

headstart parents CHALLENGE

EYOA while press is

MUM

LA
DADA



Vol. 1 No. 4 Los Angeles October 29, 1967

GARFIELD HIGH

ANOTHER MANUAL ARTS?

Garfield High School has the potential of becoming another terribly troubled school within Los Angeles, forcing Manual Arts off the front pages. The Negro community protested, and the Board of Education voted unanimously last Tuesday to provide "all possible funds and staff necessary to achieve improved education" at Manual Arts. It is over-due that the Chicano community become the "squeaky wheel," and Garfield is the obvious focus for protest.

1. The Boy's Vice Principal, John Welch, has no understanding of the cultural traits of the Chicano. Moreover, this is Reggie Murphy's first job as a Principal. The city, with no apparent appreciation or recognition of the magnitude and intensity of Garfield's problems, assigned to Garfield a weak, un-tried and inexperienced administrator. 2. The Vice Principal has made very few attempts honestly to confront and wrestle with the dropout problem. "Maybe if I stay in my office and do nothing, the problem will go away." Hence, even the few sincere faculty members appear to have given up. The students are in full con-

trol. The teachers are more "wardens" than instructors. 3. To make matters worse, the administration has never taken advantage of the know-how and unique knowledge of the some 20 Mexican-American teachers at the school. They are never consulted in earnest. 4. The Principal too often is unavailable -- away at meetings -- while his school deteriorates on every side. He doesn't seem to care. Or, maybe he doesn't know what to do. Or, maybe he believes "If I stay away from the school, its problems will go away."

5. The campus has the appearance of a huge garbage pit. It is extremely dirty and unsanitary. Un-hygienic conditions are the rule rather than the exception. The school is miserably overcrowded. The new buildings that have been erected are poorly and cheaply constructed. There is no apparent planning. The boys gym, for example, is similar to rush hour on the freeway when the boys are showering.

6. The school administration ignores the community and strives to keep them as un-

(continued on page 3)

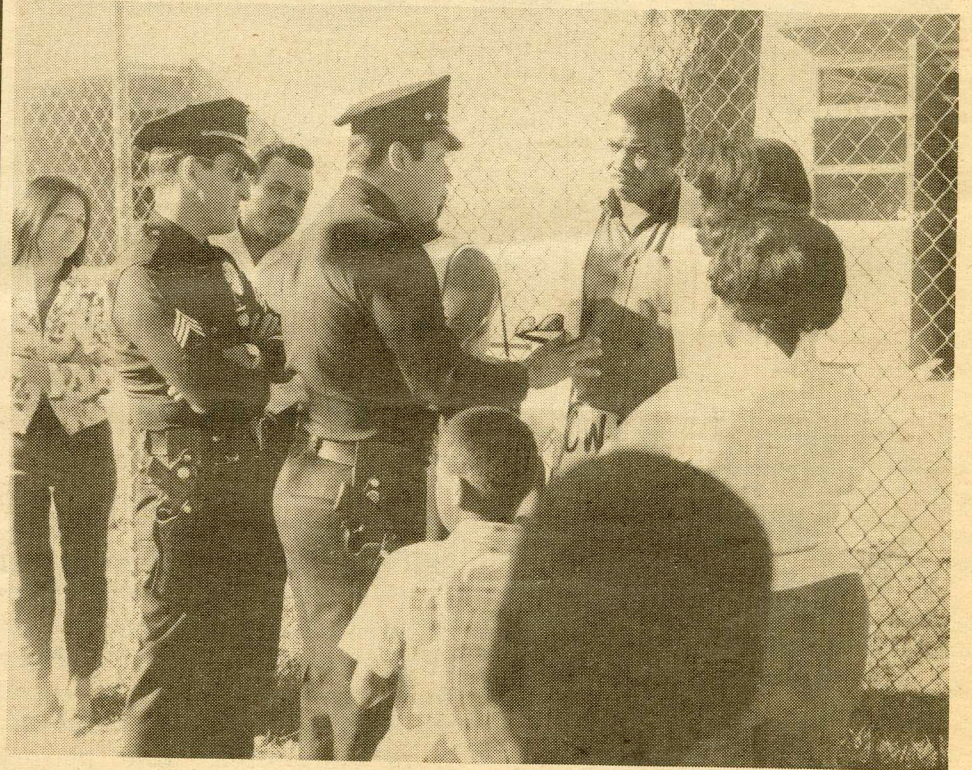


photo: Jack Davis

no press

plenty of police

Where has the mass media been for the last 3 weeks? The L.A. Times, the Herald Examiner, ABC, NBC, CBS, local radio and newspaper: where have they been? Sick? Out to lunch? Out of business? Out on a limb? For two solid weeks the parents at the Los Niños Headstart site in Aliso Village picketed and kept the school from functioning.

On October 12th following a meeting, the parents of Los Niños issued the following press release:

"Too Many Unsolved Grievances" As of Oct. 12th, 1967, the Los Niños Headstart will be closed until all grievances are satisfactorily taken care of, and they are as follows:

1. Replacement of windows.
2. Upgrade one of the presently working assistant teachers of Los Niños H.S. School.
3. Replace that position with an assistant teacher. This person must be presently involved in this school (meaning Los Niños).
4. Fill the position of case worker aide. This person must be presently involved in the H.S. School (meaning Los Niños).

"We will not consider any other way."

No press or other media contacted released the story.

No mass media appeared at the parents picket line the following day, Friday Oct. 13. The parents kept their children at home: the teachers were in their classrooms but no children.

Where was the press on Monday, October 16? The picket line had doubled. Martha Ronaldo, supervisor became very upset and the police were called. Four patrol cars and at least 8 police appeared. After discussion, the parents right to picket was respected, the teachers entered the school, again no classes to teach. The public never heard about the parents confrontation with the EYOA staff and the police.

On Wednesday Oct. 18, the parents issued a leaflet which was given to the press. The leaflet concerned the Director of the Headstart Program Nancy Mattias. The leaflet indicates that the Director not only does not involve and cooperate with parents and community members, but she hires hand picked outsiders, and threatens vocal parents with discharge or no consideration for job openings. The leaflet states that Mrs. Mattias' use of threats is an attempt to divide the community and that she clearly "doesn't give a damn about the children." The parents' leaflet then goes on:

Nancy Mattias

MUST GO

1. Nancy Mattias must go now!
2. Immediately stop all hiring and firing until we have a Community Advisory Council.

(continued on page 2)



photo: Jack Davis

headstart



photo: Jack Davis

3. We don't want another Nancy Mattias. We want a Community Advisory Council that will approve all hiring, firing, and administration of program policy.

