

EL **DIARIO** *de la* **GENTE**

Vol. 1

October 27, 1972

No. 2



The Chain is broken

Pro-Minority Coalitions Win

After a tremendous showing in the ASUC Senate primaries last week, candidates from the pro-minority and New Direction Coalition groups scored an upset win over Peter Solomon's Dollar Ticket candidates.

The united candidates won all nine Arts and Sciences Senate seats, and made solid gains in other important areas. The only "Break Solomon's Chain" candidate who failed to get a Senate seat was Gary Smith, who was hampered in his efforts by a late campaign start.

Final vote counts were

greeted by jubilant shouts from the two winning groups, while Dollar Ticket candidates expressed somewhat less enthusiastic reactions.

"We're back on the road towards equality," said Dave Madrid, as it became certain that Solomon's group was falling behind. "It seems that the students are tired of personal political ambitions being given priority over the problems we're facing at CU," he added.

Nancy Sechrist, one of the defeated Dollar Ticket candidates, said that she would

not pay student fees in a highly charged statement made as the pro-Solomon group fell steadily behind.

In related news, the campaign was marked by several incidents of questionable political tactics. BSC and NDC posters were ripped from walls on campus, boxes of the chicano newspaper "El Diario de la Gente" were stolen, and anti-minority supporters even went so far as to charge minority candidates with plotting to make courses in Mexican-American history mandatory for all students.

ASUC Election Results

A & S-9			
1—Garcia	1797	Mallo	128
2—Martinez	1743	Sutton	92
3—Madrid	1733		
4—Stern	1731	AES-1	
5—Gomez	1730	Woodward	151
6—Romero	1727	Monderer	50
7—Price	1704	Wilson	48
8—Larsen	1685		
9—Boetcher	1625	At Large	
		Yee	2204
		Nenadal	2071
		Shearer	201
Engineering-1			
Natale	269	Music & Ed-1	
		Dawson	34
Grad Law/Special-3			
Brand	223	Business	
Rolke	209	Perry	93
Porter	148	Combined Schools	
		Mateski	100



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'Barrio' Bishop to visit Monday

"Barrio" Bishop Patrick Flores, the nation's only Chicano bishop, and spiritual leader of more than eight million Chicano Catholics, is scheduled to visit the University on Oct. 30, 1972.

His visit and a Chicano Awareness Day are sponsored by the Newman Center. Bishop Flores will visit sociology in the morning, meet with the University community at large at noon and lunch with administrators, faculty and staff.

During the evening, Bishop Flores will participate in a GALA of exhibits, Teatro, Music, Dance and refreshments, concluding with the celebration of a Mariachi Mass. All events are free and open to the public.

The 42-year-old bishop, a native of Texas, who experienced discrimination first-hand in his days as a migrant worker, is outspoken in his efforts on behalf of the farm workers, the unions, and the Chicano unity movement. He preaches political and spiritual involvement and practices it with a quiet.

Bishop Flores spent two weeks last summer visiting migrant farm camps in Idaho, living with workers, seeking ways to improve their lot. "There is no future here, though," the bishop says, encouraging families to drop out of the migrant stream and establish permanent ties, educate their children and find jobs that within three years will bring them more financial gain than 20 years of stoop labor.

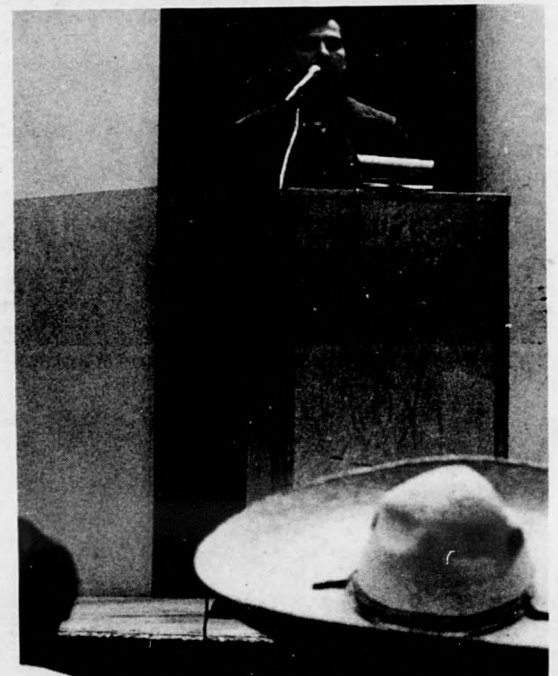
His tie with the farm workers is a "blood

