

# SAL TO BE REMOVED ... AGAIN

## HUNG JURY FOR JESUS DOMINGUEZ ... Back Page

SEWERS FOR MINI PARKS AT RAMONA GARDENS ... Page 5

# SEPTEMBER 16- HOLIDAY FOR ALL CHICANO STUDENTS ... Back Page

also is a sworn enemy of the EOP, Educational Opportunities Program. Because of feedback from Reagan, EOP throughout the state has practically been shelved.

EOP, because of its money and grade allowances is possibly the only way in which most Chicano students get into college.

Thus we have a very curious phenomenon in the Nuevas Vistas Conference. It is sponsored by people who don't know and could care less about elevating the Chicano student. Then for guest speaker they bring a man who is determined to keep Chicanos from college. Yet, this conference is supposed to indicate and inform the public about how the Chicano student is getting helped. It is an amazing contradiction of terms, if not an out and out act of hypocrisy.

It is not surprising, then that during Reagan's speech at the conference he was interrupted by many Chicanos who were not about to allow this man to hypocritically claim to give with one hand what he outright denies with the other.

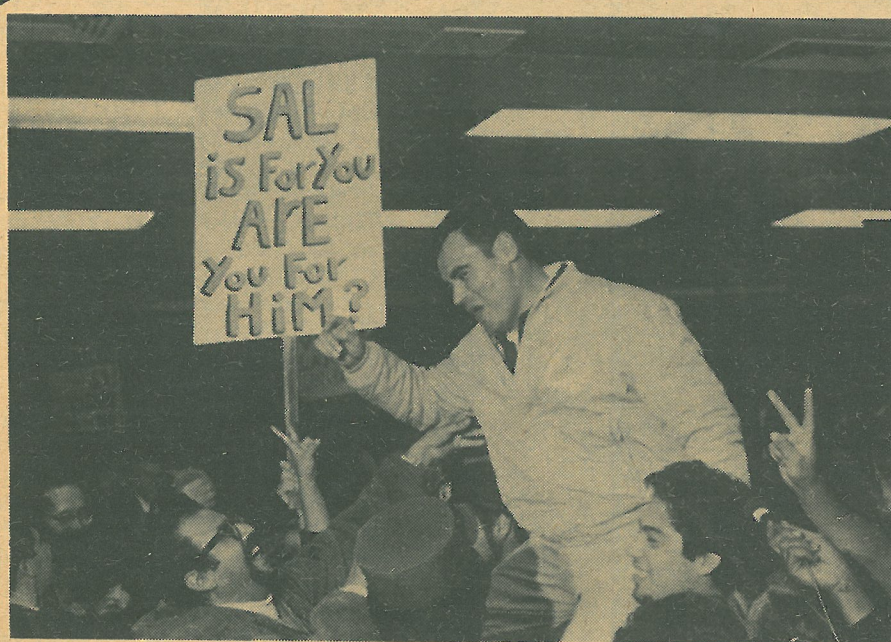
Thus, Reagan was interrupted. Nobody should be surprised. People in the community are just sick and tired of phonies like Reagan.

The fact that he was interrupted though, does not in anyway indicate that the people conspired to do it. All that it does indicate is that people got sick. People throwup for many reasons: some because they have eaten rotten food, while others because they have heard foul lies.

Also, this is not the first time that people have shown public disdain for Reagan, but it was probably the first time that Chicanos so emphatically let him know where he stands.

Thus fourteen people were arrested because they didn't like what Reagan was saying. But not only were they arrested for this exercise of the first amendment of the constitution, but also for various other more serious "crimes".

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Raul Ruiz

Once again there is an attempt to remove Sal Castro from his position at Lincoln High School.

The basic reason for removing Sal, according to Schwartz the area superintendent and Ingles, the principal, is that Sal has been late to his classes several times throughout the semester. Eight or more teachers at Lincoln have officially testified that Sal was late on several occasions to his classes.

Now, it is quite possible that Sal was in fact late to his classes, but this is not the issue. The issue is that the school should want to remove such a valuable teacher on such petty and inconsequential charges.

It is also important to note that his fellow teachers spied for the administration and, in doing so, not only demeaned themselves and their profession but neglected their duties as teachers while they acted as private eyes.

These teachers deliberately and with malicious intent compromised themselves in a base conspiracy with Schwartz and Ingles to hang something, anything, on a fellow teacher.

If anyone should be removed from their jobs, it should be Schwartz, Ingles, and the teacher spies. They should be fired for unprofessional conduct, malicious mischief, and failure to fulfill their duties (and just in general, for being lousy finks!)

If it is argued that Sal denied the students valuable classtime by not being on time, then it can likewise be argued that many teachers and administrators, certainly Schwartz and Ingles, have done exactly the same thing and thus should also be removed.

In the case of Schwartz, he certainly cannot be considered competent. One only has to look at the district for which he is responsible--it is the most poorly educated in the County. His sole concern seems to be centered around getting rid of teachers who criticize the system. He figures that if he doesn't, they might succeed in exposing the fraud that permeates his administration. If law and order is to be the policy of the land, let it apply to Schwartz--which would mean his removal.

In the case of Ingles, this man can certainly not claim to have much concern for his students--his school has had the worst educational record in the city. Never once has he tried to

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## NUEVAS VISTAS

10

Panfilo de la Muerte

On April 24, 1969, the Nuevas Vistas Conference was held at the Biltmore Hotel. This conference is a yearly event sponsored by the State Board of Education.

The conference is presented to inform the public about the educational programs and services initiated by the state which supposedly will benefit the Mexican-American student.

Professional people involved in education and a limited general public are invited to participate.

The problem with the conference though, is that it does not in anyway address itself to the real issue of education in the barrio. As a matter of fact, the state education agency, headed by Rafferty, is one of the worst offenders of the Chicano student.

Never has this agency proposed a single program which in anyway has minimally benefited the Chicano student. It has, though, aligned itself to reactionaries like Ronald Reagan.

Reagan is almost totally responsible for the cutbacks in budget allocations to schools and he



P.O. Box 313222  
Los Angeles, California

15c



# Letters

Dear Editor:

School at Roosevelt High School started as usual, a typical day. During second period at approximately 10:00 p.m., the fire alarm started to ring. The students, thinking it was a usual monthly drill, walked out of class slowly. When they reached the streets, they saw the smoke rising in the direction of the faculty parking lot. In the distance, fire engines could be heard. The word was out, "Siegel's car is on fire!". The blaze was quickly extinguished.

Later, it was found to be the car of Linda Tigner, a temporary substitute at Roosevelt High School. The mistake was made because of the similarity of the V.P.'s car and Miss Tigner's. But the question still remained, "Who did it" and most important, "Why?".