The public never heard about the concerned parents who closed down a school and took their story to the community.

The press was "nowhere" again on October 23rd when more than 25 parents from both Los Niños and Nickerson Gardens met with Joe Maldonado where they presented their grievances--after a three hour wait. A picket line marched outside. Another press release was issued which never got to press. The main text follows:

A Crisis has erupted at the Head Start Sites at Aliso Village & Nickerson Gardens where for the past two weeks parents of both sites have kept their children out of school to protest actions of the Delegate Agency of the Federation of Nursery Schools Foundation.

grievances

On Oct. 23rd, 1967, a group of parents went to Mr. Joe P. Maldonado's office at 314 West 6th Street in Los Angeles to report the grievances that have gone long unsolved by the Head Start Project Director Nancy Mattias.

One of the parents' grievances is that the agency fails to involve the parents. They also complained that Head Start jobs for which parents are qualified and had applied were given to persons not involved in the program or from outside of the community. These jobs were social case worker aide, assist. teacher, nutritional aide and head teacher.

Hired for one of these positions was Mrs. Pauline Owens who had not been involved in the Head Start program, and had moved out of the community.

intimidation,

Parents have been threatened by Mrs. Owens. She has been telling them that if they did not bring their children back to school, that their county social worker would come to visit them and their checks would be cut off. It is very clear that people from the agency are trying to divide the parents and the community. Despite this threat, protesting parents are keeping their children out of school.

A parallel struggle is being waged against the federation of nursery schools foundation at Nickerson Gardens at 112th St. in Watts. Just as in Los Niños, signs were carried proclaiming that: Nancy Mattias Must Go; Nancy Mattias refuses to talk to parents; post jobs; no more over site; professional people supposed to have insight; poverty money going to Beverly Hills and Hollywood;

parent power

parents should should determine who teaches their children, not the agency.

Demands which the parents insist must be met are: a better selection of toys; better chosen food to meet the nutritional needs of the children, and cessation of all hiring and firing until the requisite community advisory council is established. Prime target is Nancy Mattias, Director, whose ouster is sought. The parents refusal to send their children to school under the conditions threatens the Association with disqualification as a delegate agency, in as much as allocation of funds is based on ability to maintain 15 children per classroom. All the threats made to our parents have been signed by the parents to this effect.

The public never heard a-

(continued on page 3)



From the flight of El Gavilan:

the ghost of Malinche haunts Euclid

Study Mexican History. You will find that some things have not really changed since 1519 when Hernan Cortez set foot on the sands of Vera Cruz. Cortez and his handful of Conquistadores would never have reached the fabled city of Tenochtitlan (Mexico City) if it hadn't been for several events and incidents, one of which was the assistance of a Mexican girl--Malinche. Cortez did reach his destination and in bringing "civilization" to the Mexicans proceeded to destroy, pillage, and burn one of the greatest civilizations this world has ever known.

Malinche took the side of the Gachupines and assisted them in communicating with Mexicans they encountered on the road to Tenochtitlan. She betrayed her people.

Malinche's ghost returned the day Euclid was picketed. She marched with the picketers in support of Dr. Tallman and once again Mexicans were betrayed by their own. Who are these 20th century Malinches? What makes them dance? What kind of mentality do they live with?

How does a human being feel when he's given one-sided and distorted information and used like a wolf to turn on his brother? More important, how will this person feel when she finds out the truth? Ask the Malinches.

Look carefully. They hover around every school in East Los Angeles. They flit about like May Flies assuring the "white" school administrators that the natives in the area are not restless. If the peasants behave too American--that is, ask questions, make demands, or behave aggressively--these brown buffers knock each other down in their frantic efforts to protect the untouchable Anglo.

Look further. They are usually found in the active membership of the PTA and most likely on the executive board. Perhaps this is why the L.A. Times reported several months ago that the National PTA Board has become concerned and hired Dr. Eva Rainman Schindler to make a study of the PTA and its relationship to the community. Obviously the past PTA chairman was also concerned when she stated in an article in the Herald Examiner that the PTA had to change its course and begin to identify with the community.

Their children usually do well in school because they are middle-class oriented and the entire school system

is geared to them. These brown buffers never tire of reminding the local Chicanos of this fact. Their husbands often hold relatively affluent positions in insurance agencies, travel agencies, and other blue collar positions.

School administrators reward them handsomely. They even "pat them on the popo" and say, "Gee, you're a good Mexican." They are often hired as noon-aides, thus assuring the principal of loyalty with an economic flavor. Another reward is the honor of having tea and cookies with the principal. This really charges their batteries. Breaking bread with an Anglo probably is among the top three of their secret ambitions. Think of it, poor and ambitious administrators have found themselves a "nest of ego-oriented lambions" or shields in this small clique. Good administrators don't need them.

It is an injustice to put all PTAs and members into one bag. Of course, there are some groups and leaders who identify closely with the community. It is also important to say that their programs and clinic are needed. However, too many groups are caught up in "policy" and cookie sales rather than the issues which really affect kids and education. Too often they wear rose-tinted glasses and function on an island while the mainland festers and falls apart.

Some observers of the Euclid Vignette justify the administrator's conduct with the fact that many of the picketers against Dr. Tallman had no children in that school. The absence of parents marching against Dr. Tallman merely proves what we already know - that most Chicanos are not aware they are getting shortchanged by all agencies and in particular schools. The number of parents marching for Tallman also proves what we already know - that school administrators are highly skilled in the art of manipulating Mexicans. Their task is especially easy when their material is gifted with a slave mentality and an Anglo worshipping complex.

The fact is, that until Chicanos begin to wake up and ask those that run the schools some very important questions, it will be the task of the Educational Issues Committee to take action. And in light of the number of residents or parents supporting them, but because the issue is truth and justice for Mexican-American kids - no matter where they are.

garfield contd.

(from page 1)

informed as possible concerning how things really are at the school. The school must learn to embrace the community as co-workers in the solution of its manifest problems.

**numero uno:
not always hero**

Cries of joy and laughter are heard ringing throughout the USC and UCLA campuses as the students shout, "We're No. 1" and "We're No. 2." For the first time, two schools from the same city--the Trojans and the Bruins--rank at the top nationally. Los Angeles has arrived at a great pinnacle of prominence, and hundreds of thousands rejoice.

However, while this carnival atmosphere prevails in the Westside, there is no cheering among the Chicanos of East Los Angeles, although their schools--Garfield and Roosevelt--are, also, No. 1 and No. 2. There is no Fiesta in East Los Angeles to celebrate these lofty rankings. One only hears in the streets of our barrios the loud silence of frustration, depression and hopelessness.

