

CHICANO MOVEMENT STUDENT

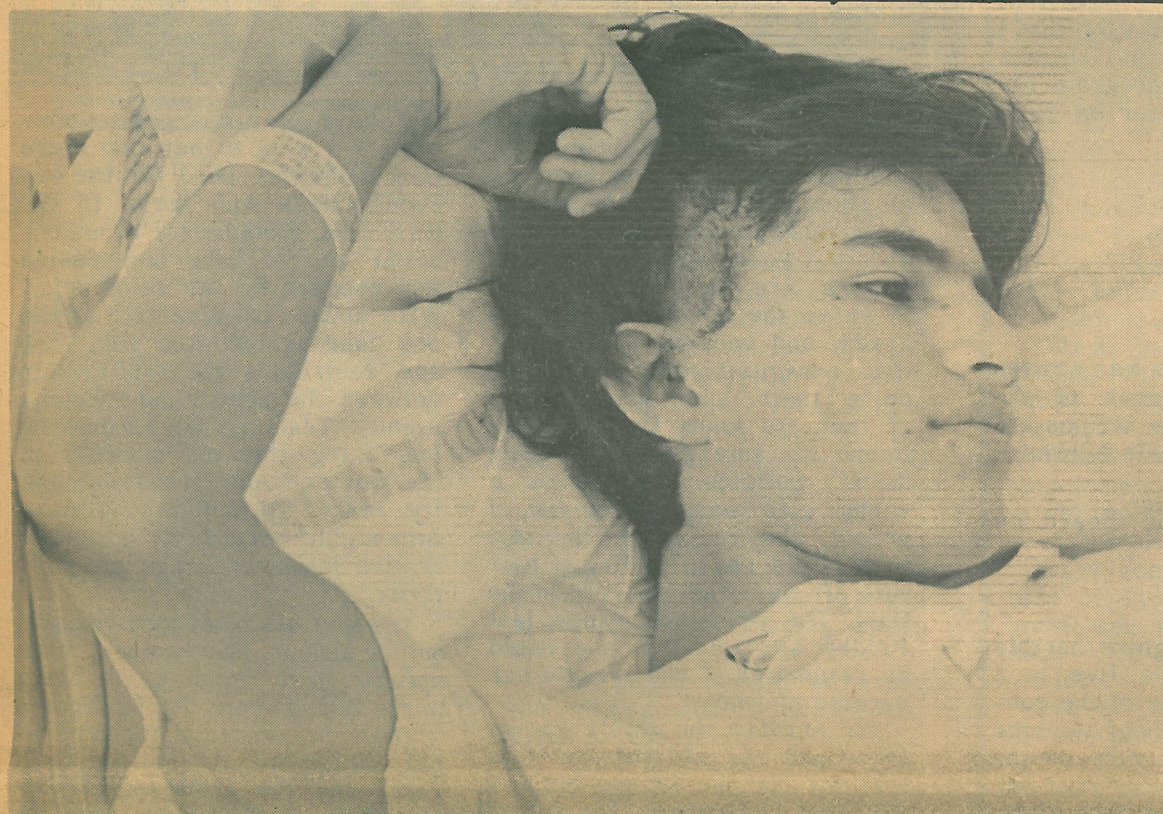
10¢

Vol. I No. 6

Los Angeles, California

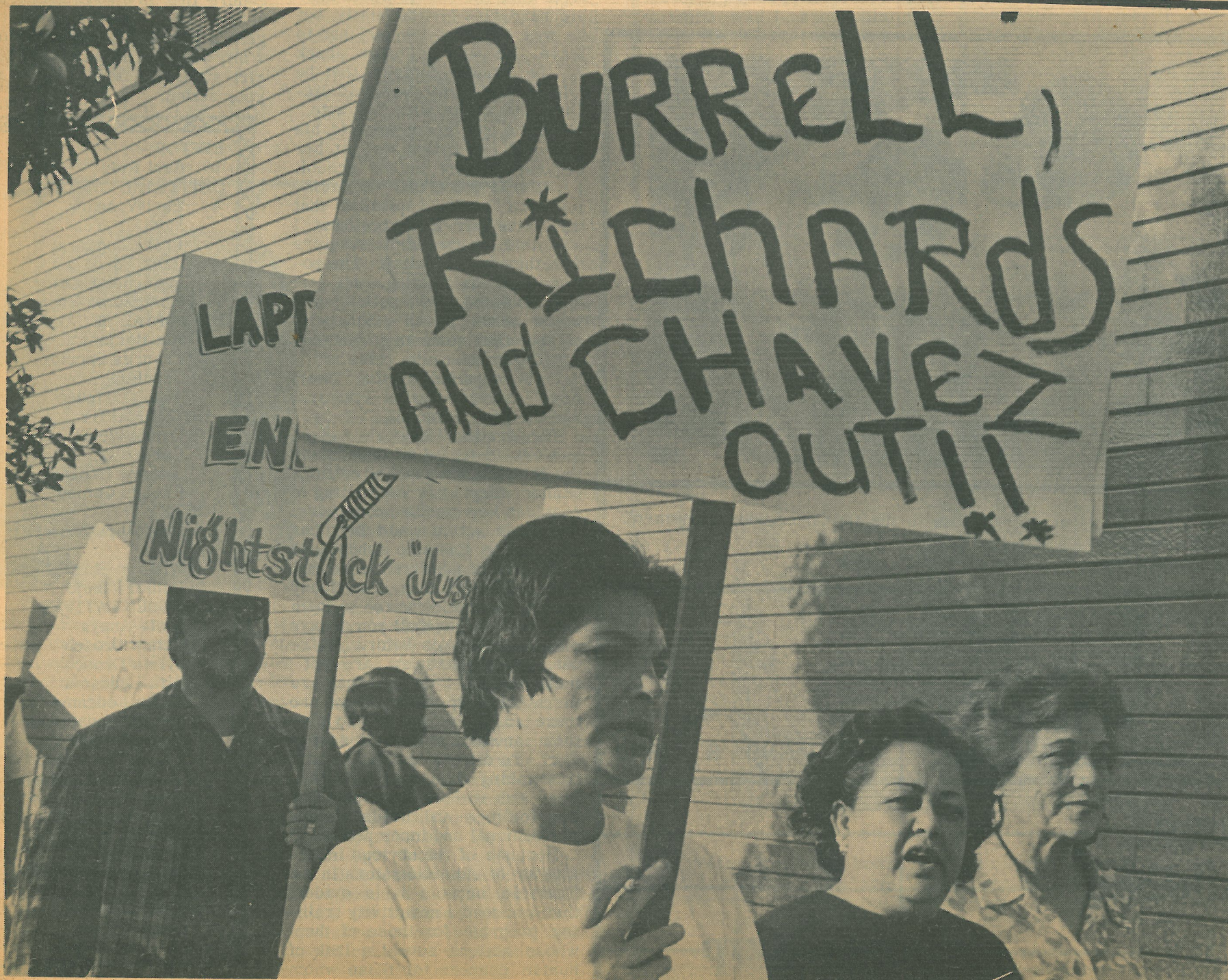
November 1968

POLICE ASSAULT SAL



MRS. BARBA'S STATEMENT

Saturday, November 9th, at about 1:30 a.m. an officer from Hollenbeck Police Station called me to go pick up my son who been arrested for burglary. I asked him, "What time did you pick him up?" He said about 10:20. I said, "Why are you letting me know so late?" He said, "Because your son fell down." I started crying. He told me, "Don't worry, it's a small cut." I believed him. The next day I knew he had lied to me. I took my son to the White Memorial Hospital. My son had 40 stitches in his head and two fractures in the vertebrae. Also, the 13th of November, he had surgery for a hernia. I have very much faith in God. I know very well Officer Beckman is lying very much about my son. But I have faith in all the people that are helping me. This, I will never forget. And I hope we can accomplish justice. This cannot happen to any other boy.



LETTERS

DEAR EDITOR:

Enclosed is my check for a subscription to "Chicano Student Movement". Please mail it to Santa Monica City College Library.

It seems to me that your newspaper should be subscribed to by every college library in this area as well as by many public libraries. This is something you might urge your readers to do; ask their local and college librarians to subscribe.

Sincerely yours,
Clancy Bassett
Librarian
Santa Monica
City College

DEAR EDITOR:

Whatever happened to the Revolution? La Adelita is talking about the revolution of 1910 on the 16th of September and then about Hidalgo fighting against the spaniards. In 1910???

Baby, sweet baby you have it all wrong. Hidalgo fought against the gauchupines in 1810 in the war of Independence. The Mexican Revolution of 1910 was something else--it was a civil war.

El Dia de Independencia is celebrated on the 16th of September. Whatever happened to the Revolution?

Maybe another day.

Your Amiga

editor's note: Of course you're right about the date. But if that's all you wanted to write about the article you're missing it's point: that the parade was an unforgivable insult to the Revolution.

Editor's note:

This letter was written on school stationery by Principal Skinner of Wilson. We reprint it here to show, if nothing else, the nerve of the man.

Mr. Riley Johnson
Jefferson High School

Dear Mr. Johnson:

I cannot help being appalled at the information which I have received indicating your part in the student rebellion at Jefferson High School (I am not alone)

I hope that you have had an opportunity to take a farsighted view in an attempt to solving problems. You certainly should be aware of the consequences of any "short fuse" action.

I am sorry that I have lost the respect and admiration that I once had for your contributions to the educational program for the students at Jefferson High School.

Sincerely,

Donald O. Skinner
Principal

Editor's note:

This presentation was written by the Rev. Quinones of the EICC to protest the actions and policies of the Wilson Administration.

Presentation to the Board on the Eva Perez Case
October 31, 1968

Most people recognize that this period in which we live is a time of change. One of the constructive changes that has come about is that minority people have come to realize that we no longer have to accept arrogant and destructive decisions from insensitive and intolerant administrators. I have come to

LA RAZA NUEVA

WITH YOUR HOSTS: MOCTEZUMA ESPARZA AND RAUL RUIZ

A PROGRAM DEVOTED TO THE HISTORY, MUSIC, POETRY AND CURRENT HAPPENINGS OF THE CHICANO MOVEMENT IN EAST L.A. AND THE SOUTHWEST

KPFK-FM-90.7

THURS-11 to 12 PM

let you know and to plead your intervention, so that insensitive administrators do not continue to short-change and to enforce their inhuman and petty policies upon our young people. Administrators are in their positions to serve the community and its needs, and because we believe that administrators should be doing their jobs, we want all of them to know that we don't intend to tolerate their "Big Stick" policies. This week a young girl was kicked out of school. She was caught fighting: four blows and a pulling of hair was all that was involved in the fight. The girl was dismissed last Friday and told that she would be reinstated if she brought her parents Monday.

On Monday the girl's father came and was told that she must transfer to one of two schools that they had chosen. The parent pleaded with the Girls Vice Principal that the change would create hardships for the family, but he was told that the girl had to leave. He was so taken aback by the drastic decision that he told the GVP that he would discuss the matter with his wife. When he got home he told his wife and she called me. At her request, I went to the school. I was told there that the decision was made. I pleaded that they give her a chance, but I was told by the administrators that they had a policy. The policy said no fighting, the girl had violated the policy, she would serve as an example to all the other students so that they would not violate the rules.

I am appalled by the "Short Fuse" action of this Principal and the Vice Principal.

These administrators had no concern in trying to understand the problem, they had no willingness, they were not willing to consider her merits nor the harm that their action would do to her life. In the Eastside schools we great deal of administrators that used to be coaches. How funny that it had not occurred to them that even in baseball you always get three strikes before you're out. Administrators are not there to kick kids out, they are there to help them; they are there to encourage and to give them another chance if necessary. To dismiss a child without first taking into account her problem and without understanding her feelings and needs is unprofessional and incompetent.

