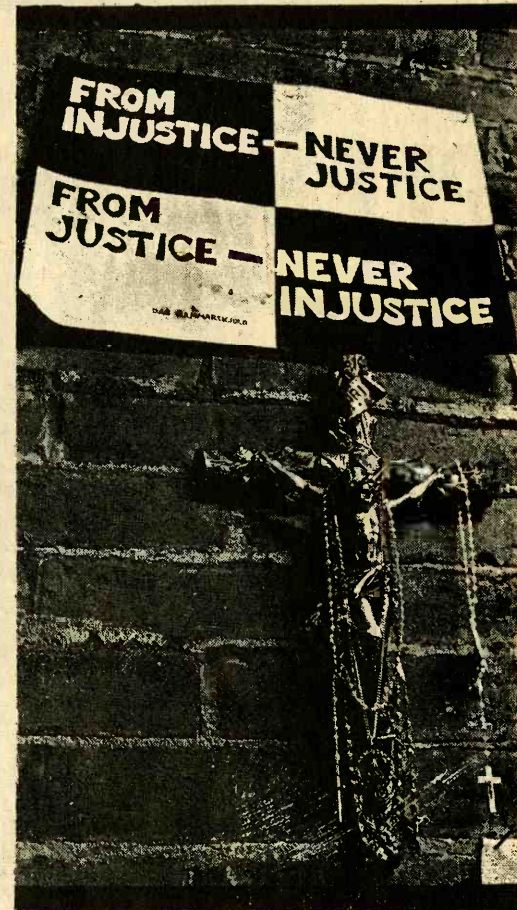
Ten thousand farm workers joined in a procession behind the Virgen of Guadalupe, patron saint of Mexico, and the Thunderbird banners of the United Farm Workers Organizing Committee.

Senator Robert F. Kennedy was near the front as the procession wound almost a mile through Delano Memorial Park to a temporary altar.

A multi-church mass with an opening prayer in Hebrew, a Protestant sermon and Catholic ritual preceded the breaking of the bread, semita,

the bread of the poor of Mexico. The first to break bread were Chavez and Kennedy. The loaves were then shared by the entire assemblage as priests passed among the throng.

UFWOC vice president Julio Hernandez read Chavez' statement in Spanish and Rev. James Drake read it in English because "My heart is so full and my body too weak to say what I feel." Chavez sat too weak to even keep his head erect as his own words were spoken. "I undertook this fast because my heart was filled with grief and pain for the sufferings of farm workers... It was a fast for non-violence and a call to sacrifice.



The fast...

It was a personal fast of penance, and hope. It symbolized a recommitment and rededication to the principles of non-violence and brotherhood on which the Union was founded. For 25 days, Cesar Chavez, director of the United Farm Workers Organizing Committee fasted and prayed. He lived and slept at the Union's 40 acres of land near Delano, where the national headquarters of the Union are being built. Farm workers from all over California came to be with him, to pledge their loyalty to the Cause, to pray with him at the daily masses.

Midway through the fast, Chavez was ordered to appear in Kern County Courthouse to answer charges by Giumarra Corporation that he and the Union had violated a court injunction restricting the strike. But the judge postponed the trial because Chavez was so weak from fasting. In a show of solidarity, over 1,000 farm workers went with Cesar to the Bakersfield court to stand trial with him. It was their Union, as well as their leader, that was on trial.

Chavez's fast ended on March 10. He had lost 40 pounds and become so weak that he could barely walk. But the fast strengthened the Union and united the workers around the basic principle of non-violence in continuing this struggle until justice is achieved.

DON'T BUY FRESH GRAPES

UNTIL THE GIUMARRA VINEYARDS CORPORATION AND THE OTHER TABLE GRAPE GROWERS RECOGNIZE THE POOR FARM WORKERS' DEMANDS FOR A LIVING WAGE AND SAFE WORKING CONDITIONS. GROWERS EARN MILLIONS WHILE FARM WORKERS SUFFER FROM POOR HOUSING, MALNUTRITION, HEAT STROKE, AND PESTICIDE POISONING.

PLEASE HELP US!



The farm workers of America do not ask for pity or charity. We ask for our rights. Rights that you accept as your due. But for us it is still 1930 and the Grapes of Wrath are still growing.

We have been on strike for three years and we are hungry. But the growers in California refuse to recognize our rights and import illegal labor to break our strike. The Government does little or nothing to stop it.

So we appeal to you, the people of America, to help us.

To help us get paid a living wage so that our children do not have to quit grammar school to help earn food (at present rates a farm worker who is fortunate enough to work 40 hours a week, 52 weeks a year would earn \$2386).

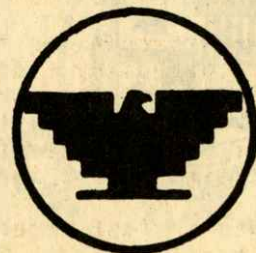
To help us obtain the elementary right to collective bargaining, unemployment insurance and health and welfare benefits.

To help us obtain the right to live and work with dignity.

You can help by not buying California grapes until the strike is settled fairly. When you refrain from buying California grapes you are telling the growers that you do not wish to take the food from the mouth of this child.

HELP US WIN

Call for details: 265-1053. United Farm Workers, 3016½ East First Street, Los Angeles, California 90063.



EL PUEBLO DE NTRA. SEÑORA LA REINA DE LOS ANGELES

Los Angeles

A bit of sprawling madness
A bushland Babylon
A den of thieves... once ?
still.

The summer nights
are pleasant there
On Hammel Street
where I was born,
The people dream in Spanish
And live as best they can.

Benjamin R. Luna



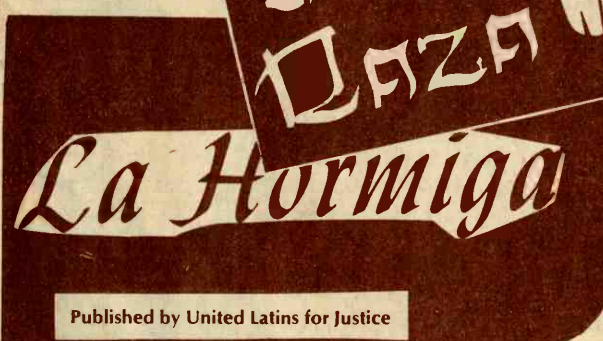
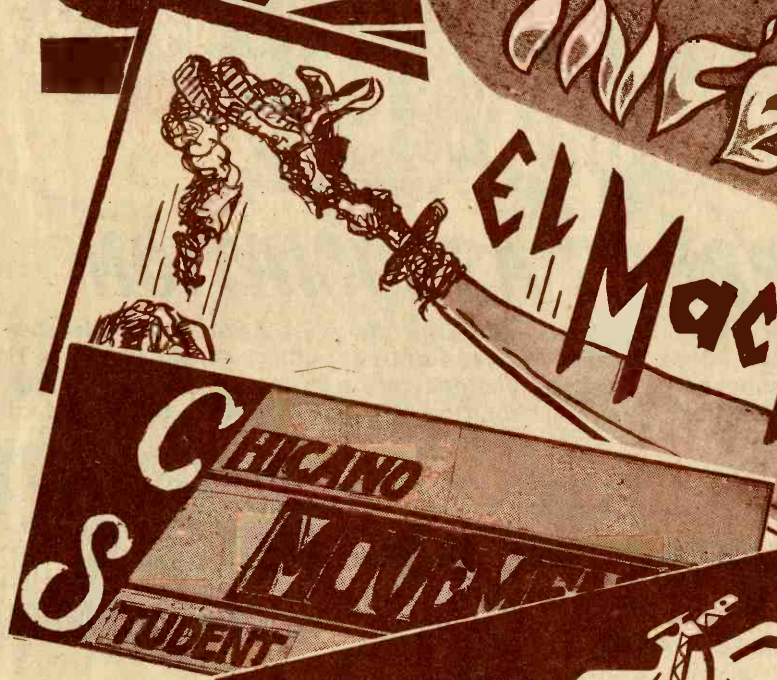
En éste año de 1967, el 4 de Septiembre es una fecha de doble importancia. No sólo es el dia del trabajo sino que también es la fecha en que tradicionalmente se celebra la fundación del Pueblo de Nuestra Señora de Los Angeles en el año 1781. Sería bueno refrescar nuestra memoria y considerar quienes fueron los fundadores reales de la ciudad de Los Angeles. Eran doce hombres y sus familias que hicieron ese viaje histórico originado desde Sonora y Sinaloa hasta llegar al sur de California. Ellos eran:

