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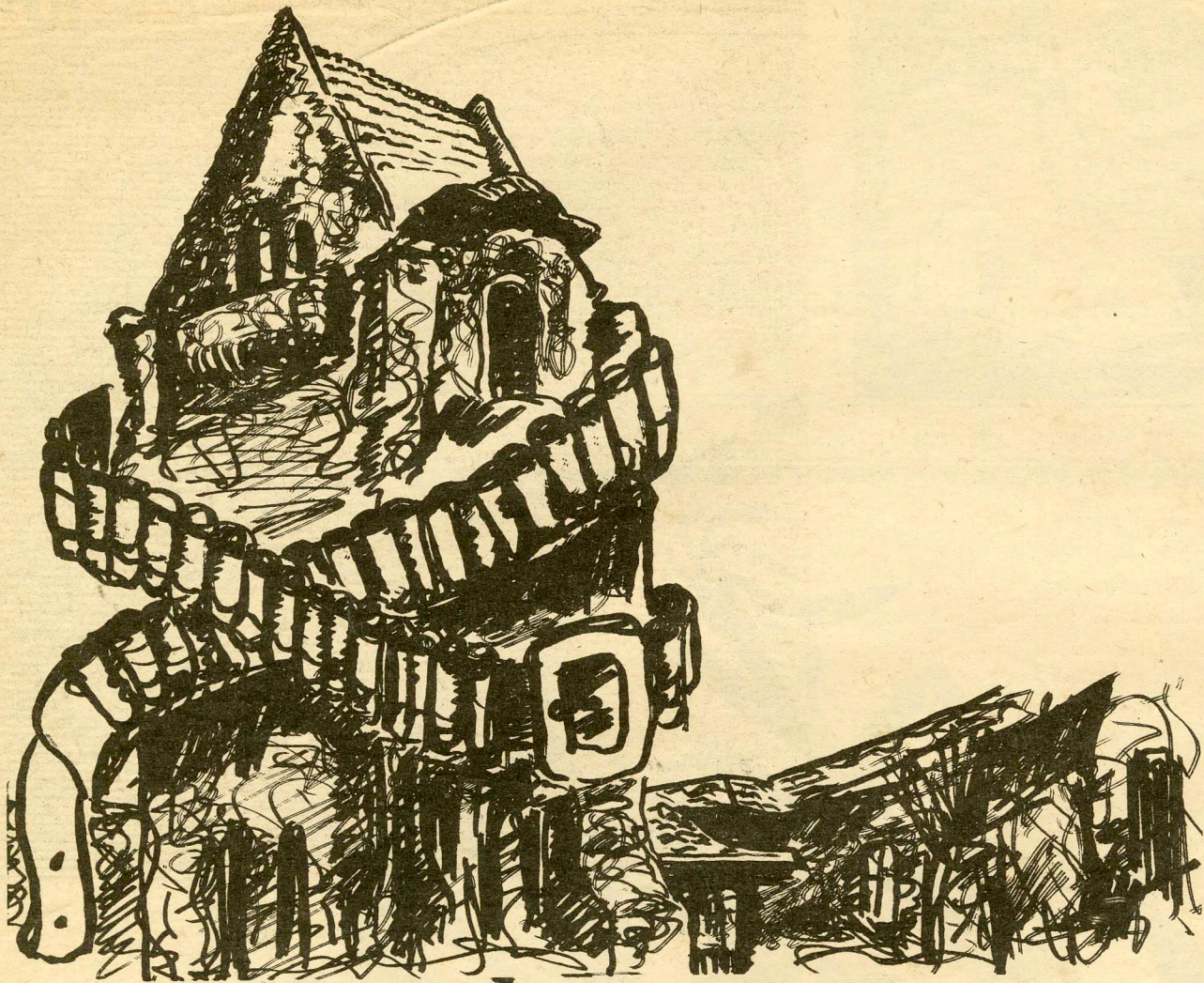


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chicano liberation commencement

San Jose State College, the oldest institution of higher education in California, has been singled among all colleges in the Southwest to focus on the failure of higher education to the CHICANO. Several thousand CHICANOS--Mexican-Americans--from throughout California and the Southwest will converge upon San Jose to takeover the planned commencement ceremonies. Colleges throughout the Southwest and the nation are guilty of producing incompetent teachers, social workers, policemen, counselors, sociologists, political scientists, historians, journalists and other such products who are contributing to the destruction of the CHICANO in this nation. It is through these malfunctioning products of colleges that the problems of the CHICANO minority are perpetuated.

Colleges have failed in their responsibility to adequately prepare their so-called experts who have tremendous power and control over the lives of the CHICANO. This criminal failure of colleges perpetuates the erosion of our barrios, of our culture, of our dignity and spirit. It is through the products of colleges that our RAZA is held in bondage.

The perpetuation of this most subtle and vicious form of bondage by colleges is symbolized every summer in the commencement ceremonies held throughout the nation. At this time colleges release swarms of "missionaries" and maniacs to plunder our barrios. It is in this way that colleges sanction the perpetuation of our bondage. It is in this way that colleges are failing. It is in this way that our every effort for decent housing, relevant education, proper health and medical care, decent and meaningful jobs are stifled; all our efforts in these areas are futile as long as the colleges continue to pour out thousands of "experts" who are programmed to perpetuate rather than alleviate our problems. There can be no change in the condition of the CHICANO until there is a change in the orientation of this nation; this change cannot come about until our system of higher education is changed.

The symbol of achievement and success of college products--the commencement ceremonies--is a symbol of our bondage. The commencement ceremonies this summer will magnify the scope of our problems by sanctioning the thousands who plunder our barrios. The commencement ceremonies at San Jose State College on the evening of June 14 will be a transformation from a symbol of bondage to a symbol of CHICANO liberation. It will be the beginning--the commencement--of CHICANO liberation from the bondage imposed upon us in this nation. After this day the "American" college campus will no longer be a sanctuary to our bondage!!

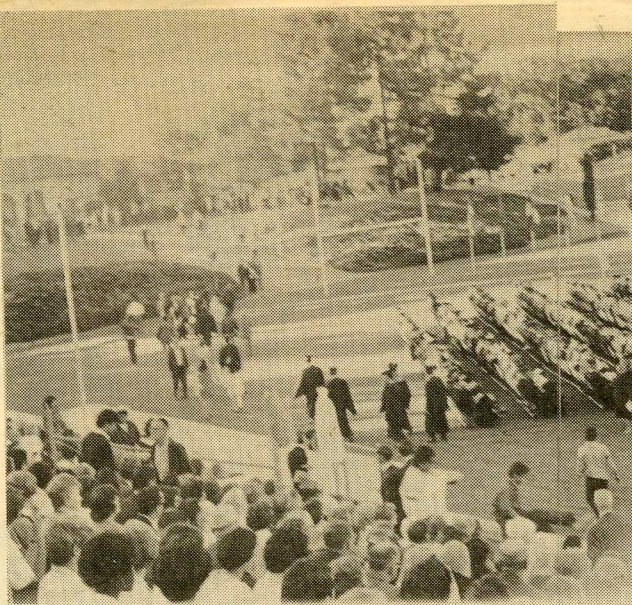
"We are all Children of the same God" was the theme of the invocation thundering over the loudspeakers at Spartan Stadium in San Jose on June 14th. Hundreds of graduates sat in the sun, while thousands stood in solemn silence. Here and there, you could see a few uniformed cops and also detect, many more, in civilian dress. The gates were closed, outside riot troops--several squads--and about a dozen paddy wagons waited.

Commencement had turned into an armed camp because there was FEAR in the heart of the Establishment. Mexicans had said that if the school didn't postpone the ceremonies until their grievances had been settled, they were going to walk out, and the Establishment interpreted that as a threat of violence. . .

As President Clark began to speak, about 15 professors and 15 graduates began to walk out; from several sections of the stands came shouts of VIVA LA RAZA, and people began to walk out too until over three hundred people had made their exit. About the same time, some 20 members of a Chicano Youth Organization called "The New Breed" was arriving at the Stadium, but weren't allowed to enter. A "gentleman" in white shirt and necktie was telling the uniformed cops: "Let them out but not int. . . ." When asked by a reporter from LA RAZA who had made the decision, the Chief of Police said: "I made the decision, . . . you Mexicans wanted to walk out. . . OK. . . now you stay OUT. . ." he said, raising his voice.

The 300 walking out marched singing across the street where they celebrated a Chicano Liberation Commencement. Luis Valdez and the Teatro Campesino performed as well as the Teatro Urbano of MASC. Speakers were Octavio Romano, professor at Berkeley, and Howard Hayes, a black militant working for the City Human Relations Commission. Armando Valdez, from Oakland, making the introductions said: "These are men and women who have seen the light. They know that Education out there at Spartan is incomplete. . . they have come Home."