Because of the obvious insensitivity of Administrators in the Eastside schools it is evident that we need a sensitivity training program for those of them whose actions reveal a lack of human concern for those whom

they have been charged to educate. We want to say that there is a desperate need for the administrators who serve in the East L.A. Community to understand and to have compassion and concern for our community. With absurd policies such as the one used against this girl, they are destroying the relationship between the school and the community. Teaching has become the one thing that our schools in the Mexican-American Community make all but impossible--impossible because of administrative intolerance and insensitivity.

The girl has now been five days out of school. Her mother, who speaks little English, is here in the Board room. We have gone to the vice-principal, the principal, called the area superintendent, and the assistant superintendent, and now we come to you. Is this the kind of procedure that is always necessary before the Mexican-American gets a fair and honest decision? Well, whatever is necessary, this girl awaits a just evaluation and your action.

EDITOR

Raul Ruiz

EDITORIAL GROUP

Carl Vasquez

Monte Perez

Frank Sandoval

Hank Lopez

Fernando Gaxiola

Moctezuma Esparza

EDITORIAL SECRETARIES

Pat Borjon

Frances Spector

Conchita

Ana Rodriguez

PHOTOGRAPHY

Devra Weber

Lazaro Q.

Andrew Urbano

Rhonda Gomez

POETRY

Guadalupe Saavedra

ART

William Shire

Daniel Dibujo

REPRESENTATIVES

Josie Anaya

Bunny Orosco

Sylvia Orosco

Rita Ledesma

Cathy Ledesma

Mela Crisostomos

Joyce Robles

Isabel Castelon

Tanya Luna Mount

Sandy Cossio

Abel Gaxiola

Yolanda Menezes

Sandy Lopez

Margie Hernandez

Danny Yniguez

Paul Gutierrez

Linda Tellez

Monica Sanchez



Send all letters and contributions to the Chicano Student Movement.
pobox 31322, Los Angeles, Calif. 90031.
Subscription rates: \$2.50 per year.

CSM

Chicano Student Movement



name _____

address _____

city _____ state _____ zip _____



PROTEST PICKET

On Saturday November 9, Salvador Barba, a thirteen year old student, became another victim of police brutality. For over three weeks he had to lie on his back, barely able to move, at White Memorial Hospital, suffering from a fractured vertebrae, internal injuries and forty stitches in his skull. Recently taken home, he must remain on a special bed and continue wearing a brace for the next several months.

According to the police, Salvador received such brutal treatment because he was running from the scene of a crime. Yet his friend has told the police that Salvador was not the one breaking into the car, and when he asked the police "Why are you beating on Chuco (Sal)?" he only received a flashlight in the chest for an answer.

Even the owner of the car denounced the excessive roughness which the police used in arresting Salvador. He also refused to press charges against the boy, and has actually joined the picket line in front of Hollenbeck station.

The picket lines, started over two weeks ago, have definitely

reflected the growing awareness and support of the community. Every day new faces appear; mothers carrying their babies, fathers, teachers, ministers, children. And of course, UMAS, La Junta, the Brown Berets, LUCHA, Welfare Rights, NAPP aides, and other groups have added their active support. The chants of "Que queremos? Justicia! Cuando? AHORA!", the honking of passing cars in sympathy with the pickets, and the singing, all showed the enthusiasm and unbreakable spirit of those who protest this latest brutality.

Mrs. Barba herself embodied the strong will of the people. Leading the pickets every day, she talks to those on the sidelines, passes out leaflets, and even woke up at five in the morning one time to pick up and distribute important information about her son's case to the community. Along side her every day was Mrs. Dominguez and her children. Both these mothers symbolize the strength and concern of the community, and are showing the police that the injustice will not go unnoticed.

Flash!!!



Today, Dec. 2nd at 5:20 p.m. Mrs. Barba was arrested for what the police called "obscene language in a public place". Also arrested was Louie Diaz who questioned the police as to why Mrs. Barba was being taken in. He was then charged with "interference in an arrest." Eye witnesses report that there were three or four squad cars and ten police cars on the scene.

According to Mrs. Barba, she had only shouted out "Damn yellow police!" However, the police informed Louie Diaz that Mrs. Barba's statement was a "malicious remark" about the LAPD and that her conduct and his support of her could have

resulted in a "riot" or a "semi-riot"! Therefore they were both escorted to Hollenbeck Station.

Once at the station, when the police realized that their victim was THE Mrs. Barba herself, many apologies were made to her. Yet the fact remains that the police again harassed citizens at minor provocation. Mrs. Barba's wrists bear the red marks of tight handcuffs and her left arm is bruised. No charges were pressed but they informed Louie Diaz that he should check with Hollenbeck at a later date.

Because of the renewed aggression and pig tactics of the police of Hollenbeck toward Mrs. Barba, the mother of a victim of these same police, the pickets in front of Hollenbeck will continue. The community will not tolerate these flagrant abuses by the police of Hollenbeck or any other barrio police station.

The primary purpose of the picket is to increase the awareness of the Community to the vicious and systematic harassment of the people simply because they are Chicanos, and to show the people how the Community can fight back.

If Hollenbeck Station is against us because we are Chicanos then we are against Hollenbeck. The station must cease the hell it inflicts on the Community. We have had enough.

Carl Vasquez

The cry of "police brutality" is not a new one, as most people are aware.

The fact that the cry is increasing in volume and more people are becoming "aware" is not new either.

The fact that most of the cries of police brutality are coming from the quarters of a citizenry known as minority groups who are "awakened" is, however, new; new, because they are not just aware of the problem--they have been awakened because of it.

It is because of one of the members of this minority group that this is being written--Jess Dominguez. Senor Dominguez's only crime was showing concern for two of his children who had not returned from a dance one evening.

Like any concerned parent he inquired into their whereabouts and received a brutal reply from the members of a police force whose motto is "To protect and to Serve." The reply to his query was in the form of a severe beating.

This is not new to those who are "aware" either. What is new is that these protectors of the citizenry beat, insulted and damn near killed a man in front of a dozen or so people.

These purveyors of truth and justice did not act out of stupidity. They are very much "aware" also--aware of your collective turning of heads, and they know the difference between a community that cares and one that doesn't.

When they can commit such acts of violence in front of so many and believe they can get away with it, it is then almost too late.

But it is not too late, damn it--not yet. There is still time to remind the pig that he is the one that is to be eaten, and not the other way around.

Or if you wish to think of it in another way: Is that what concerned parents must expect when they want to protect their children?

How many of you have seen your father beaten, your mother insulted, and your brothers and sisters punched and choked? How many of you don't want to see it ever? How many of you, if it did happen, would want it to go on?

WHO WAS TURTLE?

Conchita

Who was Turtle? -- a chicano brother, a dead chicano brother now, shot in the back of the head by the cops in the San Fernando Valley two weeks ago. "Every night that I go out I feel that it will be my last night. I don't know where they are going to chop me from, but they better do it quick because I don't want to suffer." Mrs. Perez recalled her brother in law's haunting words, remembering the many times the cops had threatened Turtle and warned him that they were going to get him.

Okay, Turtle wasn't the most perfect citizen...an addict, a guy on parole. But what made him that way and why did they have to destroy a human being instead of helping him? Man, isn't that always the answer: shoot the looter, and save the TV.

So there was Turtle, breaking into a store, feeding his habit, afraid, alone and sick, running when he heard the cop. The memories of prison, the threats, the insults, the nightmare of being harassed and thrown back into a cage...Turtle was a marked man and he knew it. So the incidents blur together. The cop says he saw Turtle turn with something in his hand. Seconds later a chicano lies dead, a bullet in the back of his head, a white t-shirt not a gun dangling from his hand.

Who was Turtle? If I tell you his name was Henry Hernandez, if I tell you he was born in Arizona and that he was 41, I'm telling you only part of his story. To his son he is a dead father, to us he is a dead brother. Pero esperate...Turtle could be you or me or your sister--in some demonstration maybe they'll crack your skull for saying something they don't dig, or sometime when you're cruising down the Boulevard they'll start harassing you. Think about all the Senor Dominguezes and Salvadors, and now Turtle...and all those brothers whose stories remain locked up behind bars and filing cabinets and tombstones...

the Very Important

Bottle Collectors

The Very Important Bottle Collectors are a group of little Chicanos ranging from ages six to eleven. They collect bottles to sell for the benefit of the Chicano Legal Defense Fund. So far they have collected over \$50. Viva La Raza y Los Ninos de La Raza.

THE DELANO PROCLAMATION

"This is the beginning of a social movement in fact and not in pronouncements. We seek our basic, God-given rights as human beings. Because we have suffered - and are not afraid to suffer - in order to survive, we are ready to give up everything, even our lives, in our fight for social justice. We shall do it without violence because that is our destiny..."

"We shall unite. We have learned the meaning of UNITY. We know why these United States are just that - united. The strength of the poor is also in union. We know that the poverty of the Mexican or Filipino worker in California is the same as that of all farm workers across the country, the Negroes and poor whites, the Puerto Ricans, Japanese, and Arabians..."

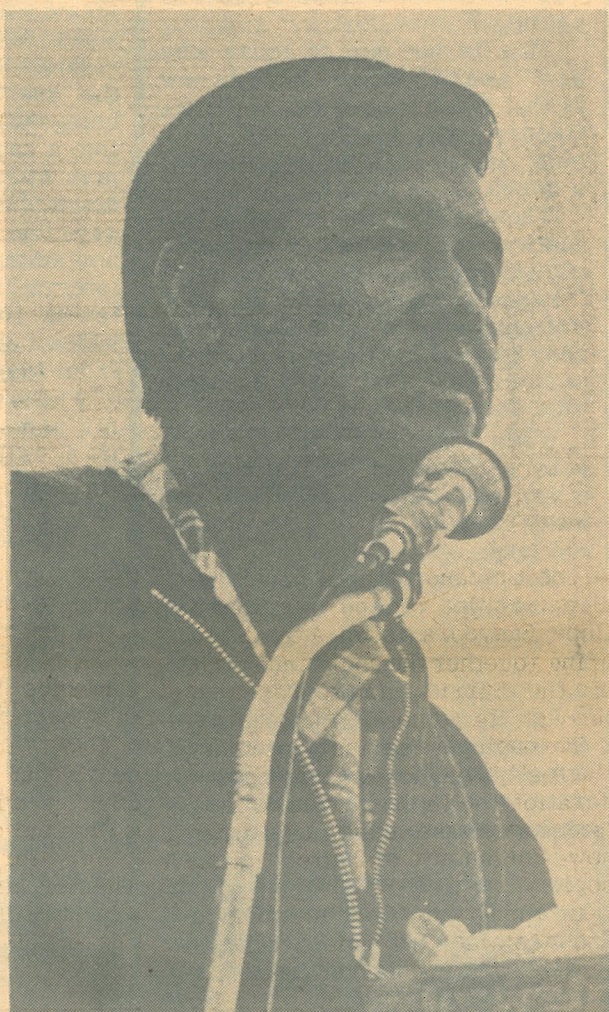
"That is why we must get together and bargain collectively. We must use the only strength

that we have, the force of our numbers. The ranchers are few; we are many. UNITED WE SHALL STAND..."

"We do not want the paternalism of the rancher; we do not want the contractor; we do not want charity at the price of our dignity. We want to be equal with all the working men in the nation; we want a just wage, better working conditions, a decent future for our children. To those who oppose us, be they ranchers, police, politicians, or speculators, we say that we are going to continue fighting until we die or we win. WE SHALL OVERCOME."

