



# UCLA REPORT

## MEXICAN-AMERICAN CASUALTIES

### in VIETNAM

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

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

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

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

last names.

The Department of Defense classifies casualties as combat and non-combat. (Only deaths are included in our analysis.) There were 1,335 combat deaths of Southwest servicemen in Vietnam in the period under discussion, and 296 non-combat. Over 20 percent of all servicemen dying in combat and 14 percent of the non-combat casualties had Spanish surnames. Combat deaths result from military action against the enemy. Non-combat deaths may result from illness, accidents (as in the case of the U.S.S. Forrestal), and similar causes.

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

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

DEATHS OF SOUTHWEST SERVICEMEN BY CAUSE AND RESIDENCE

	All		Spanish Surname		Other	
	No.	% of Total	No.	% of Total	No.	% of Total
<b>Urban</b>						
Combat	1,181	82.4	244	20.7	937	79.3
Non-Combat	254	17.6	36	14.1	218	85.9
<b>Total</b>	<b>1,435</b>	<b>100.0</b>	<b>280</b>	<b>19.5</b>	<b>1,155</b>	<b>80.5</b>
<b>Rural</b>						
Combat	154	73.4	30	19.4	124	80.6
Non-Combat	42	26.6	6	14.5	36	85.5
<b>Total</b>	<b>196</b>	<b>100.0</b>	<b>36</b>	<b>18.1</b>	<b>160</b>	<b>81.9</b>



### chicano educators - where are you?

EDITOR: Thanks for printing *Tigers Meow*. Rather than sign my stuff as anonymous I have chosen to sign my articles as follows - El Gavilan. You see, the hawk devours rats and rodents and keeps the countryside free from these pests. I think you get the point.

This writer has followed, with great interest, the activities of the Mexican-American Educators' Association. They began, of course, as one group, but that is another story and a familiar one.

Both organizations, the California Association of Educators of Mexican Descent and the Association of Mexican-American Educators have displayed almost no willingness to initiate programs, make recommendations, or pressure the school systems to meet the needs of the Mexican-American child. Both groups have gone the route of conferences, conventions, resolutions, and social affairs. Nothing else has occurred.

The basic problem may be that it is unrealistic for educators within a system to criticize or make demands for change. Let's face it, educators, both Mexican-Americans and others, are famous for being uncreative, apathetic, and fearful of change and sometimes of each other. The few changes and innovations (and there have been a darn few) have come because of outside pressure rather than from professional leadership.

So here we have two more groups whistling in the dark; however, there are some differences between them. The CAEMD can list in its accomplishments a few conferences, a couple of banquets, and a Valentine's Day Dance. They missed the boat - they didn't elect a queen! When the United Council of Community Organizations began planning the convention that eventually endorsed Dr. Nava, this group avoided it like it was affected with the plague. They refused to participate in it. Perhaps one can't blame them - it was only an educational issue. Perhaps it is too much to ask a group of educators to sit with community people to discuss something so vital as education; who knows, they might dirty their white shirts. They were also absent from the pre-white house planning conference in Malibu in October. It is evident that they are not interested in community affairs or issues, but this is par for educators anyway.

The leadership of this group reached the ridiculous when Daniel Reyes took office last year. He ended his term in office by publicly endorsing Charles Reed Smoot. Smoot lost (thank heaven) and this vendido took his reward in Sacramento. The Reagan administration deserves credit - they keep their promises. A newly elected president is in office; however, his orientation is dances and banquets rather than action.

The AMAE also plays the conference game. Sorry, no dances. Little real action has come forth, but here there is hope. The group does participate in community affairs and is willing to get with the people. Ed Moreno, State President, is action oriented. He is young and creative, and possesses fine leadership ability. The association is stirring and beginning to move and while the past is void of achievements it appears that the group will make its mark. At any rate, it bears watching.

People often comment on the issue of two educators groups. For all practical purposes, at the moment there are no educators groups. There is strong evidence we will have one very soon.



## ATTENTION

All interested persons are invited to attend a Community Meeting to discuss plans for a voter registration drive prior to the primaries and to organize a community convention to select candidates for the primary elections next year.

## ATENCION

Todas las personas interesadas están invitadas a una junta de la comunidad para planear el registro de votantes y la conferencia para seleccionar candidatos para las elecciones primarias el año próximo.

7:30 Tuesday, October 24

International Institute

435 S. Boyle Ave.



YOUR SIGNATURE DOES HAVE POWER - IF YOU USE IT -  
OVER 45,000 ALREADY HAVE

## Individuals Against the Crime of Silence

A Declaration To Our Fellow Citizens Of The United States, To The Peoples Of The World, And To Future Generations:

**1** We are appalled and angered by the conduct of our country in Vietnam.

**2** In the name of liberty, we have unleashed the awesome arsenal of the greatest military power in the world upon a small agricultural nation, killing, burning and mutilating its people. In the name of peace, we are creating a desert. In the name of security, we are inviting world conflagration.

**3** We, the signers of this declaration, believe this war to be immoral. We believe it to be illegal. We must oppose it.

**4** At Nuremberg, after World War II, we tried, convicted and executed men for the crime of OBEYING their government, when that government demanded of them crimes against humanity. Millions more, who were not tried, were still guilty of THE CRIME OF SILENCE.

**5** We have a commitment to the laws and principles we carefully forged in the AMERICAN CONSTITUTION, at the NUREMBERG TRIALS, and in the UNITED NATIONS CHARTER. And our own deep democratic traditions and our dedication to the ideal of human decency among men demand that we speak out.

**We Therefore wish to declare our names to the office of the Secretary General of the United Nations, both as permanent witness to our opposition to the war in Vietnam and as a demonstration that the conscience of America is not dead.**

On September 23, 1965 a Memorandum of Law was incorporated in the Congressional Record of the 89th Congress of the United States of America, in which eighty leading American attorneys, after careful analysis of our position and actions in the Vietnam War, came to the conclusion that we are violating the following accords: The Charter of the United Nations, The Geneva Accords of 1954, the United States Constitution.

