

# CHICANO MOVEMENT STUDENT

104

Vol. I No 7

Los Angeles, California

February 1969

## WALKOUT



All photos: Devra

Just before Christmas vacation, Mr. Hogan, a teacher at Roosevelt, "allegedly" called one of the students "a dirty Mexican". Not that this type of racism hasn't always filled our eastside schools, but this time students, teachers and Community joined together in an effort to remove him.

For three frustrating weeks we demanded our rights. Over and over again we repeated so that the Man could hear us loud and clear: We Want The Racist Out Now! It was humiliating -- like peons at the door we went back every week asking for crumbs.

Finally the EICC said Basta, and threw up pickets from Wednesday January 7 through Friday January 10. Many students walked out; others, held back by fear of suspension, watched through the fences ... and let's face it, many students were not bothered by the racist statement, saying, "We're Americans, not Mexicans" or, "If he had said it to me directly I'd be out there." I actually don't blame these students, considering the amount of brainwashing that's been fed to our community!

On Monday, January 13, after a long regular session and then a three-hour executive session, the Board of Education finally made its decision--or rather finally delivered its insult to the Community: Hogan will stay at Roosevelt. All of us who hate racism and want better education feel that the Board is not listening to the people. In fact they are increasing our mistrust and showing us that ALL MEANS MAY BE NECESSARY.

The walkout at Roosevelt High School for the removal of John Hogan, showed that Chicano students will no longer tolerate racist insults. Maybe the answer to the 50% dropout rate is that teachers like Hogan are permitted to teach at East Los Angeles schools. The so-called Board of Education had better get him out, or we'll run him out.

Freddy Plank  
Roosevelt



As you all know, there was a walk out demonstration for three days at Roosevelt High School.

I'd like to tell you just why we walked out those three days.

First of all, we want the racist teacher in our faculty to be taken out now!

Secondly we want all the pigs that are busting us, every day for our "protection", to be taken out. Why don't they go "protect" the kids at Fairfax for a while?

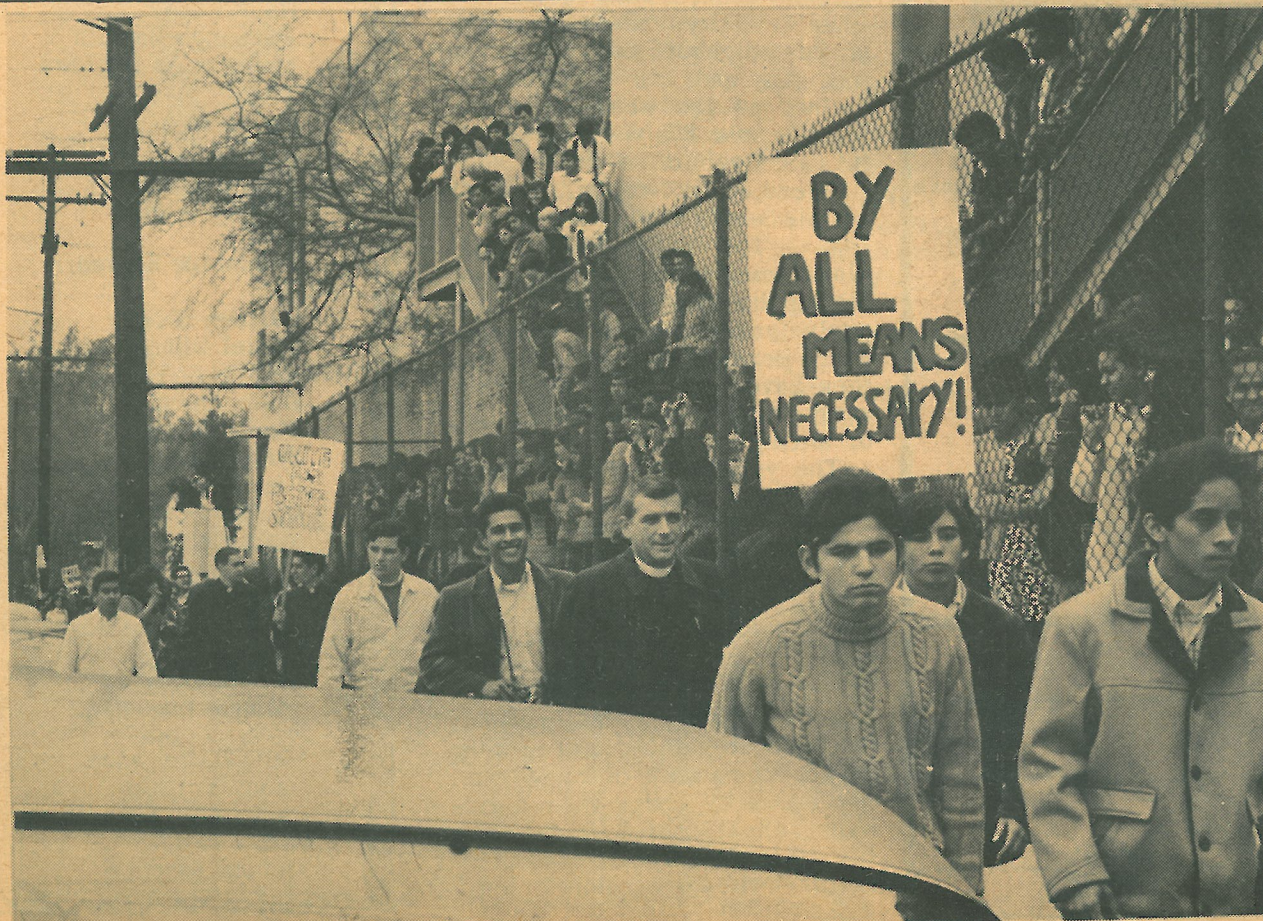
Also we're tired of having white administrators in our Chicano community. They have Chicano administrators, so we want them here where they're needed.

Roosevelt has more Chicanos coming here than any other minority group, yet they only have one Mexican - American study course offered one period the whole damn day. We can't dig this and we want something done now.

Finally we walked out in demand of a free speech area. We want a place so we can go discuss problems on campus where they're happening. This would prevent us from having to go through all this demanding.

But if demanding is all they understand we shall continue to demand until we get justice. VIVA LA RAZA!