"That is why we must get together and bargain collectively. We must use the only strength that we have, the force of our numbers. The ranchers are few; we are many. UNITED WE SHALL STAND..."

C
H
A
V
E
Z



THE GRAPE STRIKE

"Some of us are pretty desperate. We have tried to be good citizens, and our reward has been no justice in the courts and powdered milk from the Welfare. We don't want Welfare, we want enough of our land to graze a milk cow."

So wrote a resident of Tierra Amarilla in a letter to the *Albuquerque Journal* of July, 1964.

Less than a year later, the area around Tierra Amarilla was crawling with National Guardsmen, mounted patrol and even tanks. The T.A. courthouse had been "raided" and several law officers wounded by a group of people, who supposedly belonged to the Alianza Federal de los Pueblos Libres under Reyes Lopez Tijerina.

It seems that nobody had listened to that letter from Tierra Amarilla.

The story of the courthouse "raid" for which Tijerina is now standing trial (see story on p. 1) has spread around the world. Corridos about it have been sung by Juan Roybal of Pecos and other New Mexicans. But almost nowhere in the press will you find any word about the fact that it all began when a group of men set out to make a citizens' arrest on behalf of a people whose claim to justice goes back 300 years.

Five years ago, the Alianza Federal de Mercedes (now de los Pueblos Libres) began working to win back lands once granted by Spain and since taken from their residents by Anglo trickery or just plain violence. The Alianza was interested in the recovery only of what used to be communal lands, not in individual properties. Most of these communal lands were now part of the national forests, like the San Joaquin del Rio de Chama grant in what is presently Carson National Forest (Rio Arriba County).

The Alianza looked for a way to create a situation which would bring before the courts this entire land issue, and force the U.S. government to prove its right to the land. In October, 1966, another try was made: Alianza members and supporters began moving into the campground at Echo Amphitheater, located in the 500,000 acre San Joaquin grant. They declared the entire area "the Pueblo Republica de San Joaquin" and thus revived a 150-year old regime—a sort of municipality, with its own laws and officials.

At one point, two Forest rangers intruded and were eventually arrested by the Republic for trespassing. Tijerina and four others were convicted of assaulting the Rangers, although many of those present say that actually the two men saved the Rangers from an angry crowd.

During the months that followed, the Alianza continued to hold meetings and struggle for its cause while ranchers, businessmen and the press demanded that it be stopped. Then the Alianza announced a campground meeting for Saturday, June 3, 1967 near the town of Coyote—an area where several descendants of the original land grantees still live. District Attorney Alfonso Sanchez and State Police Chief Joseph Black, two special enemies of the Alianza, decided they would take no chances this time and ordered the arrest of Tijerina and others. Road-blocks were set up on the road to the campground; police found the Alianza membership list in one car and took it. They also arrested 11 men. The meeting had not even begun yet.

The people's government of San Joaquin came to life again. Its Mayor ordered Sanchez arrested and brought to trial; its Vigilance Department deputized 20 men to serve the warrant on Sanchez at the Tierra Amarilla

LUCHA

How High Can You Really Get?

We dig tripping. We dig dropping pills. We dig toking weed and shooting stuff. But with this kind of tripping, how far can we really get? And do we really dig ourselves and our Raza? What do we accomplish by getting high or loaded openly and without serious thought to the consequences of that kind of action?

bring respect to the words Mexican and Chicano. We're fighting for the control of our schools so that Chicanos can determine their education and that of their children. We're fighting for more political power by taking part in unifying our people so that we have a power base. We're fighting for control of the police that cruise and harass our people by creating organizations to fight police injustice and brutality. We're fighting for more jobs and better hiring prac-

LUCHA

By using drugs, we risk being busted, having a police record and prison record, going to juvenile hall or prison and ending up under the gun of probation or parole. Drug use is one of the main reasons why San Quentin, Wayside, Folsom, Chino, Corona, and the other prisons in California have so many Chicanos serving time.

Drug use has helped to give a lot of Chicanos a prison history and the label of ex-addict or ex-convict. It's these labels, especially, besides the out-front prejudice against our race and culture, that keeps so many of us jobless, and then involved in actions that put us again behind prison bars.

The story of the hang-ups we have accepted is a sad, hard truth to take and yet we still haven't taken into account the physical damage that drug use causes; for instance hepatitis, brain damage, kidney and stomach infections, etc. And the serious mental problems and addiction that can occur have to be considered too.

So, this is where we're at. La Raza is making a fight to

tices by employers. In short, we're fighting a revolution to change the way a system works. We're fighting a system that has consistently tried to take away our cultural dignity, our political power, our self-determination.

Through the courage of some of us, through our cultural opposition to being assimilated, we have managed to save our language, our cultural habits and character, and our revolutionary courage. But now, we must fight in a new and stronger way to get back our power to determine the value of our existence; the Chicano power to be heard and respected as equals.

If you are going to trip, make an effort to become committed to turning on your Raza and to turning off drug use.

Before you take that drug trip, try to determine more honestly where it is you want to go because pills, grass, or junk may not get you there.

How high can a drug take you when your feet are always stuck to the ground of what's really happening. Your Raza needs you.

Will Beasely

TIERRA AMARILLA

courthouse, where he was expected to be prosecutor of the 11 men arrested.

Came Monday and the hearing on the 11 men was postponed; Sanchez did not even come. But soon afterward, a group of men arrived at the pink and blue courthouse. What happened next will come out at the trial. What we do know is that several officers and the jailer were wounded by gunfire or club-blows, and the courthouse taken over. There were some funny moments. The judge, it is said, hid in the courthouse bathroom; when he remembered he had left his hat outside and it might be spotted, he sneaked out to get it and then back to the bathroom.

The scene then shifted to the nearby town of Canjilon, where the "raiders" had supposedly gone. A small army of men moved in with guns, helicopters and tanks. They imposed a reign of terror, combing the area for the men and arresting people in the middle of the night. Men, women and children were herded into a corral and left there without food or good water. Many lost their jobs. After some weeks, Tijerina and about 20 others were either captured or turned themselves in.

Ten of them faced trial on November 12.

Now Tijerina stands alone.

He faces the death penalty.

And men are still pretty desperate.

tierra o muerte

CPA - El Grito del Norte

La Adelita

Jose Feliciano, the most exciting new artist on the American jazz, rhythm and blues scene, is blowing everybody's mind.

When he first hit the charts, it was with his version of "Light My Fire". He took that song out of the psychedelic rut in which it was originally written and gave it a funky, gut-level sexuality that the Doors could never bring to it.

His next hit, "California Dreaming", was little more than a sorry attempt at a folksong when sung by the Mamas and the Papas. But Feliciano turned it into a mournful, richly-voiced lament style.

But it was his rendition of the "Star Spangled Banner" that he first sang at the World Series, that marked his most controversial, and most masterful recreation. He brought to that poorly written, awkwardly-phrased English drinking song the kind of soul that is the real expression of the real America; pain, suffering, and agony. And, as happens always when someone tells it like it is, there was a tremendous reaction. Some people put him down, they were horrified at what they felt was an insult to the national anthem. But those who could dig what Feliciano was expressing, who have felt the pain and could hear it in his music, understood and approved. Chicanos, blacks, young

FELICIANO



whites all over the country turned on to it. And turned on to Feliciano and his Latino soul.

He's coming to the Sports Arena soon. Be there when he is.

ENTERTAINMENT PAGE

CHICANO THEATER



The Chicano Theater under the directorship of the guerillero Lupe Saavedra is an attempt to bring together the soul and spirit of the barrio as represented through its youth.

Through a series of short "actos", five to six minutes in duration the theater tries to isolate and make explicitly clear how Chicanos get shafted in this society.

In the photo Conchita, David and Adelaide perform "Mrs. Had

It" the social worker who can't stand to be bothered with those Chicanos she is supposed to help.

The "acto" tries to show how Chicanos have to beg and kiss the ass of the social worker.

The Theater hits hard and heavy but more importantly, it does it with a laugh that only a Chicano can appreciate.

For more information about the Theater, and how you can become a part of it, contact Lupe Saavedra at 261-3612.

PRESENTED BY HIGH SCHOOL UMAS

FABULOUS
SOUNDS

WEDNESDAY

DEC. 13

7:00

\$1.50

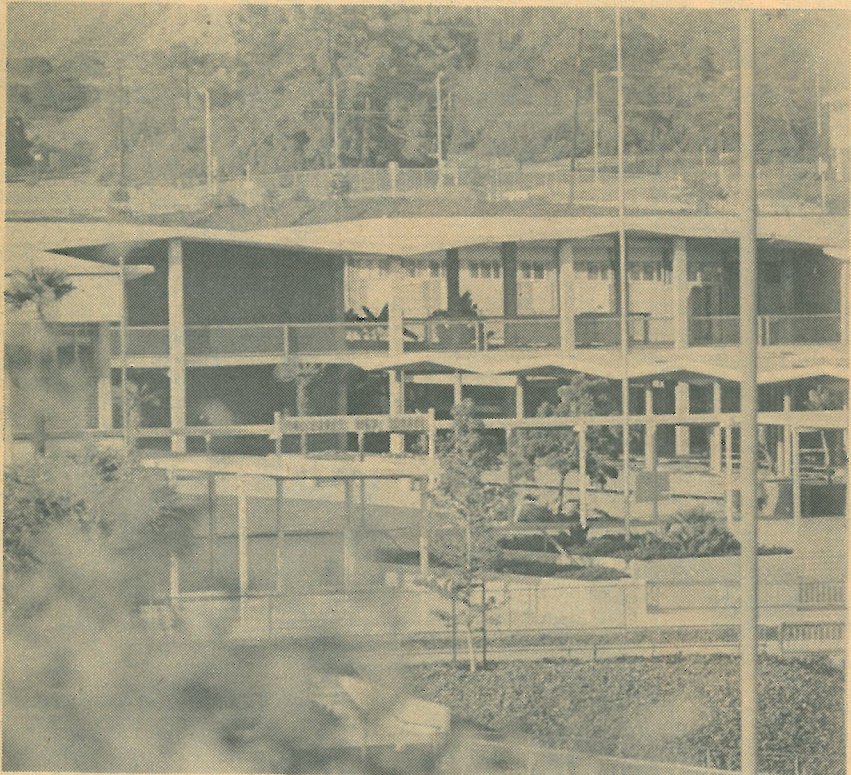
VILLAGE
BEATERSLIGHT
TONES

CAL STATE

L.A.

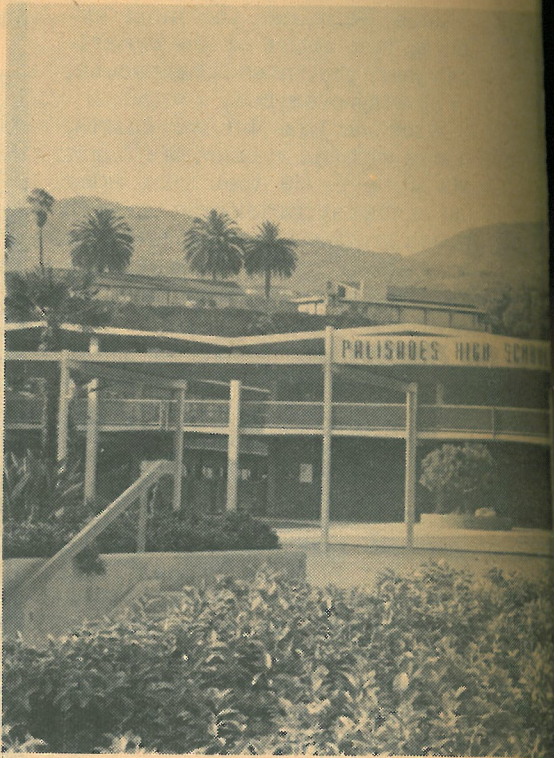
TRIDENT
LOUNGE

PACIFIC PALISADES



View of Pacific Palisades from a distance: Country Club or School? Artistically arranged levels of open walk way, attractive eating pavilion, ivy-covered slopes.