Students, alumni and arm-chair quarterbacks throughout the nation, in gleeful anticipation, await the great showdown to determine, beyond doubt, the city champ. Chicanos, however, have already suffered through their days of reckoning, and only sorrow is read in their faces.

Chicanos already know that Roosevelt and Garfield were ranked No. 1 and No. 2 in 1964-65; that they merely exchanged positions in 1965-66; and, that 1966-67 promises only a repeat rankings. Moreover, they already know they made the "Top Ten" in every one of the last 10 years. But, there is no rejoicing.

"What is wrong with the Chicano?", you say. "Ought he not to be proud, in these days, at his persistent recognition by the rating statisticians? Arrival at 'pinnacles of success' is a great and rare event!"

There is, however, a reason for the Chicano's sorrow. His No. 1 and No. 2 rankings are not in recognition of athletic excellence. The Chicano's trophy is in recognition of the city's highest DROPOUT rates.

**time for action
is now!**

It is NOW time that our school administrators honestly confess and confront the terrible conditions in ELA high schools, and take action to correct these condition. It is NOW time that the ELA Chicanos arise, organize, protest and demand action--even if it is first necessary that Garfield become our "Manual Arts."

School officials: Beware! Wake up! The Chicano is on the march. You yet have time to act, but your time is short. Act now!, or get ready to pay the price of your insensitive inaction.

Be assured: CHICANO POWER shall prevail, and shall overcome.

STREET SCENE

attention:

brown roybal orozco

The Pacoima "Street Scene" project which had such high hopes of showing the establishment that mexican and negro youth CAN work together (as was demonstrated in their summer crash program in 1966) has hit a snag in the form of bureaucratic red tape.

First OEO liked the idea and said "YES". The project was approved and funded early in August, but then OEO said "well, let's wait"...and so the project rests in that limbo of "temporary suspension pending further program development". That is the protective gimmick that keeps OEO Washington from putting their money where their mouth is.

Do not be deceived by cries that the grant is for "too much money" for such a program! How much is it worth to offer education to the uneducated? (In courses designed for and by the drop-out youth himself using the resources and personnel of UCLA.) How much is it worth to offer training to the untrained? (In established public service agencies such as probation, and the welfare dept...which need the viewpoint from the community these youth can bring in order even to pretend to serve these same communities.) How much is it worth to provide gainful employment to those previously unemployable because of their police records? How much is the farreaching effect of the Street Scene youth upon their companions and their communities really worth?

This project is truly important because it offers real opportunities for chicanos and bloods to work side by side constructively. It is important because it will make huge inhuman agencies meaningful and appropriate to the people they serve. It is important because it offers a helping hand to the mexican-american and negro ghetto people to help themselves.

The vested interests in the status quo that oppose these changes out of fear; this is the root of the political opposition. YOU can be a political lever to stymie this opposition. There are elections coming up and all sides are courting your approval (and your vote!). Let them know how you feel. Write to support project Street Scene--your letters control the behavior of those in public office seeking your approval. Write Reagan, write your congressman, let your voice be heard. Join the hundreds of others who have put their name on the petition to urge support for this project...If this program goes down the drain, programs for you may be next. Let the minorities unite; don't let the establishment do it again. WE ARE TIRED OF WAITING!! For further information call 899-9851.

headstart contd

(from page 2)

about the parents' confrontation with Mr. Maldonado of the EYOA nor of the intimidation of parents by paid EYOA staff.

As a result of the meeting Mr. Maldonado promised the parents a community meeting including Mrs. Mattias and her staff, EYOA staff, Head Start teachers, parents and community to be held no later than Friday October 27th. He has since informed the parents he will be "too busy" with Congressional Hearings of EYOA to hold the meeting. The parents want

action now. The Congressmen are coming to investigate because EYOA has failed the Community, ignored the Community, suppressed the Community.

Where will the press be on Friday Oct. 27th when the parents picket Mr. Maldonado as he sits before the investigating Congressmen? Will the press be suppressed? Why doesn't the public hear about the needs and action of community members? Why doesn't the press respond to the community? Why doesn't EYOA respond to the community?

**POLICE MALPRACTICE
→ COMPLAINT CENTER ←**

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HAVE YOU BEEN A VICTIM OF POLICE ABUSE ?**