Grace Reyes  
Roosevelt High





# LETTERS

Nava writes to CBS

I want to express some frank opinions to you regarding your recent TV story on Joaquin Murietta and Tiburcio Vasquez. I have received a number of very negative reactions to the show. Personally, I enjoyed the show in terms of your probable intent in presenting it as an interesting vignette of California history. However, this does prompt me to say that the program was probably misunderstood by anyone who saw it and harbors sympathy for a more fair presentation of the contributions of minority groups to American history.

To those that feel that textbooks and the conduct of teachers at all levels of public education have generally overlooked the contributions of minority groups to American history or have emphasized negative elements in this history, your program was very objectionable. Frankly, we we face a practical situation today in which spokesmen for both Negro and Mexican American groups can point to the almost total absence of news reporting about te about these minorities in a positive vein as well as numerous examples of movies that stress negative impressions of the Mexican American.

I believe that there is need to correct the negative impression that Mr. Vasquez and so-called "Mexican bandidos" typify most Spanish speaking people. We must be careful to avoid giving the impression that we are re-enforcing inaccurate stereotypes.

As a practical measure, I ask you to consider a story that would provide another or different side of California or Los Angeles history in which you can discuss anyone of many Spanish surname individuals who has made a contgribution to Los Angeles along a more positive vein than Mr. Vasquez

Sincerely yours,  
Julian Nava  
Editor's note:

Once you finally figure out what Nava is trying to say behind all those diplomatic phrases, it is apparent that he thinks of Joaquin Murietta and Tiburcio Vasquez as common thieves of whom all "good Mexicans" are ashamed.

This is the very reason why we must write our own history. Even our own people have been brainwashed with distorted historical facts and believe the white man's history.

Murietta and Vasquez were Mexicanos that fought the Anglos who had stolen our land. So, naturally, the man tries to make us believe that they were only "bandidos", and apparently he has convinced Nava.

Dear Editor:

The Mexican American inmates at the California Conservation Center here in Susanville California, have organized a Larin American Cultural Group, and one of our objectives is to contact interested people outside for the purpose of exchanging ideas and information relating to Mexican American affairs.

# 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

Although we are a cultural group our program is not entirely orientated to culture, for we are aware that Mexican Americans are faced with other problems, mainly in the fields of education, politics, economics, and social welfare.

We hope to be able to communicate with concerned outside people, like yourself.

Very truly yours  
Albert A. Ariaz  
President

But what is unsatisfactory about their work habits? They have not been taught the skills they need in order to work habitually. What is wrong with their citizenship? Not knowing how to read, spell, and write well, they use the only means of communication they know, that of speech, to relate to their fellow students, while the teacher drones on with incomprehensible words, words, words! Or they act out their frustration by cutting class and going to the park. Or they occasionally get into a fight. Or they perform any number of acts which frustrated persons will perform. And how does the school system solve these problems? By labeling! "Needs to improve". "Works below capacity". "Poor study habits". "Below average". "Failure". "Drop dead!" "Get lost!"

You see, it's all so simple. By telling the student how he has failed we divert attention from the instrument that has failed him, the school.

Joseph Conway  
Teacher

Dear Editor:

In the Viet Nam War the draft card has very often been an instrument of racism. Young Brown and Black men have died in excess of their proportion in the national population. In the same manner the school report card has proved to be another ticket to oblivion for Black and brown young people. When you tell a youngster for twelve years that he is "below average" or a "failure", when you hang a string of D's and F's around his neck, these will be the beads he will count for the rest of his life, and no one will convince him that salvation lies in study and hard work.

Marking in the public schools is as discriminatory as the school system itself. For over three years I taught in an upper class school. Marks ran from C to A, with most students getting A's and B's. D's and F's were almost non-existent. However, when I started teaching in the poorer neighborhoods, I observed that A's and B's become extinct as the whooping crane, but D's and F's were as plentiful as fleas on a dog's back.

There is a not-too-subtle irony to this whole business of marking. The middle and upper class youngsters obediently gobble up its precepts in the first twelve years of school. They then go to Berkeley and discover that they have been eating pap. They start copping out, dropping out, or sitting in.

The youngsters of the working class don't wait that long. They discover early in their school careers that the whole business is a bloody bore, that the cards are stacked against them from the beginning. They just turn off the static and get down to the job of surviving as best they can in a hostile environment. The educational structure, stung by the resistance of these kids, retaliates by giving them a dishonorable discharge every five or ten weeks. They are "unsatisfactory" in work habits or citizenship.



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 \_\_\_\_\_

## EDITOR

Raul Ruiz

## EDITORIAL GROUP

Pat Borjon

Frances Spector

Conchita

Ana Rodriguez

Donna Plank

Carl Vasquez

Monte Perez

Frank Sandoval

Hank Lopez

Fernando Gaxiola

Moctezuma Esparza

## 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





All photos: Devra

## WALKOUT



The students of Roosevelt walked out earlier this month in protest against a racist remark made by one of the teachers--Hogan.

The School Board chose to believe that Hogan did not make the remark, even though 500 students walked out in protest. Apparently the word of one individual carried more weight than that of 500.

Actually, it doesn't really matter now whether Hogan made the remark or not. He, after all, simply reflects a degenerate and racist school system.

The students had every right to walk out, as a matter of fact they still do. Every day that the students attend that school, or for that matter any East L.A. school, they have to suffer the indignity of a school policy which does not consider them capable of learning or contributing.

It's a hell of a thing when teachers blatantly insult you with racist remarks, but what is more intolerable and insulting is the way the school systematically rapes the entire future of generation after generation of Chicano students.

The students themselves must realize that they, and only they, can most effectively bring about the end to this educational system. The student owes it to himself because it is his future and no one else's that won't be worth a damn once the schools get through with him.

The Chicano students are about 17% of the entire high school population, but in the colleges and universities the Chicano does not even number one half of one percent.

UCLA might have all of 300 Chicanos out of 26,000 students. Cal State, a barrio college with several hundred thousand Chicanos living around it, is lucky to have 1000 Chicanos out of 20,000. Anglo students from Glendale, Pasadena, Alhambra, etc. must imported to fill the college.

As can be seen, the educational system doesn't want us. They have never wanted us, so to hell with it. Let them keep their degenerate racist system but never, no never again allow them to inflict or impose themselves on us.