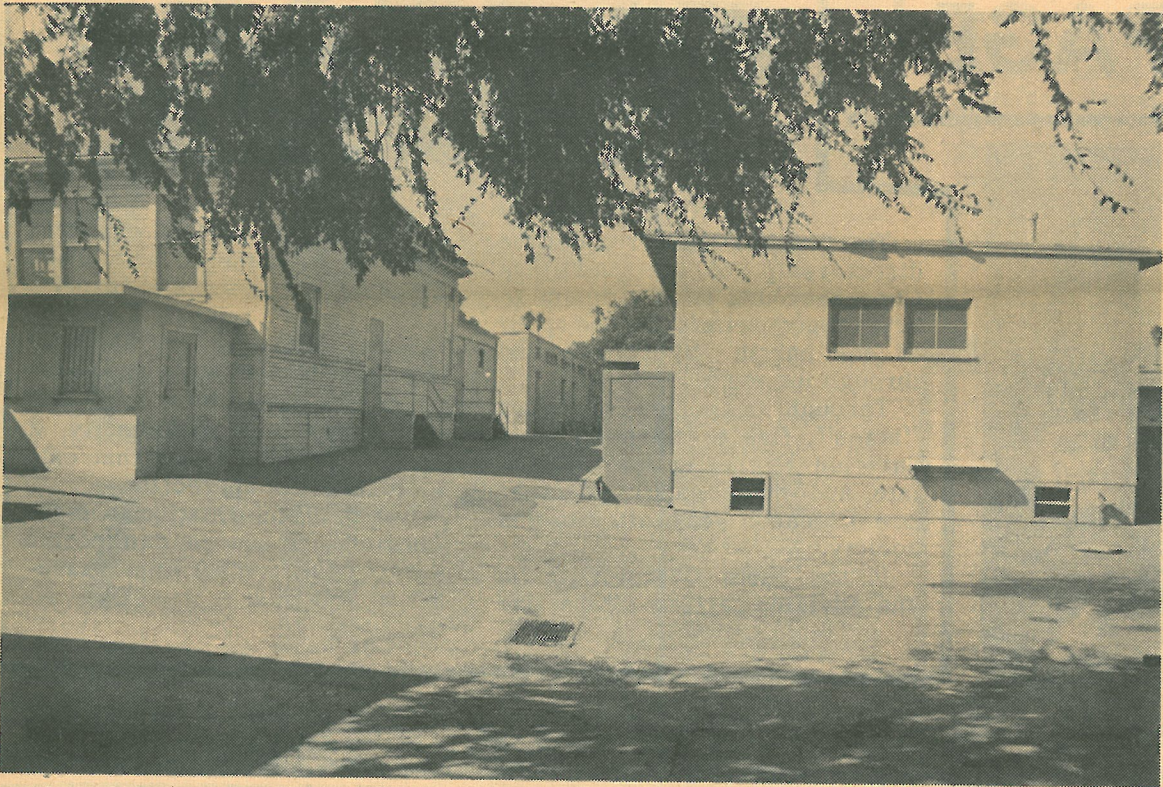
COBBLE



Front view of Pacific Palisades: Buildings with its low, rambling structure

WILSON

Raul Ruiz



Bungalow area of Wilson: Dreary boxes of stucco and wood, painted a washed-out brown

Wilson High School is old and tired. The old place has had it. It should be buried along side Lincoln and prayers for the dead should begin.

The old Wilson is, in effect, one long ugly building. They recently added a new wing. Of course this new wing looks exactly like the older section. The thinking behind this is that the addition should not clash with the main appearance of the school.

Little consideration was given though, to the fact that the main appearance of the whole school is nothing but ugly. So in effect, now all you have is a longer ugly building.

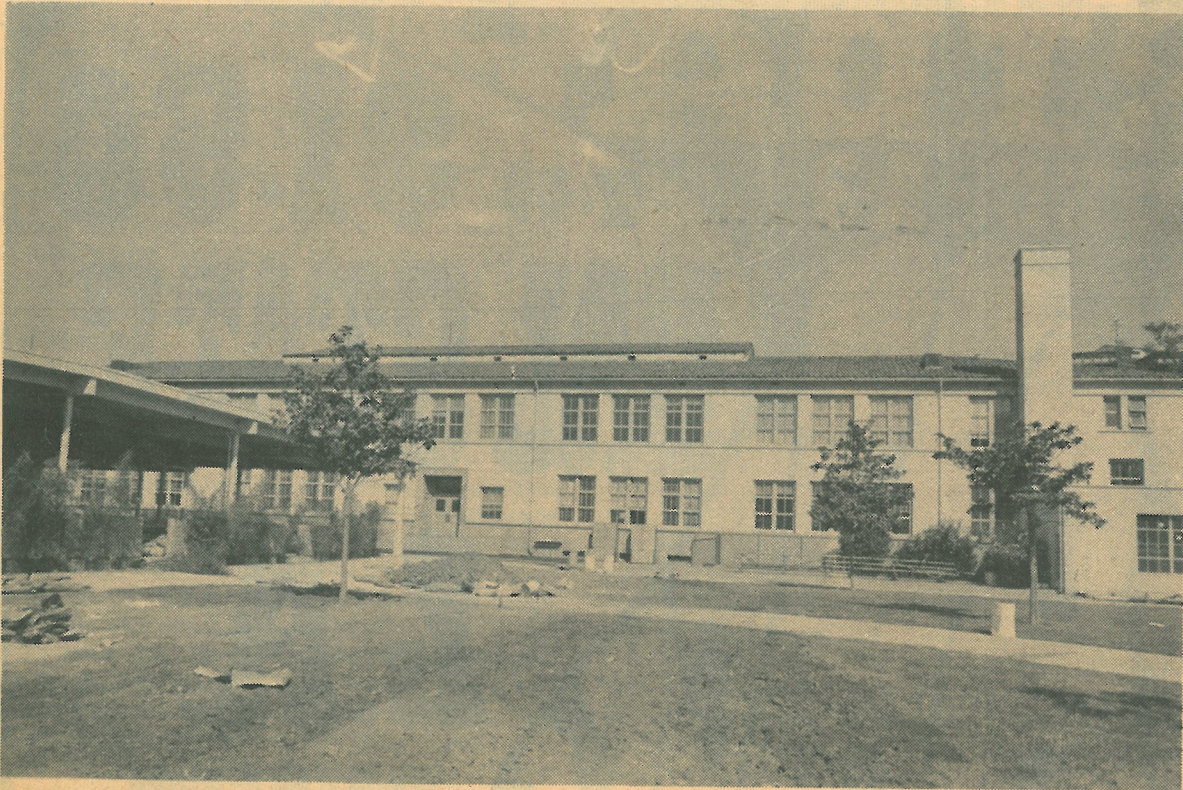
This type of thinking in architecture is referred to as Blight Architecture. The architect must think in terms of ugliness and age, his main purpose being to add to the deterioration of the community. This school of architecture is very prevalent in East L.A., especially in the construction of schools.

Of course the usual argument about old and new. The thing about is that they are and so they, with the general Wilson.

The new Wilson is new at all, but ten years ago is incredible built by adding. It's supposed September '68 gest joke in E

It will be a with a capacity. Of course, of school, they students to is already crowded and yet.

The "new" have a swimming on the field. have to use and down the not only pre traffic jams the kids wait but it will be



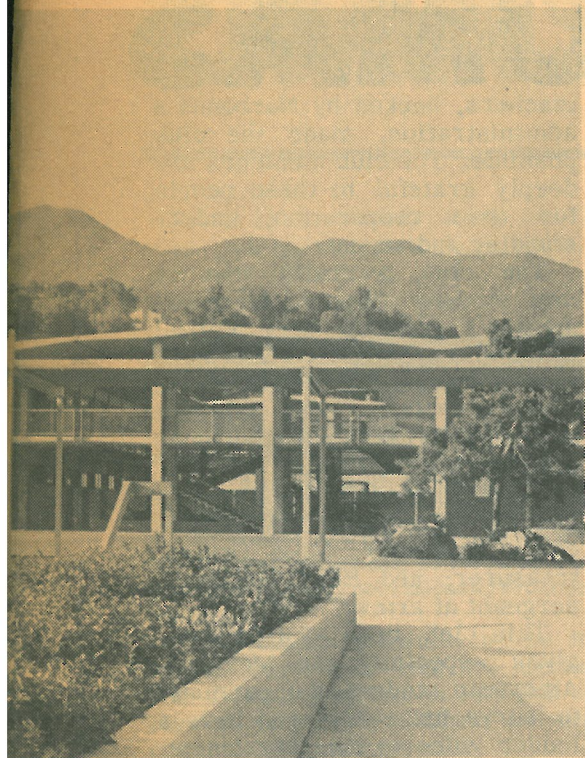
Inside view of Wilson: Squat, unimaginative structures, mangy-looking lawn, a few scruffy bushes trying their best to pass for greenery, more dull brown



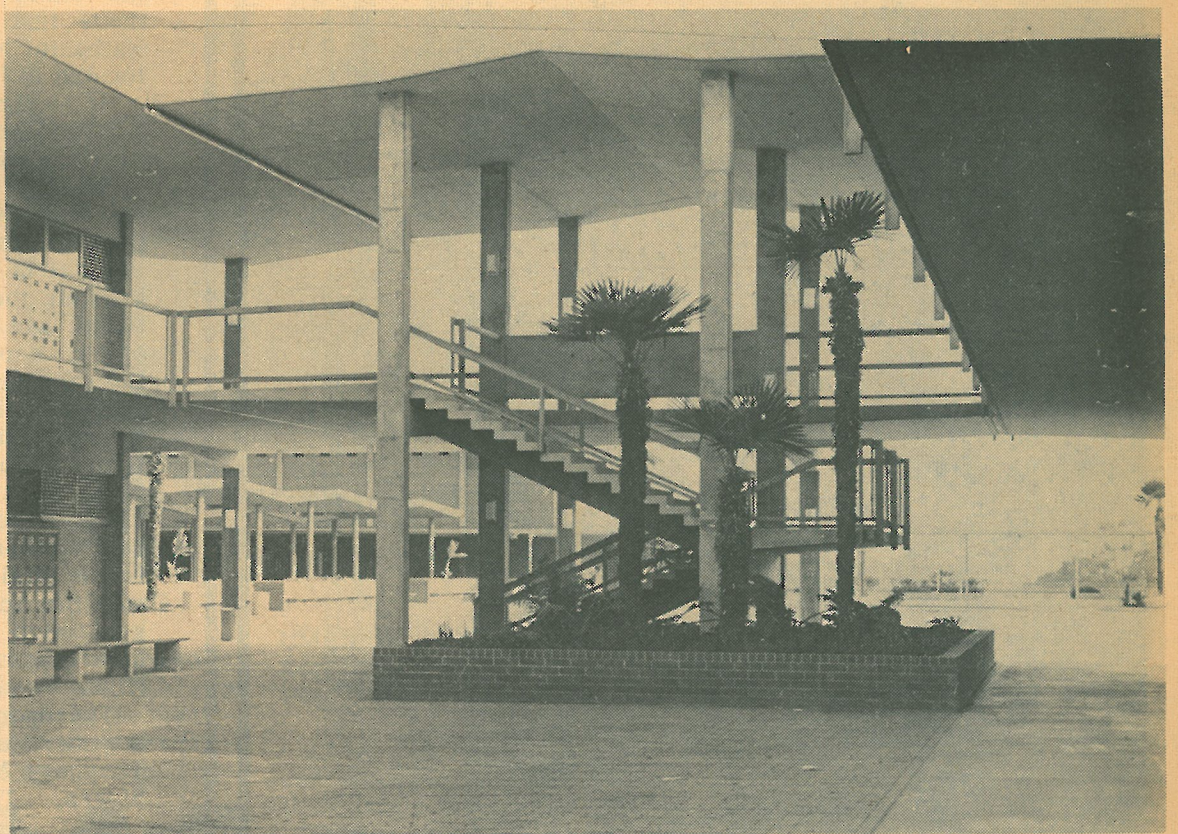
Front view of Wilson: More scruffy "greenery", more drab architecture

PACIFIC PALISADES

CONTRAST



Building blends in with its surroundings and abundant trees and shrubbery.