one." "When I see them suffer, I suffer also." This spring Bishop Flores issued a call for an international boycott of lettuce, urging Texans and particularly Catholic institutions not to buy lettuce "unless it has the farmworkers eagle on the box."

He serves as chairman of the Texas Advisory Committee of the US Civil Rights Commission and unveiled reports recently dealing with discrimination against Chicanos in school districts throughout the southwest.

Bishop Flores' pet project for several months came into existence this month with the opening of the Mexican-American Cultural Center at Assumption Seminary, where barrio residents will be given leadership and problem-solving techniques training and where priests and lay leaders will be given language training with an insight into the cultural, philosophical and theological thinking of the people they will work with.

Bishop Flores, is presently Auxiliary Bishop of the Archdiocese of San Antonio, Texas. He was one of 21 consultants from the Catholic Church throughout the world who met in Rome last July to draft a landmark statement on behalf of the Pontifical Commission on Justice and Peace, entitled: "Everyone is my Brother — Racism, Discrimination and Integration."



Florencio Granado talks to the small number of students who attended the Regent Candidate debates last week. Although the crowd was small, Granado, a La Raza Unida candidate, drew a sizeable group. Nearly half of the persons attending the debate were Chicanos.

Granado seeks Regent seat

Florencio Granado, La Raza Unida Party candidate for the University Board of Regents, says he is running for office to combat the "institutionalized racism" present on the campus.

Whatever problems UMAS may have at the University have come down from the Administration, the Board of Regents and from some Chicanos on campus who are traitors to our struggle, he said.

Granado is running on a ticket calling for a Community Advisory Board to make recommendation to the Regents; parity for all minorities; minority control of minority programs; and making CU a leader in educational opportunity.

The Community Advisory Board should be made up of a cross-section of the community, a representation of all segments, Granado emphasized.

On the parity issue, Granado said the University should reflect the Chicano representation in the state, which he said is near 14 percent. This would mean that the present Chicano student population at the University would have to increase to about 3,000 students.

One basic philosophy of La Raza Unida Party is where Chicanos are a majority, they will control; where they are a minority, Chicanos will have representation. Following this guide, Granado said minorities should control

their own programs at the University.

To make this school a leader in educational opportunity Granado said we must first be rid of President Thieme. "That is the only thing that is going to help Chicanos at the University," he said.

"It is a shame that the HEW has to come here and tell us we have a racist administration," he said.

At a recent debate of the candidates for Regents, the Socialist Workers Party's candidate, Jon Hilson, endorsed Granado. He said that La Raza Unida, like his party, is an alternative to the two-party system.

HALLOWEEN DANCE

UMAS recreation is sponsoring a Halloween Dance tomorrow night in the UMC Ballroom. Music will be provided by the *Conjunto de Aztlan*. Admission is \$1.50 per person or \$2.25 a couple. Persons wearing costumes will be admitted for half price.

HALLOWEEN PARTY

The MAP recreation program will have a children's Halloween Party at St. Thomas Aquinas church on Tuesday Oct. 31, beginning at 7 p.m.

MAP will also be organizing basketball teams. They plan to contact other area teams and have a tournament. For information on other plans of the recreation program, contact Jose E. Martinez, chairman.

CHICANO CHESS

The Chicano Chess tournament will begin soon. Those wishing to register can do so at TB 1, room 211 (upper). A \$1.50 entry fee is required in order that trophies may be purchased.