To Protest - To Object - To Dissent has long been an American tradition. The following are a few among the many who have signed this declaration to be on permanent record.

- |                                      |                                  |                          |                         |
|--------------------------------------|----------------------------------|--------------------------|-------------------------|
| ABE AJAY                             | DR. RALPH R. GREENSON            | HERBERT D. MAGIDSON      | ROBERT RYAN             |
| JAMES BALDWIN                        | PROF. ABRAHAM J. HESCHEL         | SHIRLEY MAGIDSON         | DAVID SCHOENBRUN        |
| (FATHER) J. E. BAMBERGER, M.D., OCSO | BRIG. GENERAL H. B. HESTER, RET. | NORMAN MAILER            | LORRY SHERMAN           |
| DANIEL BERRIGAN, S.J.                | DR. STANLEY HOFFMAN              | THOMAS MERTON            | PROF. ROBERT SIMMONS    |
| REV. PHILLIP BERRIGAN, S.S.J.        | TERESSA B. HOFFMAN               | SIDNEY MEYER             | DR. BENJAMIN SPOCK      |
| RAY BRADBURY                         | CHARLES H. HUBBEL                | EASON MONROE             | FRED H. STEINMETZ, ESQ. |
| ROBERT McAFFEE BROWN                 | SANDER L. JOHNSON, ESQ.          | PROF. HANS J. MORGENTHAU | DR. NORMAN TABACHNICK   |
| REV. WILLIAM H. DU BAY               | PROF. DONALD KALISH              | HENRY E. NILES           | D. IAN THIERMANN        |
| JAMES FARMER                         | EDWARD M. KEATING                | DR. MARK F. ORFIRER      | BRYNA IVENS UNTERMEYER  |
| W. H. FERRY                          | PHIL KERBY                       | AVA HELEN PAULING        | LOUIS UNTERMEYER        |
| DR. JEROME D. FRANK                  | RING LARDNER, JR.                | DR. LINUS PAULING        | DICK VAN DYKE           |
| REV. STEPHEN H. FRITCHMAN            | RABBI RICHARD N. LEVY            | BISHOP JAMES A. PIKE     | ROBERT VAUGHN           |
| BEN GAZZARA                          | LOUIS LIGHT, ESQ.                | RICHARD M. POWELL        | DR. MAURICE N. WALSH    |
| DR. FRED GOLDSTEIN                   | DR. ROBERT E. LITMAN             | CARL REINER              | DR. HARVEY WHEELER      |
| NAOMI L. GOLDSTEIN                   | VICTOR LUDWIG                    | JANICE RULE              | A. L. WIRIN, ESQ.       |

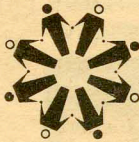
I wish to sign my name to the above Declaration to the United Nations and want to go on record with this Declaration of the Individuals Against the Crime of Silence.

signature \_\_\_\_\_

For clarity, also print your name after your signature

address \_\_\_\_\_ date \_\_\_\_\_

city \_\_\_\_\_ state \_\_\_\_\_ zip \_\_\_\_\_

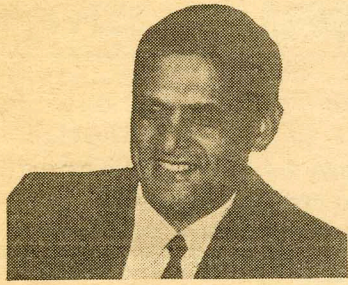


Sign, complete and mail to P.O. Box 69960, Los Angeles, Calif. 90069. The office of the Individuals Against the Crime of Silence will then forward the information to the United Nations. Should you also wish to support additional publications and communications, send \$1 or more in cash or by check made payable to Individuals Against the Crime of Silence. This donation entitles you to the lapel emblem and the wallet-sized registration card. Money is needed to speed our progress. The strength of our numbers will regularly and effectively be made known. Your signature does have power.

LR

TEAR OUT ON THE DOTTED LINE AND MAIL

# NAVA SPEAKS ON:



## HOT LUNCHES

**QUESTION:** Dr. Nava, in your letter to La Raza, you stated that the paper "lacked information regarding the actions I have initiated at the Board of Education concerning the cold lunches at several schools like Glenn Alta.", exactly what have you done regarding this issue?

**ANSWER:** I asked the staff of the Auxiliary Services Committee to conduct a thorough survey of all elementary schools in the L.A. Unified School District in regard to their cafeterias or lack of cafeteria facilities. I was particularly interested in getting accurate information on projected cafeterias in the present Bond Issue and on the distribution of schools having cafeteria facilities according to service areas.

The report is now available, and the evidence is devastatingly clear that the northern part of Central City and the Eastside schools are by far least provided for in terms of cafeterias. (Note: Out of 440 existing schools, 79 have no cafeterias currently planned, 44 of which are in the north and east areas, 18 in the north and 26 in the east. Forty-three schools have cafeterias in the current building program, 12 in the north and east areas, 7 in the north, 5 in the east.)

**Q.** Out of 31 schools without cafeterias, only 5 have building plans for the next two years. How is the Board going to provide hot lunches for all the children in the remaining 26 schools?

**A.** I have suggested that the cafeteria plans for the 5 elementary schools be halted (except where already contracted) and the bond funds be pooled for construction of one, large Regional cafeteria facility to supply all elementary schools without cafeterias. Of those already planned only one, Euclid School, has been approved and contracted. Mr. Robert J. Purdy has assigned Mr. Barnes and Mr. Volla to prepare estimates and recommendations relating to a Food Production Center. Their findings should be available not later than November 15.

In addition, the cafeteria at the Grape St. School will be expanded to become the supply center for hot lunches to 8 schools. Those schools are: Second St., Breed St., Glenn Alta, Soto St., Latona Ave., Griffin Ave., Hillside, and Huntington Dr.

I feel reasonably satisfied we have done all that is possible to do within reason on this question.