- 1) José de Lara--un español con 50 años de edad; mujer india y 3 hijos.
- 2) José Antonio Navarro--un mestizo con 42 años de edad; mujer mulata y 3 hijos.
- 3) Basilio Rosas--un indio de 62 años de edad; mujer mulata y 6 hijos.
- 4) Antonio Mesa--un negro con 38 años de edad; mujer mulata y 2 hijos.
- 5) Antonio (Felix) Villavicencio-- con 30 años de edad; mujer india y un hijo.
- 6) José Vanegas--un indio con 28 años de edad; mujer india y un niño.
- 7) Alejandro Rosas--un indio de 19 años de edad; mujer india.
- 8) Pablo Rodriguez--un indio con 25 años de edad; mujer india y un hijo.
- 9) Manuel Camero--un mulato con 30 años de edad; mujer mulata y 5 hijos.
- 10) Luis Quintero--un negro con 55 años de edad; mujer mulata y 5 hijos.
- 11) José Moreno--un mulato con 26 años de edad; mujer mulata.
- 12) Antonio Morinda--"chino", español con mezcla de negro, con 50 años de edad; un hijo. Nunca llegó a Los Angeles.

Los historiadores dicen que de los once pobladores, ninguna sabía ni leer ni escribir, que solamente dos podían reclamar antepasados españoles pero que no eran españoles puros, y que de los 22 niños, solamente dos inditos eran de ascendencia pura. Quizás era esa realidad étnica lo que inspiró a el intelectual Mexicano José Vasconcelos a escribir su libro "La Raza Cósmica".

Es irónico que en éste Pueblo de Nuestra Señora donde vivimos, hoy en dia, los indios, negros, mestizos y mulatos tienen que vivir en barrios y ghettos, y que tienen que luchar constatemente para que se les dé el derecho a la dignidad y a la justicia. Ellos construyeron los cimientos, y sus descendientes y otros que inmigraron más tarde convirtieron con sus manos, con su sangre y su sudor a éste pueblo en una de las metrópolis más prosperas de la nación. El 4 de Septiembre, dia del trabajo, recordemos que a muchos indios, negros, mestizos, mulatos y mexicanos se les niega el derecho de pertenecer a algunas uniones.

Para añadir farsa y ofensa a la burla historia, en las celebraciones del aniversario del Pueblo de Nuestra Señora, figuran prominentemente descendientes de Virreyes de Nueva España contra los que tuvimos que luchar para librarnos del colonialismo, y también descendientes de Porfirio Diaz contra quien los campesinos y trabajadores de Mexico, tuvieron que hacer la Revolución. Quizás será necesario pensar que hoy luchamos contra una forma de neocolonialismo interno. Quizás debemos pensar en celebrar el 4 de Septiembre con la decisión de que el año próximo las celebraciones sean una celebración de las masas del pueblo y no de aquellos que gozan los beneficios de la labor de nuestros hermanos de la raza cósmica a quienes se les niega el disfrute del fruto de su labor y a veces el derecho al trabajo mismo.





CHICANO PRESS ASSOCIATION

The primary purpose of the Chicano Press Association is to promote La Raza Unida. Member newspapers exchange stories, cartoons, and photos at cost. Writes Ramirez, editor of COMPASS in Houston, "The Chicano Press Association is bound to service and dedication to the Mexican American people and needs the help of la Raza since we must go against the tide of political power, against discrimination and all such injustice."

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del norte
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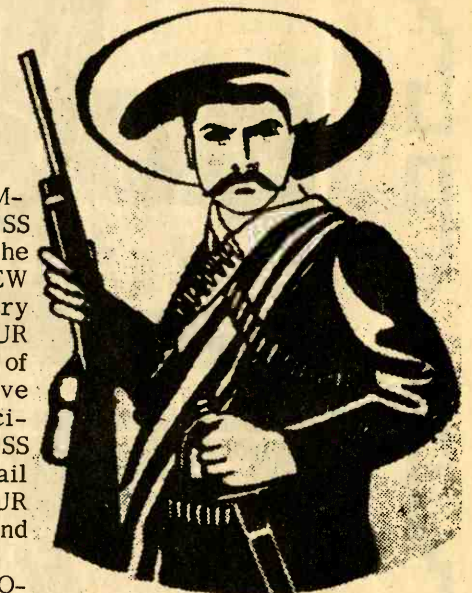
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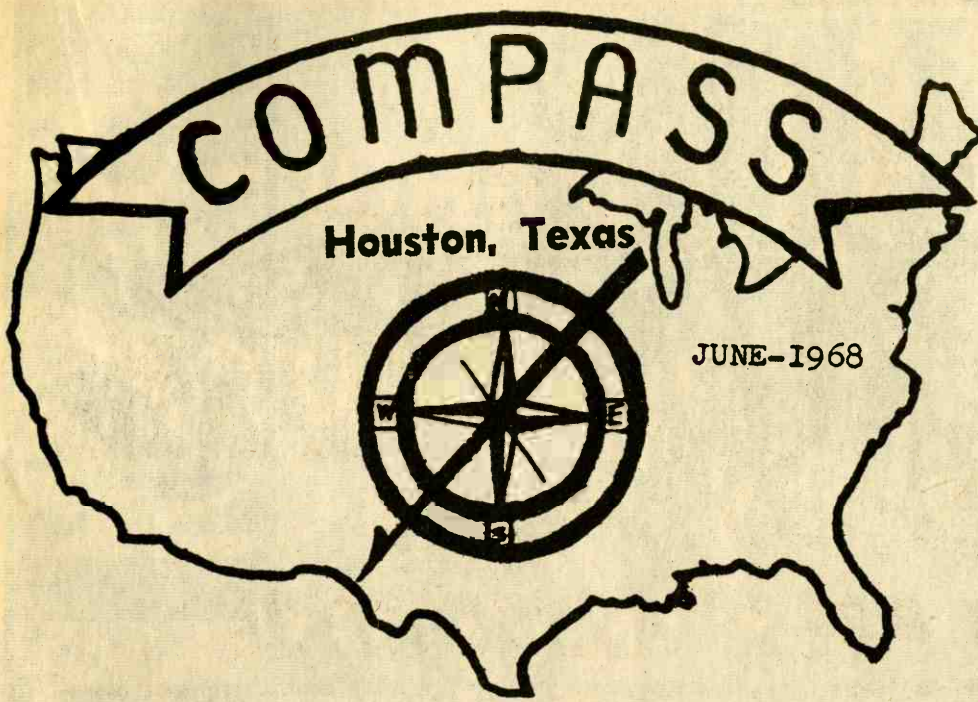
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85353

Emiliano Zapata is the SYM-BOL of ALL CHICANO PRESS ASSOCIATED MEMBERS for he symbolizes to us all, the NEW revolution which IS necessary to progress the cause of OUR people the Mexican-American of this country which WE all love well, but whose non-Chicano citizens deny to us FIRST-CLASS citizenship, Equality and fail to recognize our right to OUR dignity of Mexican heritage and pride of the same.

