



VOLUME 2 NUMBER 1

THIS YEAR OF THE CHICANO, 1972

PUBLISHED QUARTERLY

DEDICATED TO THE BEAUTY AND VALUES OF THE CHICANO CULTURE





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Don't forget, we are the people your government warned you about!



VOLUME 1 NUMBER 1

THIS YEAR OF THE CHICANO, 1972

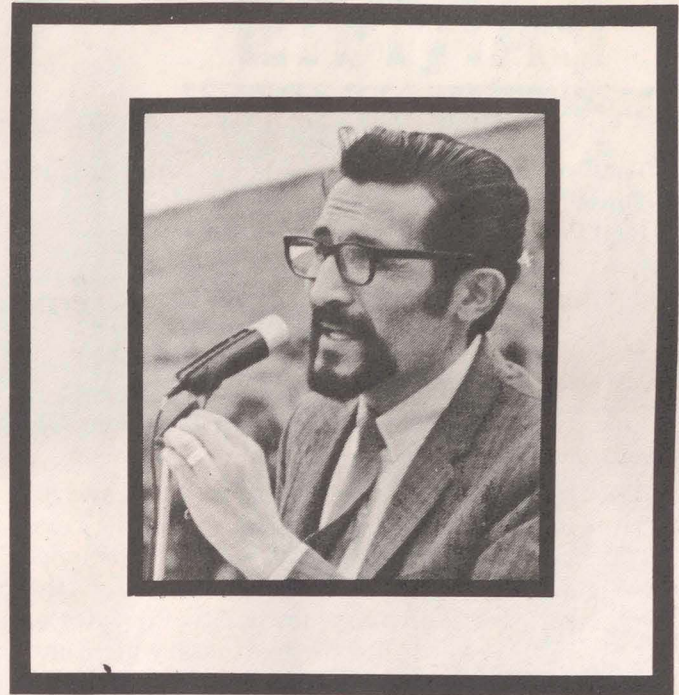
PUBLISHED QUARTERLY

DEDICATED TO THE BEAUTY AND VALUES OF THE CHICANO CULTURE

EDITORIAL

Patricio Joel Vigil is a man adorned with leadership qualities. He is perceptive, sensitive, intelligent, committed, dedicated and knowledgeable. As Director of U.M.A.S. Educational Opportunity Program, he has displayed profound selflessness — prepared to sacrifice himself for the goals and objectives of the program, the U.M.A.S. students and the cause of "Right" vs. Establishment and precedent.

Patricio did not just arrive. He has obtained education through struggle, adversity, trial tribulation and deprivation. Born in the barrios, he encountered all of the barriers that Chicanos have come to know. Despite the impediments, the prejudice and the system, he forged his way through the educational process. As he climbed his ladder to achievement, he faltered on many rungs — but his tenacity of purpose and unfaltering faith, gave him the strength and desire to continue. Now he stands on the threshold of Educational



accomplishment — he is a candidate for a P.H.D.

Let us not forget Patricio — let us not fail to support him — let us lend our energies to him in his gallant stand. He battles for us — we of U.M.A.S. — we of La Causa — we Chicanos. Patricio's initials P.J.V. could well be synonymous with Proudence, Justice and Virtue.

Viva Pat Vigil — Viva Pat Vigil

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The opinions expressed in this publication are not necessarily those of the United Mexican American Students organization. All writers are encouraged to submit their materials to us before AP, UPI, or local publications.

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CARTAS



The President
The White House
1600 Pennsylvania Avenue, N. W.
Washington, D. C.

March 1, 1972

OPEN LETTER TO PRESIDENT NIXON "China and Chicanos"

My Dear Mr. President:

Last week in Peking, quoting in part from Chairman Mao, you stated:

" 'So many deeds cry out to be done, and always urgently. The world rolls on. Time passes. Ten thousand years are too long. Seize the day, seize the hour.' This is the hour, this is the day, for our two peoples to rise to the heights of greatness which can build a new and a better world." **Fourteen million Spanish-Americans agree.**

For almost two years¹ Chicano leaders have futilely sought on nine separate occasions to meet with you to discuss the virtual exclusion of Chicanos and other Spanish-Americans from federal government civilian employment. (Our first attempt was made on July 20, 1970 through a formal Presidential Petition. Our last attempt was made in San Clemente on November 19, 1971.)