**Q.** How long will it be before children at Glenn Alta have hot lunches?

**A.** Next week, that is, beginning October 9. Until a complete hot lunch program is available, the administration has made arrangements to have a part hot lunch delivered to the school. Alternating 3 days with 2 days a week, the children will have hamburgers, hot dogs, and grilled cheese sandwiches.



## EUCLID STREET SCHOOL

**Q.** The United Council of Community Organizations has made public some reports of violations of the Administrative Code and malpractice on the part of the principal at Euclid st. Elementary School, as well as a set of demands which include the removal of the principal. Are you aware of the situation?

**A.** Yes, I am. The issue was brought to the Board, and I personally met with delegates from the Council and Mrs. Monica Jiménez. I explained to them the procedures followed by the Board concerning complaints against school personnel. You see, the object of the Board is to get the system running right, not to run the schools. The purpose of those procedures is to protect the employees of the school system.

I specifically asked Mrs. Hardy and Dr. Richardson if any community groups had requested an Executive Session concerning transfer of principal. The answer was no, that no formal letter had been received.

**Q.** The Council has announced a picket line at the school for Monday, October 9. What effect do you think such action will have in this case?

**A.** I can't tell them to do or not to do... but you can be sure I will be sympathetic and move as fast as possible. However, the decision of the Board will be based on data and evidence; you must get good evidence. Get also all the support you can get. But, if it is a matter of a parent's word against a principal, the board will always act for the principal. Again, if they want to handle it, they will have to get good evidence; you have a board that is responsive to community demands. I hope whatever happens that it will not hurt the children.



## COMMUNITY ADVISORY COUNCILS

**Q.** Recently, the Adult Education Committee of which you are a member met concerning community advisory councils for the Job Skills Centers. What came out of the meeting?

**A.** I think we came up with a very good outline for the community advisory committees. Copies of the final draft should be available soon from Dr. Johnson's office. It was felt that the committees should include representatives from as broad a spectrum as possible. This would include 50% lay people from business and community organizations. Lay people will be selected by Dr. Johnson in consultation with the director of the center and members of the community. Dr. Johnson himself will ultimately determine the relative percentages within the 50%. The other 50% will be professional representatives from the school district staff, local agencies, labor, churches and others.

**Q.** Why not have 100% lay people?

**A.** That's not good. You need lay people to make recommendations, but you must have professionals who can present views of the function of the total program and advise concerning feasibility of community recommendations.

**Q.** What would you say is the main function of these advisory committees?

**A.** The purpose is to get more lay people involved. Advisory committees cannot run programs. If they don't like the way the administrator is running the program they can move to have him changed, but it always remains the job of the administrator to run the program.

Advisory Committees should run their own affairs. It is a pattern to involve lay people in governing themselves. We might have to supply inducement to get them involved. We will attempt to get funding to pay expenses of the committee members such as transportation and the cost of luncheon or dinner meetings.

**Q.** Do you think it is a good idea to have students involved in the advisory councils?

**A.** Generally, you bet. It might very well be desirable to get students and alumni on the committee. This is not specifically stated in the outline, but it is certainly not exempted.

**Q.** Were you aware that the student council at one of the Job Skills Centers is going to be dissolved by order of the Director?

**A.** No, I was not. (At this point, Dr. Nava made an immediate memo concerning student councils at the Centers.) Generally, I like the idea of real student government.

# MEXICAN-AMERICAN STUDENTS ORGANIZE

On Saturday, May 13, 1967, one-hundred and fifty Mexican American college students from at least fifteen Southern California campuses came together at Loyola University in West Los Angeles in order to discuss the role of the Mexican-American college student in the school and in the community.

One of the resolutions that came forth from the all-day Mexican-American Collegiate Conference was that an ad-hoc committee for the purpose of drafting a constitution for the proposed Mexican-American student organization. During the months of June, July, and August, two student representatives from each of the fourteen colleges that were involved in this project met at least three times each month as an ad-hoc committee for the purpose of drafting a constitution for the proposed Mexican-American student organization.

When this task was completed late in September, there followed the second phase of the project: the forming of recognized chapters of this organization on each of the various campuses. On the Southern California regional level, the previously mentioned ad-hoc committee is presently planning and making arrangements for a convention during the Christmas recess to be held at East Los Angeles College on December 16. This convention will bring together all the delegates and members of the entire association for the purpose of specifically and formally defining and outlining the policies and functions of a Mexican-American Student Organization.

The following are some of the programs that this organization as a whole will most likely undertake:

- instituting Saturday morning classes that will feature Mexican-American history, that is, the history of the five million Americans of Mexican descent in the U.S.; a history that will highlight the countless contributions of Mexican-Americans that have enhanced this country's greatness.
- publishing an adequate and accurate text book dealing with the history of the Mexican-American.
- offering whatever assistance necessary and required that will encourage and enable more Mexican-American students really complete their formal education.

For more information read LA RAZA regularly.

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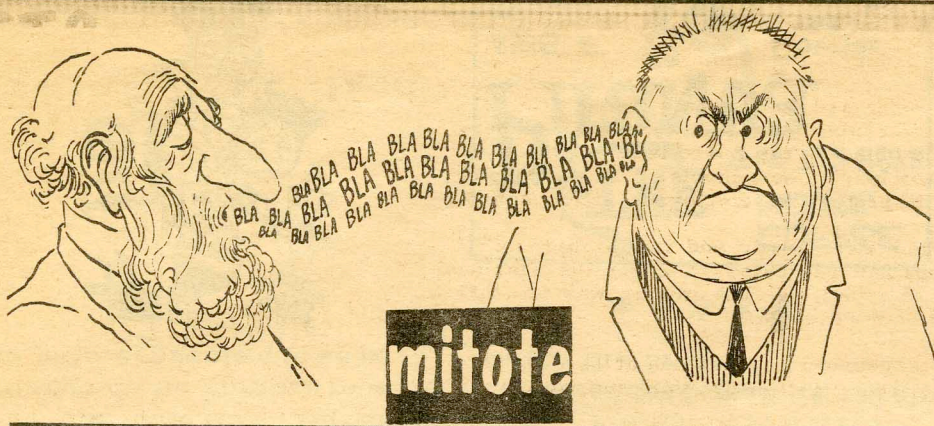
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WHEN WILL THEY EVER LEARN?