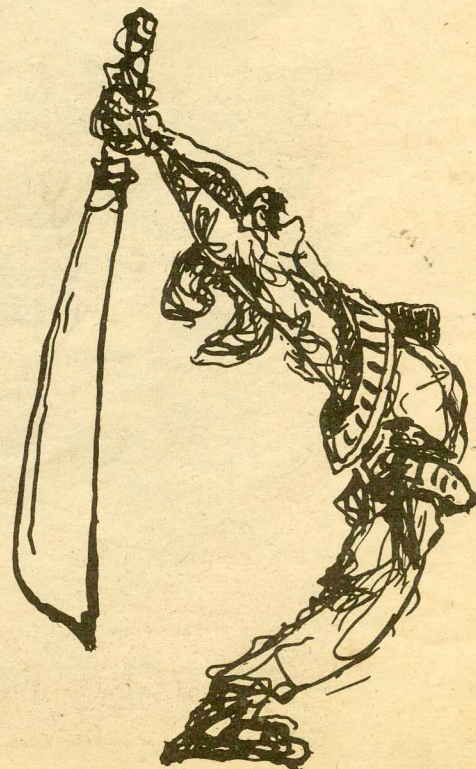
On and on they danced, until dark, Mexican style, chicano, black and white. Among the dances enjoyed best by the group were a fast one "Camaron que se durme se lo lleva la corriente," and a slow one "Si no estas conmigo, nada importa."



Photos: Raul Ruiz

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

¡ajúa!



BROWN EYED CHILDREN OF THE SUN

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

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

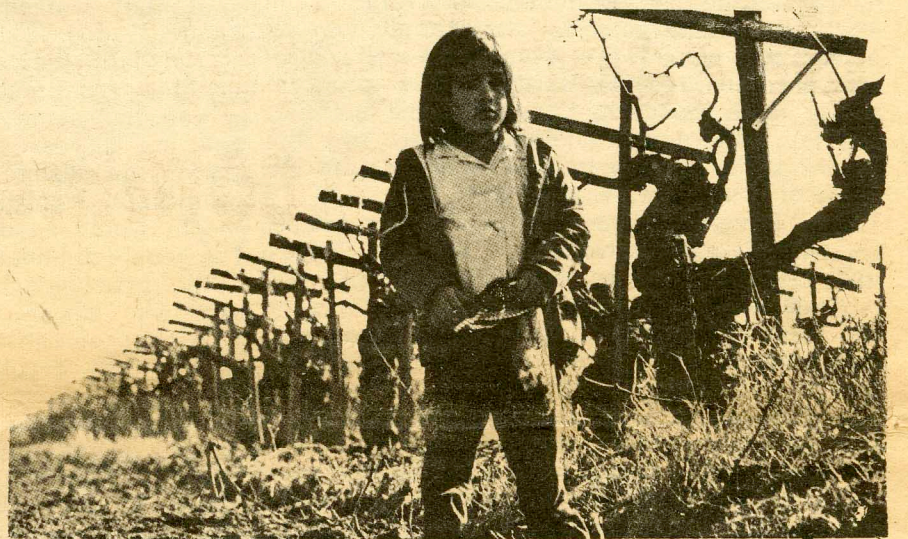
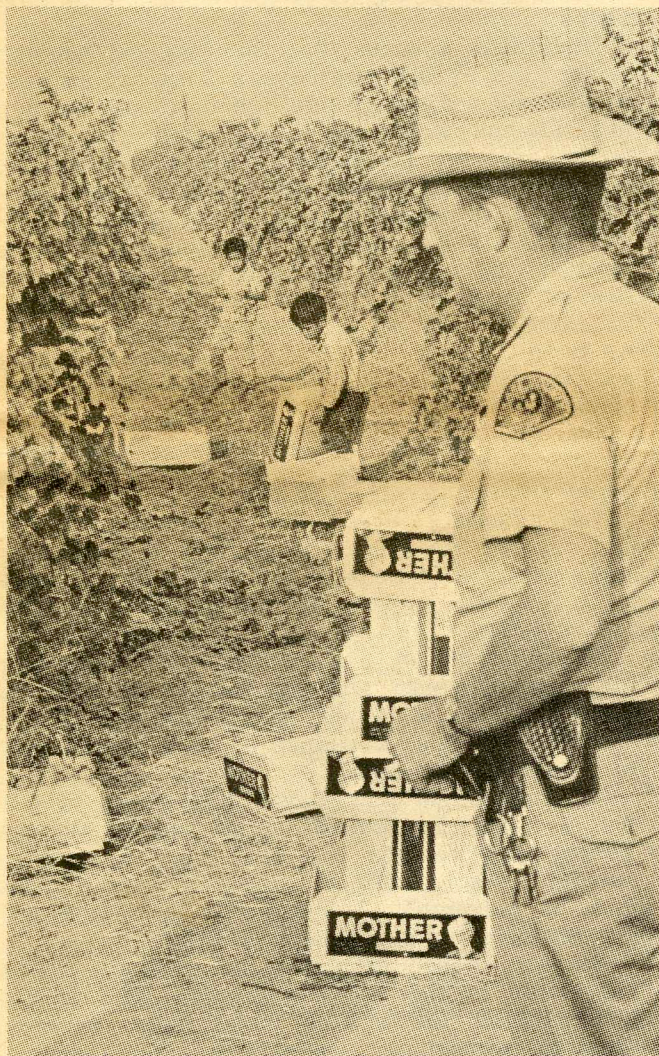
You are bending and you're picking with your back and your arms in pain;
Your wife and seven children they never do complain.
"Oh Jesus, can't you help us, can't you shade us from this sun?"
and what will you be givin' to your brown eyed children of the sun?

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

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



Pedro Contreras



LET JUSTICE BE DONE

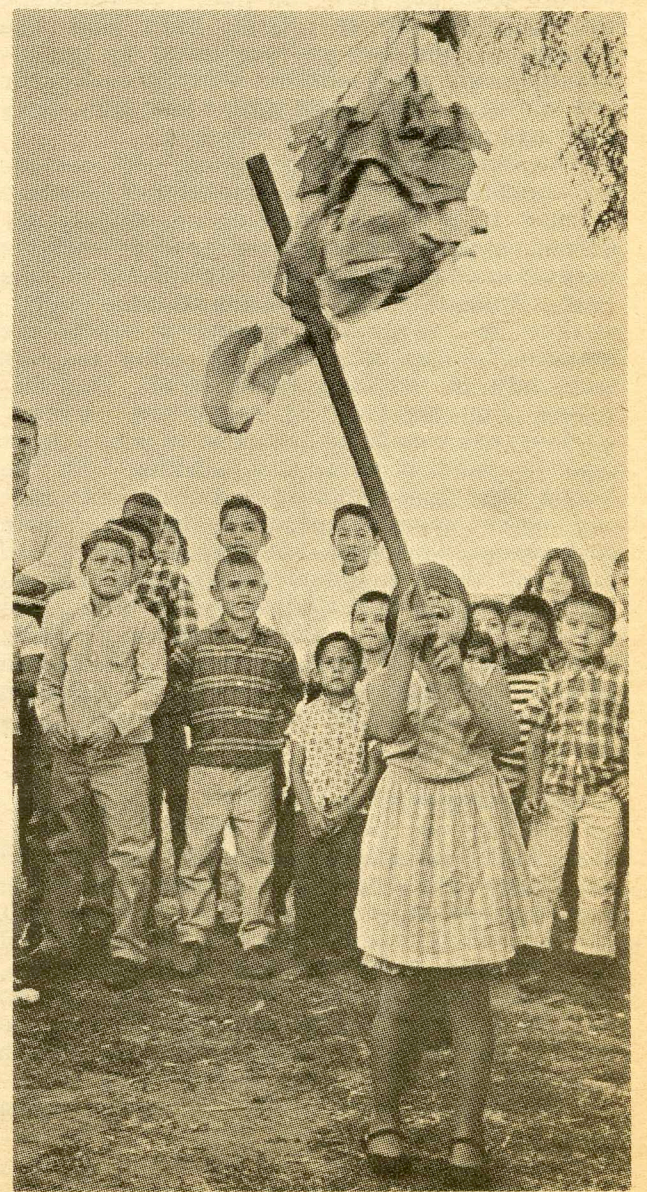
On a bed in a shack a brown child lies
He tosses in anguish and restlessly sighs
His mother sits by him and helplessly cries
His father is broken, he knows his son dies

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

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

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

Joanne Gonzales



PLENTY of ROOM at the PLAZA-TOP

Mr. Editor:

The impression and experience most of us have had in the poverty program has been one of working our way up the ladder, this has always seem fair. Within the project of the Community and Career Development lives a person who some how manage to start at the top, Mr. Roy Revelles.