PARENT DAYS

Students are urged to invite their parents to the annual University Parents Days, on Nov. 10 and 11. Beside the usual campus-wide activities, UMAS-EOP will plan additional events, Ron Fresquez, project coordinator, said.

On Saturday, Nov. 11 an informal get together is planned at the UMC Alumni Hall beginning at 6 p.m. This will be followed by a Chicano Dance in the UMC Ballroom. Admission is free; invite your parents.



a poem by Tigre

METEMORPHOSIS

From the dingy streets of the barrio where one carnal kills another for having crossed his territory.
To the tecatos in La Plaza Jarvis lost in their world of the bizarre.

Escaping to the ranks of the militants, honored by fast flying bullets and dying brothers and sisters.

To the anger of a lost forgotten poet whose poems are like that of a machine gun blasts.

To the burning fields of the campesinos chained by the greed of the land lords of America Incorporation.

Down the madness of lost alleys of the young disgusted at the never known constant plague of wars that have followed him, his father and grandfather, and will follow each of us to our graves.

History raped beauty of the mind as men destroy and build you to their absurd desires.

Books that spit at my face uncertain and confused facts.
Money which is false and empty as these men who rule this so called free country of the world.

Weeping children of the world that twine for survival.
Aching heart beats that listen for death's dark curtain.
Unknown sunlight that circles this artificial world provided by Dupont or Kodack.

Strange soil, steel empty people without colour, without faces, without your minds slowly marching never asking why.

Drained of love, anger, joy and hate.
Freedom and revolutions become lifeless as the wallpaper to be used in all federal office buildings as you stupid idiot human machines march in.

You flash and roll, move and produce your answer from your memory banks carefully selected.
How many are there, how many are left?
Who will be free or dead



CARTAS

an open letter to all Chicanos and other interested parties:

I am Abelardo Delgado, and for the last year, I have been directing the Special Services Program here at the University of Texas at El Paso. Such program is to end after only one year because the University and the Board of Regents failed to ask for refunding, and even now refuse to act.

The program is in the nature of supportive services for disadvantaged students. Chicanos continue to come in to institutions of higher learning ill prepared and shy of economic resources as well as plagued with a variety of personal, cultural and social problems.

Through the Tutorial Services, Financial Aid linkage and Counseling, our program attempts to ease the burden and insure that out of those engaged as students, the majority obtain their degrees.

In our one year of operations, we have confirmed our allegations that with the proper assistance, most students can successfully attain their degrees.

The hesitancy on the part of the University to solicit and encourage this type of program is inexplicable, since the Regents recently publicly professed wish to assist the disadvantaged students attain as much education as they are capable of obtaining.

This can be done through such programs as ours, and here too, the Regents will not move a finger to maintain even those they already have going on, it makes it highly improbable that any meaning is applied to their words.

I wish, then, to ask you to intercede and write the President of the University, the Board of Regents care of the University of Texas at Austin, or the Regional HEW Office, to ask them to reconsider their intentions to terminate such a needed program.

Such a request may be misunderstood as coming from a program that was ineffective and deserved to die. I assure you, if such were the case, I would not be petitioning your assistance, as I too believe if programs are not living up to their task, they should end.

There are approximately 4,000 Chicano students here at UTEP, and yet we manage to show a mere 12 percent or less on graduation. Our goal is to have more Chicanos get credentials, we speak of Chicanos, because UTEP is basically a community institution with a minute out of town student group. The community we speak about is made up of 56 percent Chicanos.

I cannot emphasize the urgency of our request, as if we do not get an answer soon, we'll lose the fight for continual services. In order to get back into the HEW funding cycle, we need a semester of funding (approximately \$60,000).

It may be that your letters, like our requests, will not be

acknowledged, but that is not as important as for us knowing you care, and are angry as we are, over the obvious institutional neglect and discrimination, as well as double talk.

Please, if you write any or all three of these parties, include a copy of your letter to us.

Your Carnal in Institutional Frustrations,
Abelardo B. Delgado, Director
Special Services Program.