We have learned that even status-quo, things as they are types like Jim Madrid (Mayor's Advisory Committee), Cirel Foster (East Central Welfare Planning Council, Nick Lucero (Times Boys Club) were scandalized by the attitude of Hollenbeck Captain Guindon and his P. R. side-kick Devin at the Thursday set up phoney "Police Relations Conference".

ASSES, who?

The federal government has sent out memos to all public offices directing them to standardized references to mexicans as Americans of Spanish Surname.

BLACK-BROWN TREATY

Reies Lopez Tijerina, speaking at a press conference here, said that he intends to sign a "non-aggression" pact with militant black organizations. Why not a "mutual defense" treaty.

Also, Tijerinas extended a call to black and brown activists to attend the National Convention of the Alianza Federal de Mercedes in Albuquerque, October 21-22. Coming?

FLASH!!

Che has been seen in Maravilla.

mexican\_american unity

(from page 1)

- 2) Since the hearings have a very tight format that will not allow for debate, it will be demanded that copies of the speeches be given out at El Paso and that the facilities be made available in which all delegates will have the opportunity to discuss them and make corrections, before the final report is submitted to the White House.
- 3) Since the hearings will be held in 5 different hotels and there will be no central meeting place, it was suggested that a place be found where a general assembly of all delegates be held and final recommendations will be voted on democratically.
- 4) It was suggested to send an open invitation to all organizations of Mexican-Americans in the U.S. to send delegates to El Paso, with the only purpose of discussing the possibility of organizing a Unity Council of Southwestern Spanish Speaking Organizations.
- 5) The purpose of the Unity Council would be to develop ways and means to support local community action, leadership training and information centers, and maybe a Defense Fund.
- 6) It will be demanded that in the future, the Inter-Agency Committee of the President will consult and negotiate with the Unity Council, about all future programs affecting Mexican-Americans.

the new breed

Ralph Guzman, of the UC LA Mexican-American Study Project, pointed out on Sunday that all those demands were only "empty threats" because none of the organizations present had been able to realize the potential power in the Mexican-American Community; that they hadn't been able to project the goals of the Mexican-American and therefore the Anglo society "was not concerned with us". Guzman said that at present the real key was on voter registration, and that "the leadership of the Mexican-American Community should be seen in the barrios getting dust on their shoes". He also chided the audience, just like Galarza had done the day before because of the absence of youth. Guzman pointed out that the median age of the Mexican-American population was 19, and pointed out the tremendous generation gap that exists. He went on to say, "...the language of the young chicanos is that of the negro civil rights movement, they look to Mexican Revolution... Stokely Carmichael... they grow mustaches try to speak Spanish... they can lead us."

To confirm his point, maybe the youngest person present at the meeting said in a low voice, "These old politicians and professionals seem to realize that El Paso might be their last chance to do something significant... if they fail... if they betray the Mexican-Americans... we will have to tell them "move on over or we shall move on over you."

PICKETS vs PICKETS at euclid & the anglos laughed

There are major, shocking deficiencies at the Euclid Ave. Elementary School. There are scandalous deficiencies throughout the East Los Angeles area in all of its public schools--elementary, junior high and senior high. These deficiencies mean that only a rare few of our children receive an adequate education, and that some 75% drop out. The problem deserves the active and urgent attention of all Mexicans. It is a major community problem which every Mexican ought to be visibly demanding be corrected. Among Mexicans, there are no outsiders in terms of protesting this problem: it is a shared, common problem confronting every one of us.

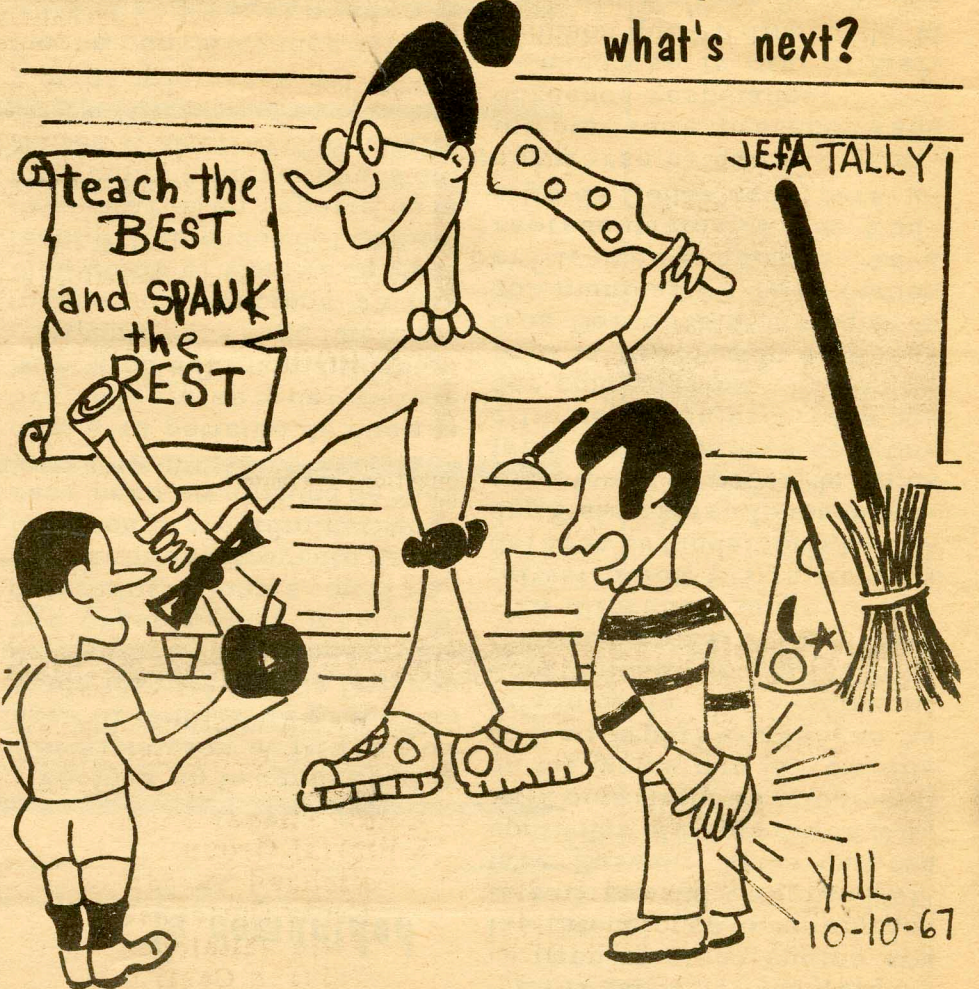
Therefore, it is a good thing when the United Council of Community Organizations is found sparking a protest demonstration at the Euclid Ave. school, publicly to say: "We demand a better education for our children." It is a good thing when Congressman Roybal is bold to speak out concerning the appalling treatment shown the children of this school by the principal, Dr. Tallman.