Until the Community and Career Development Project came into his life he enjoyed some degree of success working with adolescences he worked the last few months before the "Teen Post" died. The point is very simple how can a man who has always specialized with youngsters come into an entirely new program whose sole concern is adults and start at the top; adults and adolescents are two different kinds of people who require different kinds of approaches and workers.

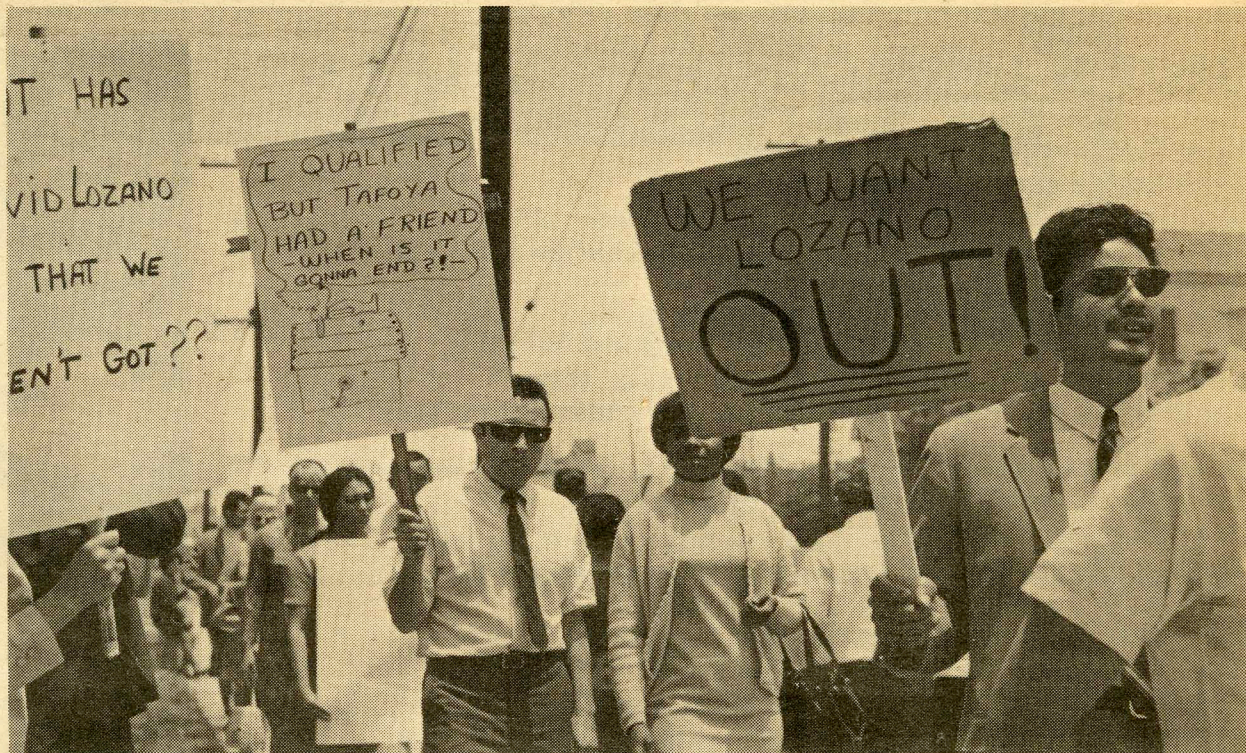
Mr. Revelles' first job was rather simple he was given a good office in Pico Rivera and expected to form an advisory panel and to render services to that community. The people refused to come together for the advisory panel, the Adult Community boycotted him and his kind of services. Only when some one came in from the outside and helped him out did the advisory panel come together. So here we have a cold fact a man with the best center--full staff, enough supplies but he could not perform a simple task; with less the other centers in project did their jobs. The other centers knew adults he did not.

Because of his inability to handle the job in Pico-Rivera the project was faced with a problem, how best to get him out of Pico-Rivera. The answer was to bring him into East Los Angeles and give him a non-job with better pay than the other coordinators who had and are still doing their jobs. The reason for the non-job seems to be his inability to get along with his average co-worker (all adults). Although he gets along very, very well with the head of the Project.

Why the inability to get along with his co-workers? Here is an example of the Revelles manner in a P.T.A. meeting he publicly degraded a young man on the grounds that his co-worker had forced Mr. Revelles "to take over a Young Mens Association because his co-worker in charge was unable to handle the situation". This was said in public and was true only in the imagination of Mr. Roy Revelles. For the truth was that the very co-worker that was being degraded in public spent over a year forming and working with the Young Men Association; one reason. Another and more harmful attack against the same co-worker came when Mr. Revelles attempted to block the young man's movement up the ladder. Mr. Revelles used the same grounds the man's supposed inability--and the job being offered was a new opening in the Pico-Rivera center the very center where Mr. Revelles had so clearly failed himself and the community.

A Community Worker

P.S. As a footnote because Mr. Revelles did not follow-up on a group of hard core young men he left them hanging, for it is true that for the summer crash the slots in the school district were there, the young men were there, all was ready except Mr. Revelles and so the slots were filled by other people because he did not follow through. It is hard enough to reach the hard core youth, but it is stupid to start a man at the top without giving him some time to prove himself at the bottom; and stupider to hid him more and pay him more. Money-wise Mr. Revelles is doing fine.



LA RAZA looks at YTEP

On Wednesday, June 25th the normally peaceful sidewalks of Breed St. exploded again with angry picketing by YTEP employees. At high noon, they walked out en masse shouting "YA BASTA," and "AL FIN CON LA POLITICA!"

Obviously the administration did not learn anything from the previous walk-out because it was the same issue that triggered the last walk-out a year and a half ago. The administration no doubt thought they could continue with their "mordidas politicas" assuming the people would easily forget the issues involved. The people did not forget.

The grievance is centered around David Lozano who has been working unlawfully in the YTEP organization, and who has been there, virtually, as a political appointment by the project director. No one seems to know why Lozano has remained in the program against all written policy. Perhaps it has something to do with the fact that the chairman of the YTEP Board is paying off a political favor? The director has even bullied his administrators in order to make them accept Lozano.

Lozano has been placed in one job after another, sometimes making as much as \$300 more than the people he worked under.

He was named Interim Vocational Screener, although no vocational referrals were being made and second he was not screened for the job. Lozano was being paid \$856 per month for this gruelling task. Not only did he not have to compete with his fellow Chicanos for the job, but he did not have Union approval, which is a technical requirement.

The Project Director stated, after the last walk-out, "The union contract stipulates that all interim appointments be made known to the union representatives and both you (the union) and I are aware of this. All future interim appointments will be made known to you as well as to the Board's Personnel Committee

before any similar action is taken." It appears he was just trying to pacify some angry Chicanos.

One must assume that the Project Director thinks his YTEP employees have no brains, or at least not enough intelligence to see through his obvious schemes. Last month, the Union began applying pressure on the Director. The Director squirmed, but instead of trying to negotiate a reasonable plan (as any half intelligent administration might normally try to do), he turns around and reappoints Lozano to still another position for which he is not qualified. In addition, Manuel Torres (a sincere, hard-working Chicano with a family of two children) was removed to make way for the bachelor Lozano.

"YA BASTA," wrote Herman Pena, when he heard of this. "Power tends to corrupt. Absolute power corrupts absolutely."

"An honest, sincere and dedicated man who has devoted his life to the welfare of youngsters has been pushed through the buzz saw, because he supposedly lacked administrative and supervisory skills."

"I have known and worked with this man for several years and the only thing that he lacks is a set of strings and a piece of rubber. He will not be a puppet or a rubber stamp for any administration!"

"I understand that David Lozano is to fill that vacancy. To remove a man such as Manuel Torres and replace him with such a controversial person, reflects in my opinion, a poor lack of judgement. I ask, 'who lacks the administrative and supervisory skills?'"

Herman Pena, employed as a Basic Skills Instructor in the YTEP program, HAS BEEN SUSPENDED for writing these lines. We remember something, somewhere about freedom of speech. Wasn't it in this country? We thought it was. LA RAZA must echo Pena, YA BASTA YTEP.

Photos: Garcia



VALLEY HYDRA

Threatened with discovery and exposure of its greedy habits, one of the many man-eating monsters which inhabit the Western world became frightened a few weeks ago and, moved by fear, finally swallowed a man's reputation and hope.

Hydra could not, however, resist its instinct to toy with the victim for several weeks before destroying him.

This particular Monster operates in the Willamette Valley where it is called "Valley Migrant League". Its latest victim is Mr. Guadalupe Bustos.