To the students of Roosevelt, to all Chicano students, you are right. You have always been right. Do your thing! It must be done. Viva La Raza!  
Viva La Causa!

Raul Ruiz



## WALKOUT

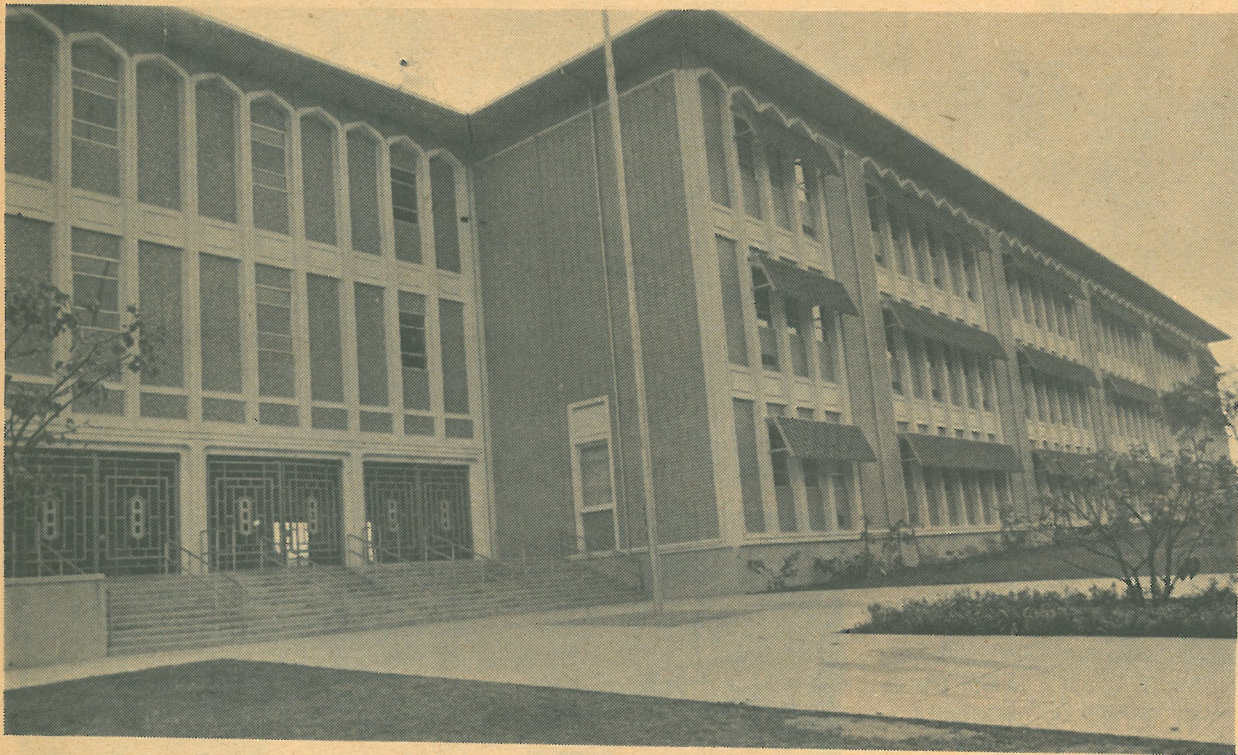
## WALKOUT

## WALKOUT



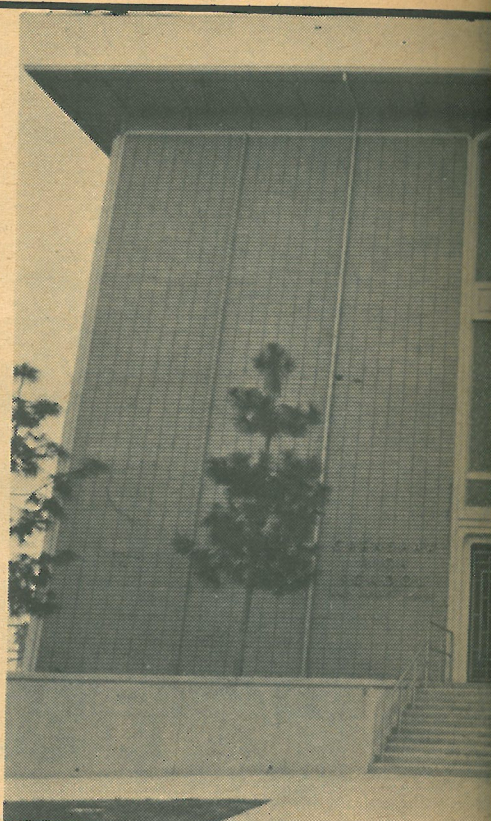


# CRENSHAW



Lawns and trees precede this entrance. The sun awnings over the windows and the consistent contrast of stone and brick give the impression of careful planning. This is definitely a school, not an army barracks.

ROOSEVELT



The front entrance, and stone patterning hidden in a maze of parking lots, like Roosevelt here.

# ROOS

All photos: Devra

## La Adelita

All anyone has to do is take one look at Roosevelt to understand why the students walked out. They figured that if they stayed there much longer the buildings would collapse around them. Roosevelt is so old it totters.

The school is an unsightly mixture of massive square blocks (the classroom buildings) and small squat ones (called bungalows). And right in the middle of it all is an attractive pile of exposed water pipes.

The lunch area is enough to take anyone's appetite away; a few broken-down benches, an ancient grimy pergola, and a view of nothing but cracked cement.

The entrance (once you get through the fence to find it) consists of a couple of doors only slightly bigger than all the others and a narrow stairway lined with a few sickly bushes.

It's really fantastic that anybody was actually able to walk out of there, because the whole place is surrounded by fences with gates that lock.