It is our opinion that this revolutionary act meant the end of non-violent demonstration. Violent acts seem to bring about more change than do a picket line, and is more effective in acquiring JUSTICIA.

de dos revolucionarios de Roosevelt High School



## LA RAZA NUEVA

WITH YOUR HOSTS: MOCTEZUMA ESPARZA AND  
RAUL RUIZ

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## ABC IS DEAD

We the undersigned affix our signature to this statement in an expression of discontent and displeasure over the development of ABC as a viable organization that would have brought cohesion to the Mexican-American community in order to resolve the socio-economic ills that beset our community. Simply put, ABC has not materialized in meaningful implementation to resolve problems, but has worked to the contrary and created disunity and dissension within our barrios.

We therefore submit that to continue, would be to perpetuate this situation and therefore we declare the following action:

1) The undersigned members of the Accion de Bronce Collectiva (ABC) Board of Directors hereby affirm their signature

to this statement affirming their resignation as Board members.

2) Directors of ABC components, while not constituting Board members, are included in this statement in order to express their support of disbanding ABC.

3) We recognize that ABC may continue to function, but in our eyes and to those that have known of its existence and have given moral and financial input into its program, should now recognize that it is a non-representative organization.

Board Members:

Art Holguin, Antonio Hernandez, Robert Morales, Patricia Borjon, Esteban Torres, David Sanchez.

Component Directors:

Eduardo Aguirre, Joe Razo, Raul Ruiz, Frederico Lopez, Sy Villa.

Dear Editor:

I guess I forgot my place and forgot that I belong to a conquered people, when I spoke up against what I know to be a bunch of bullshit as "Ronnie Baby" gave his speech at Nuevas Vistas Conference at the Biltmore. The reactions to my involvement have been many. Naturally the public at large believes me to be a man-killing animal. That is to be expected considering the way that television and the press manipulate their minds. But the other attitude I heard expressed in the Chicano movement really leaves me cold. "What a dumb move, man."

Well here is a good test for all the Chicanos in the movement who have been getting those nice jobs where all they have to do is go around spouting their chicanismo. Let's see where all that carnalismo is that I've been hearing about. If the man can play games with us then we better quit trying to be militant and just do our best to fit into the slot he has provided for us and be nice.

I won't say too much for the charges, except that they're a bunch of crap. I wasn't a criminal up until about two months ago and chances are I would never have been if I hadn't participated in the Chicano Movement. We spend time dividing over issues because of disagreement over terminology instead of spending time defending each other against the Man.

Let's see what all these ideals mean now that there are some of us carnales who need your help, money, lawyers, or whatever. I'm sure that if you want to help you know where to send it so it'll do the most good.

Ernie Cebada- Nuevas Vistas Ten

Dear Editor:

The producers and directors of the Lincoln High School Ballet Folklorico Estudiantil would like to recognize Mr. Sal Castro for the outstanding guidance and inspirational leadership that he gave to the ballet.

Mr. Castro should be recognized as the initiator of the Ballet Folklorico at Lincoln High for the idea began with him as far back as 1964. It was, however, only this semester that there were enough willing faculty members to help him carry out his idea to fruition.

His inspirational leadership not only affected the students in the Ballet, but also affected the producers and directors who worked under his tutelage. It was his strong devotion to the idea of a ballet that carried over the faculty members when it appeared that the Ballet would not survive because of financial problems. He and the other faculty members used their own personal funds to see the Ballet through, but only after he convinced them of the worthiness of the project.

Since the Fiesta de los Barrios, (May 2,3,4&5) during which the Ballet Folklorico Estudiantil performed before at least 9,000 persons, the Ballet has made presentations throughout the city of Los Angeles, for high school students, to college and adult audiences. No doubt it has been the greatest success story out of Lincoln High School in the last 25 years.

This success story, however, is best exemplified by the reactions of one of the young lady dancers and by an elderly Mexican-American couple that live in the Lincoln Heights community. After the last performance by the Ballet, the elderly couple came up to Mr. Castro and with tears in their eyes, shook his hand and the hand of Mr. Cruz, (the narrator) and stated, "This is the most beautiful and meaningful thing that we've ever seen in all of our lives." The young lady dancer came down stage after the last performance and hugged Mr. Castro and Mr. Cruz and commented tearfully, "This is the first time in my five years at Lincoln High School that I felt happy. For I now know that I have contributed in a positive way to my school."

Yet, the mark of Mr. Castro's true leadership and generosity as a man is reflected in the fact that he has yet to ask for top recognition as the founder of the Ballet, preferring always to give the limelight and publicity to the students and faculty members who assisted him in making the Ballet Folklorico Estudiantil the outstanding success that it was and no doubt will continue to be.

Maria Alicia Lopez Frank Cruz  
Anita Contreras Mike Gordon  
Armando Carmona Sylvia Diaz  
and

Ballet Folklorico Estudiantil de  
Lincoln High School



Send all letters and contributions to the Chicano Student Movement.  
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Subscription rates: \$2.50 per year.

# CSM

Chicano Student Movement



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(Editor's note: The articles on cultural nationalism do not necessarily reflect views of the CSM. But, they certainly reflect the views of many in the movement. We will feature different ideological views of the movement such as revolutionally nationalism etc in following issues.)

## CULTURAL NATIONALISM: A FIGHT FOR SURVIVAL

### *The Language*

LIUS PINGARRON

I find myself proud, privileged and different as should every Chicano.

This all stems from our ability to be alegres no matter how rough the situation, and the main reason is our language, man. Our language, any way it's spoken; Capital, Norteno, or plain East Side rap; it's still ours.

Look man, the paddies get together and rap to each other about "Ed", and "Donna", or "Dennis", all the time making you feel (unless you know better) kind of ashamed your name is Isabel or Rodrigo.

Even some of our Raza Nueva some of our leaders, cannot rap the language. Man, this is indeed a hang up. This language of ours, along with our ability to put our heart behind it, is not only our best weapon for beating off the Man, but it is probably our last means of putting an end to the horrible erosion of our culture that has been taking place.

The younger tougher folks have got to learn our beautiful rap so that with their huevos they cannot only straighten out the paddy establishment, but

square away the many pestilant parasites of vendidos. The ones that, with their phoney paddy friends and phoney bullshitted lives still rap the Spanish language. Learn to rap it along with your B.A.'s and Ph.D's. so that you may be accepted by the real backbone of our "huevos establishment". I'm talking about people that live in places like Ramona Gardens, La Florencia, La Kearn, and every other barrio. The only thing between them and complete anonymity is the rap and the spirit of the rap.

Some of our viejitos (I should say all of them) are very militant. Entra uno a la casa, la primera cosa que ve uno: Una banderita Mexicana, arriba de una foto de John Kennedy. You say "Hi Grandma". Y dice ella "Como que 'Hi, Grandma', que ya no hablas el espanol, hijo?" And man, do you feel rank. And you sit down for a taste, and you rap Spanish with your abuelita, and you remember that you do know how to rap it. But el gabacho has made you refrain from it. That paddy has hurt us, has made us hope that our abuelitas would not speak to us in Spanish in front of everybody lest we cringe in shame. I am convinced

## CULTURAL NATIONALISM: A FIGHT FOR SURVIVAL

### *The Culture*

La Coronela

Chicanos throughout the southwest and across the country are beginning to unite behind La Causa. Aware of power through numbers and unity, the Chicano communities are demanding changes in the racist institutions of this country. Refusing to accept an imposed anglo value system, Chicanos are creating their own life style under the banner of cultural nationalism. A rich past of aztec and revolutionary heroes, destroys the "dirty Mexican" and "lazy Mexican" labels. In other words, a positive self-image replaces the negative stereotype.