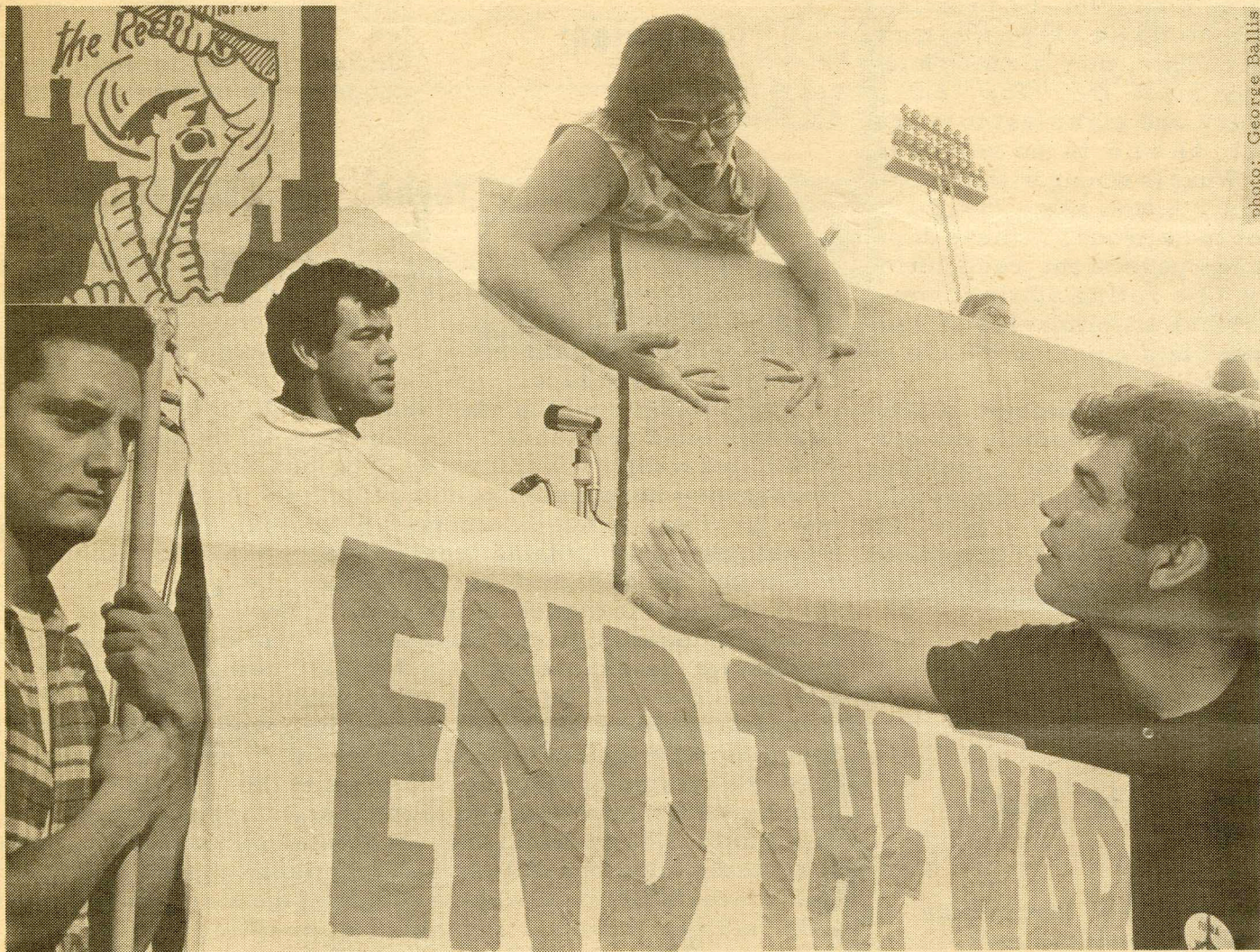
POOR PEOPLE'S JUSTICE

Tele

DROPOUT RATES L.A. CITY SCHOOLS

| YEAR | SCHOOL | RANK | dropout % 10 - 12 |
|-----------|-----------|------|----------------------|
| 1959-1960 | Roosevelt | 3 | 60.0 |
| | Belmont | 4 | 58.0 |
| | Garfield | 5 | 51.0 |
| 1960-1961 | Roosevelt | 3 | 59.0 |
| | Garfield | 6 | 56.3 |
| | Belmont | 7 | 52.0 |
| 1962-1963 | Roosevelt | 3 | 49.3 |
| | Garfield | 4 | 48.0 |
| | Belmont | 5 | 47.9 |
| 1963-1964 | Garfield | 7 | 44.0 |
| | Roosevelt | 11 | 39.0 |
| | Belmont | 12 | 38.0 |
| | Lincoln | 21 | 30.0 |
| | Wilson | 24 | 29.0 |
| 1964-1965 | Roosevelt | 1 | 47.5 |
| | Garfield | 2 | 45.2 |
| | Belmont | 8 | 35.0 |
| | Lincoln | 16 | 24.5 |
| | Wilson | 24 | 16.8 |
| 1965-1966 | Garfield | 1 | 57.5 |
| | Roosevelt | 2 | 45.0 |
| | Lincoln | 6 | 39.7 |
| | Belmont | 10 | 35.2 |
| | Wilson | 17 | 21.8 |

LA JUSTICIA: NUESTRO LEMA

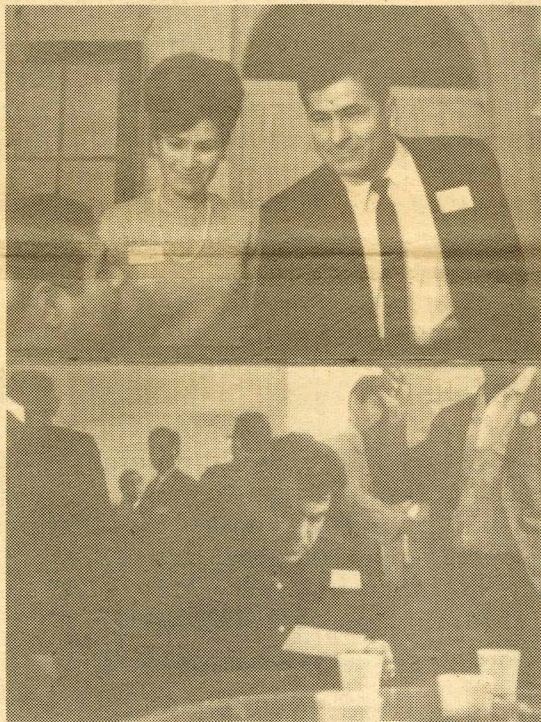


Reies Tijerina (El Tigre) and Rudolfo (Corky) Gonzales are the "Shot-in-the-Arm" that the Chicano Barrios across the Great Southwest and in California (especially in California) have been waiting for since 1846 because they have said and done things that Chicanos have only mumbled and have said under their breath, but didn't have the "Guts" or the "Machismo" to say out loud.

So with the advent of El Tigre and Corky, a new and militant type of leadership has arisen in the Chicano ranks, for not since the days of Joaquin Murrieta or Emiliano Zapata have the Mexican people, especially the younger generation, had leaders whom they could be proud of, or admire and respect. But both El Tigre and Corky epitomize the type of leaders that Mexican people readily accept, admire and respect because they are both "Machos".

So you "Tio Tacos" and you "Sell-Outs" out there, are you listening? I repeat, you "Tio Tacos" and "Sell-Outs" out there, are you listening?

Que Viva La Causa! Que Viva El Tigre! Que Viva El Corky! Y Que Viva La Revolucion!



On October 11, the spirit of New Mexico's Land Grant Revolution came to Los Angeles in the persons of Reies Lopez Tijerina and Rudolfo "Corky" Gonzalez. For five days they held press conferences, spoke to college groups, to MAPA activists, and to peace advocates. Mostly they spoke to youth, those bent on reform or revolution.

On October 14, La Raza and the East Los Angeles Peace Center gave a reception attended by over 300 people, both "Good" and "Bad" mexicans (see El Paso game). Out of the reception came the idea of taking a delegation from Los Angeles to the National Convention of the Confederación de Pueblos Repúblicas Libres in Albuquerque the following weekend.

Some 45 delegates, half chicano and half black, went to Albuquerque on the weekend of October 21-22. Most were members of the most militant organizations in the South-Central area of Los Angeles, and the chicanos were part of the emerging group of "new radicals". With no exception, those who went to Albuquerque felt that the Alianza can teach us lessons, maybe, just by being there.