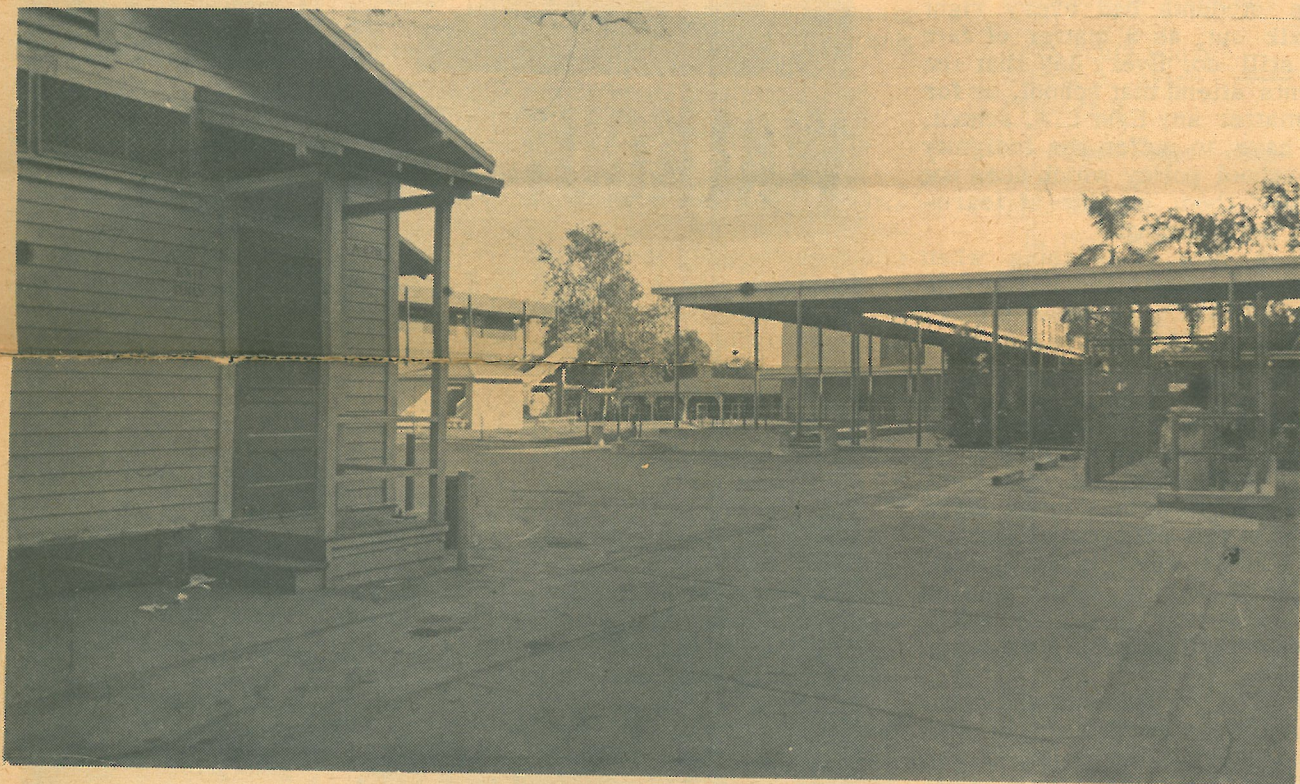
Now take a look at Roosevelt. There's no entrance to this vast expanse of empty ground, broad stairway, entrance gates, arched stone door above them.

Notice the color in black and white. Create the effect of contrasting dark stone trim on Crenshaw. Roosevelt is black and white with wall to wall.

At Roosevelt, grass you see manages to grow in cracks in the concrete. Crenshaw the school is mostly concrete.

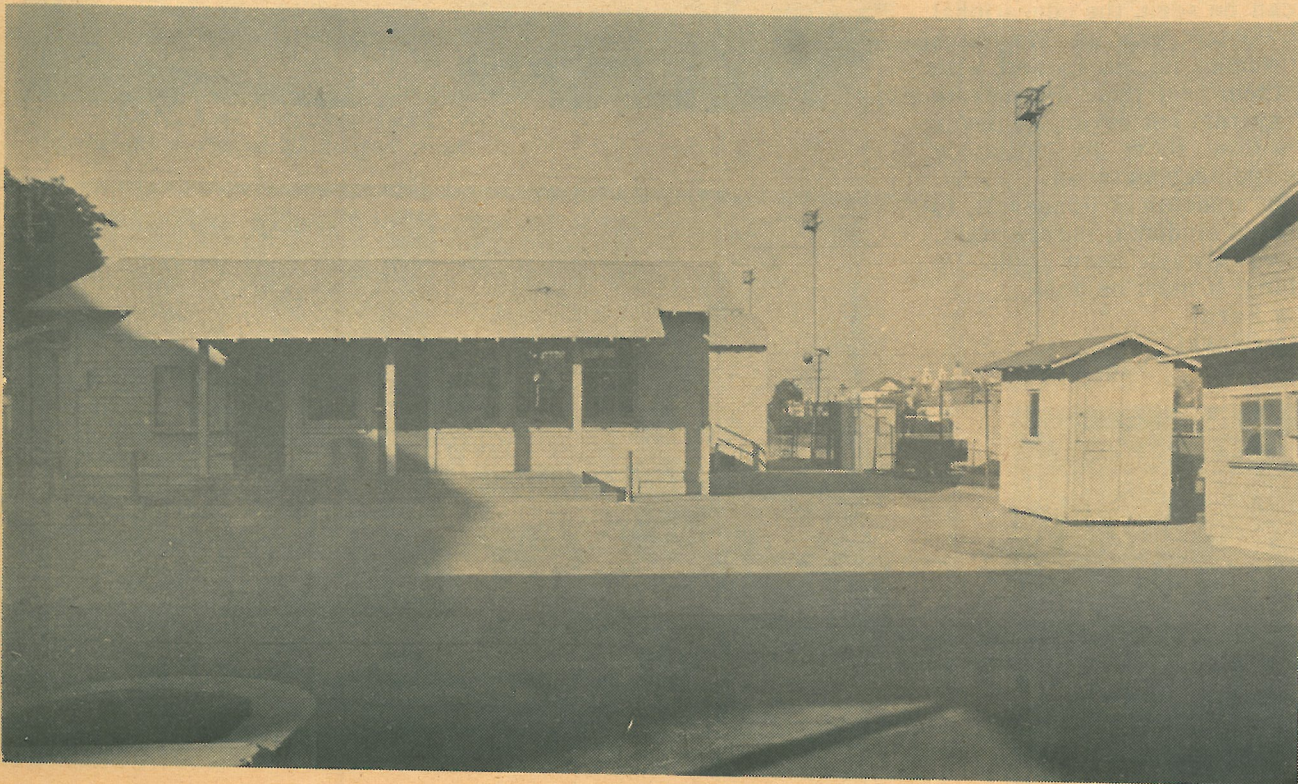
And at Crenshaw, a fence, locked in sight.