Cultural nationalism is based on people power. The language the food, the art, the legends constitute the image of a people. If that image is strong, then the people are strong. And if the people are strong, then their cause can only be strong. In the face of oppression, culture can protect the people from destruction and assimilation. Especially important in any battle for survival is the preservation of the people's language because a language shapes and moulds a person's view of the world. It also creates a greater sense of brotherhood among those who share this common way of communication when confronted by outsiders who speak a different language.

In the case of the chicano, his image has been shot at, distorted, and ridiculed for over a hundred years. While the U.S. history books describe the anglo frontiersmen as "courageous and bold", they usually depict Mexican settlers as "lazy and corrupt". REMEMBER THE ALAMO has become one of the most important cries of the American "patriots". In this cry is distilled all the hostility and anger of the gringo towards those heathens, the Mexicans, who dared defeat the Americans in battle. Everyday the T.V. spews out plastic white America—occasionally taking time out for the greasy frito bandidos, or taco bell advertisements.

After such a constant campaign against Mexicans, the anglo has the nerve to ask, "Why do you Mexicans feel that we are prejudiced? Its your fault that most of you are on Welfare." Yet everyday our children are made to feel ashamed of the Spanish

language, of "bandits" who were actually revolutionaries, of their brown skin. Everyday our children in the elementary schools read textbooks where blond, white, children Jane and Jack play together. Then in junior and senior high schools, the history books tell of Manifest Destiny and of how the rugged pioneers crossed the prairies and deserts in covered wagons, tamed the indians and settled the Wild West.

The Truth is kept well HIDDEN. Nothing is told about the Indian and Mexican side of history, nothing about the cruel and imperialistic anglo take-over. Ride through the U.S. today. Fort after fort is restored or reconstructed so that America may relive its glorious past... even some Indian and Mexican monuments are preserved as quaint souvenirs of the past, but only as souvenirs, with no relevancy or only as much relevancy as the anglo permits.

Cultural Nationalism gives the Chicano the relevancy that anglo brainwashing has destroyed, by filling the incredible vacuum created by the struggle of the dominant but irrelevant value system of the majority against that of the minority. In our case, cultural nationalism becomes a tool which we use to organize our oppressed chicano communities. By throwing out most of the garbage and lies that have been perpetrated on us, we construct another set of values that are more relevant to our needs. We teach our children about Joaquin Murieta, not Robin Hood, about Zapate, not Kit Carson. We learn about the Mayan and Aztec empires. We rewrite the history of the Southwest.

If it has been the prime object of the white man to assassinate us by destroying our culture, and no-body can deny that this has been the case of the Chicano, then it is nuestra cultura, NUESTRA CULTURA RESUCITADA, that will be our strongest offense against the oppression of the white man.

Thus we talk of cultural nationalism as the road for freedom and he who denies this road denies himself and necessarily denies the survival of our people. Como dice el plan espiritual de Atzlan: "Por la Raza todo, fuera de la Raza NADA."

that this is the greatest factor in a lot of our young chicanos not knowing the rap.

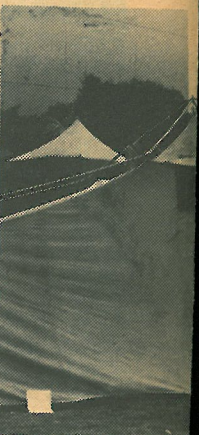
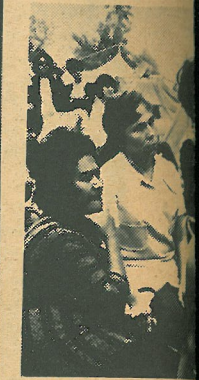
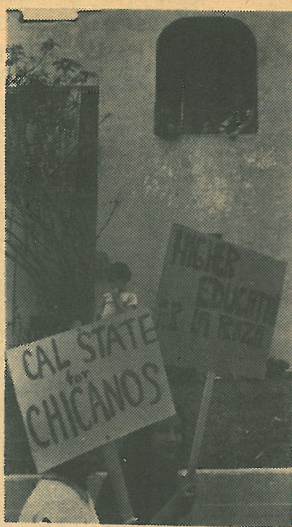
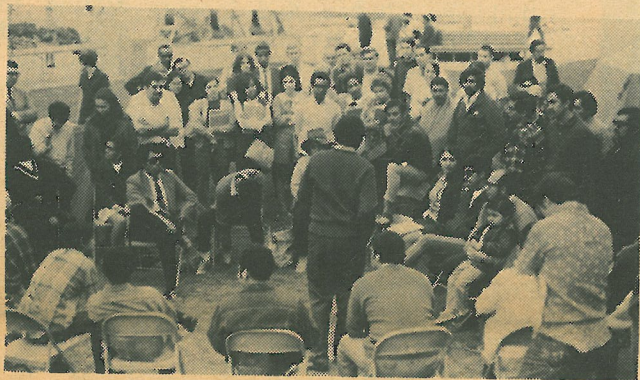
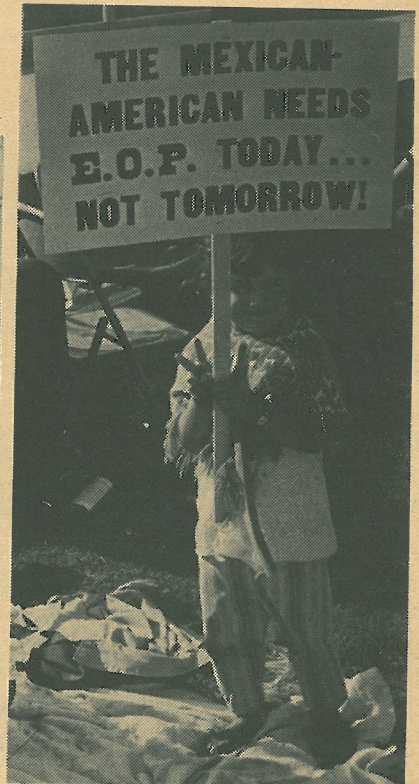
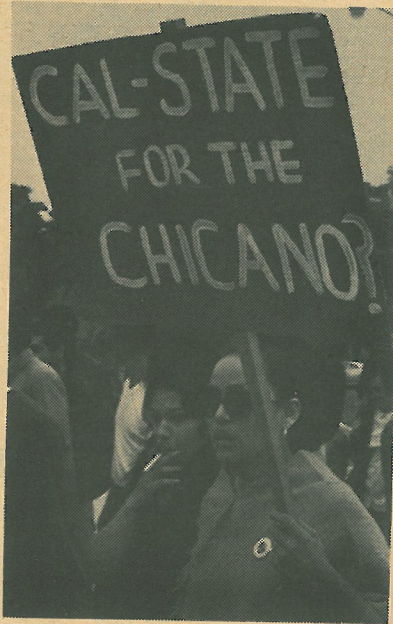
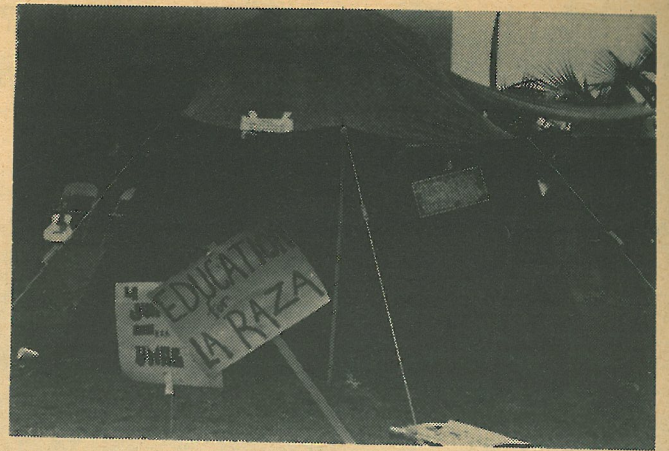
Last, but not least, of my spiel, I have to say that the only thing required to learn the language is that you be a chicano (Eeee, me van a revolver los espanoles, los cubanos, puer-torriquenos, etc). Even though I can say that we learned theirs, so let them sweat to learn ours. They can't learn, nobody can unless he's brown. Because you got to have that grito in it, that excitement that pisses off everybody that don't know what the hell you are talking about.