The CHICANO PRESS ASSOCIATION is dedicated not only to seek but to achieve this goal. Though OUR revolution is not the same as Emiliano's WE are dedicated to WIN as he was, this is why Emiliano Zapata is OUR symbol---OUR SYMBOL to victory.



COMPASS
1209 Egypt St.
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LA CONFERENCIA DE LA RAZA UNIDA

El día 20 de abril del corriente se llevó a cabo la tercera conferencia de La Raza Unida. Esta vez en la Ciudad de Houston, Texas.

El ambiente que domino el centro de reunion durante ese día, fue de lo mas ameno. Tuvimos oportunidad de conocer y saludar a raza de Fort Worth, San Antonio, Baytown, etc. y desde luego nuestros chicanos locales.

El numero de mejicoamericanos que tuvo por bien reunirse ese día para tan importante conferencia, no fue lo que esperabamos, es decir; fueron bien pocos aquellos quienes en realidad sienten y llevan dentro de sus venas el orgullo de lo que SOMOS, no lo que DESEAMOS IMITAR!

Los elocuentes discursos pronunciados por los Senores Doctores Sergio Elizondo y Jorge Lara-Braud (lea discurso en la pagina #10), el inimitable sonido del Mariachi Mejicano, quienes a pesar de estar de luto ese día se apresuraron a darnos la mano, las canciones de nuestra Lydia Mendoza, y los muy sinceros gritos de "VIVA LA RAZA" nos brindo a los allipresentes un sentido de armonía y de hermandad, un orgullo y un algo difícil de describir.

Lo unico que aguo un poco la cosa fue que muchos compatriotas llegaron un poco "asustadones", cohibidos, como "con miedo al perro". Algunos venian por mera curiosidad. "Pa' ver de que se trataba el relajo" Otros de plano se quedaron en casa por el temor de que La Raza Unida es un partido politico y eso es un equivoco muy grande. Tal y como lo explico durante su discurso nuestro Dr. Elizondo. La Raza Unida no tiene oficiales ni delegados a sueldo.

Queremos el progreso, pero nuestra costumbre ha sido por muchos anos dejar a Otros que se metan en esos lios Yo estoy muy agusto con lo que tengo' Hay le seguire la corriente al rio. El coyote de anos pasados sigue siendo el coyote de hoy y a nadie debemos culpar por nuestras desventuras mas que a nosotros mismos, por nuestra falta de interes y corazon. Tememos enfrentarnos a la realidad. Nuestros lideres del pasado nos han vendido, el anglo nos ha tomado por analfabetos pendejos; buenos para los trabajos de incultos, digno de las peores y mas pobres escuelas, malos jornales, abusos policiaicos, etcetera. Y ESTAMOS AGUSTO CON LO QUE TENEMOS! Pero eso si. . . tomamos unas cuantas cervezas y de pronto somos muy "Mejicanos" "muy machos" y cuando llegamos a casa, para comprobar nuestro machismo; arrebatamos contra la "vieja". Pero en realidad somos unas obejas sumisas. Unos ciegos. Le tememos al anglo. No vemos lo que esta pasando a nuestro alrededor y has estado pasando por tantos anos. Cobardes? Por que entonces nuestra raza ha producido a los soldados mas valientes que este país haya enviado a los campos de batalla? Porque cuando se trata de reunirnos en busca del progreso, a elevar nuestras voces, como sucedio el día 20 de abril "las corvas nos tiemblan y le sacamos la vuelta al toro"? Ojos que te vieron ir. Nadie va a darnos el biberon a la boca. La tetera la tenemos que buscar nosotros mismos!

Jamas es tarde. La Raza Unida sigue su progreso con pasos agigantados. Unirse pues. . . Salgamos a que nos queme un poco ese Sol "Azteca" que nosotros mismos creamos cuando se reúnen nuestras pieles morenas, pieles canelas; herencia de una Raza de Bronce. . . Orgullo de las Americas! . . . Y VIVA LA RAZA UNIDA

INSIDE



ANTONIO GARCIA IS BORNI!

P.O. box 63273, L.A., 90063.

EASTSIDE



Little Willie G. is dead!

But in his place has arisen the real talent and force behind the former lead singer for the Midnighters.

Willie G. is now Antonio Garcia and in the future will perform under that name (his real name).

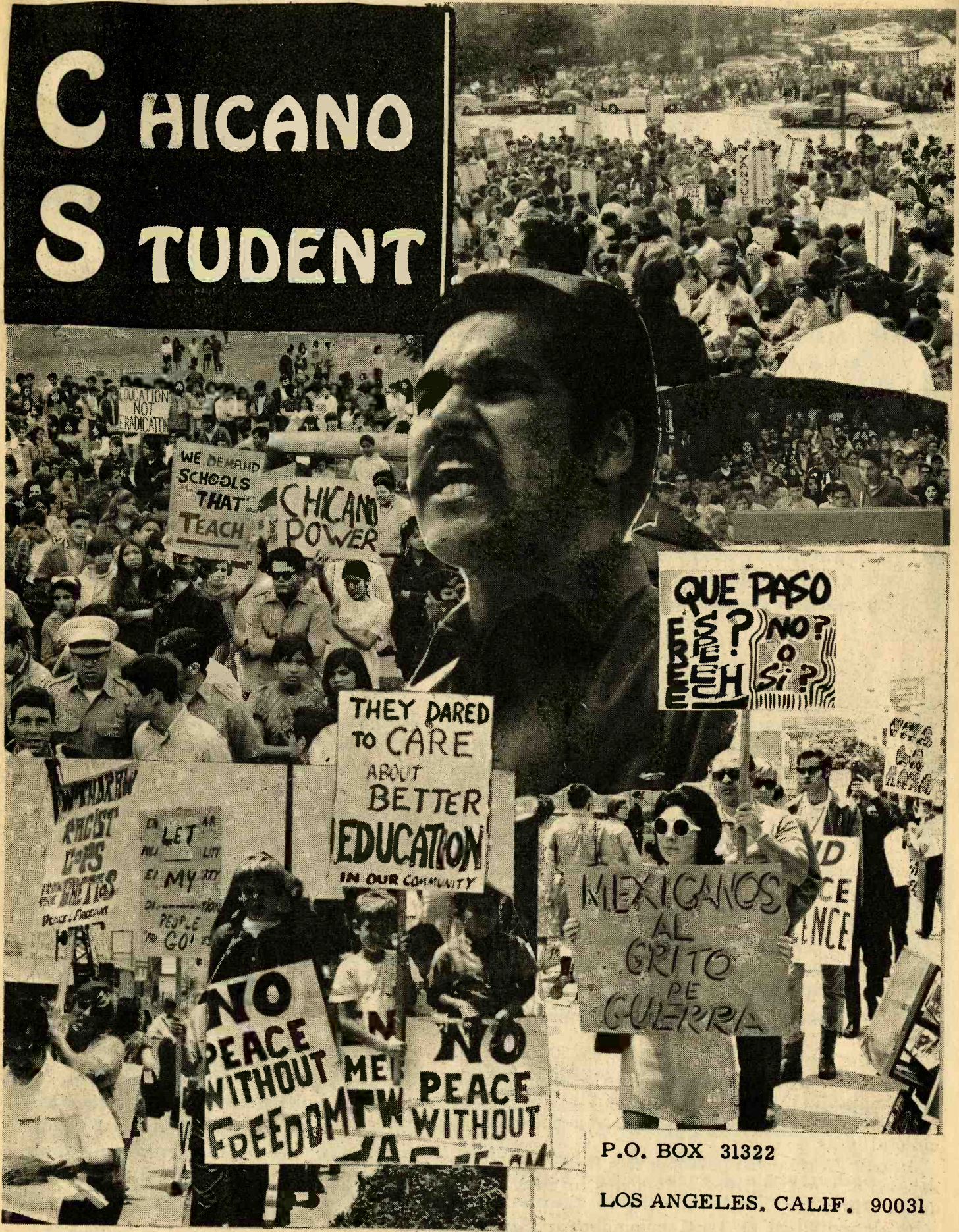
Why the sudden change? It's kind of like what we're always talking about - identity. Willie G., the singer, has been looking for himself, for his future as a performer. In the search he has found that his thing isn't Willie G. He now feels that he can best reveal his talents as Antonio Garcia.