As you are aware, and as originally pointed out by Vice-President Agnew on July 7, 1970, Spanish-American employment in federal government is less than 3%.² As of November 30, 1970, only 74,449 of 2,571,504 full-time employees (2.9%) were Spanish-surnamed.

Moreover, only two of the top 1000, only 35 of the top 10,000, and only 700 of the top 100,000 federal employees are Spanish-surnamed.³

We agree with you that we should jointly "seize the day" to achieve equal employment opportunities for this nation's second largest minority.

You traveled 10,000 miles and spent 10 days to meet and attempt to make peace with Mao. Let not history record that you would do so much to achieve external peace and could not even spare 30 minutes for the leaders for fourteen million underemployed and disenfranchised Spanish-Americans to discuss how this country can rectify past discrimination and grant equal employment opportunities.⁴

As you said in Peking last week, "Time passes." Please do not let any more time pass. We look forward to hearing from you within the next ten (10) days. No distance and no time is too inconvenient for us to meet with you to express our views and attempt to build a new and better America.

Action on your part is particularly important since your assistant, Mr. Robert Finch, refused only last week to meet with us to discuss this pressing matter.

Respectfully yours,

MARIO G. OBLEDO, Esq.

General Counsel

Mexican-American Legal Defense and
Educational Fund

on behalf of

American G. I. Forum

League of United Latin American Citizens

La Raza National Law Students Association

¹First contact was established through a formal Presidential Petition mailed to you on July 20, 1970 by the American G. I. Forum, the League of United Latin American Citizens, the Mexican-American Political Association, Chicano Law Students Association and Mexican-American Legal Defense and Educational Fund.

²Vice President Agnew's statement was reported in *The New York Times* on July 8, 1970, page 22, at which time he vowed to "achieve equality for Spanish-speaking people".

³"Minority Group Employment in the Federal Government", U. S. Civil Service Commission, Sm 70-70B, November 30, 1970.

⁴Assuming population parity in employment was provided to Spanish-Americans, it would mean an additional 105,000 federal jobs to Spanish-Americans. This would provide almost \$1 billion dollars (\$950,000,000) annually in additional income to Spanish-Americans or more than received from the entire poverty program.

America, read Mr. Alan Cunningham's article entitled, "Old Charge, New Voice Heard in Chicano Protests", which appeared in the Rocky Mountain News, Wednesday, March 3, 1970 + 1.

As you read this, please note that Mr. Cunningham states "The charge, (police brutality) often mouthed by militant Chicano leaders and brushed aside by anglos as unfounded rhetoric, was given greater dignity in the past week by the more moderate Southwest Council of La Raza". The above appears in the very beginning of the article.

The article closes with, "little, of course is new in such proposals" (to sensitize policemen about the Mexican American). None are likely to be acted upon in the near future, but, if nothing else, it is important to note that Corky Gonzales and his hot-headed followers aren't the only ones deploring police excesses against the Southwest's Spanish speaking protesters.

First, Mr. Cunningham and other unaware

(continued on page 8)

UMAS PARITY ISSUE

by
John L. Espinosa

Editor's note: Prior to March 15, UMAS-EOP staff and the UMAS Primary Council were working on an expansion of the summer program. They had proposed that the program be increased from 300 students to 600 in order that parity be reached by the 1974-75 school year. Members of the Chicano faculty had been asked to make their recommendations. UMAS-EOP had recently been the subject of a favorable report by the University to the Board of Regents. Before March 15, none of the UMAS leaders had been given reason to believe that their performances were being questioned and that their jobs were in jeopardy.