Now Crenshaw all-black school is mostly white. You're wondering beautiful school the Black Corner the same thing happening in East



Above: This interior, a cold drab combination of old wooden structures, fenced in water pumps (on the right) and a concrete yard, resembles a parking lot more than any school grounds.

Below: Army barracks? Camp Pendleton? No, just more of the same "tasteful" combination of cracked concrete and dingy firetrap bungalows.

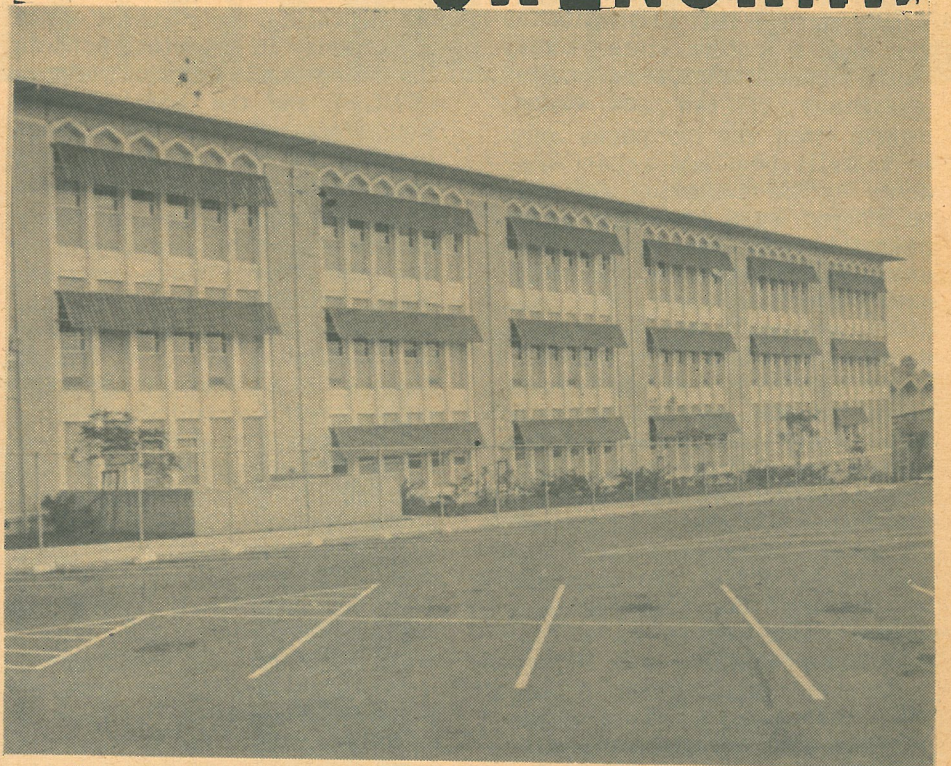


The above chained gates and fence are different from the interior scene of the white parking lines and constitutes one of the ugliest ever seen.



# CRENSHAW

# ROOSEVELT



Continuing around the school for a side view, we can see that a consistent pattern of sun awnings, white stone work and red brick has been followed. But let's not be blind: This school isn't as fantastic as some of those ultra-modern schools built in white neighborhoods. But it's better than Roosevelt!

a mixture of geometric iron doors g, has dignity and esthetic value. Not of dingy wooden bungalows and park-velt, there is a feeling of space and

# EVELT

ook at Crenshaw. mistaking the en-school; the wide ance walkway, the the wrought-iron with the high, esign rising high

or scheme. Even te you can appre-created by con-brick and white the buildings of osevelt, in color te, comes across wall dirty beige. , about the only is the stuff that ow up through the cement. But at interior of the y green.

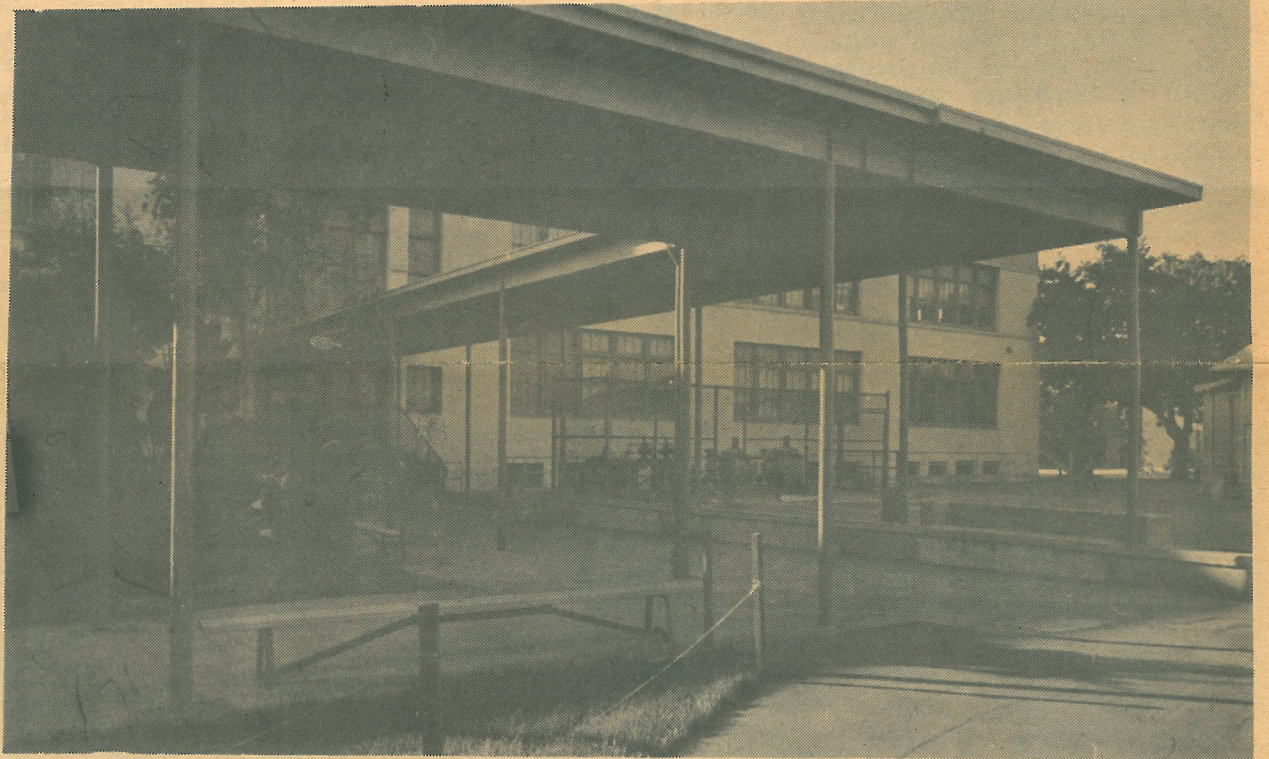
shaw, there's not ed or otherwise,

w is virtually an ol, while Roose-Chicano. Maybe ing why such a ol was built for munity, and why g hasn't been ha-L.A.