With the change of names also comes the change in style. He hopes to gain popularity as a solo singer in the contemporary, pop-music field. His talents haven't changed with the name and hopefully his audiences will have a better chance to realize his ability as a singer.

Antonio Garcia will perform this Sunday at a special KPFC session at the Troubador. He hopes to show his public what he did to Willie G.

So all you Willie G. fans, remember it's Antonio Garcia now!
62 Yearbook

CHICANO STUDENT



P.O. BOX 31322

LOS ANGELES, CALIF. 90031

Carta

EDITORIAL

FOR THE INFORMED—INTERESTED IN MEXICAN-AMERICAN AFFAIRS

Los Angeles, California

CARTA EDITORIAL
P.O. Box 54624 Terminal Annex
Los Angeles, California 90054

THE NEW MEXICAN, "the West's oldest newspaper founded in 1849" reporting on the recent arrest of Reies Lopez Tijerina and members of the Political Confederation of Free City States, revealed that Levi Martinez, a Denver, Colorado attorney has been retained to defend them. Martinez stated that he was not only "interested in this specific case, in which Tijerina is charged with two counts of kidnapping and three counts of assault with intent to commit murder, but also in the overall implications of the claims of the Confederation of Free City States." By now, most are familiar with the events in Tierra Amarilla on June 3-5, which brought about the arrest of eleven members of the organization when they sought to hold a meeting which had been publicly announced and the arrests following the assault on the Courthouse in an attempt to make a citizen's arrest of the District Attorney.

CARY McWILLIAMS, IN NORTH FROM MEXICO describes the land problem in New Mexico as of little consequence up to 1880. However, cattle raising became a bonanza industry between 1880 and 1900 so that competition for grazing land became very keen and the control of water holes by the Anglo-Americans became a means of acquiring ownership of the available range lands. "A similar expansion took place in commercial sheep raising. The Hispanos also began to feel the competition of dry land farming which the Anglo Americans introduced to the eastern portions of the state. Later, with the passage of the Reclamation Act in 1902, competition for agricultural lands became intense.

"The consequences of these changes, so disastrous in human terms, did not become fully apparent until the middle 1920's. In the end, the Hispanos were caught up in the meshes of Anglo-American banking, finance, and legal intrigue. Prior to the conquest, there had been no land tax in New Mexico, but with Anglo rule, came taxes, litigation over land titles, mortgages, and the other incidents of a monetary economy.

Dr. Knowlton, head of the Sociology Department at the University and specialist in Spanish-American cultures of the Southwest elaborated on the basic issues underlying the events of Tierra Amarilla. The Alianza movement here, he said, "represents the desperation of the poor Spanish-American population both urban and rural of New Mexico. It is a cry of agony and suffering, against poverty, disease, hunger, against the almost total neglect of the government of conditions that exist in northern New Mexico.

SLAVES; SLAVERY AND LAW ENFORCEMENT

By KELLY SMITH

Police in East Los Angeles have racked up an impressive number of arrests in the past year. More impressive is the number of convictions which resulted in more Chicano citizens "impressed" into an army of record holders, families on relief, children growin up without fathers and a whole bag of related disabilities.


The Gestapo tactics used in many of these arrests have invited criticism and public censure, but even the Community Relations Committee of the Sheriffs department has failed to realize that the Chicano community is at the point of no return. This problem will be resolved — but how and by what means is still an open question. The Chicanos still would rather play the game, but if there is to be an equitable solution to the situation, prompt and expedient action on both sides is required.

The entirely negative attitude of the law enforcement officers is reflected in the distrust and suspicion of the police on part of the Mexican-American in East Los Angeles. The number of cases of extreme police brutality is mounting. Almost incomprehensible to any white establishment faction are claims made by local Chicanos, victims of such action, when no charges have been filed in the courts, against officers. Whitey doesn't realize that fear o retaliation keeps people from ever making an official report of such incidents.

When several of our young people were invited to appear before the President's commission on American Civil Liberties to testify to what they had suffered at the hands of the police, they unanimously declined. Later, however, one braver, or perhaps more bitter, than the rest, accepted with one condition. He requested that no transcript of the proceedings show his name. His reason for finally testifying was clear to all present after he had spoken. He figured there wasn't much more to lose except his freedom, which didn't even resemble "freedom" as it is usually described.

Just a few years ago I happened to be on the scene immediately after such an incident of police brutality. At the time I was willing to believe the arresting officers' story. However, after considering all the aspects of the case, I wasn't so sure. Now, after several years, and many more repetitions and variations of the same thing, I have concluded that the situation is much worse than the public suspects. The hardest part is trying to pick up the pieces, trying to make our people trust law enforcement after they have witnessed or been subjected to such treatment.

LA VOZ



Feeling in the Chicano community is that of fear, not respect. Fear causes unpredictable reactionary behavior on both sides. While this climate exists, there will be no improvement in this very bad situation. The whole area is permeated with a very rotten smell, compounded of fear, distrust, anxiety, and utter hopelessness. It's getting so bad that one would like to turn away and pretend that it does not exist. It does exist. We can't turn the other cheek any longer and still be men. A rotten smell stinks, brutality brutalizes, justice is for Whitey and the dirty end of the stick, also known as the shaft, is what we'll get if we play their game.

Considering all thing the Chicano is very patient, but enough is enough. Everyone, Whitey, The Cops, and Chicanos understand what "reasonable force" means. How many of our guardians of law and order are transported to emergency hospitals to be patched up after an encounter with law breakers? How many of them die as the result of these encounters? Continue asking yourself these questions:

1. Would police officers have reacted the same way with whites?
2. Are police acting out of fear?
3. Do police want and need respect of Chicano community?
4. How are they trying to win our respect and support?
5. How do you feel when you see a Chicano youth after his face, head and body have been hit by gestapo clubs, fists, and flashlights?
6. How will you help family of man incarcerated because of "resisting"?
7. How would you change attitudes of police and chicanos?
8. Would your attitude change if theirs changes, or is it too late?

Police malpractice, police brutality, or whatever you choose to call it, is only part of the war — the battle of the white man to be master of the yellow, brown and black man. How do you feel about your master, slave?

2820 Whittier Blvd.

Los Angeles Community Service Organization

iPor Mi Madre,

por Carlos LeGerrette

Jose Sanchez, joven de 19 años, nacido y criado en el este de la ciudad de Los Angeles, ha comenzado el movimiento juvenil Chicanos para rehusar el servicio militar con el grito de '¡Por mi madre, yo no voy!'

Y como sabemos todos los de La Raza el nombre de la autora de nuestros días solo lo empleamos con la mayor seriedad y veneración.

'Estoy luchando mi propia guerra aquí--guerra en contra de la pobreza, del fa-

cismo, del racismo y de la opresión de La Raza y de todos los hombres subyugados por la injusticia aquí, en me propia tierra.'

'No ayudaré al gobierno de los Estados Unidos en su intento de esclavizar al pueblo de Viet Nam como lo ha hecho conmigo--condenándolos a la pobreza.'

'Soy el primer Chicano en Los Angeles dispuesto a rehusar abiertamente el servicio militar--pero sé que no seré el último.'

Yo No Voy!

Jose Sanchez, age 19, born and raised in East Los Angeles, may have started The CHICANO youth resistance with the cry of '¡POR MI MADRE, YO NO VOY!! (BY MY MOTHER'S NAME, I WON'T GO!!).

'I am fighting my war--against facism, racism, poverty, and oppression for LA RAZA and all subjugated people--here at home.'