MARCH 15--Mark Hannon, EOP Coordinator, placed Richard Falcon, UMAS-EOP Assistant Director, on probation for allegedly threatening Paul Mora, a UMAS student, and for a generally poor performance record.

--Hannon also sent a letter which was critical of UMAS-EOP's performance to Patrick J. Vigil, UMAS-EOP Director. In the letter, Hannon outlined what he believed to be deficiencies in UMAS-EOP's operation. In the letter he said, "I expect that these deficiencies will be corrected in a period of time we agree on. If they are not, I intend to be firing UMAS-EOP staff, starting from the top and working my way down until I get some results."

--Rally on the steps of Temporary Building 1 (TB 1), UMAS-EOP headquarters, 150 Chicano students gathered to learn of Hannon's actions. This rally was reported in the *Denver Post* as "Chicano students occupied a building on the north end of the campus." What they didn't say is that Chicanos occupy that building every day of the school year.

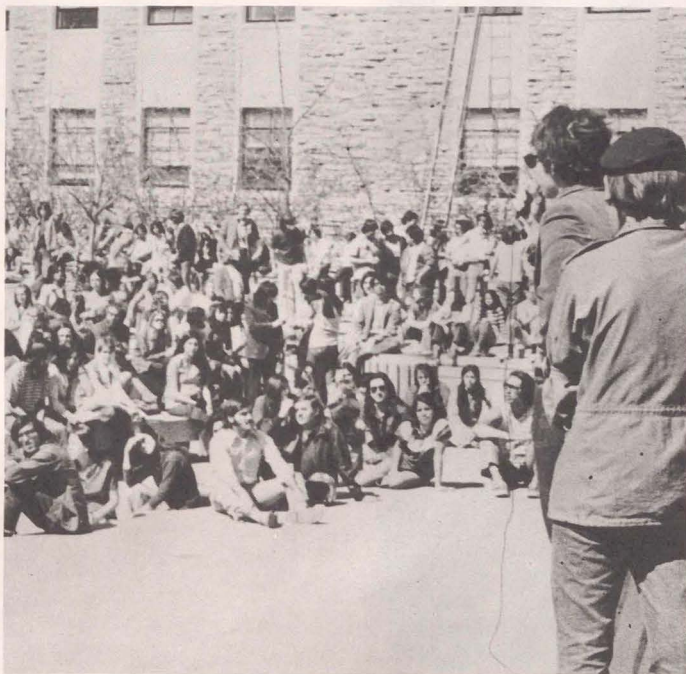
--500 met in Chemistry Building, room 140 to plan further action.