The attempt of the power structure to discourage the movement was obvious. Federal Marshals were outside, some were taking down license (one of them was given a bloody nose by an old lady who didn't want her number to be taken) numbers. Barely a half hour away from Albuquerque on the way back, the bus was stopped by cops: a bomb scare! People's spirits were good all the way.



brown & black TOGETHER as long as the Sun and Moon shall shine

TREATY OF PEACE, HARMONY, AND MUTUAL ASSISTANCE BETWEEN THE SPANISH-AMERICAN FEDERAL ALLIANCE OF FREE CITY STATES, AND

IN THE NAME OF GOD ALMIGHTY

ART I

- Sec. (A) Both peoples (races) will consider this TREATY as a SOLEMN agreement, and subject to the Divine Law of the GOD of JUSTICE.
- Sec. (B) Both peoples solemnly promise, to respect the Faith, the CULTURE, of each other, and every RIGHT and LIBERTY that GOD has given to the HUMAN RACE.
- Sec. (C) Both peoples, do promise not to permit the members of either of said peoples, to make false propaganda of any kind whatsoever against each other, either by SPEECH or by WRITING.

ART II

- Sec. (A) Both peoples (races) do promise, never to permit violence or hate, to break this SOLEMN TREATY between said peoples.
- Sec. (B) Both peoples declare SOLEMNLY, that before GOD, they have under this TREATY, the same rights and the same obligations.
- Sec. (C) Both peoples will strive, without limitations whatsoever, to materialize and make real, the truth of JUSTICE on earth.

ART III

- Sec. (A) Both peoples (races) do promise, that each side will study, without fail, the needs of the other, in order to gain each others Mutual understanding.
- Sec. (B) Both peoples agree, to take this TREATY to the hearts of their respective members, through Media of EDUCATION, BOTH PRIVATE and PUBLIC.
- Sec. (C) Both peoples, make a SOLEMN promise, to cure and remedy the historical errors and differences that exist between said peoples.

ART IV

- Sec. (A) Let it be known that there will be a RECIPROCAL right to send an EMISSARY or DELEGATE to the conventions, Congresses, and National reunions of each of said peoples.
- Sec. (B) The EMISSARIES, DELEGATES, and invitees from one said people to another, shall be identified by proper OFFICIAL CREDENTIALS from his respective said people.
- Sec. (C) Both peoples do hereby promise, to put and end to any and all controversies concerning the youth.

ART V

- Sec. (A) Let it be known that there will be a Mutual understanding over events, Elections, and Political activities, that will better the National status of the said two peoples.
- Sec. (B) Let it be known that both peoples will have a political delegate to represent his interests and relations with the other.
- Sec. (C) Both peoples (races) promise to consult and inform one another in each and every National case of importance, that affects each of the two said peoples.

ART VI

- Sec. (A) In case a Nuclear War should erupt upon the earth, the two peoples SOLEMNLY promise to assist each other.
- Sec. (B) The Mutual assistance and the support of one towards the other, in general terms, will be left to the discretion of the Directors of the said two peoples.
- Sec. (C) This TREATY, will be valid between the two said peoples, as long as the Sun and Moon shall shine.

ART VII

- Sec. (A) The two peoples agree, to take the same position as to the CRIMES and SINS of the Government of the United States of America.
- Sec. (B) Neither of said both peoples, shall intervene in the holy JUDGEMENT of GOD against the United States of America.
- Sec. (C) There will be, at all times, peaceful communications between the peoples of the ALIANZA FEDERAL de PUEBLOS LIBRES and the peoples of,



No one knows or even wants to guess at the future implications of the signing of this treaty of "Peace, Harmony, and Mutual Assistance." The important thing is that for the first time the old myth of coalition for mutual self-interest is exploded and we move into the area of mutual respect.

The treaty was signed by Ralph Featherstone, for SN CC; Maulauna Ron Karenga, US; James Dennis, CORE; AKKU Babu, Black Panther and Black Student Union; Walter Bremond of the Black Congress. The reception given the black brothers at the convention left no doubt that Brown and Black should be together for "as long as the Sun and Moon shall shine."

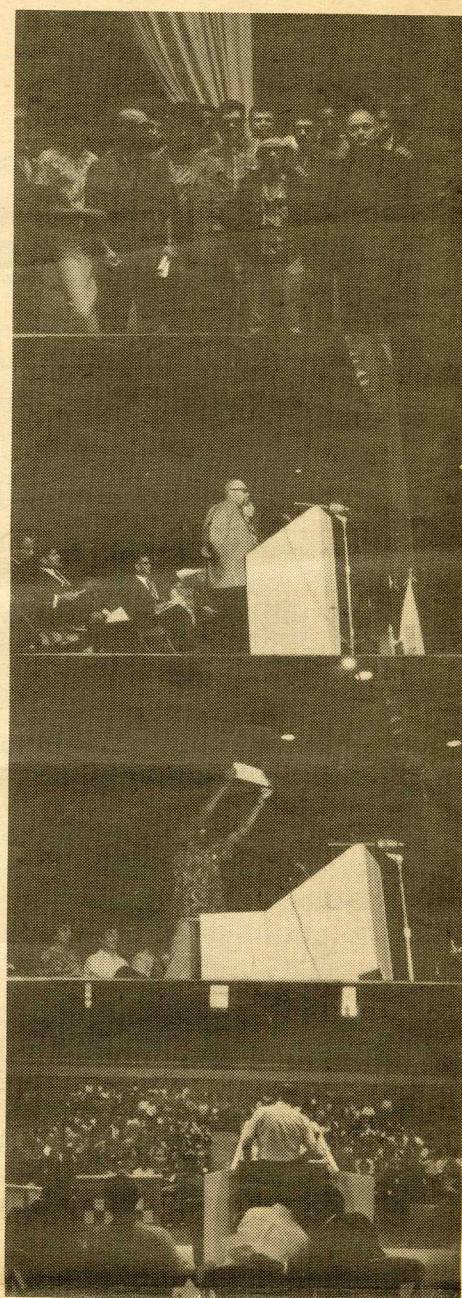


photo: George Ballis

LA TIERRA: NUESTRA HERENCIA

DOS VERSOS DE LA OAZA

Cleofes Vigil
Taos, New Mexico

Dice que uno de afuera
Vino a ser la revoltura,
pues este que a venido
les descubra la basurra.
Hispanos de Colorado
ya miran lo enumano
bienen a Nuevo Mejico
para ayudar a su hermano.