The paddy ahs a way of always showing not just Chicanos but everyother minority including poor whites a so called new way. It's a new way, alright, a new way to a very rapidly lose our identity and any other possible threat we may be to him.

Por favor, no se dejen! Use what we have that he is most afraid of, our language and our culture. Go out of your way to give these sanctimonious bastards the battle they need to put them in their place! Speak, live, and fight Chicano! Viva nuestra Causa!



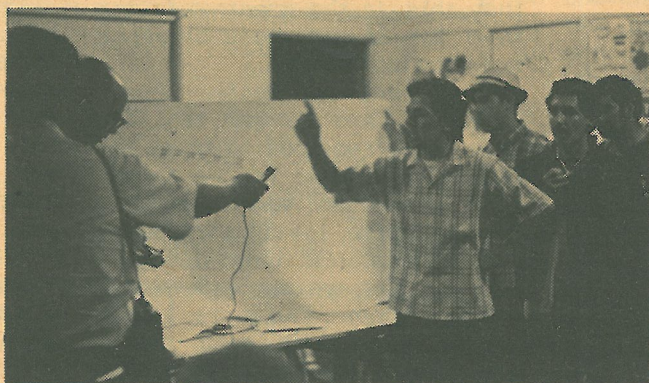
# CAL STATE CAMP-IN



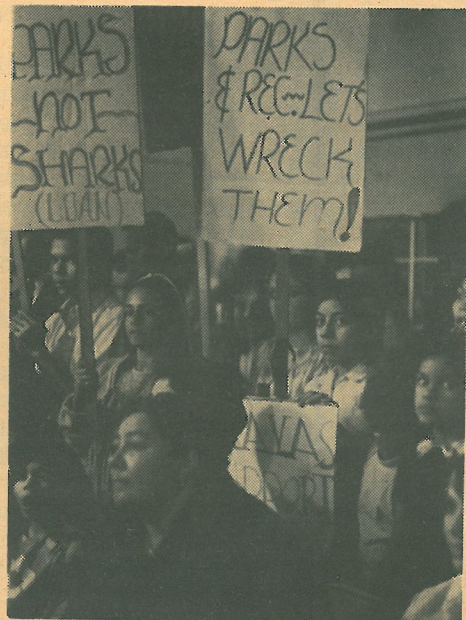
## RAMONA GARDENS FIGHTS

In Ramona Gardens Housing project, there are over 2,500 children and in the surrounding areas over 1,000. During the past thirty years, the recreational facilities have not been rebuilt or modernized. Thus children must play basketball on a dirt court, or view movies in a small run-down social hall.

In February, the L.A. Recreation and Park department proposed a plan to the residents that would renovate two separate strips of land: one located by the freeway, and the other set on a hill. The community's response to this idea was indicative of the deep concern for the children.



## FOR ITS MINI-PARK



At every meeting fifty or more parents jammed into the small administrative hall and formulated the development plans. But as usual, the people were deceived!!!!

Informing the community that a sewer would be constructed on that very strip of land near the freeway, the State Department of Highways further disclosed the fact that plans for the sewer had been in progress for forty years. The residents just charged that it was the fault of the LA Department of Parks and Recreation, the Bureau of Public Works, and the State Department of Highways, who had bungled in the coordination of the planning. Ramona Gardens Advisory Council issued the following indictment of the three agencies: "It is the con-





During the week of June 22 to June 26 UMAS Cal-State sponsored a campamento in order to express the community support for the Educational Opportunity Program at Cal-State L.A. This time of the year was chosen because the California State Budget was up for adoption and in it was an allocation for funds for EOP also, currently there are some bills awaiting passage which directed allocation for EOP. At this time the California State Budget has passed and 6 million has been allocated to EOP. Passage of the bills will mean a great lift to EOP for the bills provide for expanded transportation, housing, tutorial services and counseling services for EOP students.

The campamento was preceded by a march to Cal-State L.A. Approximately 300 people from all walks of life participated with the march. Once at Cal-State a rally was held. Speaking at the rally were Sal Castro, one of the 13, and a teacher at Lincoln High School. Carlos Munoz, instructor at Cal State and Tony Rios, CSO, Carlos Jackson president of UMAS Cal-State. After the rally people were invited to stay overnight and camp-in in order to protest against the threats to reduce the funds for EOP. On Sunday night approximately 100 people stayed over; on the following Monday, Tuesday and Wednesday approximately 100 people stayed each night.

Each day of the campamento was filled by programs. For example UMAS sponsored an organization day in which the community organizations were invited to bring material on their organization in order to acquaint the people with their organization. Also several organizations held their meetings at Cal State during the week of the campamento.

The campamento was ended with a rally held Sunday June 29 sponsored by UMAS and KMEX Channel 34 featuring several artist from the Chicano entertainment world. Approximately 500 people attended. The guest was Jesse Unruh, sponsor of the bill for EOP.

Supporting groups were Central UMAS College, Central UMAS High School, EICC, SALUD, La Junta, Brown Berets, ELA Health Task Force, CSO and CSO youth group, and many other groups.

What the campamento has taught us, if nothing else, is that Cal-State belongs to us. Never before were so many community people on campus.