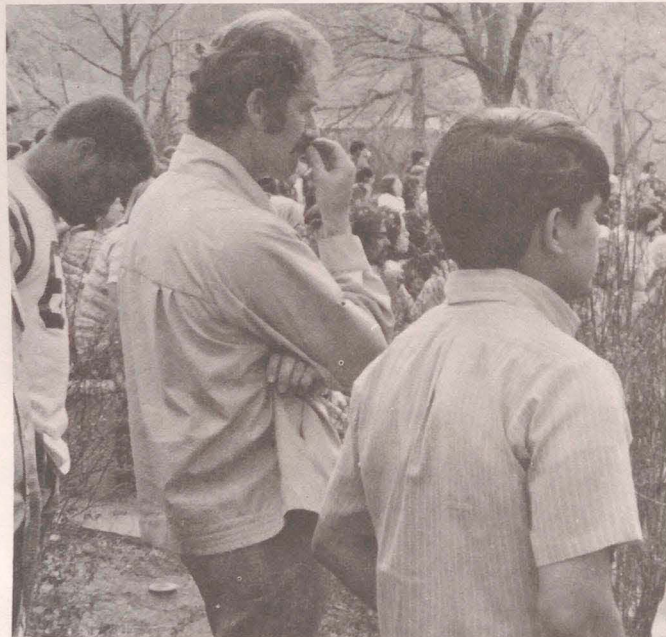
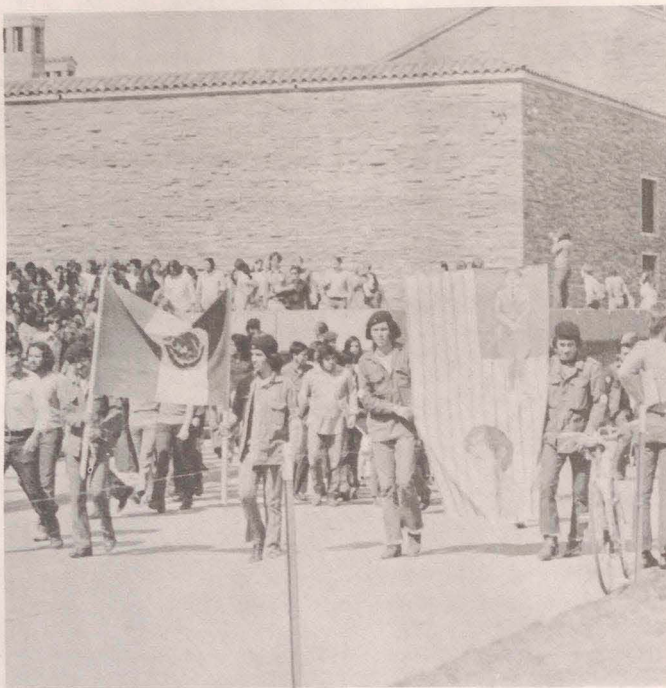
MARCH 16--UMAS leaders met with Chicano State Representatives, Ruben Valdez and Betty Benavides. They agreed to attend talks with CU President, Fredreck Thieme.

--500 again met in Chemistry Building to plan march on Regent Hall. Chicano community leaders representing numerous organizations attended this meeting.

MARCH 17--350 students, UMAS-EOP staff and community supporters marched on Regent Hall in a peaceful and orderly demonstration.

MARCH 20--200 marched on Regent Hall and entered while Chicano State Representatives met with Thieme. The students chanted Chicano slogans, listened to Mexican music and were entertained by El Teatro de Ustedes. The demonstration was termed disruptive and UMAS President, Florencio Granado was charged with "encouraging a disruptive Chicano demonstration."





--Human Rights Commission hearing on Falcon's probation began. Hannon requests a closed hearing because of not wanting to present "damaging testimony in the public eye."

MARCH 22--300 students traveled to Denver to attend Regent's meeting and only Granado was permitted to speak. UMAS supporters traveled by chartered buses because, mysteriously, there were no University vehicles available at the motor pool. Also the public address equipment which had been checked out of a University service office was recalled.

MARCH 24--The Human Rights Commission hearings in Falcon's probation were released. The Commission recommended to Thieme that "Falcon be reinstated immediately."

APRIL 3--Granado was charged with: blocking the entrance to Hannon's office and the entrance to TB 1 on March 15, taking part in damaging Hannon's office on March 15, and leading a disruptive demonstration within Regent Hall on March 20. Later a charge of driving a University vehicle while his driving privileges were under suspension was added.

APRIL 7--A letter written by a Spanish-American, Herbert M. Gallegos, began appearing in Boulder and Denver newspapers. The letter supported Thieme's position on the parity issue and was a clear indication that our people are in greater need of education than we sometimes think.

APRIL 13--President Thieme's open letter was printed in various local newspapers. In the letter he attacked UMAS-EOP for having a poor retention rate, segregation practices and in general, poor operation. In his effort to make everything perfectly clear, he further clouded the issues.

APRIL 14--Hannon vowed to fire Falcon and Vigil because they had not complied with the conditions of Falcon's probation and because the UMAS-EOP operation had not been improved.