Write to:
Dr. Joseph R. Smiley,
President
UTEP
El Paso, Texas 79968

Mr. Ramon Villareal-Trio
Programs
HEW Regional Office
1114 Commerce St., Dallas,
Texas 75202

The Board of Regents
University of Texas
Austin, Texas

(Editor's note: Leave all copies of your letters in the MAP office in TB 1.)



This sign appeared in the Packer Grill throughout the summer. It told students who wanted to observe the Lettuce Boycott which sandwiches had lettuce. The University sells scab lettuce! Food Services will only withhold the lettuce on request. Demand the Thunderbird, or have the lettuce removed.

Halloween Dance Conjunto de Aztlan Beer and Burritos will be sold

**\$1.50 Single, \$2.20 Couple
1/2 price if you wear a costume**

from 9 p.m. - 2 a.m.
Everyone Welcome

Saturday, October 28
UMC Ballroom

Sponsored by UMAS Recreation Program

Youth Makes The Revolution

by an outsider

(Editor's note: The following is the first part of a three part series. The series will be continued in the following two weeks issues of El Diario.)

At no time, while I was writing this article, did I consider a universal audience, in terms of readability. This article is addressed specifically to young people who are proud of their cultural heritage. Young people who are not ashamed of their Chicano identity... who are strugglers for Chicano social, economic, political, educational, etc. liberation. Liberation for Chicanos can be achieved only through awareness... awareness of the oppression and injustices Chicanos have suffered in this country.

Therefore, the apologists, the sell-outs, the opportunists and 'los cagados' should disregard this article. To me, they are a continuous thorn in the perpetuation of the movement. They are constant reminders of insincerity and distance.

Since this article attempts to treat the contemporary Chicano, it will stay largely within the context of 'youth makes the revolution'—for it is the youth who are moving, the youth who are changing and effecting change.

Cover Photo

This woman, like the movement, is carrying the future of our people. It appears that her burden is weightless, for she knows that tomorrow, the Chicano youth will carry her.

This picture was taken in Phoenix during the summer. The people were marching with Joseph Kennedy III to a convention hall where a mass was offered for the late Sen. Robert Kennedy.

At the mass, Cesar Chavez, director of the United Farm Workers Union ended a 24-day "fast for love." The UFW is presently engaged in a let-

Youth, as I will use it, includes the total movement of the Chicano towards freedom, towards his heritage, towards Aztlan. Youth is not determined by age but by the way one thinks, whether one accepts the established order, the status quo—where the brown man, together with his culture, is looked upon by the Gringo as "underdeveloped" and "backward."

Since others prefer to deal with themes concerning the more material aspects of the Chicano, I will focus on the experiences, the feelings, the thought of the people. I, as an adult (over thirty), cannot hope to get the whole picture. What I can get is the view by the youth on how they see the government, the church, the social and economic institutions.

Look at it: United State 1972

The melting pot is hot to the touch.

IT BURNS.

The substances in the pot are not of the same type or density. Rather, there are lumps varying in quantity, shape and composition. The predominant stance does not lend itself to other substances in a complimentary way. No combination here, only contradiction and opposition.

There is no real attempt to

allow mixture to take place. The predominant substance in the melting pot regulates the rate of change and degree of heat to fit its own specific needs and preferences.

From this is derived the fact that there is no uniform rule governing rate of change and degree of heat in the melting pot. The dominant substance is not content merely to prohibit a complimentary combination—it goes on to try to totally dissolve the distinguishing characteristics of the other substances which are in the minority, relative to the whole contents.

The dominant substance is quick to point out that fire is uniform and is blind in giving off uniform heat. While this is true, there is a fact which changes the degree and intensity of the heat—that is the position in the melting pot relative to the fire.

The effect of being dominant in the melting pot is to insure the most favorable positions—which it does by controlling the central and top positions. These remain relatively cool to warm. The composition, the density, the character of the dominant substance is not changed appreciably.

Not so for these substances in the minority. They are assigned the lower and peripheral positions which bear the brunt of the heat.