Following is a description of the most dangerous of its many heads:

1. Spanish-speaking bureaucrat: Invaluable to Monster since it acts as interpreter for uninformed farm workers and the many heads of Monster. Vampirish, it slyly sucks blood from both groups and, for roughage, slurps offal of Anglo bureaucrats.

2. Religionist: This type disguises itself as Christian and lives by convincing onlookers of its benevolent interest in the farm worker. It operates effectively, however, to keep workers "in their place" so they can not disturb the status quo. Like all other heads of Hydra, its food supply depends on perpetuation of slave labor.

3. Grower: Sorry, No words describe the avarice and cruelty of this particular tentacle.

4. Labor Contractor: (kissing up to Grower): Also known as "Crew Leader" or "coyote". Inhabits all parts of the System and travels to southern United States from where it entices victims to northern fields for the purpose of sucking their blood. Is invaluable in helping Growers who are dishonest conceal exploitation of slave labor. Is resourceful and enriches itself quickly. In fact, it has been known to become fat enough in one summer to retire for life.

5. Packer-Canner: Cagiest protuberance of entire Hydra. Hides in background behind growers and self-devouring bureaucrats from where it reaches out to lick cream from growers' profits. Frequently owns labor-recruiting site in southern states. Sells fresh seeds and plants to Grower on credit.

6. New-Agency Bureaucrat: Also known as "Sir Parkinsons-law", this gluttonous out-growth is malignant and continually devours, or is devoured by, fellow protuberances in unending struggle for contents of political pork barrel. There is, however, no escape from it because for each growth devoured, two or more pop up to replace it. Both Growers and Contractors employ its services.

7. Old-Agency Bureaucrat: This protuberance is only a manifestation of Monster's entire subcutaneous system. A transparent fatty globule, these blobs occupy strategic positions and monotonously repeat: "Sorry, we can do nothing; our hands are tied. This is a Grower's state, you know."

8. Man clutched by Monster: This particular man is about to be destroyed because he dared question the combined "wisdom" of Monster's many heads.

9. Migrants carefully kept in slavery by Monster: These men, women and children are citizens of the United States but remain voiceless because, through long years of observation, they have learned how easily Monster can destroy them.

Portland, Oregon



HIDRA DEL VALLE

Amenazado con el descubrimiento y revelacion de sus costumbres avaras, uno de los mucho monstruos antropofagos que habitan el mundo occidental se espanto hace unas cuantas semanas y, animado por el miedo, por fin se tago la buena fama y la esperanza de un hombre en la noche del jueves pasado, 30 de marzo, 1967.

La Hydra no pudo, sin embargo, resistir su instinto de jugar con la victima por unas cuantas semanas antes de destruirlo.

Muy estimados senores,

Nos dio mucho gusto recibir La Raza por primera vez. Y estamos muy de acuerdo con casi todos los sentimientos que se expresaron en sus paginas.

Pero hay un solo PERO: Muchos de nosotros no sabemos el ingles y no siempre nos sera facil encontrar a quien nos lo traduzca. Y por eso quisieramos saber si no se public en espanol tambien?

Y otra coas mas, si son tan amables, mandenos decir por favor el precio por ano de diez copias de cada publicacion.

Acepten de antemano las gracias de

S.S.S.

Francisco Ojeda

PD Aqui les adjuntamos un dibujo que les explicara como tratan a nosotros aqui en este estado. Lo mismo de siempre. Se trata de un solo caso el dibujo pero asi es

chupa la sangre a los dos grupos y, para estimular movimiento persistaltico, engulle el escremento de los burocratas Anglo-sajones.

2. Religionista: Este tipo se disfraza de cristiano y vive por medio de convencer a los espectadores de su interes benevolo en los trabajadores de campo. Funciona efectivamente, sin embargo, para mantener a los campesinos "en su lugar" para que no puedan perturbar el statu quo. Igual que todas las otras cabezas de Hydra, su abastecimiento depende de perpetuar la esclavitud del campesino.

3. Agricultor (tambien llamado "Grower"): Lo sentimos mucho, pero no existen palabras para describir la codicia y crueldad de este tentaculo.

4. Contratista besando al agricultor: Se conoce tambien por "corregentes" o "coyote". Habita en todas partes de El Sistema y viaja al surde los Estados Unidos en donde induce a los campesinos a seguirle a lo cosecha nortena donde les chupa la sangre. Es inestimable en ayudarlos a los agricultores deshonestos en ocultar la explotacion de los esclavos campesinos. Es ingenioso y se enriquece pronto. De hecho es posible que se engorde en un solo verano al grado de poder jubilarse por el resto de la vida.

5. Empaquetador-Envasador: La protuberancia mas astuta del monstruo. Se esconde en el fondo, detras de los agricultores y burocratas canibales, de donde tiende la garra por la nata y crema de las ganancias agricolas. Con frecuencia es dueno de los sitios de reclutar trabajadores en el sur de los Estados Unidos. Vende semillas y plantas al agricultor al fiado.

6. Burocrata de Agencias Nuevas (Se conoce tambien por "El señor Ley de Parkinson"): Esta excrecencia golosa es maligna y siempre traga (o le tragan a el) a sus protuberancias companeras en una lucha sin fin por el contenido mal habido del barril de la mordida politica. Pero no hay ningun modo de escaparnos de este burocrata, pues por cada uno tragado, aparecen dos mas. Los agricultores, tambien como los fin por el contenido

dos mas. Los agricultores, tambien como los contratistas, se aprovechan de los servicios de esta excrecencia.

7. Burocrata de Viejas Agencias: Esta protuberancia es solamente una manifestacion del sistema subcutaneo del monstruo. Gordos globulos transparentes, estas pustulas ocupan sitios estrategicos, y repiten ad nauseam,--Lo siento mucho pero nosotros no podemos hacer nada; nos tienen maniatados. Oregon-es estado de los agricultores, sabes--?

8. Hombre en garras del monstruo: Este hombre sera destruido pues se atrevio a dudar de la "sabiduria" comdinada de las muchas cabezas del monstruo.

9. Campesinos migratorios mantenidos en la esclavitud por la Hudra: Estos hombres, mujeres y ninos son ciudadanos de los Estados Unidos, pero se quedan mudos, pues por los muchos años de estar observando, ya aprendieron que tan pronto los puede destruir el monstruo.

CHICANOS in WASHINGTON

Long before this country was "settled" by gringos at Plymouth Rock. . .our ancestors, the indio-hispano was living in the southwest, working the land and raising families.

When the war between the U.S. and Mexico was ended by the signing of the Treaty of Guadalupe Hidalgo, our land and cultural rights were guaranteed on paper, but never in reality.

We are basically a communal people. . .in the pattern of our Indian ancestors. Part of our cultural rights and cultural strengths are our communal values. We lived together for over a century and never fenced our lands. When the gringo came the first thing he did was to fence the land. We opened our houses and hearts to him, trained him to irrigated farming, stock raising and silver mining. He listened carefully and moved quickly and when we turned around he had driven us out and kept us out with violence, trickery, legal and court entanglements. The land for all the people, the land of the brave became the land for the few and the land of the bully.

Robbed of the land, our people were driven to the migrant labor fields and the cities. Poverty and city living under the Anglo's colonial system has castrated our people's culture, consciousness of heritage, and language.

Because our cultural rights are guaranteed by treaty and because the U.S. says in its constitution that all treaties are the law of the land. . .we demand the kind of living areas, working places, educational and recreational facilities be planned by US to reflect our cultural needs and cultural strengths.

Photos: Maria Varela



THEREFORE WE DEMAND

HOUSING

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

EDUCATION

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

. . .that from kindergarten through college, Spanish be the first language and English the second language and that the textbooks be rewritten to emphasize the heritage and contributions of the Mexican-American in the build-

ing of the Southwest. We also demand the teaching of the contributions and history of other minorities which have also helped build this country.