During the summer months more activities like the campamento should be pushed. People from the community should be encouraged to come to Cal-State and begin to use it like the institution which rightfully belongs to them.

Cal-State is usually empty on weekends. People should come and use it as a park. It has green areas for picnics, plus with enough pressure, the pools, basketball and handball courts could be made available. Also the stadium should be liberated so that young people can use it for football, baseball, soccer etc.

Cal-State has been closed to the Chicano for too long. The college is located in the barrio and it should serve or be made to serve the barrio.

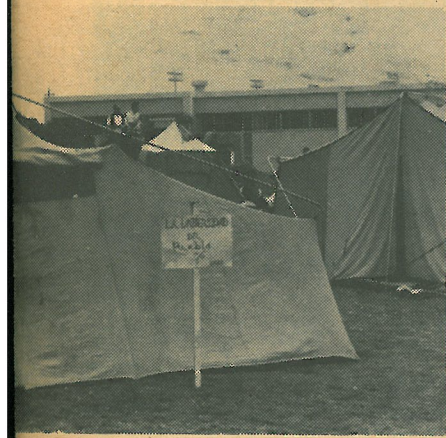
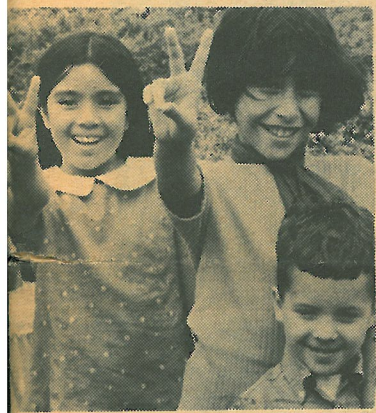
Not until the college has been made sensitive to the community will it begin to function as it was intended.

The school is ours for the taking. It has always been ours. We will be claiming what rightfully belongs to us.

The people have only three roads to liberation from their wretched state.

The first two are the tavern and the church, the third is social revolution."

-Bakunin



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munity who was originally invited to participate by the City of LA who has to suffer from the lack of professionalism and coordination of these three agencies. The community is again to be made victim in the struggle between residents and bureaucracy."

On July 9, there was a confrontation between the community and these three agencies plus representatives of various politicians and the Housing Authority. About 150 or more resident and community people crowded into the social hall. If they hoped to hear good news, they were sadly mistaken. Instead the representative of the State Department of Highways, rejected all the alternatives that the Advisory Council had provided---showing once again that the establishment

cares more about their little plans and figures than about the people.

The community was ready for this insensitivity. One of the members of the council read a statement that warned of picketing and vigiling of the Department of Highways and their bosses' homes, if the sewer were not relocated. After the member sat down, candles were passed out among the audience, who then walked out in protest of the run-around they were receiving. The candle holding vigilers proceeded to the strip where they held a mock burial of the State Department of Highways.

The fight in Ramona Gardens shows that our people are tired of the long history of injustices in the project. They have suf-

fered disillusionment after disillusionment. Eight years ago the people were told that the hill would be cleaned up. Then last year after a riot, the city got scared, and in a weak attempt to pacify the community, held a phony ribbon cutting for some proposed improvement plan. However, the cold facts show that NOTHING has happened nothing but false promises and NO action. The residents of Ramona Gardens are determined that this will not happen again. This time they will fight until those promises become reality--until they see their children enjoying a pool, or a modern recreational facility.





# LOS MAYAS

Rosalinda Pulido

Mayas is a recently formed organization made up of Chicanos from different barrios. Vatos and chicks from Clover, Flats, Hazard and El Sereno are working together to help strengthen the Chicano Movement.

The goals of Mayas is to bring about a positive attitude in Chicanos and to get them involved in the social development of the community.

Mayas is actively involved in the Mini Park development in Ramona Gardens by organizing a picket line in protest over the proposed sewer system. Along with this, Mayas was also involved in the mayorial race by campaigning actively for Bradley. Selling La Raza and Chicano Student Movement newspapers, organizing dances, and painting La Raza building, have all been projects that Mayas has worked on. We are also involved in setting up a center for run away girls and unwed mothers.

Also covered in the Mayas project is an attempt to start teaching Chicanos for work in the theater and movies so that the "frito bandito" concept can be eliminated. Chicanas are being trained for commercials and modeling. Furthermore, a Chicana from Mayas will be entered in the Miss Teen World contest; contestants are to be chosen at a dance sponsored by Universal Studios at La Raza building on August 30, where there will be bands, entertainment by Chicano artists, and refreshments.

Our next activity, a fundraising car wash, will take place on August 9, at the Shell gas station on 5th and Eastern

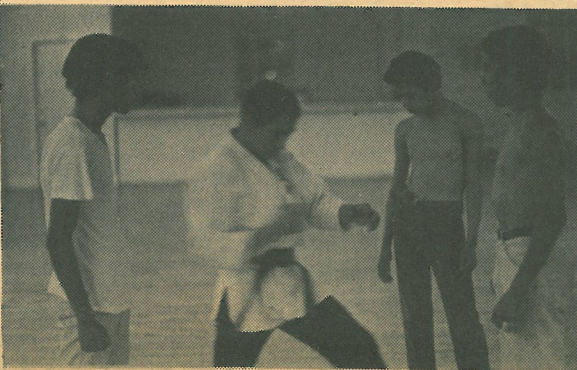
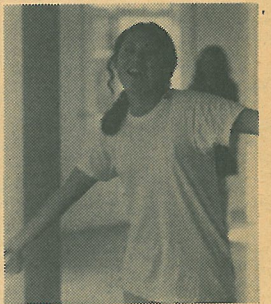
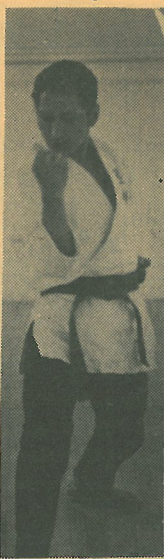
Blvd. The girls in Mayas will be prepared in bikinis to wash cars while the guys direct traffic!!!

Currently Mayas is sponsoring a ferally funded summer crash program through EYOA. This is a combination of work and training. Enrollees of the program are assigned to various community organizations for five hours and then receive training for three hours in different areas. For example, girls can enroll in Latin Dancing classes, hairstyling, grooming and costume design. The costume design is responsible for the costumes that are then in turn used by the pupils enrolled in the dancing classes. Modeling and office training are also offered for the girls in Mayas.

The guys can take courses in wood shop where they develop Chicano style furniture. In the silk screening course, the students can make posters, announcements, and picket signs that will be made available to the community. Also there is a plastics class in which the guys are making ashtrays, lampshades and other accessories that will be sold for a profit.

Mayas members meet on Tuesdays and Thursdays at 7:30 at La Raza building. The officers are: President: Ralph Gonzalez, Vice President: Diane Reyes, Secretary: Olga Martinez, Sergeant at arms Blue Benivides.