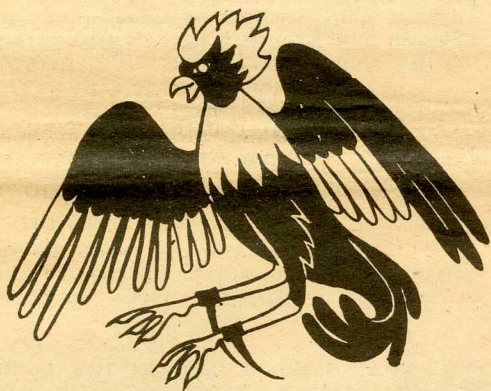
Canto de Tierra Amarilla

Amigos pongan cuidado
que paso en Tierra Amarilla,
El Facismo todo dijo
"Es causa de Tijerina"!!
El facismo aresto
hombres, ninos y mujeres
secandolos de sus casas
quitandoles sus que haceres.
En un corral los pusieron
el numero no cabal
a mis raza la trataron
como cual-quier animal.
"Comunistas, ignorantes"
dice el procurador
"son puros Comunistas,
no saben la razon"!
Tijerina, informado
de lo que dicen las leyes,
a El tambien arrestaron
prohibiendole sus deberes.
Reies Lopes Tijerina
bendecido de valor
a la carcel lo metieron
el nunca mostra temor.

El habla por la Justicia
con razon y en realidad
todo lo que el les dice
es la purita verdad!
Ay Mejicano Indiano
de sangre Hispana nacido
comiensas a reullirte
por lo humillado que has sido.
Te quitaron a tu madre
que es tu TIERRA y tu CULTURA
devidieron a ti mismo
haciendo tu sepultura.
Muchos ya devididos
pues beben de grande taza
tienen pluma en el sombrero
no hay uso para su raza.
Ya se llega la eleccion
ya presentan la corbata,
prometen torres de viento
y salen ser puras ratas.

Pues ya nuestro Senador
que se mira remosado
seguro que come bien
por eso a engordado.

Estos versos los dedico
a toditita mi gente
que a Reies y a Rodolfo
siempre los tengo en la mente
Tijerina de Nuevo Mejico
Gonzales de Colorado
en un tiro para mi raza
que Dios nos los a mandado
Les dire de mi persona
y como ruedo la rueda
yo puedo hablar mucho
pero nunca pinto huella
Soy del condado de Taos
nacido y criado aqui
peleando con la pobresa
mi apelativo, es Vigil
He criado tres hijos
los he aconsejado bien
que no olviden de su raza
porque saben el Ingles.



EL GALLO

Este es el Gallo Colorado
ya nos comensa a cantar
pues a todo el Mejicano
lo comiensa a despertar
Este es el Gallo Colorado
con un pico muy agudo
tiene el pecho levantado
no se le arrodilla a ni uno
Este es el Gallo Colorado
no sabe lo que es temblar
este Gallo esta educado
escribe con espuelon
Este Gallo Colorado
es infante y esta tierno
ahora mismo a volado
a benido a Nuevo Mejico
Este Gallo Colorado
crecer todos lo veremos
este Gallo sera afamado
si la raza lo asistemos,



La Raza



...is a community newspaper of a new kind. It is put together by people in the Mexican-American community, all volunteers, who give of their talents, time and effort to make this a growing newspaper.

...aims at reflecting the thoughts and feelings of the community it intends to serve. There is a new determination and a new spirit in the Mexican-American community, a mood of change for improvement, and La Raza intends to be here whenever it happens.

...will say it like it is. With malice to none, but without compromise, La Raza will print the news of what is happening, and of the people who make it happen.

La Raza

...asks you to join us to make ~~LA~~ **RAZA** happen.

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MAIL ONE TO A FRIEND

YOUNG MILITANTS

In Albuquerque, New Mexico on October 21, a group of young Mexican-American organizers from throughout the U.S. met. The theme of the intense discussion was unity among all young people who are committed to organizing among the Spanish speaking of the United States.

They have begun the establishment of a national communication network with the purpose of maintaining a constant flow of information concerning organizations experiences. The intent is to expand this network in a concerted effort to break down the isolation of those involved in organizing in all parts of the country. Four coordinators were chosen to direct efforts in the four geographical regions represented: San Antonio, Texas; Albuquerque, New Mexico; Chicago, Illinois; and Los Angeles, California. It was agreed that the Information Center would be at least temporarily located in Los Angeles.

The coordinators in accord with the group defined problems for immediate study and solution. 1) How inclusive is the term La Raza and how does La Raza relate to other oppressed groups? 2) What is the relationship between young Mexican-Americans, the new militants, with established Mexican-American organizations? 3) What kind of form, direction, slogans will be viable for a national organization of young militants?

It was unanimously agreed that all would continue working locally as they have been but they will add the new perspective of discussion of a national movement of young Mexican-Americans. Progress reports on all organizing efforts will flow into the information center and throughout the network.

ACTION: The first action of the young militants will be to picket the Hearings at El Paso on October 28, 1967. They invite all young Mexican-Americans to join in informing President Johnson that the young militants have had enough: they are on the move. Meet at 8:00 a.m. on October 28, 1967 at Hotel Paso del Norte in El Paso, Texas.

The first national meeting of the young militants ended with the strong feeling that a new movement was being born: a movement whose birth, growth, and power is inevitable.

For further information, write El Barrio Communications Project, 2808 Altura Los Angeles, Calif. 90031.

ORGANIZE

En Albuquerque, Nuevo Mexico, el dia 21 de Octubre, un grupo de jóvenes organizadores Mexicoamericanos celebraron una junta en la cual se discutió a fondo el tema de la unidad entre todos los miembros de ésta generación nueva que está dedicada a organizar a la población de habla española.

Ellos establecieron una red nacional de comunicaciones con el propósito de mantenerse en contacto para el intercambio continuo de experiencias en el campo de la organización. La intención es de ampliar esta red de comunicaciones en un esfuerzo para terminar el aislamiento de los jóvenes organizadores en partes remotas del país. Cuatro coordinadores fueron escogidos para organizar la red de información; con centros en San Antonio, Texas; Albuquerque, Nuevo Mexico; Chicago, Illinois; y Los Angeles, California. También se asignó temporalmente a Los Angeles como el centro de información.