'I will not help the United States Government enslave the people of viet Nam as it has my people--the poor people!'

'I am the first CHICANO in Los Angeles to be willing to openly refuse the draft--but I won't be the last!'

There is a rapidly growing awareness in the CHICANO community regarding the extremely high index of casualties among our Brown brothers now in service in

Viet Nam. As this awareness gains momentum it will reflect on Jose Sanchez' decision as a milestone for our youth.

Undoubtedly, many more will further question a war that is wiping out the young men of the Brown community in the Southwest at an alarming pace.

The discriminatory policies of the draft system are bound to be more closely watched and questioned.

Let the CHICANO be an alive hero' like Jose, rather than a dead decorated one.

CHICANO DRAFT COUNSELING
284-6476



¡LA RAZA UNIDA!

LA RAZA UNIDA

3717 University Ave.
San Diego, California
92105

EL CHICANO

EL CHICANO STAFF
"El Chicano" is produced by a group of concerned Mexican-American youth who seek community improvement. Financial assistance is provided by the Title I grant of the Higher Education Act from the University of California, Riverside. The editors are Martha McQueen and Tony Campos. Staff members are: Peter Hernandez, Gloria Harrison, Nali Fuentes, Bob Torres, Edith Adams, Hernandez, Guillermo Gonzalez, Lorenzo Campbell, Armando Mesa, Richard Roa, Gerald Yessel, Armando Mesa, Frances Armenta, and Bob Holcomb.

CHICANO OF THE MONTH

Eugenio Cota-Robles



"Something happened to me back in the second grade that's always kind of bugged me." A shy smile; a "what the hell" shrug. "They changed my first name from Eugenio to Eugene. I guess Eugenio was too much for them. They had to make it Anglo." A shaking of the head. "You know, they do that to a lot of Mexican-Americans."

Eugenio Cota-Robles was born in Arizona in 1926, the ninth of eleven children. His youth was spent in poverty, not uncommon in the days of depression. His parents came to the United States during the Mexican Revolution. "My father," says Cota Robles, "was a contradiction -- Catholic revolutionary." Somewhat typically, relationships in the large family were close. Spanish was spoken in the home; English was learned in the school.

In Mexico, both Cota - Robles' parents had been teachers, so education was always encouraged in his home. Following a stint in the Navy during World War II, he attended college with the assistance of the G.I. Bill. Although his father wanted him to be a dentist, Cota-Robles was more interested in biology and decided to follow his own wishes. His choice proved correct; since 1958 he has been a professor of biology at the University of California at Riverside.

can-American youth, he helped organize the Citizens Committee for Justice, and argued before the state Assembly for stricter regulations on police use of weapons. He has been involved in the G.I. Forum for a number of years, and now serves as the president of the Riverside chapter.

The project closest to Dr. Cota-Robles' heart is one which he helped start and now directs, the Educational Opportunities Program at UC Riverside. "I looked at the list of graduating seniors," he recalls, "and noticed there weren't many with Spanish surnames. I decided we had to do something about that."

Due to efforts such as Cota-Robles', enrollment of disadvantaged minority students will have more than tripled in the past several years. Special counseling, tutoring, and preparation programs have been set up to increase the students' chances of success.

According to Cota-Robles, opportunities for Chicano students are becoming increasingly available at the University. We might add, largely thanks to people like Eugenio Cota-Robles.



EL MACHETE

465 So. 6th St.
San Jose, Calif. 95112

IN THIS COUNTRY
FOR CHICANOS ON THE
MOVE!
BEING AWARE MEANS
BEING AWARE
BE AWARE
BEWARE
GRINGO!

El Machete ha sido la arma e instrumento tradicional del mejicano. Ha sido usado le para desmontar el terreno ademas de atacar a los enemigos. Historicamente el Machete ha sido sumamente importante en el campo de batalla. La gente mejicana uso el machete con mucho exito contra los espanolas bajo el padre Hidalgo durante la guerra de Independencia en 1813; contra los franceses en Puebla, el cinco de mayo de mil ochocientos sesenta y dos y contra la dictadura opresiva de Diaz en 1911.

Aqui en los Estados Unidos, el Machete ha tenido una historia impresionante en la guerra contra la opresion. Se ha visto en el sur de California en el periodico de las luchas de la union durante la tercera decada de este siglo. Esta tradicion peiodista luchadora tambien se vio en San Jose en los articulos firmados por "El Machete."

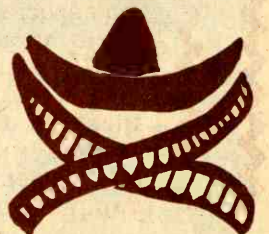
Este instrumento ha desempenado un papel muy activo en la vida de la Raza y se ha hecho simbolo de las luchas de la gente mejicana por la justicia, la libertad y la dignidad humana. Continuando el uso tradicional del Machete como instrumento y arma, sera la politica de este periodico de continuar de usar su Machete para cortar al opresor y continuar la batalla de La Raza. Sera la politica editorial de cortar y desmontar la mala yerba del racismo para que la cultura de La Raza pueda prosperar. Sera a la vez la arma y el instrumento para promover a la Raza.

VIVA LA RAZA!

¡ajúa!

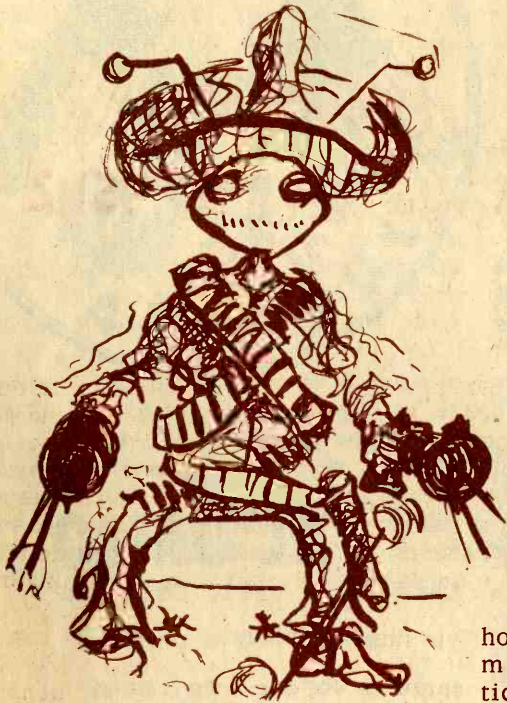


EL MACHETE



La Hormiga

OAKLAND



1560 34th Ave 94601

Published by United Latins for Justice

Cuántas veces hemos visto hormigas en las huertas, trabajando juntos con nosotros; o, en la cocina? Dondequiera que veamos se encuentran, en los árboles, en la fruta misma y aun en nuestros hogares. Común que ni siquiera nos damos cuenta de su presencia, es decir, no nos damos cuenta hasta que se nos sube una y la sentimos o nos da un piquete. Entonces si que damos un grito, o, lo mas probable, dejamos salir una maldición. Claro, que lo mejor es atenderla antes de que nos de el piquete porque, sin duda, si sentimos una es porque ya se subieron varias. Las hormigas son bien organizadas y siempre trabajan juntas para el bien de su especie. Por mas que la ciencia haga para eliminarlas, es inutil, pues dentro de una generacion surge una hormiga mas fuerte e inmunizada contra los efectos mas perjudiciales que pueden infligir los insecticidas mas poderosos.