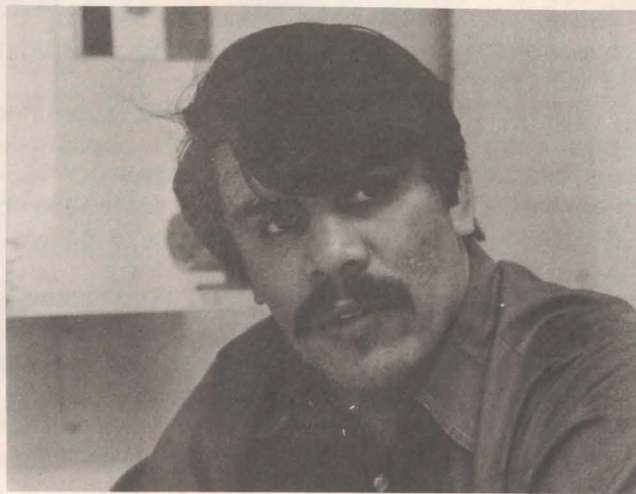
--UMAS-EOP officials met with officials from the Equal Employment Opportunity Commission (EEOC), Health Education and Welfare (HEW), and various other government offices to discuss legal aspects of the encounter with the University.

APRIL 17--responses to Thieme's open letter and Herbert Gallegos' letter were submitted to local newspapers. Although timeliness of the letters was important, they were not printed by the *Colorado Daily* until April 21 and 27 respectively.

--State Rally at Boulder City Park drew 350 students, community supporters and UMAS-EOP staff members. The demonstrators then marched to the locked doors of Regent Hall, where they waited for University officials to appear to hear the crowd's demands; they waited in vain.

APRIL 18--A dynamite blast caused an estimated \$500 damage at the University motor pool and a pig was found hanged from a fence on campus. Although no direct charges were made, the *Denver Post* implied that the incidents may have been related to Chicano demonstrations. Although most intelligent people do not take these implications ser-

The Iron Hand of Repression Against Chicanos



EDITORIAL

by John L. Espinosa

On April 24 Richard Falcon, Assistant Director of UMAS-EOP, was fired and given 24 hours to leave the campus. On the same day, Florencio Granado, UMAS President, was placed on two years probation. Two days later Patrick Vigil, UMAS-EOP Director, was fired. The following day, Thursday, Granado was informed that his financial aid had been cut off by the University.

Within a period of four days the leaders of UMAS and UMAS-EOP were effectively eliminated by the University administration. The officials said they took the action in the best interest of the majority of Chicano students.

All of the leaders which have been removed were elected by the students to their positions. At a mass meeting the day after Falcon had been fired and the day before Vigil was to be fired, 400 Chicano students voted and gave Vigil's administration a vote of confidence. The University has disregarded this vote and in doing so, has disregarded the demands of the majority of Chicano students on campus.

There is no self determination for Chicanos on the CU campus. Only when what we decide for ourselves agrees with what has already been determined by the administration do we have "self determination."

Falcon was fired for "his general conduct record." The Human Rights Commission heard Hannon's case involving Falcon's conduct record. They found in favor of Falcon and recommended to Thieme that he be "reinstated immediately." Thieme said fine, but now we're going to fire him for his actions since he was placed on probation. The charges against Falcon which stem from his actions since March 16, are the same charges the Faculty Disciplinary Committee found Granado not guilty of in their hearings.

Vigil was fired because of operational ineffectiveness and for not firing Falcon. If UMAS-EOP is "ineffective," then the University is inept. UMAS-EOP students drop out at a rate lower than the overall University student population. UMAS-EOP students, most of which were considered high risk students, have a grade point average above that of the average for the general University students.

Granado's financial aid was revoked after Provost Crowe publicly stated that "continuing students have no cause to fear that their aid will be cut in the future." Granado's aid was cut because he had too many incompletes and on the grounds of the 1968 Campus Disorder Act. He has indicated that most of his incompletes will be made up by the end of this semester. Also the 1968 Campus Disorder should not apply because he was not charged with any criminal offenses, and he was not tried in a court of law. What Crowe meant is, no student has cause to fear that their aid will be cut as long as they don't openly oppose the University.