The answer is simple. The Man (in the school system or anywhere else, moves only when he's afraid. And there's nothing that makes him more afraid than when people get together to fight him. When that happens, he either puts them down any way he can or, if they are too strong and too united, he gives in to them.

Black people have moved against the Man, and they've become strong enough in the process so that the Man would rather give in than go up against them. Every black high school has a BSU that is strong and united. Black parent and community groups have united to pressure the Man from all angles. And remember, this city was almost burned down when Black people decided they'd had enough.

Chicanos can learn from our Black Brothers; we can and must learn how to fight effectively for what we want. We have to get ourselves together in high school UMAS, and in the Community and become strong enough in our unity that the Man will see and be afraid.



Above: This eating area seems purposefully designed to decrease one's appetite: more concrete, more fenced in water pipes and vats, and the ugly grey tin roofing (a half-assed attempt at a modern look)

below: The Inner Sanctum: Hidden from public view and inaccessible, the front entrance is really the back door. All visitors should be warned of its existence just in case they think that scaling the fences which encircle Roosevelt is the only way of entering and exiting.



cramped parking lot, dif-school grounds only because sign saying Parking Area. entrances to a school I've





# The Student as a Revolutionary

Anybody watching their T.V. lately can see that California has become a police state. Every day armies of cops, the so-called guardians of law and order, swarm onto the campuses only to brutally beat and arrest students by the hundreds. One can no longer even feel safe at a peaceful rally. Posing as students, plainclothesmen infiltrate every meeting, taking pictures of "agitators", marking down names, and often being the very "agitators" who egg the crowds on to violence, splitting the scene when their uniformed buddies arrive to arrest. And if you happen to get involved in a hassle with one of these "students" be careful because if there are any blows you'll probably end up in the can, charged with assault and battery on a cop, which is a felony.

Yet the vast majority of people remain ignorant of the causes or refuse to recognize the validity of the student demands. Instead the demonstrations are condemned with such labels as "outside agitation", "communist conspiracy", and "those damn niggers and Mexicans, give them an inch and they'll take a mile." In our society you either believe in GOD, MOTHER and APPLE PIE, (a white god with a white mother, and none of this Indian Virgen de Guadalupe stuff, you hear?) or else you aren't an American.

Up at San Francisco State College, back in the spring of 1967, the students finally had enough

guts to say Ya Bastal! Instead of tolerating the myth of white superiority in American schools the Third World Liberation Front (TWLF) and the BSU told the Administration that the various peoples of the world of other skin pigmentation also had beautiful and rich heritages. They then informed the Administration that the Third World peoples, black, Filipino, Chicano, Latino, Chinese, and Japanese wanted to establish a school of Ethnic Studies run according to the principle of self-determination. This would mean that each ethnic group would be in charge of its own curriculum, policy making decisions, teachers and courses; the Chicanos would run their own thing, the Blacks theirs, etc. The idea behind self determination is that each ethnic group must have the liberty to shape its own image, rather than be left in the hands of the central administration composed almost entirely of persons of Anglo middle class backgrounds. This is not to write off every administrator as a racist, but it is to say that as of today our education, for the most part, has become obsolete, irrelevant, and "invisibly racist." Therefore, how can we expect an administrator educated by a brainwashed system to be able to competently run an ethnic studies program?

Another important aspect of self determination is involvement of the community, which Roger Alvarado, chairman of the TWLF,

sees as "generating new relationships between students and community." The college can no longer remain an ivory tower.

Tony Miranda, chairman of LASO (Latin American Student Organization) talks of offering courses to students in which community people would participate. For example, an economics course on the Mission District, the barrio of San Francisco, would include businessmen and consumers from the district who would discuss their actual situation and problems rather than some vague theory or outdated analysis.

The Administration felt threatened by these proposals. Despite demonstrations last year, by MASC, LASO, and other groups, the administrators were in no hurry. They promised to "look into the matter" but, as usual nothing was done. Then, when George Murray, a black teacher, was fired this October in spite of protests from a majority of the teachers over the illegal manner in which he was dismissed, BSU and TWLF demanded his return and also restated the need for the School of Ethnic Studies. Again the bureaucrats sat around and "looked into the matter." But this time they underestimated the urgency and strength of the students.

Pickets, boycotting of classes, rallies, and student demands--the strike was called for November 6. During the following days and weeks the cops invaded the

campus. Like the Russian tanks moving into Czechoslovakia, police wagons and squad cars daily brought in hundreds of police. Trying to crush the student demonstrations, they beat indiscriminantly, arrested leaders, issued warrants, and even imported a hundred dogs from Mississippi. The situation was further aggravated by the appointment of Haya-kawa, an incredibly insensitive and inflexible administrator who claims that he knows more about Negroes than about Japanese, and who stated, after a day filled with violence and arrests, that he hadn't had so much excitement since he rode a roller coaster when he was ten. Though Christmas vacation restored an uneasy peace, the pickets started again on January 6, re-enforced by teachers of the AFT teachers' union, who voted to support the Strike.

And the pickets continue. Yet the administration remains inflexible, clinging to their ivory tower and ignoring the fact that the current educational system is no longer acceptable. What the students demand can be summed up in two words: LIBERATION and RELEVANCY; Liberation from brainwashing and suppression, whether it be police or administrative strangle tactics; and Relevancy to the needs of the non-Anglo, non-white population. They are telling the Administrators: Either you change they system or we will force you to...and the administrators better move fast!