Dr. Tallman, however, had been well-warned that a protest demonstration was scheduled at the school for October 9. And, she is no dummy when it comes to self-preservation. Moreover, she knows how easy it still is for an anglo to flatter and buy off the loyalties of numbers

of innocent Mexican parents. Dr. Tallman played her cards well. She gathered around her the "bought and paid for local parents, pathetically eager for her favors and approval and recognition, and aided them in scheduling a pro-Tallman counter demonstration. She marshalled her forces well, and dressed them in their Sunday best. So, the stage was set: in- of the deplorable state of the East Los Angeles Schools being publicly protested and Dr. Tallman's malpractice publicly proclaimed, she had maneuvered for Mexicans to be demonstrating against Mexicans. The anglo could sit back and laugh. The Mexican ought to have been weeping.

But, all was not lost. There was an out. It could have been conceded by UCCO that the anglo had out-foxed them, and they could have "no showed" saving their ammunition for another day. However, the picket line proceeded. So: Dr. Tallman won, and the Mexican lost. Mexicans marched against Mexicans, and Dr. Tallman could relax. She was no longer the issue.

Let her be warned, however. And, let all the anglo supervisors and administrators and teachers who exploit our children be warned. There will be another day-- without advance warning, and the Mexicans will have a leader who "knows how it is", and we shall prevail.



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# "La Gente ya ha Despertado"

en

SAN ALPHONSUS

porque negociar?

rebelion en

mas lucha!

la comunidad

El dia 4 de Octubre de 1967, los administradores del Catholic Welfare Bureau, agencia responsable por el East Los Angeles Community Development Project de la EYOA, celebraron una junta de negociaciones con el Comité para la Protección de Nuestros Derechos. Las negociaciones trataban la composición del Community Advisory Council (Concilio de Consejeros de la Comunidad), que aconsejaría recomendaría y aprobaría los programas de la agencia en las comunidades de San Alphonsus y de Ramona Gardens.

El proyecto (E. L. A. Community Development P.) se comprometió bajo contrato a proveer una variedad de servicios sociales de beneficios a la comunidad y de fomentan y entrenar líderes entre la comunidad de ingresos bajos y poca educación.

Las comunidades que el proyecto cubre están formadas por personas de habla española, pero solamente uno de los 13 miembros del personal era de origen Mexicano, la Sra. Beatrice Olvera. Por mucho tiempo la Sra. Olvera presentó quejas en contra de uno de los supervisadores, Mr. Romano, por la forma abusiva y despreciante en que trataba a las mujeres que trabajaban en el proyecto y a los miembros de la comunidad de origen Mexicano.

Durante el mes de Julio pasado la administración trató de transferir a la Señora Olvera, dejando a la comunidad de habla española en el area de San Alphonsus sin un empleado del proyecto con el cual pudieran comunicarse. Una de las funciones más importantes de la Sra. Olvera era el de trabajar con las Señoras casadas en consultas de asuntos personales y de familia, en un grupo llamado Family Living Education Group.

Vecinos en la comunidad de San Alphonsus se juntaron para organizar un grupo llamado Comité para la Defensa de Nuestros Derechos. Una vez organizados, mandaron delegados a juntas con el Padre Stein del Proyecto y también con otros administradores, pero en ninguna de esas juntas recibieron satisfacción a su petición de que a la Sra. Olvera se le dejara trabajar en esta comunidad.

Durante esas negociaciones muchos más vecinos se habían unido el Comité de Protección Delegados del Comité presentaron un reporte de la situación y pidieron ayuda del United Council of Community Organizations. Pat Sanchez y otros miembros del UCCO fueron con delegados del Comité para la Protección de Nuestro Derechos a juntas con el padre Stein, Msr. Johnson, y otros administradores, con los mismos resultados negativos.

Cansados de pedir y pedir sin resultado, vecinos de la comunidad de San Alphonsus con la ayuda del United Council decidieron en emplear acción directa es decir una línea de piquete en frente de la cancillería (chancery office) con reporteros de los periodicos y la radio y cámaras de la Televisión. El Catholic Welfare Bureau respondió inmediatamente, les sorprendió ver a Mexicanos que podían hablar muy poco español haciéndole línea de guardia a una agencia de la Iglesia Católica.

victoria!

En las juntas celebrados por el Comité para la Protección de Nuestros Derechos y los administradores del Catholic Welfare Bureau después de la línea de piquete, Padre Stein y Msr. Johnson estuvieron de acuerdo en que la Sra. Beatrice Olvera regresaría a su posición en la agencia, y que el Supervisor Romano sería trasladado a otro lugar.

La otra demanda del Comité es de que se organice un Concilio de Consejeros de la Comunidad para asegurar que casos como el del Supervisor Romano y el de la Sra. Olvera no se repitan en el futuro. El Catholic Welfare Bureau ya aceptó la idea de que se necesita un Concilio que exprese los deseos y aspiraciones de la comunidad.