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

ECONOMIC OPPORTUNITIES

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

AGRICULTURAL REFORMS

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

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

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

JOB DEVELOPMENT

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

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

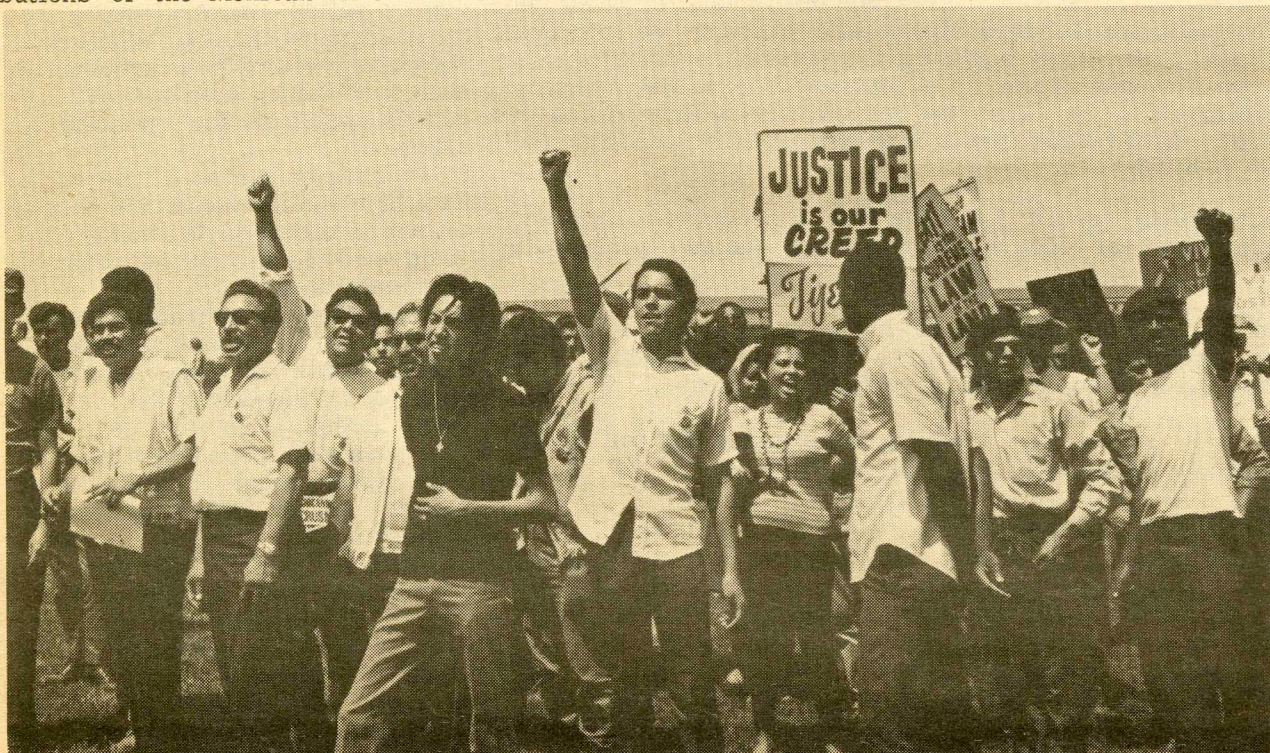
We demand seed money to organize the necessary trade, labor, welfare, housing etc. unions to represent those groups. We further demand that existing labor, trade and white collar unions non-discriminatory membership practices be enforced by a national labor relations act.

LAW ENFORCEMENT

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

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

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



POOR PEOPLE'S COALITION

by Della Rossa

Los Angeles, July 2: The Southern Christian Leadership Conference brought the poor to Washington but lost an opportunity in that it failed to put to use the energies, potentials and power of the poor, according to Reies Lopez Tijerina in a telephone interview from Washington today.

Tijerina, leader of the New Mexico land grant movement, headed the Mexican American delegation of the poor people's coalition of five ethnic groups as a permanent organization to fight poverty.

"During the 40 days of my stay in Washington all racial groups met with the worst confusion ever seen in a national attempt to bring ethnic groups together," Tijerina said. "Because of this confusion a great vacuum was felt, a vacuum recognized by all the leaders.

"So the natural outcome and feeling was something was missing and something was needed because the poor and their demands were not being represented by their leaders. This is because the SCLC was in full command and failed to share the leadership with all ethnic groups.

"This is why we felt the need for a national poor peoples coalition throughout the whole campaign. The non-blacks felt they were being used in the name of the poor to raise money for an organization and we were not sharing that money."

Tijerina said that between 200 and 300 people met in a three day poor peoples coalition organizing conference at which racial groups formed their caucuses and elected one national spokesman for their own racial group.

These spokesmen were Hank Adams, from Washington State, representing Indians; Anibale Solivan Jr., New York, representing Puerto Ricans; Clifton Johnson, from Partridge, Kentucky, representing poor whites; Cornelius Givens, New York, representing blacks; and Tijerina as the spokesman for the Mexican Americans.

The conference also elected two delegates from each geographical group, and a Supreme Council headed by Tijerina. The poor peoples coalition plans to hold a July 15th rally in New York and a convention in October, possibly in Knoxville, Tennessee.

Objectives of the coalition are to secure jobs, food, property, and education for the poor. Tijerina said the coalition will deal directly with President Johnson and heads of U.S. departments in making its demands.

Rev. Andrew Young, executive vice president of SCLC, told the press at a poor peoples coalition press conference yesterday that the coalition was needed because "the SCLC poor peoples campaign leadership will go but the coalition will stay, perpetuating the representation of the poor."

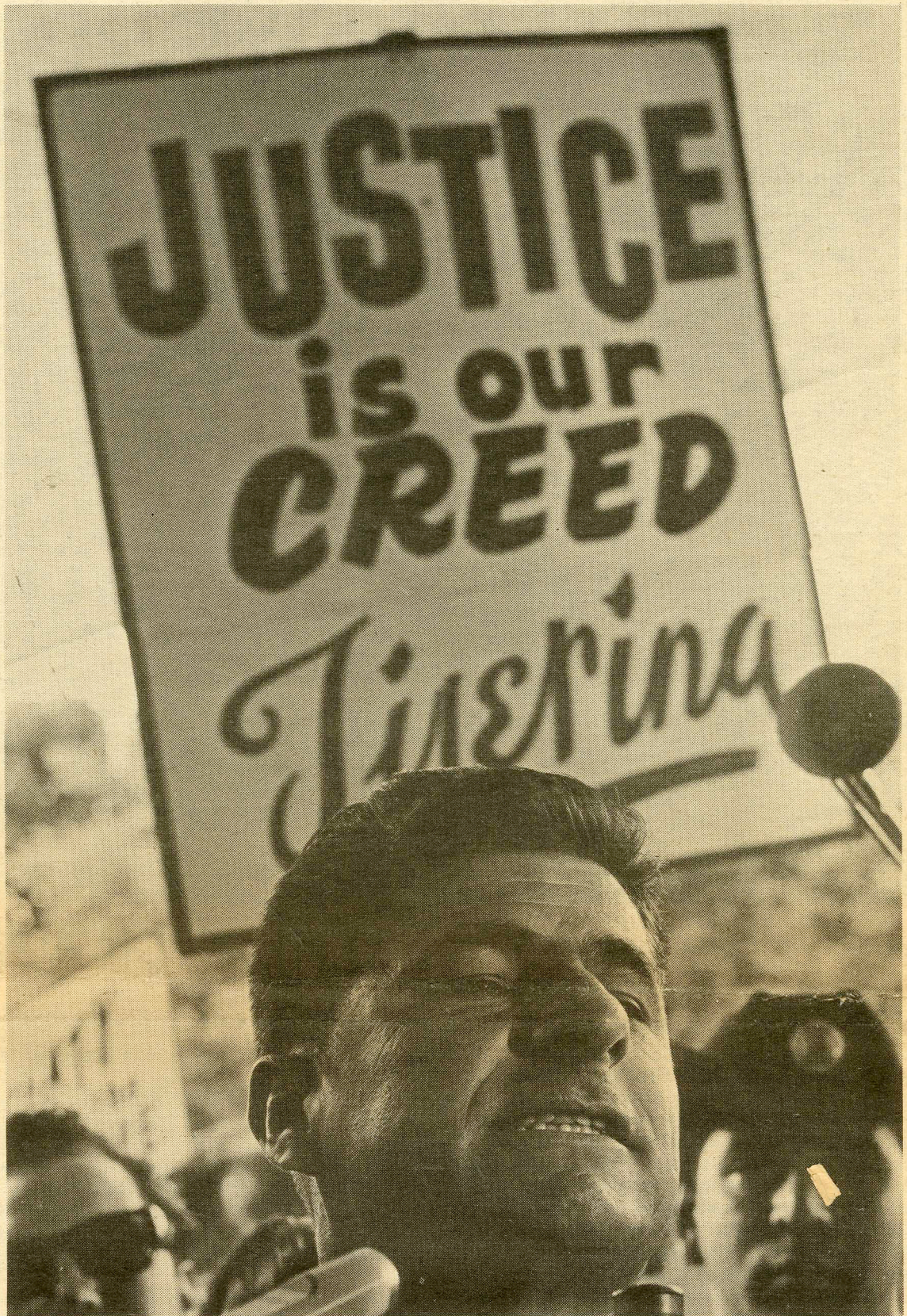
Tijerina was asked at the press conference by CBS newsmen Eric Sevareid, "Now that the poor peoples campaign has come to you at the Mexican American headquarters at Hawthorne School, how do you feel about it?"

"It's a psychological victory for a new-born child, the poor peoples coalition," Tijerina answered. "Hawthorne School became a refuge camp, with about 700 people coming here, after Resurrection City was wiped out. We feel that the birth of the coalition was the greatest accomplishment of the poor peoples campaign."