Conchita

## Letter from LASO

Estimada hermana,

The strike is still on; we'll all go down with it if it fails.

There are so many beautiful brothers helping us. There is still a problem with women, though. Do you think our sisters are afraid to join, or lazy, or what? There is a real scarcity of them around in the Third World, especially when there is work to be done. I know it's hard to reconcile our position as Latin women and as somewhat 'liberated' women in the different worlds in which we move. Home has to be separated from street and street from work--it's a wonder we're not screwier than we are. Have you read "A Dying Colonialism", by Fritz Fanon, yet? That really explains how and why the transition can take place, and who it will affect. Personally, I'd like the role that is more traditional, because I like being a woman, but conscience forbids that silence right now because there is so much that needs to be done.

Tu hermana Donna

Editor's note: This letter was sent from a LASO sister to one of our staff--it reflects the double role many of us are in as we become more involved in solid action--We'd like to hear your opinions. Can you reconcile many of the traditional attitudes with a more liberated role? Do you feel that the men your boyfriends, your brothers, think of you only in terms of staying in the house and having babies? In other words, do you feel that you are being treated and kept in an inferior position?



Devra

## Chicano Theatre

With the struggle for liberation of Brown people has come much that is both new and exciting; a growing consciousness of what it means to be a Chicano in an Anglo world, the beginnings of a revolutionary nationalism in Barrios throughout the Southwest. Perhaps the most artistically expressive of this new consciousness is El Teatro Chicano, a guerilla theater group that has its roots in many of the major struggles of the Chicano movement.

El Teatro, based in East LA, and composed of young Chicanos from every sector of the Community, has drawn its material from the Farmworkers Strike, from the Walkouts, from the Sit-ins at the Board of Education, from the battlefields where the new Chicano consciousness has met and clashed with American racism, insensitivity, and injustice.

And El Teatro makes it its business to be wherever the fight for liberation is taking place.

Stylistically, its roots are with El Teatro Campesino, the theater group that grew out of the Huelga. The performers use many of the theatrical devices first employed by the Farmworkers' Theater; signs around their necks, symbolic rather than human characters, dialogue in a mixture of Spanish and English; but the flavor is their own. El Teatro directs its satire at the villains of the Barrios; the insensitive social workers, the racist mayors, the ignorant men who become school administrators. The Actos are created by the performers themselves, and they show an insight into the workings of oppression that only the oppressed can have.

El Teatro has been recognized outside of East LA as an important theatrical development. It has several times been on the stage at the Ashgrove, twice as guests of the San Francisco Mime Troupe. When they appeared with the Mime Troupe (a guerilla theater group that has grown out of the movement of young white radicals), El Teatro performed an Acto they call "Justicia". The Acto is a modern fable about Honky Sam and his dog Reddin. And the moral of the story is: Enemies of the people must be dealt with by any means necessary.

The performers of El Teatro are young--some are in high school, some are in college. El Teatro welcomes people of all ages to join and become a part of it. Any one who is interested in doing that, can contact Lupe Saavedra, the director of the group, at 261-3612.



# COPS INVAD E ELAC



All photos: Devra

East Los Angeles Police Academy, more commonly known as East Los Angeles College staged a boycott of classes last week. The attempt, somewhat unsuccessful, was due to the lack of support on the part of "white-minded" Chicano Students who don't feel the need for change. La Vida Nueva along with the BSU called the strike in hope that the administration would meet the demands presented by both organizations, in making the college more relevant to Chicanos and Blacks. The administration's answer was three busloads of sheriffs, not to mention ELAC's own surplus of under-

In all, nothing was really accomplished at ELAC, but it produced an awareness that concerned students are not satisfied with the educational process and won't be until it can be made relevant to minority students on campus.

San Francisco State, San Fernando Valley State, and even ELAC are all variations of the same theme, the need for educational reform—a need which educational reform— a need which has been dramatized emphatically throughout the state. It is time for administrators to act! ELAC's first attempt won't be the last. We will continue to harass and rap until our demands are met!

VIVA LA RAZA!

## LA VIDA NUEVA

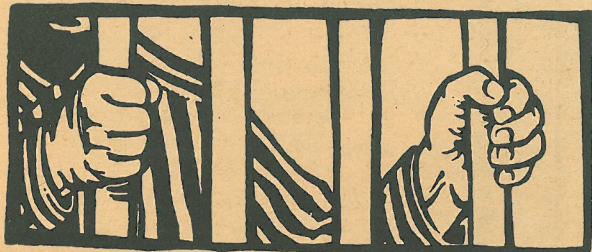
Donna Plank

The week before Christmas vacation, a series of incidents occurred at East LA Junior College that may have hopefully awakened the "dormant" masses of Chicano students who constitute 48% of East LA's student body. Being "thee" Chicano college it has still not been provided by its administration with curriculum relevant to Chicanos. Until recently MASA was the only organization representative of Chicano students, and it is damn evident that they are not functioning. La Vida Nueva, a newly formed campus organization, was created to push for a Brown studies department, and that's exactly what it is doing.

During the week of turmoil at ELA La Vida Nueva presented to Dean Wells a list of nine demands:

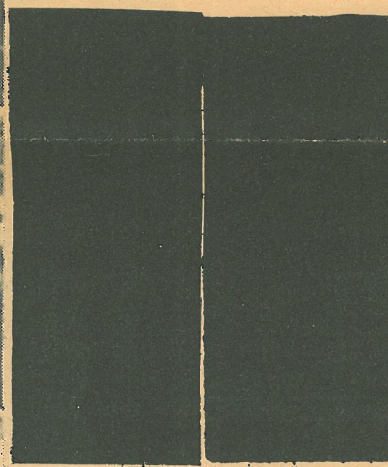
1. Brown Studies Department with a Chicano chairman
2. Wipe out mierda of credentials for teachers.
3. Brown newspaper run by Brown people.

## Libertad a los Presos Políticos



Cárcel a los que reprimen al pueblo

## READY...



Look closely at these cops. Notice anything strange about them? They seem to be missing that silver star that we all know and love, the one that says Sheriffs Dept. unit. Perhaps they were lifted by some kleptomaniac with a thing for bright pieces of metal. Or perhaps they figured that

if they took their badges off, the people whose heads they planned to beat in at ELAC couldn't identify them later by their badge number.