En la junta del 4 de Octubre se puso en claro cuáles son las intenciones de los administradores del Catholic Welfare Bureau: Ellos quieren controlar el Proyecto de E.L.A. Community Development, en tal forma que la comunidad no tendrá--como no ha tenido hasta ahora--ninguna oportunidad de influenciar los programas.

La diferencia entre la administración y los vecinos del area es fundamental. Padre Steiny Msr. Johnson quieren tener el poder de escoger a los miembros del Concilio de Consejeros para poder controlarlos. El Comité para la Protección de Nuestros Derechos quiere que la comunidad escoja democráticamente quienes van a representarlos en ese Concilio de Consejeros para asegurarse de que sus sentimientos son expresados y sus derechos respetados.

Cuando se le dijo al Msr. Johnson que el dinero de la Catholic Welfare Bureau para ese Proyecto de Desarrollo viene del gobierno federal para programas de la Guerra Contra la Pobreza por contratos donde se garantiza la participación de los pobres en hacer las decisiones, el Msr. dijo: "Yo renunciaré como Director y recomendaré a la Mesa Directiva del Catholic Welfare Bureau que se retire como agencia responsable y termine el programa." Eso es una chantaje al pobre.

el futuro

Los miembros de la comunidad no se han dejado intimidar. El Comité Para la Protección de Nuestros Derechos continúa sus juntas en la comunidad y están proyectando la organización de un Concilio de Habla Hispana. Además, negociaciones van a continuar con el Catholic Welfare Bureau para resolver este conflicto de intereses entre la comunidad y la administración.

Le preguntamos a la señora Olvera que pensaba de todo el asunto, y nos contestó: "... la lucha presente de nuestra tremenda fuerza y determinación de la comunidad Mexicoamericana unida. La gente ya ha despertado."



interview-concluded

pull out

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

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

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

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

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

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

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

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

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

Q. What would you suggest the U.S. do in Vietnam?

A. To quote Sen. Aiken, "Let's declare a Victory and pull out."

Q. Knowing What you know today, would you bear arms in Vietnam?

A. If my bearing arms would mean an end to the conflict, yes. But today the war is a senseless and wholesale destruction of American lives as well as Vietnamese.

Q. One of the biggest reasons given against withdrawing from Vietnam is the loss of prestige we would suffer.

A. Well now, France withdrew in a similar situation from Algeria. Also we've lost so much prestige already due to our war efforts in Vietnam that it is not a real issue.

Q. What would you suggest to a draft age boy?

A. That he should remain in school and complete his education. They should think hard. Remember, a live medal on a dead man is rarely worth the price.

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COFFEE HOUSE  
**THE Piranya**  
 TEL. 722-8872  
 5338 E. Olympic Blvd. Corner of Goodrich

CA-58852 221-5500  
 DR. HOWARD L. MAMLET  
 DENTIST  
 2716 NORTH BROADWAY  
 LOS ANGELES, CALIF 90031  
**HABLAMOS ESPAÑOL**

**interview-continued**

(de la página uno)  
de mis responsabilidades eran 2 años de servicio activo... también voluntariamente extendí mi servicio por dos años... quería recibir el entrenamiento especial que necesitaba para las Fuerzas Especiales.

P. Porqué entrastes voluntariamente en ese tipo de entrenamiento?

R. El ejército regular era mas como una tropa de "boy scouts". Yo no podía... no quería permanecer en esa situación... Tienes que recordar que en el ejercito la mejor forma de darse una buena vida es de besarle el trasero a sargentos con caras de perro.

P. Nacístes en California?

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

P. Has estado en Vietnam?

R. Sí.

P. Qué hicistes en Vietnam?

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

P. Eran esos equipos del ejercito Vietnamita?

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

P. Fuéron exitosas esas misiones?

R. Si, las misiones fueron un éxito, porque en ellas recolectamos información acerca de las actividades del Viet Cong. Sin embargo, la información y los reportes que preparamos, en el 80% de los casos, fueron abandonadas a las mesas empolvadas de algunos oficiales (CO's).

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

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

(from page 1)

that i had a 2 yr. commitment to fulfill on active duty. I further extended my tour of duty 2 yrs to gain the special training that my volunteering for Special Action in Vietnam would necessitate.

**boy scout army**

Q. Why did you volunteer for this training?

A. The Armed Forces was basically a Boy Scout Environment. I could not allow myself to remain in that situation. (pause) You must remember that the main means to a good life in the Regular Army is a constant contact of the olfactory nerves to the anus of some Bulldog-face Sargent.

Q. Were you born in Calif?

A. Yes. Prior to my leaving for Active all my 17 yrs. had been spent in "Los Barrios" of L.A.

Q. Did you see action in Vietnam?

A. Yes, I did.

Q. Basically, what was your role in Vietnam?

A. To advise and assist teams on missions involving demolitions and reconnaissance tactics, inside "Charlie Country" (i.e. land controlled by the National Liberation Front. ((Viet Cong)))

Q. Were these teams from the South Vietnamese Army?

A. Yes there were the special trainees of the South Vietnamese Armed Forces. Most of them were trained to a great extent in the U.S.

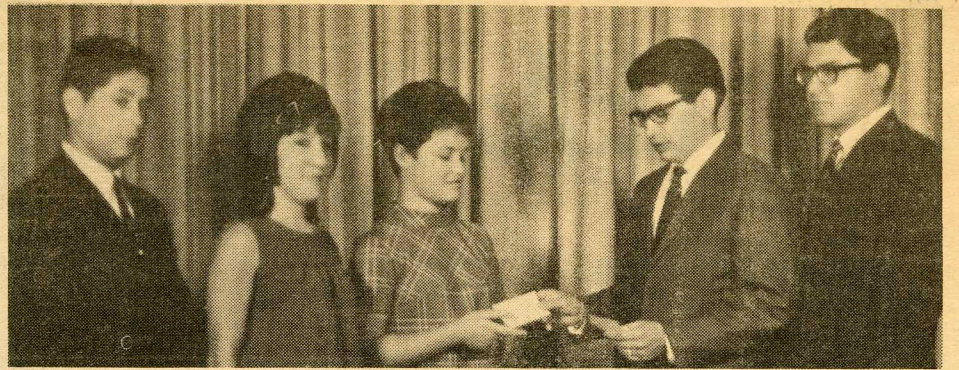
**successful missions?**

Q. How successful were these missions against the Viet Cong?

A. The missions were successful in that we gathered the necessary information on Viet Cong activities. However the information was in I would say 80% of the missions left to gather dust on some CO's desk.