Mayas has undertaken a great responsibility and has done a wonderful job in maintaining its reputation as a constructive and meaningful organization. If interested call: 221-5116



Continued From First Page

get new buildings for Lincoln, or tried to involve the community in pressuring for better conditions.

All that Ingles has done for his school is bring over some second hand bungalows from Manual Arts which the black community would not allow to exist in that school.

One more thing that he has accomplished is getting the lousy school painted. I'll admit the school looks better but so does a garbage can look better when you paint it; the only thing wrong is that you still have a lousy garbage can.

Academically speaking, Lincoln High School is a farce. It has a drop-out rate of 50%, and of those students that do manage to stay in, over half are pushed into an industrial arts program that is obsolete and can't possibly aid the students.

I can go on and on about Ingles and Lincoln High, but really it doesn't serve much purpose, simply because Ingles really isn't his own man. He belongs to Schwartz. It is quite possible that Ingles never would have participated in this conspiracy to get Sal. But Schwartz pulled the leash and Ingles responded.

Ingles lack of backbone though, has caused Sal to be caught in the middle. Sal must pay for Ingles' inability to judge what is right or wrong. Precisely on this reason, Ingles should resign or at least ask Schwartz for permission to resign.

Sal poses a threat to people like Schwartz and Ingles. He presents the alternative to the kind of education which Schwartz and Ingles represent. He exemplifies the model of a good Chicano teacher, a teacher who can relate and understand the

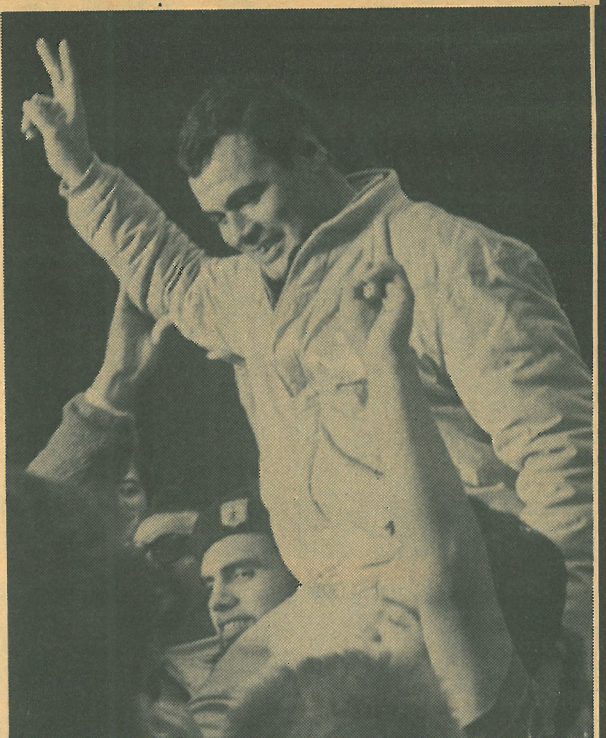
Chicano student and who receives in return the respect and admiration from them which the system could never and will never receive.

Can it be denied that Sal has concern for his students? He went to jail for them; during the walk-outs he supported their demands for better education.

If Sal has violated any minor rule it is nothing compared to the crime which has been committed by those trying to remove him from a school that so desperately needs him and must retain him.

The Community, the students, and all decent teachers of Lincoln and elsewhere must unite to prevent his removal. Sal must be retained! The people must be heard.

Venceremos!  
Viva La Causa!



(Editor's note: This is a letter from a student at Lincoln High to her uncle. It exemplifies, to a great extent, the student's position at Lincoln High.

Dear Tio:

I hope everybody is fine and that you are feeling good too! Tio, the reason I'm writing you is because I want to know if you can help. I know or I guess you are in a group called "The Movement." You see they want to get rid of Mr. Castro by next semester. What we're doing over at Lincoln is getting petitions where we get all the kids signatures who want to back him up. I was wondering if you or your friends could start a petition saying things like: KEEP CASTRO IN EAST L.A.; LINCOLN NEEDS SAL CASTRO; LA RAZA WANTS SAL.

The reason they're taking or want to take Sal Castro from the E.L.A. area is that all this year the teachers have been spying on him to check and see what time he gets to the attendance office in the morning. He has that first period and third too!!!

Then he has watch during nutrition over at that BIA cafeteria, and his regular classes. Just cause he's been getting late to these things, he said they want to throw him out! That's just plain stupid. The part that gets him mad is the spying!

There was also another time when he helped a boy cool off and then got this guy all mad again. It happened that this guy was mad at his little brother for throwing some clay at the guy. Then the big brother ran after the little one and Mr. Ingles and some other stupid teachers had the big guy surrounded. Then this teacher went to call Castro and he kind of got the guy simmered down. The guy then ran away. Later, Mr. Castro again saw the guy and told him to settle the matter at home. Then stupid Ingles and other teachers and a cop (civilian dressed) saw the boy and ran after him. Then Castro got mad and told the teachers and pelon (Mr. Ingles) to let the guy go. The cop told Castro that the guy tried to hurt Ingles.

Mr. Ingles had the boy with the boys arm in back of him and was turning it real wierd.

The boy was just saying I'm gonna get Ingles! He was just saying that he was also saying that he was gonna kill his brother. He was only mad that's all.

Anyway Castro said to the cop: "If you want the guy you go get him! The cop didn't move. Then Castro gets a letter saying he had to go to court for (resisting arrest) that was stupid. So see tio, they want to get every little thing figured on Mr. Castro to get rid of him. If they had spies on all the teachers, they'd be without any at all.

Because no teacher is always on time for something, Tio. If you can help by any chance, come down some day if you can. If you don't want to shine this letter on, hope I can see you around.

Your Niece Margie



## The Teeny Weenies And The Giant



Lazaro Q.

Once upon a time in the mythical land of Aztlan, there lived a giant. This giant was very, very big and he was also very, very white. This was a very jolly giant because having all the power, he also had all the money.

In this mystical land of Aztlan, there also lived a teeny weeny people. The teeny weeny people were very, very small. They were very, very small because they had no power.

Nevertheless the teeny weeny people were a very proud and beautiful people. These people were called Chicanos.

The Chicanos were certainly different from the giant. They were small, had no power, no money and no future.

The giant was, of course, very big, had all the power, all the money and a great future.

One day the people got together and they said, "El gigante has to go. He has our land, has

our culture, has our language, our past, and our future. This giant is surely a no good white giant. El gigante must go. Por eso estamos como estamos."

So they sent a delegation to the jolly white giant. The people in the delegation were very scared and didn't really want to go, but being Chicanos and machos they went anyway.

When they reached the palace, they rang the bell which was curiously cracked on one side. The white on white giant answered the bell and bellowed out in a thunderous voice, "Ma people! What in the hell do you want and why, since you ain't going to get it anyway?"

The little Chicano delegation, hats in hand, quite humbly replied, "Senor white giant, you have taken everything. Our land, our culture, our language, our food, even old Senora Martinez's donkey and cow. Senor giant you really are one son of

a bitch of a giant. Excuse the language but that you are." The rest of the delegation agreed and murmured "you are, you are".