Tijerina said that the first by-law of the coalition, "to screen out bad leaders and keep the poor from being sold down the drain," provides that "no national leader shall own property, stock, shares or securities."

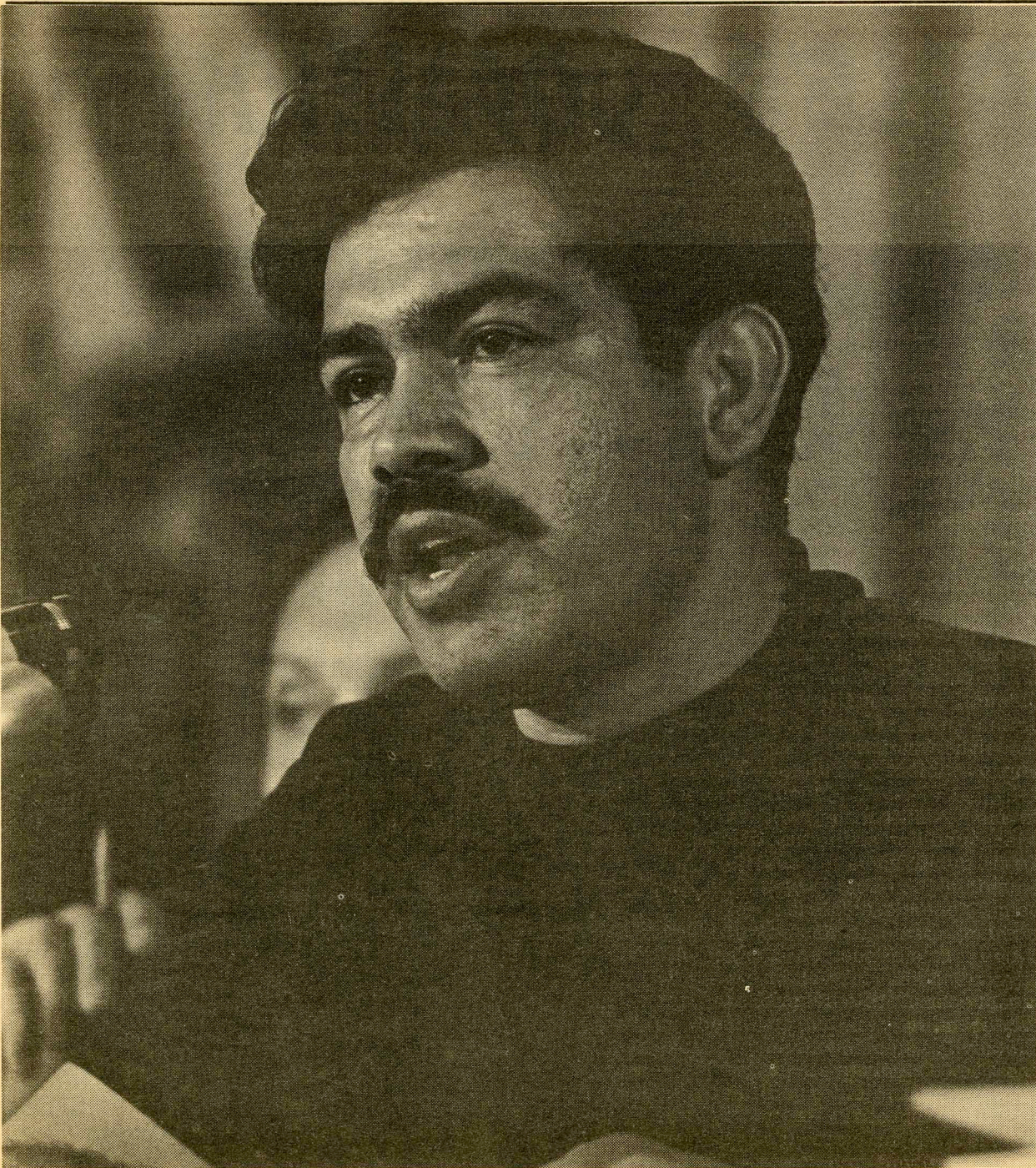
Tijerina said that "Up to this day the poor have been used to make wars, and once the war is done the middle-class type of tycoons take over the government and establishment and the poor are again kicked to the rear.

"The poor is the only sector of the country which has the right to question the legitimacy of the rich. I feel the poor, if well organized and properly directed, can bring the rich and the establishment machine to their knees."



Photos: Maria Varela





"CORKY" GONZALEZ

T.V. commercial conditions its messages for the idiots in our society," he said. On newspaper coverages, he accused newspapers of not reporting some of the brutalities like beatings and killings that have allegedly occurred to the Mexican-American people.

Near the end of his speech, Gonzalez called for all the minorities and the "Appalachian whites," to join together for a common cause. "We can respect each other's cultures." To highlight this he sighted an example at the Poor People's March in Washington D.C. when Afro-Americans, Mexican-Americans, Puerto Ricans and Appalachian whites all locked arms to protest the police interference with the march near the steps of the nation's capitol. "This is a beautiful thing for people to work together like this."

Gonzalez proposed the following program for change among all the minorities with particular emphasis to the Mexican-American:

- (1) "If the education is inadequate, then boycott the system."
- (2) "Racism must be exposed and we must identify with the problems of all minorities."
- (3) "We must be prepared to prepare ourselves in self defense."
- (4) "If the books in our educational system are racist, then we must burn them."
- (5) "We must have an organized direction so that whenever we protest, the residents of that community will not necessarily suffer when we leave that community."
- (6) "We must produce poets, novelists, playwrights, histories and anthologies to make Mexican-Americans aware of their culture and background."

At the close of his speech, a short question and answer period followed. One person went to the microphone representing the Brown Berets in East Los Angeles. He asked the people at the meeting for money to be contributed for his defense and his brethren. Immediately a hat was passed around and more than sixty dollars was raised.

In closing the evening, Gonzalez repeated his call for a redistribution of the wealth among social classes. "Unless everyone gets an equal share in this country, there won't be any country."

Photo: Maria Varela

from COLLEGE TIMES L.A. Tuesday 2, 1968

A summer-long lecture series on problems of the Mexican-American opened with a three-day symposium Tuesday (June 25) at Cal State L.A.

The symposium is being followed throughout the Summer individual lectures and panel discussions each Wednesday night. The entire series, open free to the public, will be held at 7:30 p.m. The lectures are scheduled in the Music Hall.

The opening program was sponsored by the United Mexican American Students, the EPIC (Educational Participation Communities) and the Associated Students' Visiting Scholar Committee at Cal State L.A. Opening the series Tuesday night (June 25) was Ernesto Galarza active in a movement to organize Mexican Americans in the Southwest. His address, titled "Social Conditions of the Mexican American People" was followed by a panel discussion.

"Academic Delinquents" was the title of Wednesday's address by Dr. Octavio Romano, professor of public health at UC Berkely. On Thursday (June 27), a talk on "The Poor People's March was offered by Rodolfo "Corky" Gonzalez, president of the Denver Crusade for Justice.

The remaining lectures are sponsored by the School of Education and the Latin-American Studies program in the School of letters and Science.

Rodolfo "Corky" Gonzalez, chairman of the Crusade for Justice and editor of the Chicano newspaper, El Gallo, discussed Mexican-American problems in his speech to a near-capacity crowd last Thursday in the Heritage Room of the Trident Lounge.

Throughout his nearly two-hour talk he repeated his theme for change and new goals for the Mexican-American people. He proposed that this kind of change can first be brought about by the Mexican-American realizing who he is and where he is.

"We have a dense, Anglo American society. Many of us are brainwashed in this society. We have seen how personal ambition motivates Mexican-Americans to get something from the Anglos. Some have cut their own brethren's throat to be a part of the system."

Gonzalez pointed out that several of the major institutions were clearly discriminating against the Mexican-American. The educational system, mass medias (including newspapers and television), and industry at large and the government at all levels were the key contributing factors to the unrest of the Chicanos.

Speaking specifically about the educational system, Gonzalez said that "the educational system is the machinery that makes most minorities the new conservatives of our society. They identify with succes and the Anglo image. The system tells us to have a white Anglo Saxon image of what we are. Yet our schools are policed like concentration camps."

On government, Gonzalez put down the Mexican-American politician in general. He claimed that once they are elected, they no longer care for their constituents. He also condemned government for poverty programs "that get back in the hands of the corporations. Food stamps get back in the hands of the corporations who control the economy of the system. The money from poverty programs doesn't reach the people that need it."