Q. Those missions were they at all successful in bringing the peasant to a pro-American position?

A. No. How could we? A village would often be burned, houses ransacked and torture was a rule rather than exception to the "Viet Cong suspects". The use of napalm was often disastrous. Often it missed its target and an entire village was victimized.



El Mexican-American Action Committee (MAAC, Comité de Acción Mexicoamericana) otorgó tres becas a estudiantes Mexicanos la semana pasada. Las becas fueron presentadas por miembros de la Mesa Directiva, Richard Montes y J.B. Casas. Los Jóvenes estudiantes recibiendo becas son, de izquierda a derecha, Armando Pimentel, 13236 Esperanza Ave., Norwalk; Carmen Ochoa, 2804 Mozart St., Los Angeles; y Genevieve Aguilar, 325 E. Main St., San Gabriel. MAAC es una organización de jóvenes estudiantes y profesionales interesados en la acción para beneficio de la comunidad Mexicana.

P. Estoy confundido, cómo puedes decir que las misiones

eran exitosas si al mismo tiempo dices que eran a menudo

un desastre?

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

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

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

Y qué del pueblo Vietnamita?...

R. Que quieres decir, el Viet Cong?

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

R. Yo no diría apoyo... pero ellos ayudan al Viet Cong porque los alimentan y los esconden. En parte lo hacen por el odio que el pueblo le tiene a al gobierno de Saigon, sin importar quien sea el gobierno, y en parte por miedo. Miedo al terrorismo, usado por los dos lados para ganar la victoria.

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

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

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

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

Q. I'm a bit confused. How can you on one hand claim a mission a success while admitting it was often a disaster?

A. Our missions was to find Charlie. If we did that our missions was successful. The rest, the "backup" is an altogether different question.

**will U.S. win?**

Q. It has often been asked why if the U.S. is so powerful can it fail to win a military victory?

A. Well Guerilla warfare is different from conventional warfare. The environment of Vietnam is a direct advantage to the Viet Cong. Camouflaging, hit and run tactics, the cunning and animalistic instincts of the V.C. make it virtually impossible to use conventional warfare successfully.

Q. What about the Vietnamese people? Do...

A. You mean the Viet Cong?

Q. What I meant to ask was do the Vietnamese generally support the Viet Cong?

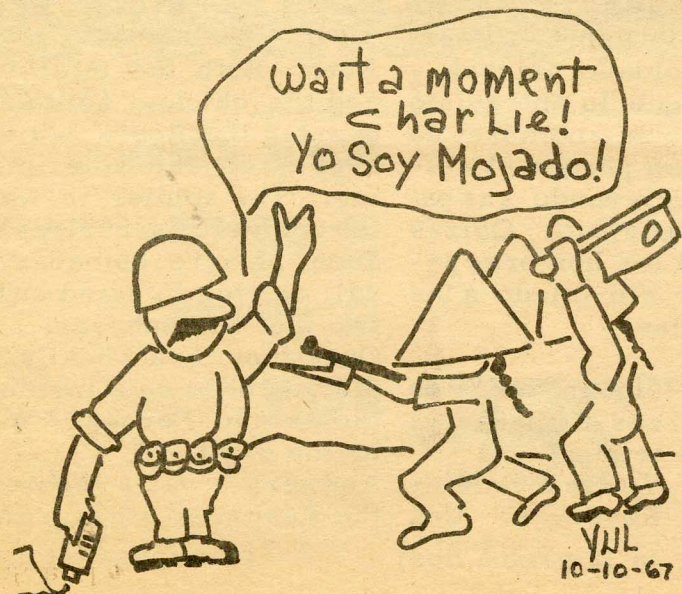
A. I wouldn't say support them. But they do aid them in that they will hide and feed them. They do this I believe half from the hatred vs the Saigon Govt. (which ever one is in power at the time, and half from fear. Fear and terrorism though is used by both sides to gain their ends.

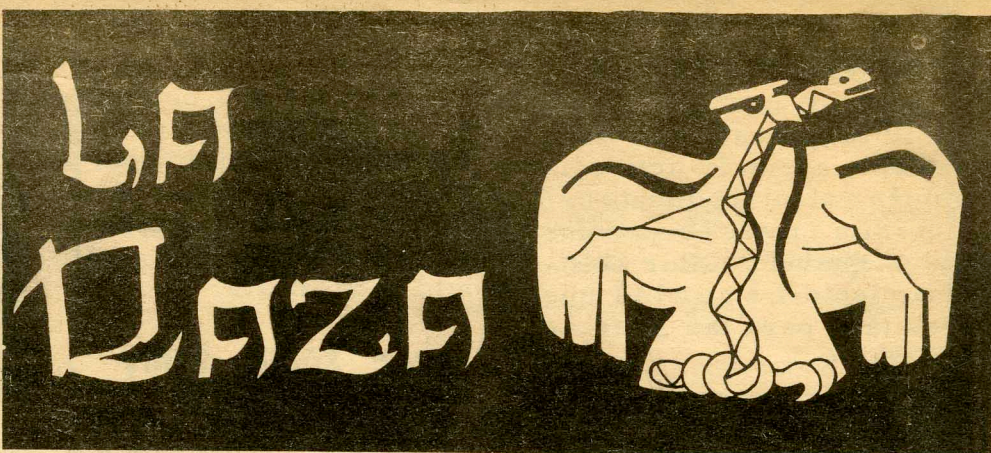
Q. Why having as many doubts as you seem to have did you serve in that capacity?