The giant appeared surprised. Then he grinned. Then he laughed, oh, how he laughed. He was a jolly old white giant, all right. He laughed so much and he laughed so loud that even the little chicano delegation began to laugh, a little nervous, but they laughed anyway.

While the giant continued laughing, the chicanos began to talk among themselves. "That old giant is surely a funny giant. Here we are serious and afraid and he laughs. He doesn't seem to take us serious."

The old giant had stopped laughing and heard the last remark. Again he resumed his laughter but this time louder and harder than ever before. Every so often you could hear him say, "Serious?!? Serious?!?" Then he would bellow once again with laughter.

Well, it seems the old funny white giant would never stop laughing so the people left.

On the way home the people were worried. "What are we going to tell them when we get back." We can't say that all he did was laugh. Think of the shame." The little delegation sat down and figured what they were going to do. After a while, two bottles of tequilla and a dozen tortillas later, they agreed and continued on their way.

When they reached the village the people greeted them as heroes. They feasted them and wine them. It never occurred to them that they had failed; after all they were their leaders.

In the late evening when everyone was quite tired and quite drunk the leader of the delegation stood up. Everyone suddenly became very quiet, then the leader spoke:

"Ma people, the giant is not such a bad giant. He treated us well and was very, very happy to see us." At this point the rest of the delegation reassured the

crowd that the giant had indeed been very happy to see them, too happy, as a matter of fact. The leader went on to explain that the giant had never really oppressed them. All the giant had wanted to do was make them like him. He had wanted them to become big and strong and white and jolly like him. The time would come when the teeny-weenies would become giants like the jolly white giant.

They also explained that for the present the people would have to work harder and give more to the giant to keep him happy. They explained that they had been entrusted by the jolly white giant to receive all the extra production. They assured the audience that eventually the giant would give his okay so that all the people could become giants but that, for the moment, they should just continue to think white but be teeny-weeny.

The people left reassured and thankful for such leaders; as a matter of fact, some exclaimed how white the delegation appeared and that probably one of these days all of them would wake up to find themselves white and jolly. "Oh happy day!", the people exclaimed as they left to go to their huts.

From that day on the people continued to think white and wait for the big day when everything would be alright. In time the delegation became the politicians, the priests, the merchants and the police of the mythical land of Aztlan.

In time, also, the former delegation began to think of itself as white and slightly taller than the rest of the people. Actually they were all still teeny-weenies but the people respected them and obeyed them.

Thus the people began to create their own giants, their own oppression. Everyone forgot about the real giant, the real enemy, who on certain nights can still be heard laughing and repeating to himself, "Serious?!? Serious?!?! Oh! Ho! Oh! Ho! Ho! Ho! Ho! Ho! Ho! Ha! Hee! Ho!

## REVOLUTION ... or is it money?

Raul Ruiz

Many people think that the movement is simply one huge amorphous employment agency. In many cases unfortunately that is exactly the case.

Many positions have been made available by the establishment because of the pressure which the movement has exerted.

Out and out revolutionaries of yesteryear now occupy positions of great importance (so they think) and receive pretty good money for talking, preaching, teaching and just in general bullshitting for the man.

Now it isn't that our people shouldn't fill these positions when they appear, because certainly it would be worst if they went to vendidos or otherwise "safe Chicanos" which, by the way, is happening to a great degree.

The thing that must be remembered is that all those that consider themselves dedicated to the movement and who owe their present situation to the movement have certain obligations which are just as sacred as any personal obligation one might feel to one's own family. As a matter of fact, the movement must become the all important obligation of anyone who considers himself a Chicano.

All movement people that are gainfully employed and are taking the man's money, either as preachers, teachers, agency peo-

ple, (federal, state and local) politicians, artists, freelancers or whatever, must return some of the money back to the movement.

Let no-one kid themselves that the main reason that they got those jobs is not because they personally pushed it, but rather because of the collective pressure of the people in the movement. Those that think otherwise are out and out hypocrites.

Let it be understood that there is nothing wrong in taking the man's money. Oppressed people in Latin America and elsewhere get their guns from the very people that oppress them.

In our context, we can use the man's money against himself. This is where the hangups arise though. Movement people are receiving the man's money and keeping it all to themselves. Where as before they could live quite comfortably with much less, now it is impossible to do without those extra thousands. That's right!! Many people are making several thousand dollars more than when the movement pressured for their present job.

The dedication of the people must be shown by what unfortunately hurts people, even movement people, the most... that is giving of one's OWN MONEY.

Es una verguenza that many efforts of the Chicano movement are hurting or tragically failing

because of lack of funds. The Chicano legal defense is bankrupt. The Chicano newspapers are never in the black. To put out this paper, for whatever its worth, the money must be begged, borrowed or stolen. Programs can't be developed, kids can't have jobs, volunteers can never be compensated except with understanding and dedication; equipment cannot be bought; rents and bills are hardly paid on time.

Verguenza deben de tener todos ustedes quien han usado el movimiento para enriquecerse. We are not trying to create a Chicano bourgeoisie; but that is exactly what is happening.

Coming to meetings, rapping, giving a few suggestions and then going home in a new car to an expensive apartment or home and a well dressed wife is a bunch of shit.

The people must give part of their salaries to the movement because it rightfully belongs to the movement. The Chicano must either dedicate himself consciously and economically to the movement or declare himself a hypocrite and a vendido, a lousy burgues.

How much the people give should

be a matter of conscience. If giving a hundred dollars for every thousand is unreasonable, then let their conscience justify their dedication or lack of dedication.

The fund that is created should be run by those who contributed, and they should decide how the money should be distributed.

The Chicano movement is only as strong as those who declare themselves part of it are strong.

A parasite is not a strong member of the movement. He must either pump fresh blood into the movement or at least allow the circulation to continue without tapping into it.

Every Chicano who does not want to cooperate should get out and declare himself corrupt and an enemy of the movement. The movement can no longer tolerate "friends" or members who simply use it for their own personal gain.

We are either totally and completely against the system and dedicated to its eventual eradication or we are simply committed to that point where we are able to shake loose a few coins even if these should only amount to a few pieces of silver--- 30 to be exact.

**KPFK**

*listen—escuchen—listen*

LISTEN TO THE MUSIC OF THE CHICANO- HIS SOUL, HIS RHYTHM, HIS CULTURA- PERO MAS IMPORTANTE, SU GRITO DE ALEGRIA !!!!! SATURDAYS, 10 TO 12- YOUR HOST WILL BE RAY ANDRADE-





## The Persecution of Jesus

The persecution of Jesus Dominguez continues. Three weeks ago, Jess was being tried for feloniously assaulting an officer of the law. The jury could not reach a decision. On the first count, eight voted for acquittal on all charges and four for conviction. On the second count, eleven voted for conviction on a simple misdemeanor charge and one held out for innocent on all charges. Thus a new trial has to be held and Jesus must continue to fight for his freedom.