Chicanos throughout the state should know by now that the University is not doing them any favors. They have refused to change an educational system which was failed to meet the needs of our people for over a hundred years. We do not pretend to know all the answers, but do maintain that it is Chicanos who know what is best for other Chicanos. By utilizing the entire spectrum of the Chicano community we can create an educational system which will work for our people.

--Don't forget, they have removed our elected leaders.

--Don't forget, we have 14.6 per cent of the students in elementary and secondary schools and only 5.2 per cent of the undergraduate students in higher education.

--Don't forget, we have 10.6 per cent of all students in vocational, junior and community colleges and only 3.9 per cent of the enrollment in four-year institutions.

--Don't forget, our goal is 3000 Chicano students on campus by 1974-75 school year.

--Don't forget, our leaders will have their day in court and until then we must be wary of those who would scramble over their fallen brothers to fill their temporarily vacant position.

iously, the FBI may have. Since the bombing it has become a common occurrence for investigating officers to knock at primarily Chicano doors.

APRIL 20--A number of students submitted a letter to the *Colorado Daily*. The letter was a call for unity and questioned some of the UMAS-EOP's practices in the past. As a result, Granado called for a general assembly of UMAS students to decide the future of the program.

APRIL 24--Thieme announced that Falcon was fired and had 24 hours to leave the campus; Vigil was removed as director of UMAS-EOP and reassigned to the Office of Student Services.

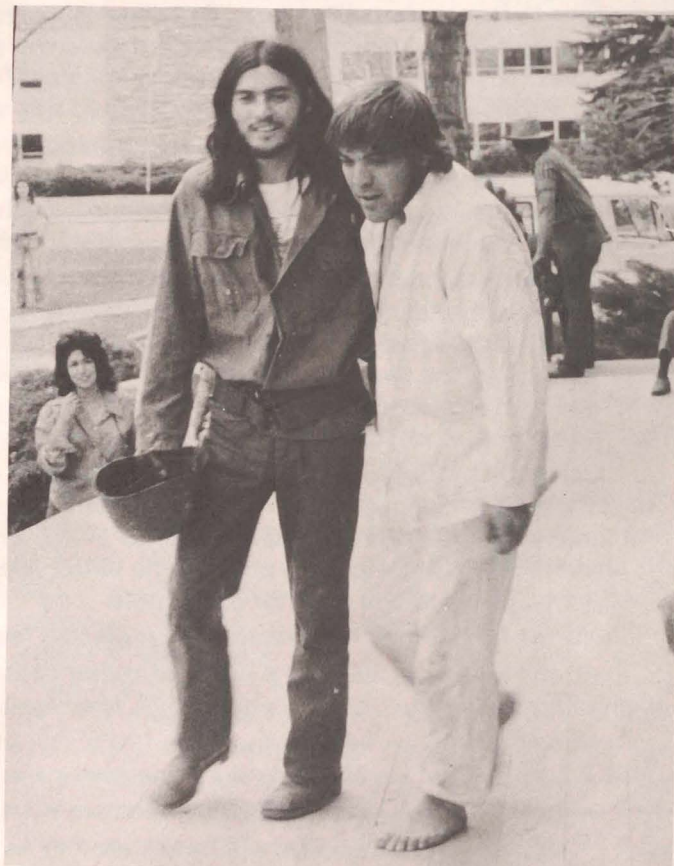
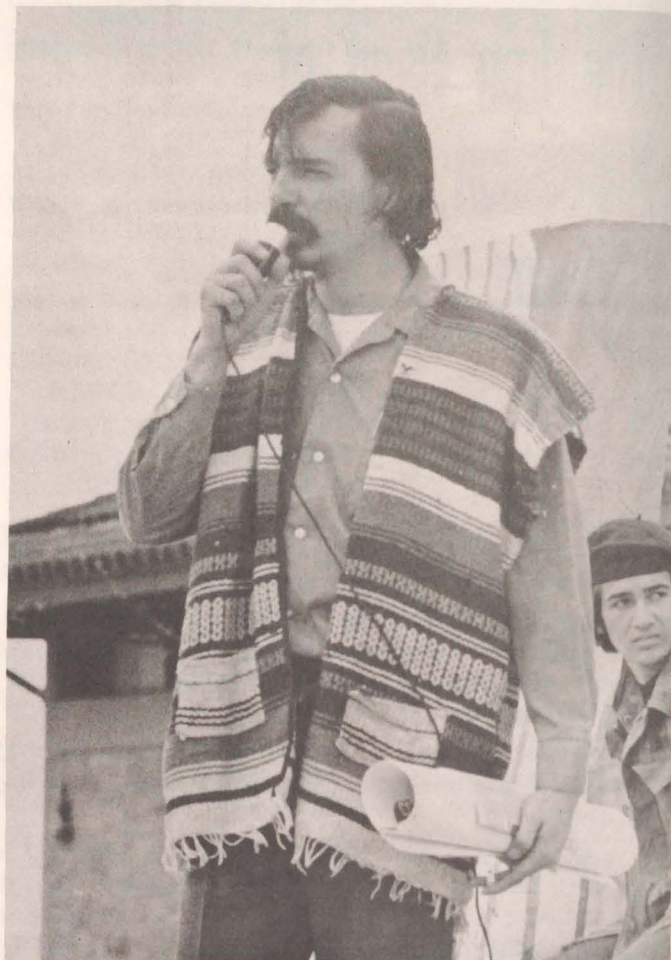
--Granado was placed on two years probation by the Faculty Disciplinary Committee. He was found guilty of unauthorized use of a University motor pool automobile and encouraging a disruptive Chicano demonstration in Regent Hall. Granado said after hearing the committee's findings, "I was found guilty of one count, of being a Chicano."