Inside view of Pacific Palisades: Modern, creative stair structure, well-shaded promenade area, attractive shrubbery.

SON

The old Wilson has a lot of bungalows, wood and stucco. Bungalows, though cheap and ugly, are in harmony with the rural appearance of the area.

Wilson is actually not as bad as it was started. Ten years! That's a long time. The school is being built a beam a week. It's to be finished by the end of the year, which is the big day for Sereno.

The six-story complex will hold 2,000 students. In the first day of school, we expect over 1900 to enroll. The thing is, the school is obsolete and overpriced. It's not even finished.

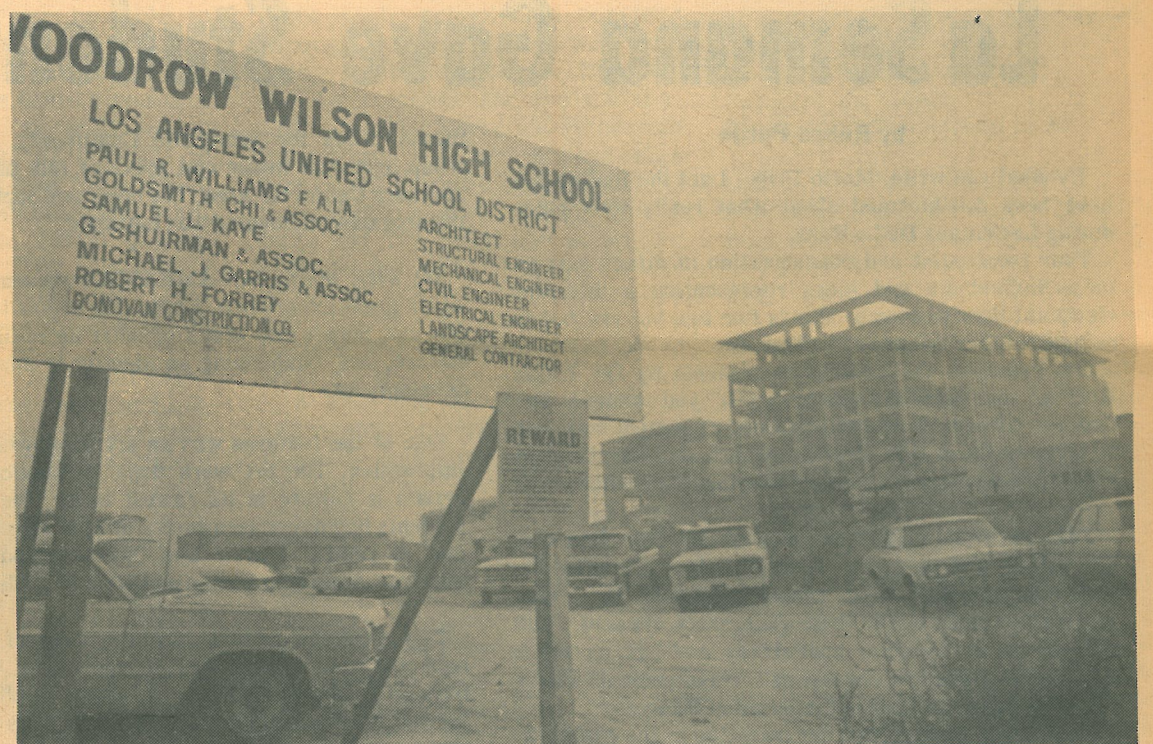
Wilson will not have a swimming pool or lights. The students will have to use elevators to go up and down the school. This will produce tremendous heat in the halls while the elevators are running. It's as unsafe as hell.

Pacific Palisades is something else altogether. That school looks like a country club. It took approximately two years to build, and it only took that long because there was some hassle that threw them off schedule.

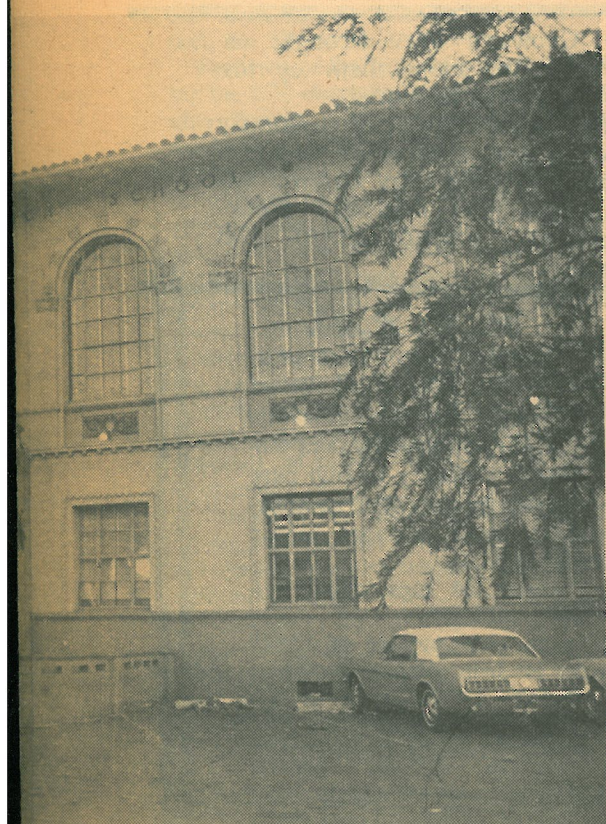
The school has tremendous expanses of greenery, beautiful gardens, shaded areas, speech and science laboratories with the most modern equipment, and a separate auditorium for drama productions and assemblies.

The school follows the contours of the landscape, it's not a box stuck on the ground like Wilson. Pacific Palisades is painted with bright colors, while Wilson's color scheme is a depressing combination of drab browns and muddy greens.

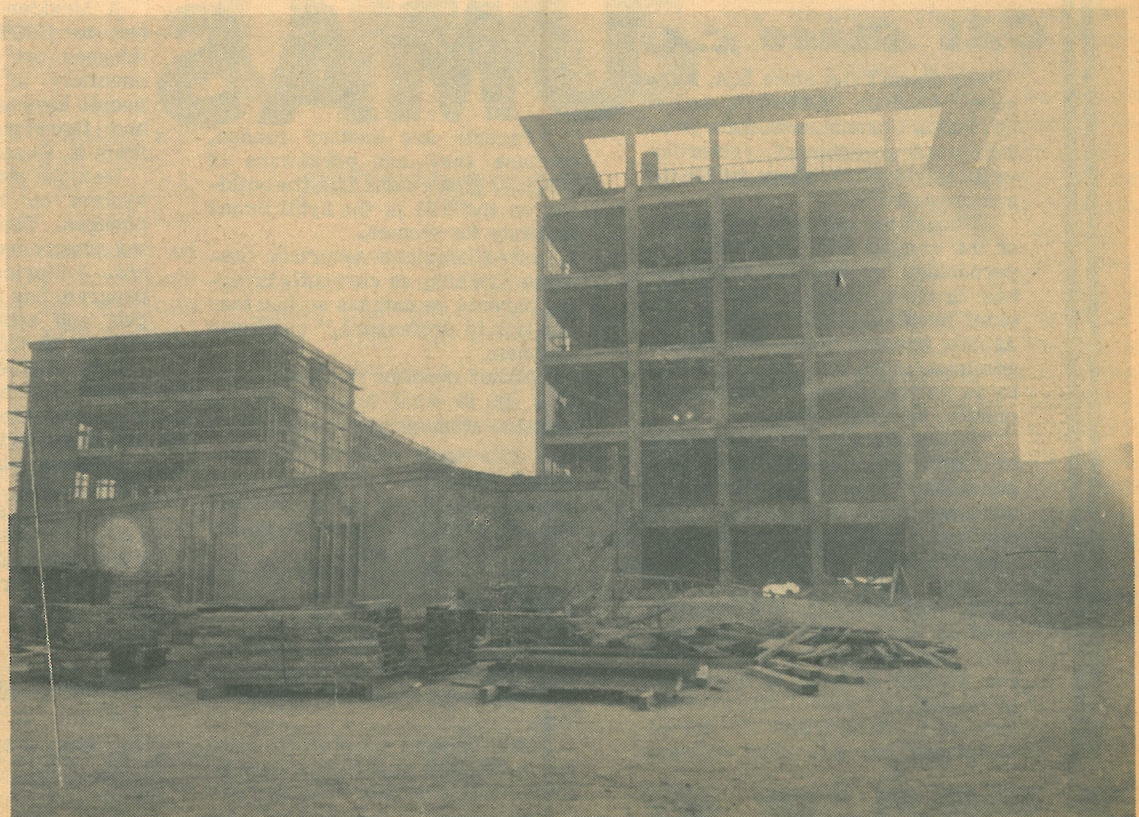
No doubt about it, Pacific Palisades is a beautiful asset to its community and a source of pride to its students. Could anyone say that about Wilson...?



Views of "New" Wilson (Above and Below): Still not finished after ten years. And it's going to be more of the same old Wilson. In fact, it's so bad that the reward poster you see in the picture above should be for the architect, dead or alive.



Old Wilson: Overgrown, shabby trees, still not making it as a school. Dull colors.





Narbonne High School

Several months ago, the splash that was started by the student walk-outs in East Los Angeles schools, rippled to others in the South L.A. area. One of those that caught the wave was Nathaniel Narbonne High School, located in Harbor City.

At Narbonne, La Raza groups flocked to the center of the school raising "Chicano Power" and "Viva la Raza" signs. After two days of demonstrations, the counsellors of the school invited several of the student leaders to express their opinions and attitudes, and discuss the intentions of the demonstrators. Stirred by the action taken in East Los Angeles, the group leaders exclaimed that it was time for the Brown people to stand up and show what they're worth. They claimed that there was very little representation of Brown people in the affairs of the school. This was the beginning of a new organization called the "Mexican american Club" of Narbonne High.

The sponsors of the club are members of Narbonne's faculty. They are Mr. Campole and Mr. Sierra. The efforts of these

UMAS

teachers, backed by Narbonne's administration, made the club possible. The club members are deeply grateful to these people for their cooperation, understanding and support.

The club, naturally, has its own student officers. Last semester's officers were Manuel Quinones, president; Linda Guana vice-president; Matilda Martinez secretary; Hector Soto, Sergeant at Arms. They have been succeeded this semester by Hector Soto, president; Reub en Flores, vice-president; Phyllis Sanchez, secretary; Mike Ortega, treasurer; and Rene Martinez, sergeant at arms.

This club, open to all races, gives especially the Mexican-American student an opportunity to serve his school and have a louder voice in its government. They have already sponsored a successful battle of bands and a dance, both of which featured four top Chicano bands. They will be participating in various school events in the coming holidays, besides sponsoring benefits and scholarships for Chicano students.