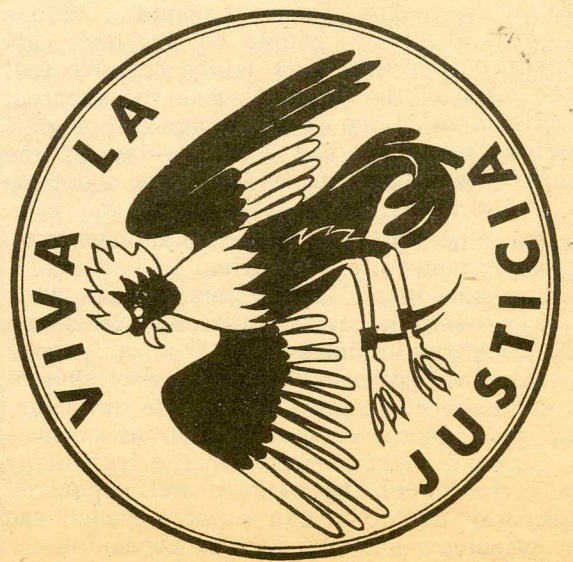
Gonzalez expressed dismay about the scale of production of guns, bombs and napalm. The country is based on military exploitation," he said to an applauding audience.

"The top six per cent of the population controls this economy. And the lower 20 per cent of the population is the minorities. They are the bodies that are drafted into war. They are the ones who have to fight. They are told by their school teachers, probation officers to join the army. They can eat three meals, wear a new suit and be taught how to be an engineer in six months."

Considerable emphasis was focused on the Mexican-American being brainwashed by mass medias and movies. He discussed, for example, movies which depict the Chicano dying to save the Anglo Captain. Furthermore, he described how movies will show the Mexican being either the villain in a western, or the "Pancho Gonzalez clod who depends upon manana to get him by."

Television commercials and newspaper reports were criticized heavily by Gonzalez. "The

"Unless everyone gets an equal share
in this country,
there won't be any country."



CRUSADA para la JUSTICIA

League of United Citizens to Help Addicts

Mr. Edwardo Aguirre
Narcotics Prevention Project
511 North Echandia Street
Los Angeles, California

Dear Sir:

The EMPLEO Organization wishes to express its most sincere appreciation to you and your organization for having given so freely of your time on Saturday June 15, 1968.

To us, of EMPLEO this was an historical event, in that it was the first time that we had ever been given the opportunity to discuss with anyone, other than the administration, those problems which confront the Mexican-American inmates in this institution.

As was stated at this meeting, we are aware that it is improbable that drastic changes could or would take place over-night. However, we feel that if we have succeeded in adding your support to the encouragement which you and your organization have already given to us, we cannot help but accomplish our goals.

We would like to invite your personal comments on this meeting.

Thank you for having attended our meeting.

Sincerely yours,

H. Vasquez,
Vice-Chairman
EMPLEO



LUCHA

philosophy and purpose

Year of Awakening

new approaches

The members of Lucha do not believe that the out lived methods of addict, and ex-addict isolationism, will ever bring about addict rehabilitation.

In the first instance let us define the word "rehabilitation" from the point of view of what this word should properly mean to all of us in this society. The word rehabilitate is defined as follows: 1. to restore to rank, privileges, morale which one has lost. 2. to restore the good name or reputation thereof; reinstate in good repute. 3. to put back in good condition; re-establish on a firm, sound basis. 4. to restore to a state of physical, mental and moral health through treatment and training.

Realistically, the outmoded methods we refer to, such as group counseling, where people are encouraged to reveal their darkest secrets and expose themselves to ridicule, sympathy (and empathy), all of which leaves the participants, and the counselor, with deeper frustrations of helplessness, is at best a therapeutic challenge much too overwhelming for anyone, thus by virtue of the depth feelings of powerlessness involved self isolationism is generated through empathy and sympathy and the vehicles of self-incriminations, recriminations, and self punishment which is generally accepted make up of a guilt complex and/or feelings of inferiority.

To comprehend what has been said, one must know something about prison existence, and prison experience; which of course does not mean that one cannot understand what is being said. However, the point here is that these methods are very much at any given instance, a rebirth of prison existence, of traumatic experiences of failure, hopelessness and helplessness which men and women live through in life of addiction and that of imprisonment.

The members of Lucha argue against these methods because we know that by and large they perpetuate a powerful psychologic dichotomy between the unfortunate and all social and private fields of economical and sociological opportunity, which opportunity is as a matter of course, an absolute necessity towards the rehabilitation of any unfortunate whom for ungodly reasons cannot be helped within a so-called affluent society.

Now comes Lucha, an organization composed of community activists, public spirited people, concerned youth, and ex-addicts who believe in new approaches, such as confidence building clinics, psycho-drama, reading and writing workshops, civic participation, employment and education definition, and a sincere desire for motivation towards a more meaningful, and more productive way of individual and community life.

Respectfully yours,

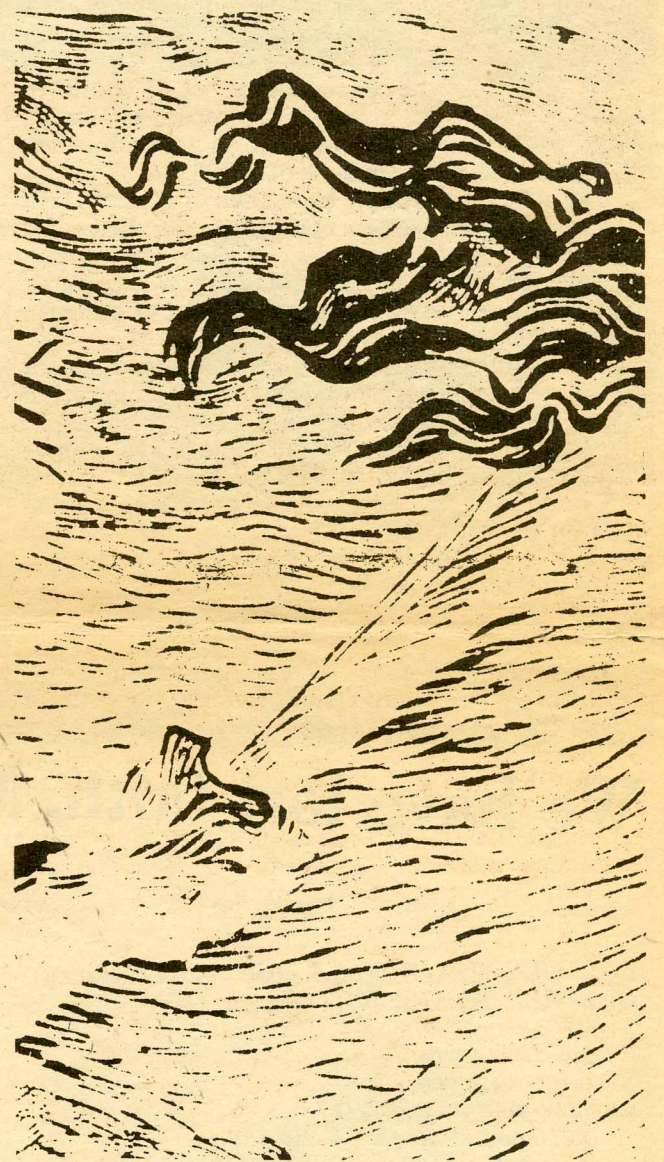
Eduardo Z. Aguirre
Acting Chairman of LUCHA

LUCHA MEETS

every Tuesday & Thursday

7:30 p.m.

213 n. soto st.



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

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

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

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

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

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

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

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

OFFICE OF THE DISTRICT ATTORNEY COUNTY OF LOS ANGELES



Special Report ?

EVELLE J. YOUNGER * DISTRICT ATTORNEY

This is a special report to you on the June 1a Grand Jury indictment of 13 persons, most of whom, incidentally, are Mexican-Americans.

They have all been charged with conspiracy to disrupt school activity, disturb the peace and assemble unlawfully.

As a result of school walkouts earlier this year at four East Los Angeles high schools, several misdemeanor arrests were made for some of the violence that occurred in connection with the walkouts.

After investigation by the District Attorney's Office, we determined that there was considerable evidence to indicate that these walkouts were actually the result of some planning and coordination by adults who conspired together to encourage the students to leave school.

Of course, the encouraging of a child to leave school, or going on campus to interfere with school activity, is a misdemeanor if committed by a single individual.

The law, however, has always looked with great disfavor upon combined activities by a number of individuals, feeling that group activity in breaking the law presents a greater danger to society than does the act of a single individual.

So, while encouraging a child to leave school or disrupting of school activity, if committed by a single person is only a misdemeanor, it becomes a felony when done as a result of a conspiracy.

Our office presented evidence, which we had developed, to the Grand Jury to see if they would reach the same conclusions.