APRIL 25--Over 400 students met to debate the future of UMAS. After three hours of discussion, the students voted to give Pat Vigil a vote of confidence. Vigil received a vote of confidence by a wide margin. A second vote was taken and those who had opposed Vigil agreed to put personal differences aside and Vigil received a unanimous endorsement of the assembly.

APRIL 26--At 8 p.m. Vigil was fired by the University.

APRIL 27--Granado's financial aid was removed by the University.

APRIL 28--The UMAS-EOP leadership took their complaints to a number of state and federal agencies.



If prisons are to serve a socially beneficial purpose, they must stand for something, the public must know what they stand for, and they must achieve their end.

In the past, when The Man told a con to stop doing something, the con stopped. If he didn't, he could find himself tied down, being whipped, or he would find himself in "The Hole" for a stretch, with no toilet, no showers, and nothing to live on but bread and water.

But today, prisons like Attica and San Quentin are blowing up because of the new activism. Militant convicts are colliding head-on with rigid, old-school prison administrations and the courts are getting into the melee. And the civil rights revolution which brought thousands into the streets in the 60's is now moving behind prison walls.

Prisoners now are making legitimate charges against the prison authority. Various prison practices in mailing and health care are provoking prisoners to rise up against The Man. Claims which have been hidden before are now being publicized. These include:

Mail even to and from the courts and lawyers is being opened, read and censored by prison authorities.

Prisoners are limited in the number of persons to whom they can write.

Magazines and newspapers mailed to prisoners, including so-called "underground publications" and numerous artistic, photographic, nudist, health, and exotic publications are not delivered. Instead, they are destroyed.

All classes of mail are subject to delays in delivery to the cellhouses as much as two weeks after reaching the penitentiary.

Prison officers accept money from convicts for certified and registered mail. Then, on occasion, such mail is not sent certified or registered, nor is the fee returned.

Whenever a prisoner wishes to have a document notarized, a copy of the document is demanded and obtained as the price for notarizing.