Carol Garcia

UMAS

Cal State Long Beach

La Semana Gave Students Pride in Culture

by Ruben Pardo

By what you write, Mario Uribe, I get the feeling you have been misinformed about what really took place during La Semana De La Raza.

Your focal point and concentration of attack was on those individuals and ideas representing a different viewpoint than your own. This is fine too, but you fail to recognize other aspects of La Semana.

For example, the address to students by Dr. Ralph Guzman on Saturday morning. If you believe Dr. Guzman's words of educational encouragement were out of place to those 1500 Mexican-American students, then you have convinced me you are blowing in the wind.

DR. JULIAN NAVA, member of the L.A. Board of Education was a guest Thursday. He spoke to 100 Mexican-American high school students. Dr. Nava delivered a challenge to these youngsters. He said, "pull yourselves up by your boot-straps and get as much education as you are capable of." Nava radical? Check his record as a member of the Board of Education.

That evening we turned our attention to the church as it concerns Mexican-Americans. The church is a very strong institution in the Mexican-American home, in fact the home and church play an integral role in the Mexican-American community.

Also included in Thursday's program was BUSCA-

Barrio Union for Scholastic Community Action. This group performs music and mexican folk dancing in the Southern California area. The color and sophistication of the acts they performed was fantastic.

* * *

TO THE MEXICAN-AMERICAN students present it was a great experience, a kind that seems to elevate the ego and makes one proud of what he really is. This is culture, and establishing an identity is inherent in this development.

One of the features was an art show which was very impressive. The art work done by Mexican-American artists is culture in its rawest form. The majority of students had never seen such a display of beautiful work, and to realize that it had been created by another Mexican-American was an endeavor of pride in a people.

This is culture, and this is where it was at -- they could hold and maintain an idea of worthiness. You have to have an ideology to maintain or create a culture. You see for the Mexican the culture is there. It is the ideology that has to be polished up.

* * *

THE STUDENTS that participated in the program were given an education. They will take their own paint brush and paint their own picture.

When Sal Castro speaks of the injustice of education to Mexican-American students how soft do you want him to speak. When Corky Gonzales speaks of the "Myth of Equality" how many compliments can he pay the system for perpetuation of inequality.

You say the Brown Berets claim to represent the entire Mexican-American community; this statement is made without much direction on your part since the Brown Berets have not adopted this philosophy. The B-B is essentially a defense group which intervenes as a result of an injustice to a Mexican-American on the street, at his home, or at a community gathering. You can say that the Brown Berets will represent a chicano whenever his rights as a citizen are abused. The Brown Berets are doing their thing and I cannot knock them one bit for it.

* * *

THE PROBLEMS of Mexican-Americans have been and are prominent, and you being a criminology man would surely justify this fact in your area of study. Though the problems of our people stick out like our faces in the crowd, society is burying any hope of curing the ill Mexican-American and other minorities. The conservative, don't rock the boat approach, traditional methods of voicing dissent have passed. This is evident in the little success our fathers achieved by their docile roles.

Cal State C.A.

UMAS

Why doesn't Cal State L.A. have more Mexican students?, asked Dr. Ralph Guzman, associate professor of government, yesterday while talking on "College for Mexican-Americans."

Although the Mexican population of the campus has increased, the percentage of Spanish surnames has dropped four per cent. The chief problem is the school itself. At the present time, the school administrators are just beginning to be aware of the Mexican community, said Dr. Guzman.

"Secondary schools are another problem. Spanish primary and secondary schools have been inadequate for many years. The children should be encouraged to further their education and they are not," said Guzman.

He said students are encouraged to go to East Los Angeles City College and 50 per cent of the student body is on academic probation and school administrators are worried that the school is turning into a Mexican college.

"Parents are another reason, because they are not aware of CSCLA. They think that the building on the hill is the Sybil Brand Institute for Women.

United Mexican-American Students (UMAS), is currently bringing parents on campus so that they can talk to professors," continued Guzman.

Another question that keeps popping up is what happens to the Mexican students when he gets here. The elite or B students are welcomed with open arms but what happens to the C or D students who have heard wonderful things about CSCLA, he said.

"The C and D students are turned away because of a thing called GPA. The GPA should be eliminated and the prospective student should be measured on his abilities and potential," said Guzman.

UMAS brought six students here for a tutorial program and were turned away because they had low GPA's. The Educational Opportunities Program is a beautiful program that is lacking in funds so it cannot bring students here, he added.

A Mexican girl who was admitted to CSCLA on the program dropped out because of the bureaucracy of the school. Poor people have always been humiliated and therefore she walked away from it, Guzman said.

Mexican students have taken the system by the horns to bring changes. They have started tutoring programs, studies programs, etc. A Mexican-American studies program has been started on campus and soon it will lead to a degree, he said.

Los Angeles City College already has a program that will give students an A.A. degree in Mexican Studies.

Classes currently being offered here are a ghetto studies program, Scope and Methods of Mexican-American studies, and Mexican-American Studies 100, an introduction for freshman students.

Cal State C.A.

Delano came to Cal State during the week of November 18 to 22. UMAS collected food, clothing and money for our hermanos of the field. Joe Serda of the Farmworkers Union presented the birth of the strike. Also, representatives of

the Growers were brought on campus to show them up for the liars that they are.

Cal State UMAS is presently looking for a director who can head the community center. All Chicanos who consider themselves qualified, contact UMAS, Cal State.

U.C.S.B.

Organized less than a year, the UCSB chapter of United Mexican - American Students (UMAS) conducted its third conference yesterday to help pave the way for more Mexican-Americans to get education beyond high school.

About 200 high school students attended.

The main purpose of UMAS is to help Mexican-American students qualify for college entrance under the "four percent" program, in which some academically deficient students with potential are admitted.

UMAS also helps high school sophomores and juniors improve their academic records so that they can qualify for college entrance under the customary requirements.

UMAS

UMAS

UMAS is a confederation of Chicano students in the colleges and high schools. The CSM is the voice of UMAS.

UMAS, United Mexican American Student, supports the Black Student Union. As concerned and involved students, we cannot condone the actions, or rather reactions, of the Administration. The Administration has reacted emotionally to the situation that prevailed Monday, not rationally to the issues involved.

The proposals presented by the Black Student Union were vital and necessary. Why should any student be subjected to the physical violence by a faculty member as one of the BSU members was?

Why wasn't the faculty member dismissed immediately until further investigation could clarify the situation? The investigation should be carried one step further to include hiring practices of faculty members on campus.

The Administration still purports that there will be no cutback on the Educational Opportunities Program, yet, it is a fact that the program is to be discontinued in June.

The Administration has stated that there will be no cut-back next semester, but with Reagan in power and various faculty members rescinding their pledges to the program, how many of the EOP students will remain unaffected?

Both UMAS and BSU demand that curriculum should be relevant to the minority students on campus! Our parents, as well as all minority students have been paying taxes for years to support the so-called institutions of "higher" learning, only to have the "gabacho" history and value system propagated. Why should we continue to learn about a society that has been so prejudiced and sick?

After years of secondary education, we think we've learned enough about the "gabacho." Now, we want to learn about our own history and culture.

UMAS proposes a change in curriculum that will lead to a bachelors degree in "Chicano" studies. BSU has demanded a similar degree to be offered in Afro-American studies.

The developments on Monday along with other facts, such as the attempt by the Board of Trustees to centralize college control can only suggest one thing; we see the Board of Trustees' proposal as another move to liquidate organizations such as UMAS and BSU.

It is but another move to maintain the racist status quo in this country, i.e., to keep the Anglo on top.

The Board of Trustees realizes that we are future leaders of our people; it also realizes that if we cannot be molded to fit the Anglo ideals, then we must be destroyed!

No longer will we tolerate the mis-education and mis-direction of our people. As leaders, we will continue to make known the faults and misconceptions, that are in fact, the "American" society.

We condemn the Student Senate for suspending the BSU charter. The action was comparable to that of the Administration, overly emotional and racist.

Let Reagan and the rest of the bigots on campus applaud the Senate and the Administration for their tactics. Because we will not allow ourselves to be trained as brown or black cogs for the white machine, we realize that we are subject to these thinly disguised racist actions.

Every minority student on campus has felt the repercussions of the Administration "crack down", whether directly involved or not. Any gathering of more than three minority students on campus has been the target of suspicion.

Therefore, we must condemn the actions of the Administration. We believe that it and its employees are reacting in a vindictive and unjust manner.

We believe that Blomgren's treacherous conduct is only a reflection of the entire school system's conduct towards people of color!

Tihmi Villegas, Vice President UMAS
Frank Lechuga - Member, UMAS



CENTRAL UMAS MEETING

At the Central UMAS meeting held Sunday, November 3, it was unanimously agreed by the representatives of those chapters present that UMAS sponsor and sup-

UMAS

port the newly-constituted Dominguez Defense Fund.

It should be noted that Mr. Dominguez will not be able to work for six months, that his wife cannot work, that there are 13 children in the family and that Mr. Dominguez is still under intensive medical care. This is due to his having lost the hearing in one ear and possibly the sight in one eye as a result of the police beating. The funds collected will be used for legal defense as well as for support of the family.

It is suggested that fund raising events be held for the fund, thus insuring larger contributions on the part of individual UMAS chapters. Each chapter should think in terms of at least \$100. (This is only a suggestion). The fund will be coordinated by the UCLA Chapter, and checks should be made out to UMAS.

This is a serious matter and a prime opportunity to show the community that UMAS indeed is willing to help its own people, regardless of social position. Your efforts and dedication will be greatly appreciated by the Dominguez family and are sure to be recognized by the community at large.

Carl

GARFIELD MAYAS

Under the direction of President Adalida Del Castillo and many faculty members, Garfield MAYAS have been quite busy. On Mondays there are classes on the preparation of Mexican foods. On Thursdays there are classes on Mexican history. Slides on pre-Columbian art are shown, and a buddy-buddy system has been developed where by students encourage each other towards a positive future. During the picketing in front of the Hollenbeck police station, MAYAS organized and sent students to the picket line.

Underway are plans for a tutoring program where MAYAS tutor grammar school students and, perhaps, a dance and/or Posadas.

MAYAS at Garfield are the equivalent of UMAS at other schools. However, there's word going around that the name MAYAS may soon become

UMAS

UMAS EDITORIAL

Reprinted from Wilson "Hitching Post"

UMAS, United Mexican American Students, is an organization that originated in the colleges. Although the name might suggest a segregated organization, it is clearly stated in the constitution that all students are welcomed and encouraged to join.

The main purpose of UMAS is to encourage students to complete high school and continue through college. UMAS will thus bring a desirable tie between the high school and the college. Tutoring will be available through UMAS as well as scholarships and other forms of assistance.

Another aim of UMAS is to help the teachers and administrators to better understand the Mexican-American student and his culture, at the same time helping the student to have pride in himself.

A meeting of those students interested in UMAS met and appointed temporary officers to preside over our first general meeting. The day before our first general meeting our permission was revoked with no reason given.

I have appealed to the Board of Education on behalf of the Wilson students interested in UMAS to permit us to function on Wilson Campus. I am sure we will have our first general meeting very shortly. It will be announced in the bulletin and everyone will be most welcome.

UMAS

Dominguez

Dominguez is having a lot of trouble. One Chicano teacher thinks that UMAS is not a very good club, he thinks that the Brown Berets are behind it. Two of his sons are in UMAS and he doesn't like that either. We are afraid that he will try to stop UMAS at Dominguez.

Mr. Harvey Hoyo is our sponsor. We finally got the parents to be in UMAS, and this means that we now have fifty members. There were nine people that came to the Wednesday meeting: Juan Muniz, Susan Martinez, Irene Armendariz, Alfonso Cortez, Benny Colon, Louis Armijo, Becky Moreno, Alice Flores, Paul Gutierrez. Any student who wants to join at Dominguez can ask any of them about it.