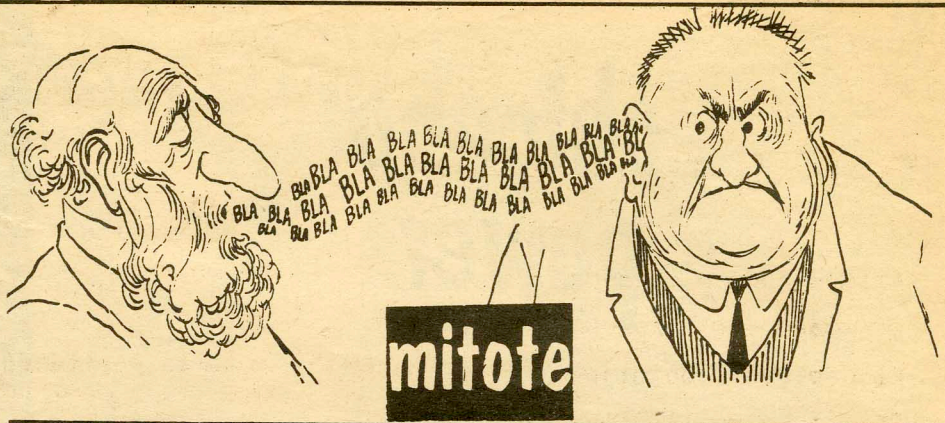
Se decidió que los problemas más inmediatos para discusión serán los siguientes: 1) Cual es el significado y extensión del término la Raza, y cómo vamos a relacionarnos con otros grupos oprimidos? 2) Cual es o cual debe ser, la relación entre los jóvenes militantes y los organizaciones Mexicoamericanas más establecidas? 3) Qué estructuras, ideas y dirección serian más propicias para el desarrollo de una organización nacional de jóvenes militantes?

Fue decidido con unanimidad que todos continuaríamos trabajando en nuestros proyectos locales, y que de ese trabajo surgirían las ideas para una perspectiva hacia un movimiento nacional de jóvenes Mexicoamericanos. Reportes de trabajo en progreso serán enviados al centro de información, y de ahí a todos los afiliados a la red de comunicaciones.

ACCION: Se decidió hacer líneas de piquete a los "hearings" en El Paso el dia 28 de Octubre. Los coordinadores invitarían a otros jóvenes activistas a participar ya informar al Presidente Johnson de que los jóvenes militantes están causados; ya estamos en marcha. Los que quieran juntarse vengan al Hotel Paso del Norte, el sabado 28 de Octubre a la 8:00 a.m.

La primera junta nacional de jóvenes activistas termino con la convicción de que un movimiento nuevo había nacido: un movimiento cuyo crecimiento y poder es inevitable.

Por información escriba a: El Barrio Communications Project, 2808 Altura, Los Angeles, Calif. 90031.



Joe Maldonado, Director del EYOA, va a tener que responder a muchas preguntas acerca de como se está administrando la Guerra Contra La Pobreza en el condado de Los Angeles. Ya se están investigando oficialmente muchos programas por Comités Congressionales. También, dice en el Mitote, se están organizando Comités Populares de Investigación. Primero, se rumora, se va a investigar porque no hay suficientes fondos para los Teen Post, cuando EYOA ha estado dándole fondos al Departamento de Policia para celebrar cenas y conferencias.

En una de esas conferencias, recientemente, agentes del Jefe Placa, les enseñaban a maestros de escuelas como persuadir a los estudiantes de High School de que la Policia era una agencia amistosa y de como explicar el uso de Fuerza. Maldonado, que es eso?

El llamado Welfare Planning Council de Los Angeles ha anunciado una junta en La Casa del Mexicano, 527 de la calle Euclid Ave., el dia 7 de Noviembre a las 7:30 p.m. El propósito es de sugerir metas (goals) para el futuro desarrollo de la ciudad y condado de Los Angeles. Por supuesto, la junta en la Casa del Mexicano será para que los Mexicanos en el Eastside puedan expresar sus deseos de que quieren para el futuro. Entre los prominentes Mexicanos que estarán presentes, hemos descubierto los nombres de Ernest Debs, Golden Boy Snyder, Gilbert Lindsay y los miembros del Planning Council de esta region, los Mexicanos, John Tutak, Gail Yasuda, y Stella Suezo. Viva Mexico!

La Juventud de los barrios se está organizando, y ha estado dirigiendo sus miradas hacia algunos de los lideres reconocidos de nuestra gente. El sábado pasado, miembros de MASA y UMAS, se reunieron en la casa del distinguido lider civico Julian Nava para escuchar sus palabras de sabiduria y para usarlo como guia. Algunos jóvenes presentes dicen que la noche fue muy silenciosa. Dig?

letter

Dear Editor:

What's happening at the ELA Skill Center?

1. Why are classes starting with only 20% of capacity?
2. Why did one of the top vocational educators with great experience and dedication choose to leave the school?

As a chicano from the Barrios, I am very interested at what's going on at the skill center at ELA. I have heard from a very reliable source that the center is starting classes with only 20% of capacity (full capacity is 20 students). Some of these being Kitchen Appliance Repair; Home Laundry Repair; and Aircraft Assembly (0% the first week). I understand the

instructor of this class had to go out and hustle to try and get students for the class. Also the vocational director that the skill center lost was known to be one of the best in the LA City School system in his field.

Why is it that in an area that is declared by the government to be a poverty area, having trouble trying to get students to attend this skill center? Could it be that our chicano educator is having trouble reaching his own people!

FLASH!! Is Gustafson really thinking of leaving the ELA Skill Center to go to Venice? Maybe the school has a chance yet!

Signed
The Worried Chicano

SAVE MEDICAL CAMPAIGN

THE COMMITTEE FOR BETTER HEALTH &

WELFARE

P.O. Box 4028
Los Angeles 90054

A coalition of welfare recipient and community organizations of all ethnic backgrounds.)

Help us to help ourselves! Rehabilitation is impossible without good Health!