Los biologos nos dicen que la hormiga es la forma de vida que mas que cualquier otra ha existido en este planeta. Evolucionada de una abispa pequena, ha mantenido su forma basicamente igual por mas de 50 millones de años. Por otra parte, el hombre apenas tiene un millon de años, y a veces parece que, a pesar de su dizque inteligencia, se destruyera de un minuto al otro. El hombre se destruye dentro de su misma especie homo sapiens, mientras que la hormiga jamas se pelia dentro de su misma especie, aunque si existe antagonismo entre especies distintas. Cuando una colonia de hormigas crece demasiado para los recursos que tienen, la colonia se divide y se va una mitad, llevandose a su propio lider, sus trabajadores y sus enfermeras que cuidan a las hormiquitas en busca de otros campos para vivir en paz. Una vez colocadas de nuevo, trabajan duro todo el verano almacenando las provisiones que necesitaran para sobrevivir la escasez del invierno.

Ahora bien, y sabemos como trabajan las hormigas, es legendario y forma parte comun del folklore de todas las culturas de mundo; sobre todo para animarnos al trabajo. Sin embargo, viendolos desde otro punto de vista,

ademas del enfoque sobre el trabajo fisico, podemos extraer unas moralejas muy interesantes, intimamente relacionadas con los problemas del campesino mexicano aqui en los Estados Unidos de Norte America.

Cuando una colonia de hormigas emigra en busca de otras fuentes de provision, lo hace porque la necesidad la obliga y porque demanda y ejerce su derecho primordial de vivir: tienen VIDA! Esto es lo que les da el derecho de vivir donde quieran y tomar los frutos de su labor a beneficio de los suyos. Aunque nosotros estabamos aqui antes que los gringos llegaran a ser gringos, llegaron y nos quitaron todos nuestros bienes y en vez de dejarnos en paz, insistieron en subyugarnos a trabajar las tierras para que ellos pudieran vivir bien, y nos relegaron a una posicion inferior. Y ahora nos vemos todavia luchando para ejercer el derecho de vivir, que nadie nos quitara jamas.

Como la hormiga, siempre estamos trabajando, o, en la labor agricola, o, en los trabajos pesados industriales. El gringo se ha asegurado la derrota, pues somos fuertes fisica y espiritualmente; desde los valles que han conocido el sudor de nuestra labor, hasta las universidades, se oye al pueblo gritar: basta, BASTA! Como la cancion ranchera dice: "hasta aqui mi amor-llego."

Ya por decadas los gringos han sentido nuestra presencia como una comezon que les debe remorder la conciencia, pero ellos no tienen conciencia, ahora empiezan los piquetes, que no cesaran hasta que estemos completamente libres de ellos. Estamos donde quiera como la hormiga, y controlamos la fuente de sus alimentos en los huertos y las huertas. No toleraremos mas la humillacion. Nos tendran que tratar como hombres, como la mayoria de la poblacion de la tierra, somos campesinos y gente pobre, relegada a una existencia economicamente insegura y socialmente inferior. Pero somos tantos y tan tenaces como las hormigas; no seremos vencidos hasta la muerte. Lo dijo Emiliano Zapata, "Es mejor morir de pies, que vivir de rodillas."

EL GALLO

1265 CHEROKEE ST. Phone 222-0825 - 26
DENVER, COLORADO 80204

LA RAZA YOUTH

by Nita Jo Gonzales

"I am Joaquin,
Lost in a world of confusion,
Caught up in a whirl of an
Anglo society. . ."

The rich, freshness of youth springs up all across the Southwest. This young blood is subject to all human attributes and emotions. Youth, readily dissected by this society and reconstructed into a conformity of oblivion. Soon the sparkle contained in their soul dims as greed, confusion and psychopathic emotions, create a chaos so great, so inhuman as to caste an air of stench about them. And in their struggle to gain their identity our youth, pir, estoza loses the last grip to the beautiful heritage left us by our great ancestors.

This hypocritical society pulls them down, down, to the Anglo level. Yet regardless of their preaching of superiority they are sub-consciously aware that we contain a refinement which our culture lends us. Society then uses education, justice and equa-

lity as its tools to aid in our downward dive to hell.

And then, we meet the angloized mestizo, the young brave, the bold hero, slowly attracting like a magnet false pride and dignity dressed in the finery of success and acceptance. They slip and then begin to turn back, they are lost, soon never to be seen.

Yet out of these ruins in a few days time we the youth that lent us a ray of hope for our revolution. And these jewels, priceless and staunch, treacherous, and fearless will begin to bring to life the young breed. And they will in turn give life to others. The force we will build together will cause the earth to quake under its strength.

"Woe to the sinful nation, a people laden with iniquity, a wicked seed, . . . they have blasphemed. . ."

"Your land is desolate, and your cities BURNT with FIRE!"

— Isaiah Chap. I



La Raza beauty and culture.



EL GALLO

Este es el Gallo Colorado
ya nos comensa a cantar
pues a todo el Mejicano
lo comiensa a dispertar
Este es el Gallo Colorado
con un pico muy agudo
tiene el pecho levantado
no se le arrodilla a ni uno
Este es el Gallo Colorado
no sabe lo que es temblar
este Gallo esta educado
escrive con espuelon
Este Gallo Colorado
es infante y esta tierno
ahora mismo a volado
a benido a Nuevo Mejico
Este Gallo Colorado
crecer todos lo veremos
este Gallo sera afamado
si la raza lo asistemos,

Por
Cleofas
Vigil

Chicanos Question Draft

Two hundred draft protestors including members of the Alianza and other Raza greeted inductees at the Albuquerque Induction Center last April 2.

As usual in New Mexico, most of the inductees were Raza and bilingual signs and leaflets tried to reach the inductees and tell them of their rights. Another sign said that the fight was for justice in New Mexico and not in Vietnam. One of the leaflets explained why the gringo didn't like to be drafted, why so few of them go, and why the Chicano might want to say "Madre, Yo no voy!..."

The names of the men from New Mexico killed in the first three months of 1968 were read before a minute of silent meditation. There were 43 and 22 times the shout "Raza" was heard after a name. There should only have been 12 names if Chicanos were drafted fairly according to

population.

Shortly after, a busload of inductees arrived from northern New Mexico and were hurried inside. There were two Anglos on the bus, and two Negroes—all the rest were Chicano and Indian.

At one point in the demonstration, a group of men including Chicanos came out of the Induction Center and started heckling the demonstrators in English. Members of La Raza in the demonstration responded to them in Spanish.

Soon, shouts in the mother tongue were bouncing off buildings in downtown Albuquerque and echoing down Fourth Street. Gringo Albuquerque was Raza again. True, it was in discord and it was only for a moment—but the debate on the draft had started and now it would be easier to talk of such things.



ALBUQUERQUE, NEW MEX.

P. O. Box 7167
Albuquerque, New Mexico 87104

EL PAPEL
ALBUQUERQUE, N. MEX.
ALBUQUERQUE

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 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 then.

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!

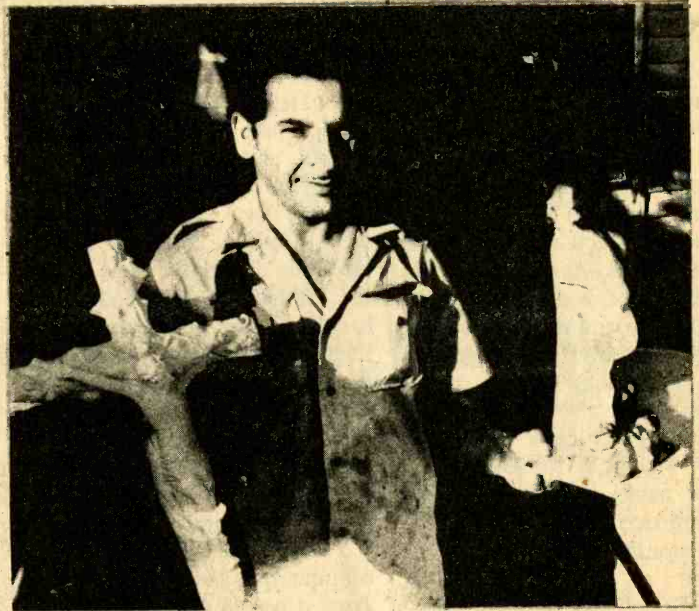
It is time that the Chicano made things more even—and the gringo will not do that for us. We should demand that no more men with Spanish surnames be drafted.