ROOSEVELT UMAS

Roosevelt High School UMAS has elected its officers. The chairman is Mario Esparza, the vice-chairman is Dennis Luna, the Treasurer is Paul Gonzalez, the Secretary is Karen Balderama.

Many students from Roosevelt High School have participated in the picketing of the Hollenbeck Police Station, in protest against the brutal beating of Sal Barba.

Tanya Luna Mount
Roosevelt High School A-12

Should Teachers Be Graded?

I feel that if a student is graded for the way he behaves, controls his emotions, character, and for his efforts in a class, a teacher should also be graded for the same things. I also feel that those teachers who agree with me would also be graded well by the students for being open-minded and for taking down the wall that divides students and teachers. Some teachers feel that the students would not judge them fairly or that they would be prejudiced against them for their political ideas. But this I don't think would be common, probably not as common as prejudiced grading by teachers for the same reasons. I have talked to students about teachers being graded and their opinions are "He (or she) is a good teacher, but politically we don't agree." I feel that if a teacher has been understanding and can talk to his students about their ideas their problems, their classwork, in an honest way, and if he is basically not boring, he should have nothing to worry about when his grading time comes around.

I feel that a teacher who refuses to be graded by his students he is merely saying, "I am better than you, and don't ever question that. This is like trying to stop a student's mind from evaluating people as equals, to stop him from speaking out as an equal. Most important of all is that a teacher should be graded on his ability to teach. This must be found out soon and grading teachers is one way. Too many students graduate without the ability to read or write. Someone is responsible, don't you think? I do.

Tanya Luna Mount
Roosevelt High A12

UMAS

chicano



Chicano is a beautiful word. It has to be defined if we plan to utilize it as a source of identity, as an object of pride, and as a unifying concept. The word itself is a linguistic derivation of the word "Mexicano" which mutated its soft, complacent "x" sound for a firm, assertive "ch" and dropped the prefix Me-- Chicano.

Chicano is a source of identity for those individuals who have a Mexican ancestry and heritage and who think of themselves as Indo-Spanish, Mexican-American, Spanish-surnamed or even hyphenated Americans. Chicano is a source of identity for those of us who recognize the bean engraved in our bronze foreheads. On the same foreheads that built Tenochtitlan, Tlalotelco, Xochimilco and their architecture, fine arts, science, and social institutions. Chicano is a source of identity for those to whom the southwestern United States means a colony of bronze people scattered and gerrymandered into barrios of industrial smog in the wasted corners of the city, into traveling troupes of laborers who live in camps with out-house facilities. It is a word that would perhaps describe our poorest, most oppressed, social deviants, alienated outcasts, young militants, wise old vanguard, proudest men and women.

Chicano is an object of pride. Those of us who choose to call ourselves Chicanos are proud of our Raza. Chicanos are proud of our bronze skin, of our abuelos, of the respect that we hold for our legacy. We are proud to feel our blood boil at the sound of mariachi music, and to quench our hunger with tortillas y frijoles con salsa. Chicano is the assertion of our existence as a colonized people who clamor for freedom. We, Chicanos, are proud to have the liberty to choose and design the course of our destinies; our lives as people who are gifted by the knowledge of two traditions - we are proud to control the future of our Raza.

Chicano is a word that can hardly be understood without placing it against the background of the concept "Raza". Raza is the conglomeration and unification of bronze people. We are LA RAZA DE BRONCE. To call oneself Chicano is to call oneself a member of la Raza. To live as a Chicano means to live for la Raza; to live for the welfare of the Chicano community as a whole, as an entity that is meaningful in and of itself. Chicano is a term that unifies us as a people and as individuals. We are no longer half-breeds (half Mexican and half American, or even thalidomied Mexicanos) we are a whole person, we are Chicanos. We are no longer scattered "branded" ones, we are a people of bronze, a RAZA DE BRONCE.



Mar-Vista Students:

WALKOUT

On the 20th of November, 60 students walked out of Mar-Vista High School in protest against the treatment given to Chicanos. At a morning assembly, three Chicano students wore brown berets and were told to either remove them or be suspended. And all Chicanos would receive "mass punishment". When they refused they were told to go to the office, where they still refused to take off their berets. When they were threatened again with suspension, 60 Chicano students joined the first three and walked out. A teacher locked the school doors behind them, not allowing anyone to enter or leave the school.

Ruben Gonzalez, a student leader, then called on Mr. Smull, the Principal, in order to arrange a meeting with him to discuss the situation, but he was refused.

It was through the intervention of the EOP officer at San Diego State College that a meeting was finally arranged between the Principal and a student representative. At this meeting the following complaints were submitted.

1. Mr. Hiller, Vice-principal, is prejudiced against Chicanos and uses his authority to push them around.
2. Mrs. Martinez, a Mexican American teacher, has the same attitude and actually favors the

Anglo students. She also plays Chicano students against each other.

3. After the walkout, a teacher closed the school gates, illegally preventing free passage in and out of the school.

4. Although such a fuss is being made about brown berets, campus clubs have been allowed to wear Confederate flags on their jackets (The Rebels), neck scarves (The Hustlers) and jackets with insignia (The Colts) on the school grounds for the past two years.

After thoroughly discussing the attitudes of the administrators and the present situation, Smull agreed to the following:

1. Students that participated in the Walkout could return to school without any hassle.
 2. Students could organize an on-campus Chicano organization and give it whatever name they want.
 3. Chicanos can wear brown berets to school three days a week after the organization has submitted its constitution.
 4. The choice of an adviser for the Chicano organization is entirely up to the members.
- It may seem like a battle has been won, but when all of a sudden there are twenty police cars cruising around campus after school when there used to be only three or four, we wonder...

SAN DIEGO

MAYA's View

Thursday night (Oct. 31) the students of SDS got a taste of Police State tactics at a local level. These tactics are common occurrences in Southeast San Diego's ghettos and barrios.

This is not the first time police sensitivity has shown itself lacking. One of the worst and most recent incidents is the brutal shooting by five police officers of brother Timothy Thompson, who was being served an eviction notice while tending his flowers. Gardens are illegal nowadays. Even local newspapers, even ethnic periodicals like La Raza in East Los Angeles, have to be ransacked, and its staff arrested as political hostages.

Perhaps we have to make this article carry its own weight with facts and remind the people of the New York courthouse attack on Black Panther brothers by off-duty representatives of law and order (mind you not justice but "law and order").

Maybe we ought to add the armed attack of on-duty police officers on Oakland's Black Panther Party Headquarters as another uncomfortable incident. At the Chicago Democratic Fiasco the police "overreacted to prevent trouble."

MAYA's position is that representatives of law and order

should be responsible to the people. MAYA supports preventive actions, we don't want violence.

Cops are not responsible to the general public for any actions committed while on duty or off duty. Our national government is based on a system of checks and balances. The police department is responsible to no one except its own official, and on occasion a grand jury whose fidelity to the average person is, at best, questionable.

MAYA supports and encourages a police review board, a civilian board of people which can demand responsibility from a police state that is insensitive to Blacks, Chicanos, Have-nots, students, Greeks and all who are for freedom to determine their own destinies.

A civilian police review board would make a policeman think twice before he (or she) commits a stupid or brutal act. SDS students have witnessed and bear scars of the unwarranted brutality of the local "servants of the people." Halloween has once again proven to be a fall season nightmare, we are facing warlocks indeed, we are facing helmeted skeletons.

More words need not be spilled. We need a preventative measure, we need to prevent brutality. We can get a police review board. MAYA is ready, are You?

Robert Aranda
Health Education

BROWN BERETS: WHO ARE THEY, QUIENES SON ESTOS INDIVIDUOS?

Los Brown Berets se originaron en Los Angeles, en el barrio Chicano de California. Tuvieron su comienzo como cualquier grupo lo tiene; sus miembros tenían algo en común, exista un interés popular entre estos individuos, LA RAZA. Dándose cuenta de la veracidad de esta cultura que se alimenta de la belleza y riqueza de otros, decidieron organizarse para perpetuar LA RAZA con todas las tradiciones que dicho termino cubre. Los Brown Berets se organizaron fraternalmente para ayudarse mutuamente, para no olvidarse de la majestuosa civilización de la cual nuestros antepasados fueron partícipes, para no permitir que el sistema socio-económico de estos Estados Unidos de Norte America les tragase y convirtiese en los robots impotentes que ambulan en este país. Poco se daban cuenta entonces que una organización social, fraternal, y cultural como la hermandad Brown Beret no sería permitida. Mas, pronto se dieron cuenta que sus fiestas serían declaradas ilegales, y que sus miembros serían arrestados con cargos ficticios.

Los Brown Berets se han organizado en San Diego y su tarea, consiste en alentar el desarrollo de una conciencia Chicana, y un amor por LA RAZA que como fuego eterno nos permita conocernos como un hermano conoce a otro, respetarnos como un hijo respeta a su padre, ser responsables con La Raza como un hijo es responsable ante su familia, y apreciar nuestras mejores cualidades como una madre aprecia los logros de su vástago. De tal manera que los BROWN BERETS JURAN:

1. SERVIR, dando apoyo físico y verbal a aquellas personas y causas qui benefician a la COMUNIDAD CHICANA.
 2. OBSERVAR, manteniendo un ojo alerta en agencias federales, estatales, y locales que tratan con chicanos - ESPECIALMENTE AGENCIAS POLICÍACAS.
 3. PROTEGER, garantizar y asegurar los derechos de CHICANOS por cualquier medio. A que extremo hemos de llegar para proteger estos derechos depende en aquellos que se encuentran en PODER.
- ...hasta que la muerte nos separe.

Al principio su función era puramente cultural, mas la brutalidad y el salvajismo de los perros guardianes de la localidad les hicieron darse cuenta de verdades que se ocultaban tras la cortina de la democracia capitalista de este país - Ante el sistema, ante el gobierno, ante la sociedad somos iguales solo en nuestras necesidades físicas pues como animales sociopolíticos somos seres inferiores y nuestra herencia tradicional no es digna de ningún respeto. Algun miembro recordó las famosas frases de gran indio de Oaxaca: 'Entre los individuos como entre las naciones, el respeto al derecho ajeno es la paz.' Los Berets decidieron entonces a servir y proteger la comunidad Chicana, y a observar con vigilo al irrespetuoso sistema que subyuga anelos de ser dueños de nuestros propios destinos. La Raza es de... y difícilmente se doblega; Los Brown Berets son hijos de La Raza y como el bronce del que provienen se imponen y no se han, no lo hacen, ni se doblegarán ante el poderío atómico e inhumano que hoy día trata de encadenarnos bajo el estandarte de una democracia capitalista.

These articles were all written by Chicanos in San Diego. The Movement spreads, VIVA LA RAZA!

CHICANO PRESS ASSOCIATION

CPA

CHICANO PRESS ASSOCIATION

Learn ENGLEESH GOOD

Dr. Octavio Romano, Professor at U.C. Berkeley, is greatly concerned about the problem of teaching English to Mexican-Americans.

"Do you know," he exclaimed "that there are some Mexican Americans who have lived in the country for 12, 20, 30, or more years and they still do not command enough English for such simple things as "Go to Hell, you bloodsucking vampire!"

To remedy this linguistic problem, Professor Romano envisions a plan to set up language workshops throughout the Southwest in order to teach Basic English to Spanish-speaking Mexican-Americans. Such workshops, he says, should follow current tutorial procedures.