For those who are not familiar with Jesus Dominguez or who have forgotten, the following is a reprint of an article written by Celia Rodriguez which appeared in the October issue of the CSM:

Jess Dominguez, 41, had been at home watching television while waiting for their children, Mario, 18, Rachel, 15, and a niece, Margarita, also 15. They had gone to a wedding at the Teen Club, 2209 North Broadway. Shortly after midnight, Mr. Dominguez woke up his wife and younger son, Jess Jr., and asked the neighbor's permission to use her car. The neighbor accompanied them and within minutes they were in front of the Teen Club. They all got out of the car to look for the young people and not finding them, Mr. Dominguez crossed the street. Seeing a police car going by (and there were many around) he children. He was answered with: "We're not talking to any more dumb Mexicans! Get out of here

or we'll run you in." When Mr. Dominguez insisted he had a right to know where his children were, the officers got out, clubs in hand. He covered his head with his arms, but not before his skull had been cut open. According to witnesses, at least 15 policemen jumped at him, hitting him with clubs and fists and kicking him while he was already handcuffed and on the pavement. Mrs. Dominguez and her son attempted to interfere but were pushed back and told, "Get the h--- out of here, you dirty Mexicans or we'll run you in." Jess Jr., 17, was handcuffed and put in another car while they continued beating his father, finally releasing him after his father, all covered with blood, had been dragged away.

The CSM does not concern itself with the analysis of the trial.

The CSM believes that this system of law is degenerate and racist to the core and that it metes out justice according to the economic level of the individual.

Accordingly, Jesus will be tried again. His only crime is being a Chicano and defending himself against the criminal agents of the police department. Jesus was nearly beaten to death. Now he must suffer the indignity and injustice of probably going to jail for being a victim of the police.

Even if Jesse is released or found innocent, this system has indicted itself. The physical suffering of Jesus can never be forgotten or abjudicated.

## SEPTEMBER 16 - CHICANO STUDENT HOLIDAY

THE CHICANO STUDENT CONFEDERATION OF THE SOUTHWEST HAS DECLARED THAT SEPTEMBER 16 SHALL BE A NATIONAL HOLIDAY FOR ALL CHICANO STUDENTS.

WHEREVER CHICANO STUDENTS MAY BE FOUND, THIS PROCLAMATION SHALL TAKE EFFECT.

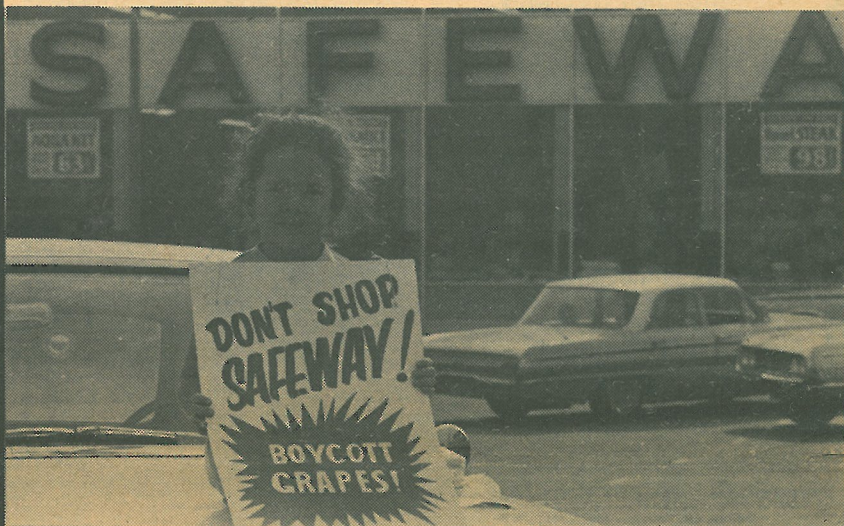
EL 16 DE SEPTIEMBRE ES NUESTRO PARA CELEBRAR LA LIBERACION DE NUESTRA RAZA.

QUE VIVA LA RAZA!!!!

QUE VIVA LA CELEBRACION DE LA RAZA!!

## Huelga! Huelga! Huelga!

On Tuesday August 12, starting at ten in the morning, there will be a march supporting the farmworkers. Beginning at the Old Placita, it will then proceed to 5th and Spring. The main purpose of the march is to demonstrate against a board member of Safeway Company, who is also one of the biggest growers of table grapes in Arizona.



BRING FOOD FOR THE STRIKERS IN DELANO WE URGENTLY NEED FOOD!!!!!! The strikers in Delano are in urgent need for food. Please contribute- The caravan will be leaving Huelga Headquarters, 3016 1/2 East First Street- Friday August 8, 10AM- Saturday, August 9, 10AM- Transportation will be provided to Delano-

**Support The Farmworkers**

**DOMINGUEZ**

**LIBERATION**

**DANCE**

*St. Bartholomew's Hall*

*4752 Huntington Dr., South*

*El Sereno*

**Donation \$3.00**

*entertainment*

*food*

*August 16*

*bands*

*mariachis*

**Advance Sales \$2.00**

**contact Celia Rodriguez 262-1502 or Julia Mount 262-8602 or ECC for tickets**

**8:00 P. M. to 2:00 A. M.**

continued from first page

Out of the fourteen that were arrested, 10 were also charged with allegedly plotting to commit arson, burglary and tampering with electrical wires etc.

It cannot be denied that what appeared to be a fire did in fact cause certain amount of damage to the Biltmore. What can most certainly be denied though, is that any of the ten were involved in this act.

It is stated that the police had as informer, an undercover agent, that witnessed the plans and the actual execution. This informer was one Fernando Sumaya who having infiltrated the Brown Berets, supposedly had access to the entire alleged conspiracy.

There cannot be any truth to his statements simply because

if they are true then the police are also co-conspirators and perpetrators of those alleged crimes. They certainly would not have allowed the Biltmore to be burned if they had had base evidence like Sumaya claims.

Sumaya claims that he informed the police prior to the alleged execution of the alleged crimes. Now, either the police didn't call or else they were more interested in getting certain individuals on a heavy rap.

This action by the police though, is against the law. If one has knowledge that a crime is to be perpetrated and does nothing to stop it, then one becomes an accessory after the fact. The police are certainly not exempt from the law. If they accuse a person of a crime which they assisted in, then they necessarily

accuse themselves.

Frankly I would not put it beneath the police department in actually planning and carrying out the alleged crime which they are trying to pin on our people.

This is a classic example of justice in this society. The police department can conspire and plan against the community but the community cannot protest. And if they do protest, then they are arrested for the very same crime which they, the police themselves, are guilty of.

The Chicano cannot receive any justice from this society. A criminal society cannot in any way legislate justice.

Let us support our community and particularly those who are now receiving the blunt end of this police state.

There is a tremendous need for money. Somos pobres. Con-

tact the Chicano Legal Defense Fund at 910 S. Atlantic, or call: 262-4773.

Que la consciencia dicte lo que deben dar.