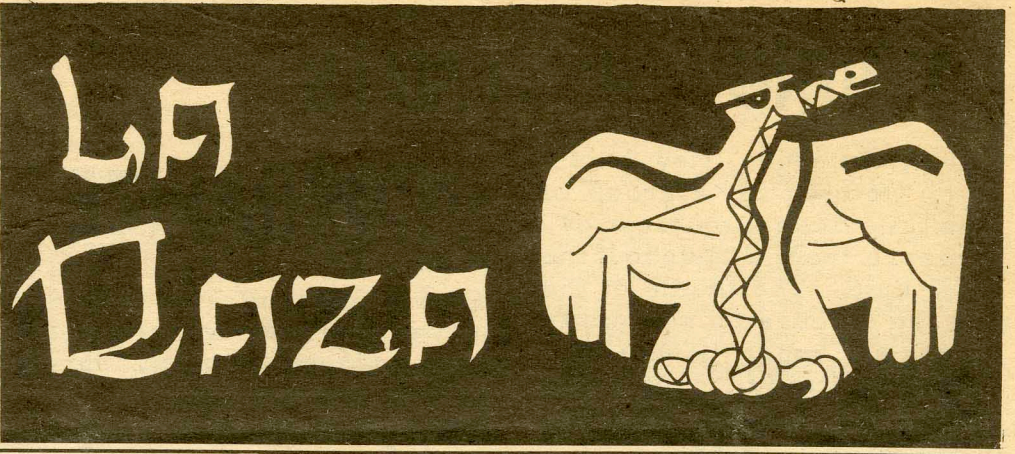
FOR FURTHER INFORMATION Alice Escalante, Mgr
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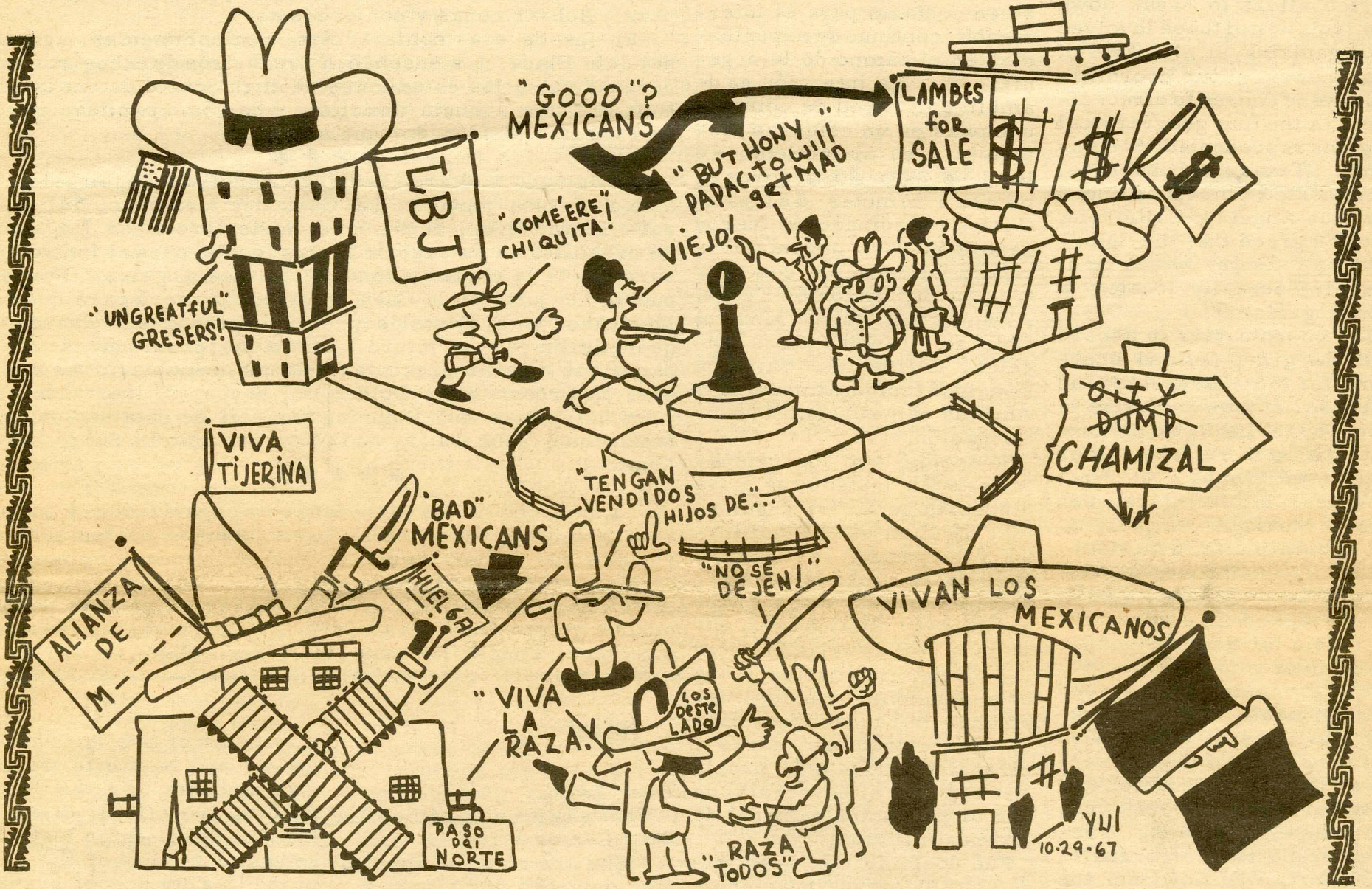
THE Piranya

5338 E. Olympic Blvd. Corner of Goodrich

chicano power



JUEGO PLAY EL PASO PLAY JUEGO



PLAY

Now you can also play the newest game: El Paso. El Paso is different from any other game in that it has no rules. Every one of the four corners is a center where decisions are made. Each corner changes the rules every time the game is played.

The first game you can play is during the weekend of October 27-28. Try to figure out where some people you know will be during those days. One point for every "good" Mexican you know. Ten points for every "bad" Mexican you know. Extra points for everyone you find in two places at once. One extra move for every lambe you find in the south side of El Paso. The game is over

if you find a "good" Mexican and a "bad" Mexican in a dark corner together. The game is an automatic win if you find CHE anywhere.

From now on you can keep El Paso posted on the wall; keep track of the people you know, and be ready for the next game.

We have some guesses where some people will be, but it is better if you play your own game. Every move counts, but the real thing is who wins at the end of the game.

VIVA LA CAUSA, CARNAL!

JUEGO

Ahora Ud. tambien puede divertirse con el más nuevo de los juegos: El Paso. El Paso es diferente de cualquier otro juego porque no tiene reglas. Cada una de las cuatro esquinas es un centro donde se hacen decisiones. Cada esquina cambia sus reglas cada vez que se juega.

El Primer juego que Ud. puede jugar es durante el fin de semana del 27 y 28 de Octubre. Trate de adivinar donde están en el mapa personas que Ud. conoce. Gave un punto por cada "good" mexicano que Ud. conozca y diez puntos por cada "bad" mexicano. Puntos extras por cada persona que Ud. encuentre en dos lugares al mismo tiempo. Una movida extra por

cada lambión que Ud. encuentre en el Sur de El Paso. El juego termina automáticamente si Ud. encuentra un "good" mexicano y un "bad" mexicano juntos en una esquina oscura. Ud. gana automáticamente si Ud. encuentra al CHE.

Más adelante Ud. puede tratar de mantener un recor de donde están esas mismas personas. Ud. puede arreglar El Paso en la pared, donde pueda mirarlo cada día.

Nosotros tenemos ideas acerca del juego, pero es mejor que Ud. juegue Ud. mismo. Cada movida cuenta, pero lo importante es quien gana al final del juego.