Similar to other such programs, these Basic English classes should begin with the teaching of simple practical phrases which Mexican-Americans need to use in their everyday life, and then proceed to the teaching of more complicated verbal communications. They can begin, for example, with teaching Spanish-speaking Mexican-Americans such simple and practical phrases as "pay me," "don't push me," "don't yell at me," "I want a raise," and "I quit!"

In these workshops, the Mexican-American will be strongly urged to speak English without a foreign accent.

As the students progress in the linguistic training, they will be taught slightly more complicated phrases, such as "pick your own damn grapes," investigate the Texas Rangers," and "fill out your own stinking questionnaire."

Finally, students will be encouraged to attempt even more complicated English. They will be taught how to say, "No, I am not an informant. I'm a consultant on Mexican American life. Pay me." Or, "Obviously you are not acquainted with the fair wage law of this country, you chiseling jackass."

"The situation is grave," Romano concluded, "and such workshops should go a long way toward solving the language problems of Mexican Americans, even though much more research is needed before we can come to a definite conclusion." Hopefully some day Mexican-Americans will be able to speak English without an accent. Like Ladybyrd Johnson and George Wallace.

CPA - La Hormiga



THREE MEXICANS KILLED MUGGLING "ACCIDENT" IN TEXAS

Serviano Cervantes, Alfredo Quentin and Jose Ochoa, together with 43 other Mexican citizens, decided one day to try their luck finding work on the northern side of the Rio Grande. They left their families behind, hoping to return before long with a little extra cash.

Each of them had \$100 or so with them, and we can imagine what it took to raise the money for the trip in the rural areas of Mexico.

When they got to Piedras Negras, at the border, the 46 men were picked up by a "contractor." That was on September 29.

They were crammed into a closed truck of the type used for furniture deliveries. The driver took them to a private house at 2330 West Huisache, San Antonio, Texas. He left the 46 men inside the truck and went inside to sleep.

At dawn, the men were still inside the truck.

There was a shortage of oxygen, and they began kicking at the sides of the truck, hoping to draw some attention to themselves. Several tried to punch holes in the roof.

When the truck was finally opened, one man was dead. Two more died at Robert B. Green hospital in San Antonio. Cervantes, Quentin and Ochoa never got back to Mexico.

The 43 who lived were shipped back to Mexico by the immigration authorities. A decent burial for the three who died was provided only because of the intervention of Father Charles Grahman, director of a Catholic cemetery in San Antonio.

So far as EL MALCRIADO can learn, the "contractor" has not been found.

VIVA LA CAUSA DEL CAMPESINO.

CPA - El Malcriado

DEMONSTRATION AT TIERRA AMARILLA

Los Comancheros del Norte, together with the Brown Berets of Albuquerque and Santa Fe held a demonstration at the Tierra Amarilla courthouse in Rio Arriba County at 12 noon on Friday, November 15th.

The militant youth groups demonstrated in support of Reies Lopez Tijerina and nine other defendants who went on trial November 12th for crimes supposedly committed last year at the Tierra Amarilla courthouse. Los Comancheros del Norte demand that the ten defendants of Tierra Amarilla be freed. They demand equal justice for La Raza. They demand an end to police brutality against Chicanos. They demand an end to the fascist tactics used by the State against any Chicano who speaks the truth and works for justice.

Los Comancheros del Norte and the Brown Berets chose to demonstrate at the Tierra Amarilla courthouse for two reasons:

1) Inside the courthouse there are people who are being paid

to be witnesses against the ten defendants. These include several government officials.

2) The trial should be held in the Tierra Amarilla courthouse. This is where the crimes were allegedly committed, this is the logical place to have the trial. The defense lawyers requested that the trial be here, but they were denied because the authorities are afraid to have the trial where people are sympathetic to the defendants.

All the powerful forces in New Mexico have joined together to put Tijerina and the nine others behind bars forever--if not in the gas chamber. Since June, 1967, not a single week has passed without some article appearing in the Establishment press condemning Tijerina and the Alianzistas. Everyone has been told the men are guilty even before they went on trial. Los Comancheros and the Brown Berets will go to the courthouse in Tierra Amarilla to tell the truth and to demand the freedom of the Tierra Amarilla defendants.

Brown Berets of New Mexico
Los Comancheros del Norte

CPA - El Grito del Norte

LA RAZA Christmas Cards Order Now

EL BARRIO COMMUNICATIONS
2445 GATES STREET 225-5981
LOS ANGELES CALIFORNIA 90031

On September 18, two placards of the LAPD tried to arrest a Brown Beret girl because she had dropped a candy wrapper on the sidewalk. They would have, but the incident happened on a Chicano corner--Fickett and Brooklyn--and in a few minutes there were representatives of UMAS, the Brown Berets and La Raza to witness the actions of the officers of the peace, and they let her go. One wonders how far the LAPD will go to harass Chicanos, and how long before the community puts a stop to all of that.

CPA - La Raza

CPA

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

EL MACHETE
206 Oakland Ave.
San Jose, Calif.
95116

LADO
1306 N. Western Ave.
Chicago, Illinois
60622

EL GALLO
1265 Cherokee St.
Denver, Colo.
80204

LA VOZ MEXICANA
P.O. Box 101
Wautoma, Wisc.
54982

CHICANO STUDENT
MOVEMENT
P.O. Box 31322
Los Angeles, Calif.
90031

La Raza
P.O. Box 31004
Los Angeles, Calif.

INFERNO
321 Frio City Road
San Antonio, Texas
78207

El Grito del Norte
Route 2, Box 5
Espanola, New Mex.
87532

COMPASS
1209 Egypt St.
Houston, Texas
77009

EL MALCRIADO
P.O. Box 130
Delano, Calif.
93215

INSIDE EASTSIDE
P.O. Box 63273
Los Angeles, Calif.
90063

EL PAPEL
P.O. Box 7167
Albuquerque, N.M.
87104

LA HORMIGA
1560 34th Ave
Oakland, Calif.
94601

CPA

The Chicano Press Association is an effort for unity and strength against the repressive forces which the Chicano encounters in this society. VIVA LA RAZA!

TLATELOLCO MASSACRE

October 2 is another bloody day in Mexican history, once more a tyrant (In 1910 it was Porfirio Diaz and in 1968 it's Gustavo Diaz Ordaz), in order to preserve his power, is willing to go to the extreme. In 1910 the order was "Matenlos en caliente", on the 2nd of October it was "Dissolve the Movement." The Military used the only means they know of to carry that order out--their guns.

The National Strike Committee called for a demonstration of support of the student movement and against police brutality. More than 10,000 people gathered at the Plaza de las Tres Culturas in Tlatelolco at 5:30 p.m. At that point the first speaker for the movement used the microphone to tell the crowd that the planned march to a nearby school had been canceled. He explained that the presence of the Army made the march too dangerous.

The speakers continued for some 45 minutes, but it was difficult to get the attention of the people; those who were coming late were giving details on the large number of troops who were gathering only a few blocks away, a tense situation was growing. During this time the crowd had moments of great optimism, especially when a large crowd of railroad workers arrived.

At approximately 6:15 p.m. a green flare was dropped over the crowd by a helicopter. The crowd was tense and nervous as everybody watched the flare. A leader shouted through the microphone, "Do not yield to provocation."

Seconds after the flare was dropped the military forces surrounded the crowd and opened fire. The first wounded started to cry for help, the women and children were screaming, everyone was running only to find soldiers blocking the exits and shooting down people in cold blood.



The Army used every weapon it had; revolvers, automatic rifles and the 50mm machine guns mounted in the assault cars. Never before had the government used such a variety of weapons to suppress the Mexican people.

The women were there with their babies, some were pregnant. The students with their books, young children with their brothers and sisters, all were there. Where, just moments before, all had been filled with life and hope, there was just death and despair.

The spectators from the Chihuahua Building, in trying to help, threw plates, bottles, and anything they had at the soldiers, some had guns and fired at the troops. The soldiers put an end to that, as a building now riddled with bullets can testify.

A French newswoman, who was hit by three bullets, commented that she had been in Vietnam but had never witnessed such horrible slaughter.

The count of the dead and wounded did not take place for the Military held control of the Red Cross and the rest of the hospital facilities. But before the Military intervened a doctor reported that 15 children, at least, had been treated for bullet injuries, and others were dead.

The government "official" figures were 20 dead and 75 wounded, but witnesses said that some 300 to 500 were killed.

The Military guns were still heard an hour and a half after the first shots, but the Mexican Secretary of Defense still has the nerve to blame the parents for allowing their sons to attend demonstrations.

Today in Mexico the students raise their hands and make the "V" of Victory, for they know that La Causa can not be defeated.

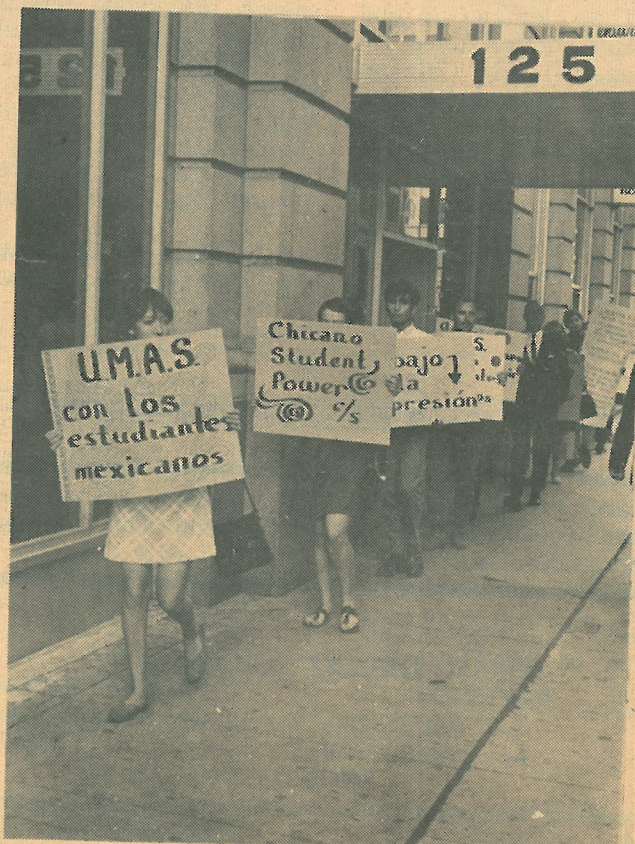
Victoria a los Estudiantes
Unidos Venceremos

Fernando Gaxiola

Article 145 of the penal code, which is today being discussed by the Mexican Congress, was passed during World War II and was intended to guard national security. But today it is being used to jail any person who speaks out against the government. Article 145 permits a judge to jail anyone on a subjective basis, to judge him by what he thinks rather than by what he does. This is unconstitutional! The Constitution of Mexico grants the right to think as you wish.

The Military forces have constantly violated Article 129 of the Constitution. This article says in its first part: "In times of peace, no military authority can execute more functions than those that have exact connection with military discipline." From this we can clearly see that the invasion of the schools by the military forces and the Tlatelolco Massacre was clearly anti-constitutional.

Fernando Gaxiola



Chicano students all over are demonstrating their support of their brothers in Mexico who have been the victims of government-ordered violence and brutal suppression.

On October 12, Dia de La Raza, the Committee of Solidarity with the Mexican Students held a demonstration in front of the Mexican Consulate. The demonstration was very spirited with shouts of "Free All Political Prisoners" and posters saying "Education Yes, Bullets No!"

UMAS called for a demonstration, also in solidarity with their brothers in Mexico, on the anniversary of the Revolution of 1910, the 20th of November. The demonstration was well-disciplined as the crowd picketed in silence in front of the Consulate. Later the pickets dispersed, many left to join the picket line at Hollenbeck Station in support of Sal Barba.