After hearing the testimony of a number of witnesses, the Grand Jury made its own independent determination that there was, indeed, sufficient evidence of illegal conspiracy to warrant the defendants being indicted and going to trial.

Bail on the indictments was originally set at \$10,000. The reason for this relatively high amount was that it could not be ascertained that all of the defendants would be available for court appearances.

When all of the defendants were finally arrested, the District Attorney's Office readily agreed to a reduction in bail to an amount which will insure their attendance at various court proceedings.

Bail was reduced to a very low figure on all of the defendants, except one. It might be of interest to readers of this special report to know that this individual, when he was arrested, had in his possession approximately 30 different plans for making and assembling of bombs and incendiary devices, and other destructive weapons.

There has been much comment that these persons who were indicted were well motivated and that they sought only to improve the conditions at the East Los Angeles Schools.

I hope all of us in this community share this common goal that all of our schools in all parts of the community would be first-rate and equal in their facilities.

It is our belief, however, that whatever may have been the motivation of these defendants, they chose the wrong way to accomplish their end.

We simply cannot resort to illegal acts to accomplish salutary objectives and expect immunity from the law.

Another question has been raised; why a similar prosecution was not undertaken when children in the Negro community were encouraged to leave school last year.

To this question, I have the following answer:

1. We did not have available to us, at that time, the extensive evidence indicating a conspiracy. The actions of a single individual encouraging youngsters to leave school, as I have indicated, would be a misdemeanor.

2. But beyond that the fact that one person may have been able to break the law and get away with it is not a justification for other people conspiring to break the law.

These are difficult times and require much soulsearching and reflection along with a speedy redress to problems of employment, education, etc.

But, let's keep the issues clear.

I hope you as community leaders will continue to support law and order by helping me clarify the issues in the community you so ably represent.

Cuando se Entra

a la Prision

con Honor

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

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

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

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

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

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

por Arturo Sanchez



We have lost faith, Mr. Younger!

EASTSIDE SUN, KOVNER PUBLICATIONS
LETTERS TO THE EDITOR

Evelle J. Younger,
District Attorney,
Los Angeles, California

Re: Special Report 6-20-68:
Grand Jury Indictment of Mexican-Americans.

Dear Mr. District Attorney:

I wish to take hard issue with you in this matter.

While you express sympathy and commiseration with basic grievances of our people, you state that the wrong method of correction was chosen. This illustrates ignorance on your part regarding past efforts to correct these on-going and continuing mental maiming of our children, which has been in existence these many decades in our local educational system. We have in the past gone the route of advising those who adjudicate on these matters on getting our people to become interested and involved in education, but their hopes are immediately shattered by the methods and means that have in the past involved ourselves in the financial support of our schools and our educational system, and we have participated actively in civic affairs and in vote participation, and in the election of our officials, and yet no results for us.

You are one of the officials in whom we placed our trust and our faith, and look what we got in return.

If you condemn the method, please advise the proper one and I can assure you that we will follow the advice if it will get us results.

Demonstrating in orderly peaceful protest is a democratic procedure and for us it seems to be the only one left. I can assure you that it will continue to be used. It is the only platform now left for us to voice our dissatisfactions and our needs.

Further, the Constitution provides that laws be applied equally to all, and by your own admission they were not in this specific case regardless of circumstances or ignorances of the moment.

The Grand Jury of course has to act on facts as presented.

You impugn and imply by remarks, and yet what do they mean?

The accusation of conspiracy is a good one because it has so many facets--certainly at least two--that of those who accuse, and that of those who deny. All in all, it is a very vague area indeed upon which to accuse in a wholesale manner, individuals, some of whom had spotless and dedicated records in the past, in our community.

The timing of these arrests and the amounts of bail and the suffering and so forth brings out very bad and wrong intent.

You ask continuing support from the community and to help you clarify the issues--this of course should have been asked before this terrible wrong was committed, and not after.

While we wish to be responsible citizens, yet we must also ask and exact that our government be responsible and responsive to the needs and to the problems of the people. You have probably already found out, that on the basic issues of the deficiencies in the educational system for our people that all of the 1 million or more fellow Mexican-American citizens in the metropolitan area, and the two million more in the State of California that are worth their salt, are in solid union and understanding.

I do hope that performances by your office in the future will reconstitute our faith in the equitable and fair administration of justice by you and by your office.

Respectfully,

Francisco Bravo, M.D.

LA REBELION de las PALOMAS

De Michoacan:

En el verano pasado el Presidente Johnson sentenció--hacemos esfuerzos por juzgar sus palabras como profecías, no como sentencias--que todas las "Palomas" caerían cuando el Senador Kennedy le mostrara personalmente su desacuerdo por el Genocidio en Vietnam.

En la Catedral de San Patricio, y a los ojos del propio Johnson se encuentra una paloma que ya cayó: el mismo Robert Kennedy en quien ya se ha cumplido la sentencia.

Del hotel Ambassador de las calles de Wilshire de Los Angeles llegan la macabra profecía Johnsoniana y el trágico dolor Nacional simbolizado en San Patricio--se impregna de presagios Carde nos y Apocalípticos que se reflejan en los rostros consternados por la tragedia, pero saturados de complejos y tal vez antagonicos sentimientos. En esa atmosfera densa de dolor y Matizada por algún remordimiento que no llegará a aflorar a los anales de la historia, surge la voz de una Paloma que se transforma en la voz de las conciencias sensatas del gran pueblo de Norteamérica.

Por la "Paloma" que ya no puede hablar hablan todas las "Palomas" de la Unión Americana por boca de Edward Kennedy. En el mismo lugar del Epilogo de la tragedia, se realiza el primer episodio de una epopeya gloriosa de un Pueblo y que lleva su Bautismo en el último adios de un ataúd:

"Nuestra confianza es la Juventud. . . No se rendirán a Dogmas Absolutos ni a consignas desgastadas. No pueden ser ELIMINADOS por quienes se aferran a un presente que ya AGONIZA. El mundo en que vivimos es un mundo revolucionario y la actual generación tiene la mayor responsabilidad en la historia de la Humanidad."

Así responden las "Palomas" a la sentencia de los Halcones.

La sentencia de Johnson no necesita ser ordenada por él mismo,



Photo: Maria Varela

las condiciones objetivas y subjetivas están dadas: Wall Street, el Pentagono, y la Casa Blanca con su "establishment" han creado un clima de violencia mediante la Radio, La Prensa y la Televisión, para favorecer las finanzas y la Industria Bélica, que lo mismo oprime minorías dentro de sus fronteras que se lanza a guerras de Conquista y de Rapina oprimiendo Pueblos débiles en todas las latitudes del Planeta.

A nadie debe extrañar que la violencia que está en el ambiente se ejerza contra los que afectan la verdad oficial de la violencia. La violencia la ejerce una sociedad entera que ha aceptado o tolerado su Despolitización negativa para enriquecer dócilmente a los usufructuarios de la violencia misma.

La violencia de la que está enferma la sociedad Americana, es una violencia dirigida, sorda, persistente, dura y quieta, y por lo mismo en sumo grado eficaz para

conducir a la persona, a las masas y a las Naciones a un camino que no han escogido: LA ESCLAVITUD DE LA VIOLENCIA.

Esta esclavitud es la que no admite para si la Juventud contemporánea.

Al igual que en los países Europeos y de todo el planeta, la juventud Norteamericana, encabezara la lucha libertaria, contra la esclavitud moderna del Espíritu que bien merece un pueblo que está dispuesto a Conquistar los Espacios Siderales, y de cuya emancipación interna depende la liberación de muchos Pueblos y Naciones Oprimidas en Asia, Africa, y America Latina.

Tras de la Juventud intrépida y renovadora, irán los intelectuales con su visión dialectica respecto al futuro del género Humano; por la senda trazada por éstos, irán las minorías raciales con sus reivindicaciones primarias, como victimas de una sociedad mal orientada en su Opulencia, y por fin, la clase obrera aletargada en sus sueños burgueses y utópicos del Neocapitalismo esclavizador de su conciencia, volverá por sus fueros como clase rectora de las luchas contemporáneas para implantar la Justicia Social por el sendero de la Democracia Económica que abolirá las raíces mismas de la guerra y servidumbres del espíritu y de la persona misma.

Muchas "Palomas" han caído en la cacería sentenciada por los Halcones. Pero del sacrificio de la última "Paloma"; que se despide en la Catedral de San Patricio, para volver a las entrañas de la tierra en el Cementerio del Arlington, surgirá la Rebelión de las "Palomas".

Tenemos confianza de que en un futuro cercano las "Palomas" de la Paz, aunque con las alas ensangrentadas, se posarán triunfantes sobre las cimas del Capitolio.

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PRE-COLUMBIA ART--A look at the culture and art that existed before Columbus accidentally bumped into our land.



Photos: Raul Ruiz

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