When the man takes his badge off, that means only one thing. Come prepared with a helmet.

4. Brown administrator to implement Brown programs.
5. Inform people that fees are not mandatory
6. Chicano guest lecturers and cultural programs.
7. More EOP money.
8. Make ELA college relevant to the community.
9. Resolution by the dean in support of the grape boycott.

Wells was asked to sign a resolution sympathizing with the grape boycott; at first Wells agreed to it, but after gave an "excuse", which seems to be the Honky specialty. He said it was for "personal reasons" that he could not sign. In protest to Well's refusal, La Vida Nueva conducted a rally and raised the Huelga flag.

After the rally Luis Carrillo member of the alumni association of ELA and a member of La Vida Nueva, proceeded to lower the Huelga, but was confronted by three men who pushed

Luis and then made off with the flag. Luis, along with a member of SDS, ran after the trio and, upon catching up with them, made it clear that he wanted no trouble just the flag. In response to Luis' plea he was brutally beaten by one of the men who turned out to be a plainclothes cop. Sheriffs deputies who were at the scene did nothing to stop the attack—but responded without haste to arrest Luis on charges of assaulting a police officer.

Because of the severe beating suffered by Luis at the hands of the part-time placa, part-time student, La Vida Nueva decided to take the issue to Wells.

A meeting was arranged for Dec. 20, but Wells conveniently contracted the flu, and the meeting was postponed.

La Vida Nueva's attempts were cut short only because of the vacation but with the beginning of school again, its efforts to bring changes on the ELA campus will begin again.

Donna Plank  
ELAC





# MEXICO 68



Mexico City: Friday the 13th

## THE RIGHT OF ASSEMBLY IN MEXICO

Article 9c of the Mexican Constitution reads, in part: No se considerara ilegal y no podra ser disuelta una Asamblea o Reunion que tenga por objeto hacer una peticion, o presentar una protesta por algun acto a alguna autoridad.

This statute gives the Mexican citizen the right to assembly and the right of peaceful protest, not unlike that guaranteed the U.S citizen in his constitution.

Under the authority of this statute, a coalition of students in Mexico City known as CHESCA, or Committee for Lucha, announced to the public and invited all citizens to march with them from University City to the Casco de Santo Tomas, which is the second largest university in Mexico, on Friday, December 13th, to protest the slaughter of 500 at Tlatelolco on October 2, 1968. Leaflets were distributed all week, posters painted, flags nailed to sticks, speakers put on notice, meetings here and more meetings there. Coming on the heels of the holiday for the patron Saint of Mexico, la virgen de Guadalupe, and the beginning of the posadas and fiestas for the Nativity, there was a festive air about the city.

The poverty and bleakness of the poor indio in the barrios hid itself under the camouflage of fantastic colored neonlight art. Parks were decorated with life-size nativity scenes: dolls, animals and toy soldiers from Disney stories, young boys and girls practicing folk dances, bands rehearsing, shoppers and tourists all scurrying helter-skelter, all looking for the Buy ... Santa Claus had come to Mejico!

## THE NEW ART FORM OF THE STUDENTS

In the fall the students had confiscated the buslines to transport them to the demonstrations. They had painted slogans and propaganda of black and brown paint on the buses; on the taxis, the schools, the lamp posts, wherever they could, the big "V" was there to remind all of the new radical Mexican students, he who dreams of Zapata while he reads his Che. Once again, the creative, satirical and fatalistic Mexican had developed a new art form. The world watched and waited for the eruption during the Olympics but the students voted to wait until after The Sham was over.

## CALL TO YOUTH

Blood that does not overflow  
Is not blood, is not youth  
Does not glisten, does not flower

Bodies defeated at birth  
Are grey and defeated at death  
They are ancient from the start.  
(Miguel Hernandez)

Liberty is to be subserv'd  
Whatever occurs.  
(Walt Whitman)

You have died, comrade, in the  
Burning dawn of the world.  
(Octavio Paz)

I will return and I will be millions  
(Sparacus)

The duty of every revolutionary  
Is to make the revolution.  
(Che)

Imagination has taken power.  
(Students of Paris)

POLYTECHNICAL INSTITUTE-  
NATIONAL UNIVERSITY:  
United we will win.  
(Us? 1968)



## STUDENTS CONFISCATE 25 BUSES

The students, nearly all teenagers, boys and girls, took control of twenty-five buses without incident. They ordered the driver to take them to the University, some five miles north. They sang and chanted, yelled and screamed like students anywhere else going to a football game. But for them, it was deadly business. They thrust the fingered "V" at startled pedestrians on their way to the markets.

At 12 noon, for all practical purposes, the march failed to get off the ground. The busloads of students were forcibly halted by twenty tanks; five thousand soldiers with rifles and bayonettes drawn, hundreds of steel-helmeted granaderos, by blocks crowded with army trucks with machine guns mounted on flatbeds, ever present gnatlike helicopters flying overhead... The University was surrounded by tanks and soldiers. Neither entry nor exit were permitted, it would have been a worse disaster than the slaughter at Tlatelolco... so the students, approximately 1000 of them, went peacefully to jail. Late that night, scattered rifle fire shattered the peaceful city. Ordaz and Father Johnson in El Paso

At the moment of the near tragedy, President Ordaz was with President Johnson at the Chamisal in El Paso. Living as we do in a surrealist, technological age, the words of peace and friendship came over the taxi radios and the transistors in the sidewalk cafes while the students, still enthusiastic but with tears in their eyes, were being marched into police wagons, or driven in their "Liberated" buses to the concentration camps.

## CAMPO NUMERO UNO

The students cried, not because of fear for their own safety, but out of fear for their families. Only the leaders would be tortured with electrodes tied to their testicles at Camp Number One outside of Mexico City. The others would for the most part be released to their families in the days and weeks to come.

The fathers would be warned-- Keep your boy home or you'll lose your job and your daughter will be raped!

There is no hypocrisy in Mexico except by establishment newspapermen. TV is forbidden, there are no court trials. Due process is not even suggested by the students... they recognize and accept the revolutionary aspect of the situation.

The invitational leaflet read: !!Cada Golpe Que Nos Mata Nos Fortalece!!

Mexico City  
December 13, 1968

Zeta