Generally, the predominant substance remains in control through position and through manipulation of the intensity of the fire. Making use of the lobster principle, where if the rise in temperature is gradual enough the lobster will not notice the change in temperature and the heat—it does not realize the danger. The result in that instance is a boiled lobster with the shell soft and the meat partially dissolved.

What the dominant substance in the melting pot does, is try to increase the heat so gradually as to catch the

minority substances unaware—so that resistance never materializes, or comes too late. If the heat is raised very gradually, the minority substances are content or at least accept their positions.

The purpose of all this is to reduce all other substances to a solution with the only whole and complete substance remaining being the controlling and dominant one.

However, due to miscalculation of the awareness and strength of the other substances to resist and, also due to the impatience and overconfidence of the controlling dominant substance, the pot becomes too hot too fast—resistance becomes so

great that the pot boils over.

REMEMBER: It is the central and upper positions that spill over and out. Remaining are those who were on the bottom and resisted.

Substitute the Anglo culture for the predominant substance and Gringo for that part of the substance that does the controlling and the analogy is complete. Gringo is the Chicano name for the white racists, the honky fascist pig—the name for the overbearing and aggressive white who might say (if his jive can be translated): "I am fortunate for being me. You are not fortunate. You are not me. I will help you become fortunate; I will help you to become like me, to adopt my value system. (Of course, since you are not exactly me, you can't change color, you'll have to bear the brunt of the responsibilities even though you won't enjoy the rights I do.) You'll be infinitely better off than you are now."

To achieve his control, the Gringo reverts to the use of institutions: religious, political, social, economic, family. Roles are institutionalized when there is acceptance of the roles—where there is acceptance of the reward/punishment system. The institutions specify the goals and set the realities—what's good, what's bad, what is desirable.



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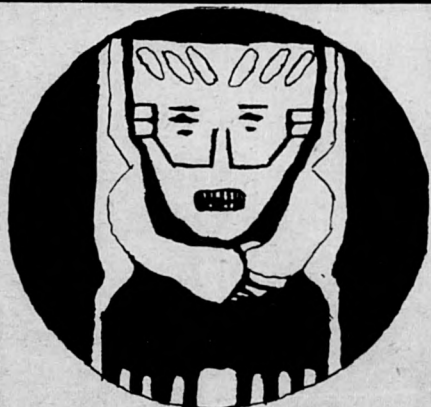
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BISHOP FLORES

October 30, 1972

Visit Sociology No. 127 Class: "Contemporary Mexican-American Studies", Armory Building 206

Prof. Sal Ramirez

Visit Sociology No. 462 Class: "New Chicano Movement", Hunter Building 208.

Prof. Sal Ramirez

Meeting with University Community in Fountain Area (In case of bad weather, UMC Ballroom)

Luncheon with University Administration, Faculty and Staff, Faculty Club. (By Invitation only)

Visit Temporary Building I, UMAs & MAP Offices

GALA: UMC Ballroom. Exhibits, Teatro, Dance, Music, Refreshments.

Mariachi Mass: UMC Ballroom, "Los Mariachis de Colores"

For further information, call Sister Bette Edl at 443-8383.

LA TRAGEDIA DE RICARDO FALCON

salieron de Colorado
casi pa' la amanecera
para una junta muy grande
que tenian que atender.

salieron con mucha prisa
de colo para tejón
con la delegacion venia
el soldado Rich Falcón

como pasa muchas veces
el carro se calentó
en Orogrande pararon
y Falcon se abajó.

empezaron echar agua
pues se querían arrancar
con rumbo Del Paso, Tejas
pues ellos querían llegar.

el gringo del estación
por la agua se la cantó
como era Falcón Chicano
del gringo no se dejó.

se hicieron de palabritas
y hasta chingazos llegó
y aquel desgraciado gringo
su pistola le sacó.

dos balazos en el pecho
el gringo le disparó
matando aquel hombre noble
que a mano limpia peleó.

el asesino fue gringo
y a la carcel no fue adar
pero le jura la gente
que así no se va quedar.

—Teran