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

CAMPESINO DE TALENTO ARTISTICO

Dick Imperial, a talented artist-farmworker, has been living in Arizona for the past 6 months. Mr. Imperial rents an extra cabin at the Federal Farm Labor Camp near Goodyear where he does ceramic work. His work includes beautiful statues of San Martin, the crucifixion, and San Juan with the Virgen of Guadalupe. Besides religious works, Mr. Imperial makes original ceramic cats and bulls, paper pinatas and does paintings on black velvet. His work is sold in Mexican novelty shops throughout California and Arizona.

When Mr. Imperial finds the pay worthwhile, he works in the fields. He doesn't work much in Arizona as wages are too low for him. He said that he saw workers in Texas paid 20¢ a dozen in green onions compared to 15¢ paid in Arizona. Even in Florida he found wages higher in the citrus harvest than are paid in Arizona. Right now Mr. Imperial is on his way to Wyoming to work in the sugar beets.



OUR ARTIST-FARMWORKER



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MEMBER
Chicano Press Assoc.

Dick Imperial, un trabajador campesino de talento artistico, ha estado viviendo en Arizona por los ultimos seis meses. El señor Imperial renta una cabana extra en el campo federal de trabajadores cerca de Goodyear, donde el hace trabajo de ceramico, sus trabajos incluyen estatuas de San Martin, El Cruzifco, San Juan con la Virgen de Guadalupe, y otras clases de articulos religiosos. Ademas de esto, el señor Imperial hace trabajos originales de gatos, y toros de ceramico, y tambien pinatas y pinturas en tela de terciopelo. Sus articulos son vendidos en tiendas de novedades mexicanas por California y Arizona.

El señor Imperial trabaja en el campo cuando encuentra trabajo que aqui en Arizona se pague bien. Trabaja muy poco por que los sueldos son tan bajos para el. El señor Imperial dijo que el vio gente en Texas que le pagaban 20¢ la dozana en la cebolla verde, en comparacion, aqui en Arizona pagan 15¢ la dozana. En Florida encontro los sueldos mas altos en la cosecha de naranjos que aqui en Arizona. El Señor Imperial ahora sale de viaje para Wyoming para trabajar en el Betabel.



NEWSPAPER
321 FRIO CITY RD. — CA 7-7824
SAN ANTONIO, TEXAS 78207

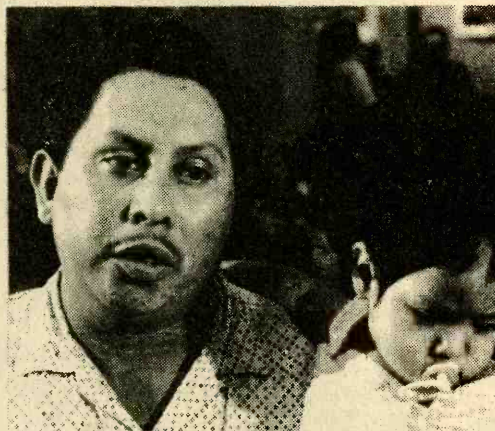


Preamble of La Raza Unida

On this historic day, October 28, 1967, La Raza Unida organized in El Paso, Texas, proclaims the time of subjugation, exploitation and abuse of human rights of La Raza in the United States is hereby ended forever.

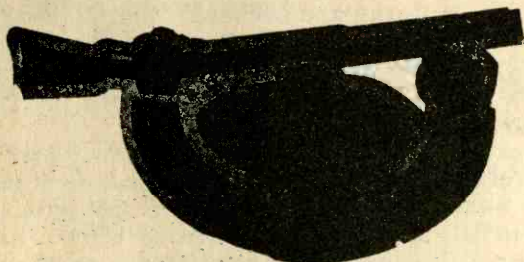
La Raza Unida affirms the magnificence of La Raza, the greatness of our heritage, our history, our language, our traditions, our contributions to humanity and our culture. We have demonstrated and proven and again affirm our loyalty to the Constitutional Democracy of the United States of America and to the religious and cultural traditions we all share.

We accept the framework of constitutional democracy and freedom within which to establish our own independent organizations among our own people in pursuit of justice and equality and redress of grievances. La Raza Unida pledges to join with all our courageous people organizing in the fields and in the barrios. We commit ourselves to La Raza, at whatever cost.



With this commitment we pledge our support in:

- (1) The right to organize community and labor groups in our own style.
- (2) The guarantee of training and placement in employment in all levels.
- (3) The guarantee of special emphasis on education at all levels geared to our people with strong financial grants to individuals.
- (5) We demand equal representation at all levels of appointive boards and agencies, and the end to exploitative gerrymandering.
- (6) We demand the strong enforcement of all sections of the Treaty of Guadalupe Hidalgo particularly the sections dealing with land grants, bi-lingual guarantees.
- (7) We are outraged by and demand an end to police harassment, discrimination and brutality inflicted on La Raza, and an end to the kangaroo court system known as juvenile hall. We demand constitutional protection and guarantees in all courts of the United States.
- (8) We reaffirm a dedication to our heritage, a bilingual culture and assert our right to be members of La Raza Unida anywhere, anytime and in any job.



¡LA RAZA UNIDA!

La Hoza Mexicana

Box 119,
Wautoma, Wis.
54982



Six Mexican-Americans have been forced to move into a small tent behind the Obreros Unidos gas station in Wautoma, Wisc. after their boss fired them for wearing union buttons in their migrant labor camp on the Jon Wilcox farm.

Jorge Guerra, his sister, Eva Valenzuela, and her four small children must eat and sleep in the tent until they, with the help of lawyers from Obreros Unidos, get justice from the Wilcox farm.

"This is a senseless and unjust act," commented union director Jesus Salas. "What kind of job is it when a worker can be fired for wearing a union button or for taking part in a legal form of demonstration protected by the U.S. Constitution. It goes without saying that we are helping these people bring charges against Wilcox."

Obreros Unidos has filed an unfair labor complaint with the Wisconsin Employment Relations Commission (WERC) asking that Eva and Jorge be returned to work with full back pay, and that they and the four children be given quarters at the camp. The complaint charges Wilcox and Green Bay Foods, his processor, with discrimination against farm workers to discourage union membership. A quick hearing has been asked for so that the case can be decided before the harvesting season ends and Jorge, Eva and her family return to Texas.

WERC announced Monday that the hearing on this complaint will be held Aug. 16 at 9:30 a.m. in the Waushara County Courthouse under the direction of Robert McCormick.

74 Yearbook



Nuestra causa es justa.
Our cause is just.



Eva, Jorge and the children arrived in Wisconsin July 21. Jorge worked in the fields while Eva fixed up their living quarters on the Wilcox ranch. Last week, for three hours, they joined with

members of Obreros Unidos in picketing Ed's Superette in Wautoma, asking farm workers not to buy grapes grown in California. Relatives of theirs in California had told them about the cause of the grape pickers there. California's farm workers, under the direction of Cesar Chavez, are striking to get fair contracts with the prosperous vineyards. Large growers are trying to break the back of this effort

by the workers to get union recognition. Therefore, the workers have asked the people of the United States not to buy California's scab grapes.

"After picketing," Jorge said, "we went back to our place at the Wilcox ranch. We were wearing the red buttons that say 'Viva La Causa' on the top and Obreros Unidos' on the bottom. It was then that Jon Wilcox told one of his supervisors to kick us out."

Eva said, "We were told to get out because we were wearing the buttons."

The State of Wisconsin this week made it clear that farm workers have the right to organize their own unions, and that the growers or employers cannot stop workers from talking to union representatives in the camps. But this new opinion does not apply here. Eva and Jorge were not union members at the time, and they were not engaged in union organizing at the camp.