A. Well, frankly in the Special forces one is treated as a Man with the respect due him. This was a refreshing change from the regular Army.

Also my initial idea was that I could help the people of So. Vietnam help themselves.

I just don't think this "Moralistic Killing" can go on.





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# UCLA REPORTA

## BAJAS DE CHICANOS

EN

## VIETNAM

DEATHS BY BRANCH OF SERVICE AND SPANISH SURNAME, U.S. AND SOUTHWEST

	All Causes		Combat		Non-Combat	
	Total	Sp. Surname No. %	Total	Sp. Surname No. %	Total	Sp. Surname No. %
<b>U.S.</b>						
Total	9,424	467 5.0	7,743	415 5.4	1,681	52 3.1
Army	5,901	287 4.9	4,888	256 5.2	1,013	31 3.1
Air Force	457	9 2.0	294	6 2.0	163	3 1.8
Marine Corps	2,662	162 6.1	2,333	146 6.3	329	16 4.9
Navy	404	9 2.2	226	7 3.1	178	2 1.1
<b>Southwest</b>						
Total	1,631	316 19.4	1,335	274 20.5	296	42 14.2
Army	927	180 19.4	765	155 20.3	162	25 15.4
Air Force	88	8 9.1	55	5 9.1	33	3 9.1
Marine Corps	520	121 23.3	459	109 23.7	61	12 19.7
Navy	96	7 7.3	56	5 8.9	40	2 5.0

Source of this and subsequent tables: List of Casualties Incurred by U.S. Military Personnel in Connection with the Conflict in Viet-Nam by Home State of Record, Directorate for Statistical Services, Office Assistant Secretary of Defense (Comptroller), 20 April 1967.

Mexicoamericanos en las fuerzas armadas tienen una tasa de mortalidad mucho más alta que otros soldados. Un análisis de todas las muertes, en combate o fuera de combate, desde el 7 de Enero de 1961 y el 29 de Febrero de 1967 indica que un número muy alto de jóvenes Mexicoamericanos es enviado al Asia Sureste y aun más importante - que la mayoría de esos jóvenes reciben asignaciones de mayor peligro.

Miembros de las fuerzas armadas provenientes de los 5 estados del sureste de los EUA, Texas, Nuevo Mexico, Arizona, Colorado y California, tuvieron bajas por un total de 1,631. El 19.4% de esas bajas fueron personas con apellidos españoles. Este porcentaje de bajas aparece muy alto si se compara con la proporción de personas con apellidos españoles en la población en general, es decir 11.8% en el censo de 1960. El porcentaje es alto también si se le compara con el número de hombres de edad militar (entre los 17 y 36 años), que se estima en el 13.8%.

Bajas por ramas de servicio sugieren que un número relativamente alto de Mexicoamericanos están alocados a deberes de gran peligro. Por ejemplo, personas con apellidos españoles representan el 23.3% de las mu-

ertes en el Marine Corps, 19.4% del ejército, 9.1% de la Fuerza Aérea, y 7.3% de la Marina. Bajas en el Marine Corps, son muy altas en los estados del Suroeste e incluyen un número substancial de Mexicoamericanos. En Nuevo Mexico, por ejemplo, 13 de las 25 bajas en el Marine Corps eran Mexicanos (el 50%). En Colorado de 37 Marines que murieron en combate o fuera de combate, 9 tenían apellidos españoles.

El Departamento de Defensa clasifica las bajas como de combate y fuera de combate. En el periodo mencionado anteriormente hubieron 1,335 bajas de combate y 296 muertes fuera de combate. Personas con apellidos españoles representaban más del 20% de las bajas de combate y 14% de las muertes de fuera de combate. Bajas de combate resultan de acciones militares en contra del enemigo; muertes de fuera de combate resultan de enfermedades, accidentes, y causas similares.

La mayoría de los Mexicoamericanos vive en las ciudades del Suroeste de los EUA, y por lo tanto la mayoría de las bajas de guerra provienen de esas ciudades. Sin embargo, la alta tasa de bajas entre los Mexicoamericanos es altísima en ambos sectores, el urbano y el ru-

ral. El 19.5% de las bajas urbanas y el 18.1% de las bajas rurales, en los estados del Suroeste son personas de apellidos españoles.

Una interpretación adecuada de esta información estadística es imposible sin otras Fuentes de data. Los Mexicoamericanos están sobrerrepresentados en las fuerzas armadas en general o porque están sobrerrepresentados en las unidades enviadas al frente de combate en Vietnam. Dado que muy pocos chicanos van al colegio, ellos tienen menores oportunidades de ser deferidos por las juntas de inducción (draft boards), en las cuales no hay representación adecuada de las minorías et-

nicas. La pobreza y el deseo de ser aceptado en la sociedad, mucho más fácil en las fuerzas armadas que en la sociedad en general, puede dar un incentivo muy poderoso a los chicanos para engancharse voluntariamente y al mismo tiempo, recibir bonos monetarios asociados con deberes de alto riesgo. Para muchos chicanos, las fuerzas armadas ofrecen la primera, y a veces única, oportunidad para escapar de los barrios. De cualquier modo, la información de bajas de guerra entre los chicanos parece confirmar la experiencia de la Segunda Guerra Mundial y de Korea que fué perpetuada en forma vívida por Raúl Morín en su libro Among the Valiant.



## ENTREVISTA INTERVIEW

con

soldado chicano

with

green beret

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

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

Respuesta: Yo era un Miembro de las Reservas. Una

(a la página dos)

Note: Both the interviewer and the chicano soldier requested that their names be kept a secret for the time being. The soldier is waiting to receive his security clearance. Maybe someday men will be able to stand on their two feet without fear.

Question: Specifically how did you become a member of the Armed Forces? Was it by the draft?

Answer: I was a member of the Reserves which meant

(continued on page 2)