Obreros Unidos believes that these six people were kicked out by Wilcox in a fit of anger, and because of fear of the Obreros Unidos buttons. If this is the case, it is a futile effort. The law is on the side of the migrant worker.

There are union members in every major cucumber camp in this area, and Obreros Unidos will continue to work with them and support them in exercising their rights. The union believes that farm workers will not be intimidated by the foolish acts of growers like Wilcox into being timid and voiceless. The know that their rights can only be protected if they are bold enough to exercise them.



por Antonio Orendain
Tesorero, UFWOC

Recibimos cartas de muchos de nuestros lectores y simpatizantes deseando saber porqué le dimos a la *Voz del Campesino* el nombre de EL MALCRIADO. Tal vez esta respuesta que voy a dar no sea muy académica, o quizás no es la mejor, pero al menos es nuestra comprensión de tal nombre.

Para nosotros esas dos palabras tienen significado de historia, especialmente para los que nacimos en México. De nuestros antepasados aprendimos de muchos de los periódicos que tuvieron su existencia durante tiempos difíciles de la Revolución.

Por lo general, esos periódicos eran como un relámpago, siempre anunciaban la tormenta. Cuando el gobierno no cumplía sus promesas o se hacía intolerable (algo parecido al que tenemos ahora), las personas pobres, con educación o sin ella, eran las primeras en sentir los efectos de tales gobiernos. Estas personas, por medio de sus "malcriados" pasaban la voz de pueblo en pueblo, de ciudad en ciudad, y se unían en causa común en la lucha hasta que las reformas necesarias eran hechas y la gente era libre otra vez para poder seguir viviendo en paz. El único problema es que en esos tiempos estaba de moda el dicho mejicano que dice: "Desde que se inventó la pólvora, se igualaron las fuerzas." Esta era la única manera de hacer justicia.

Un niño que no es educado y que no sabe comportarse de acuerdo a la etiqueta existente es un malcriado. Esto quiere decir que tal niño no tiene buenas maneras o que no fue criado bien, sino malcriado.

Si una persona trabaja en casa de ricos, tal persona es denominada un criado. Pero si tal persona no desempeña bien su trabajo, especialmente si no respeta a sus patrones y les dice la verdad, y los llama unos tales por cuales, entonces es corrido por malcriado.

En los tiempos de la revolu-

El Malcriado

La Voz del Campesino

ción había muchos huérfanos que eran recogidos por los patroncitos para ser educados en como servirle a estos últimos y en como limpiarles las botas. Cuando estos huérfanos no hacían bien su trabajo o reclamaban lo justo, los patrones les decían que ellos los habían criado y que se habían

vuelto unos malcriados.

Una persona que por ser pobre no tiene los alimentos necesarios para su nutrición, está malcriada.

Nuestra *Voz del Campesino* dice la verdad a los patrones, no está educada, no está bien criada-entonces es un Malcriado.



UNITED FARM WORKERS
ORGANIZING COMMITTEE
P.O. BOX 130
DELANO, CALIFORNIA 93215

LADO

1306 N. WESTERN AVE. CHICAGO. 60622



LA UNION CONSIGUE RESULTADOS

MRS. GLORIA GARCIA

Por la maneras insultantes de su investigadora, una de nuestras vecinas necesito tratamiento médico. Su estaba muy nerviosa y no pudo bajar la escalera de la oficina de Madison y Damen. Se cayó y fue mandada al médico. Esto paso ya hace varios meses. Desde entonces la Sra. pidio dinero para muebles ya que no tenia en su casa mas que estufa, nevera y unos colchones (mattress).

La investigadora no hacia nada. Decia que no recibia las cartas que se le mandaban.

Entonces la **Union de Welfare de LADO** penso que era tiempo de actuar. Reportamos la situación a William Robinson, director del Depto. de Welfare y

reportamos la conducta de la investigadora. Como Robinson ya sabe lo que los miembros de nuestra Union de Welfare, estan dispuestos a hacer con reportar la situacion fue suficiente. Mientras que en seis meses nadie del Welfare se habia molestado ir a ver a la Sra. Gloria Garcia a los tres dias fueron 3 investigadores, vieron la casa y a la semana y media la senora tenia el dinero para sus muebles.

Asi como esta senora, todos los dias la **Union de Welfare** ayuda a los gentes que tienen problemas con Welfare.

Pero donde esta la fuerza de LADO? Esta en la cantidad de gente que se une al grupo. Entre mas gente hoy, hay mas fuerza.

El director del Depto. de Welfare, Robinson tomo accion en este caso no como un favor a un amigo politico sino porque supo que habia un grupo de gentes sin dinero, sin influencia pero con decision y listos para actuar.

EL GRITO

del norte

ROUTE 2 BOX 5
ESPANOLA, NUEVO MEXICO

Maria Varela



For Machos Only

Listen, man, you from Berna- lillo or Chama or Taos or where- ever you are. Listen, you think you're so macho because you fight with your blood brother- because you get drunk- because you treat women like things. You think you're so macho, but I tell you that you're a jerk, be- cause all those things are just what the Anglo enemy wants you to do. He wants you to fight with your own brothers so that you'll be divided and not fight against him, he wants you to get blind drunk so that you won't know what you're doing and then he can do anything he wants with you. And you think you're so macho! If you really were some kind of man, you would be fighting to pull up your people, you would be fighting for your people, you would be forming groups like the Brown Berets in Albuquerque or like the Comancheros in Rio Arriba. We don't need machos. We need guys with fresh blood and fresh ideas who can go all the way in the struggle and by any means necessary. You don't know how? That's no excuse. Here is something to show you what other guys like you are doing:

LOS COMANCHEROS

A Declaration

The purpose of Los Comancheros is:

TO SERVE: To serve the Indo- Hispano people (sometimes called Mexican-Americans or Span- ish-Americans or La Raza) of

New Mexico by telling them about their rights and protecting them by all means necessary, to observe; To keep a watch- ful eye on all federal, state, city and private agencies and prevent them from taking advantage of the Indo-Hispano people.

TO EDUCATE: To open the eyes of the Indo-Hispano people be- cause they have been blinded to the truth by the Anglo people. by the politicians, by the law enforcement agencies, and by the educational system.

TO UNITE: To unite our people regardless of age, income or political philosophy.

The meaning of the name Los Comancheros:

Los Comancheros is a youth organization which takes its name from the original Comancheros of the Southwest, who were the militant vanguard of the New Breed. The original Comanche- ros were of Indo-Hispanic blood, despised by both the pure Indians and the pure Spaniards. They were outcasts in the 18th and 19th centuries. Spain and later the United States (Texas Rangers) tried to wipe them out; the Co- mancheros retaliated. Many of them were descendants of land- holders, and they fought to get back the lands taken away from them--just as the Alianza Fed- eral de los Pueblos is today fight- ing to get back stolen lands. Thus the Comancheros represented a high point in the history of the

New Breed-- the Indo-Hispano people of the Southwest. With the same militant spirit as that of the original Comancheros, the new Comancheros will move to help people where the law fails to protect them.

The program of Los Comanche- ros:

1. We demand an educational system which gives our people a thorough knowledge of the Span- ish language and which teaches the true history of the Indo- Hispano people.
2. We demand that all police officers in Indo-Hispano commu- nities live in the community and speak Spanish.
3. We demand a decent stan- dard of living for the Indo-His- pano people, and especially the return of our lands with com- pensation for the loss of income during the many years when we were deprived of our lands.
4. We demand an end to the preferential hiring of out-of-town and out-of-state labor. Jobs must be given first to people in our communities, and only afterward to outsiders.
5. We demand that all Indo- Hispano people be tried by juries consisting only of Indo-Hispanos.
6. We affirm the right to keep and bear arms to defend our homes and communities against racist police, as guaranteed un- der the Second Amendment of the Constitution.



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