And last of all, letters describing penal practices and litigation are subjected to total censorship.

Complaints against the medical and dental treatment to the prisoners are many also.

These claims allege that these practices violate rights guaranteed the inmates by the First, Fourth, Fifth, Sixth, Eighth and Fourteenth Amendments to the U. S. Constitution. The First Amendment guarantees the right of free expression, even for convicts. The Fourth guarantees privacy, and bans unreasonable searches and seizures. The Fifth Amendment is the due process amendment guaranteeing unhindered access to the courts and prevent compulsory self-incrimination. The Sixth assesses confidential and

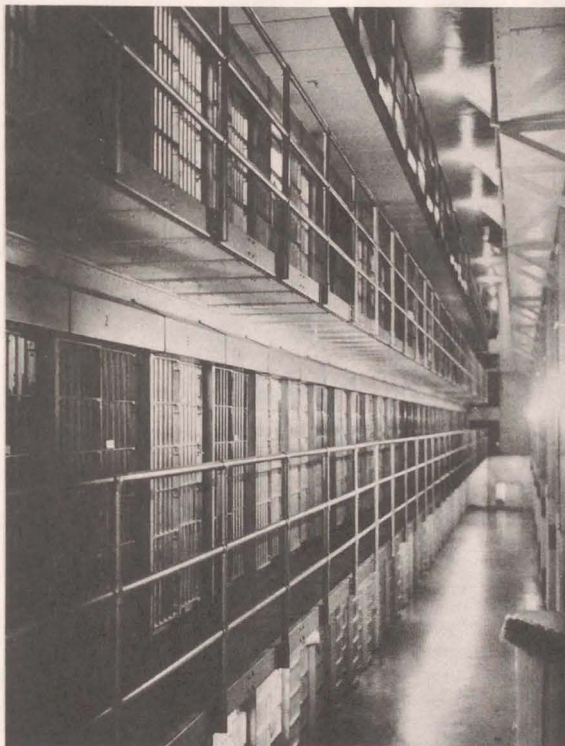
JUDICIAL PROCESS

unhindered access to counsel. The Eighth prevents cruel and unusual punishments, while the Fourteenth Amendment applies all of these federal rights to all the states.

Prison authorities admit that all mail is opened and inspected, even the mail to attorneys. This is pointed out as being a must in order to be certain that the letters and packages contain no plots or contraband such as narcotics, hacksaw blades or guns.

Now a new practice has finally

Prison tiers - the home of the inmates



emerged. Wardens are now not worried about any *physical* tactics as much as they are fearful of getting hit in their pocketbooks. Prisoners are now taking The Man to court for damages. They have finally become aware of the law that states:

"Every person who is under color of any statute, ordinance, regulation, custom, or usage of any State or Territory, subjects, or causes to be subjected, any citizen of the United States or other person within the jurisdiction thereof to the deprivation of any rights, privileges, or immunities secured by the Constitution or laws, shall be liable to the party injured in an action at law, suit, in equity, or other proper proceeding for redress."

Strong words. And it seems that they would apply even to wardens and convicts. But for 90 years after the passage of the 1871 act, they didn't. When it came to prisons, the courts, Pontias Pilate-like, adopted a hands-off policy.

Judges traditionally had been reluctant to interfere in penal matters. They reasoned that wardens had more expertise in dealing with convicts. And, under the doctrine of separation of powers, penitentiary officials technically were part of the executive branch of government, not the judiciary.

This judicial philosophy they left the prisoner in a legal no-man's land - and wardens free to operate autocratically. Most wardens did until recently.

In 1961, In *Monroe vs. Pape*, the U. S. Supreme Court started revitalizing the 1871 law, ruling that its purpose was to provide a federal remedy for the violation of constitutional rights by officials, even those officials whom the states had delegated authority. The *Monroe* ruling specifically corrected some abuses by Chicago police officers, holding that policemen are not immune from civil suits, even if they do wear uniforms. Though *Monroe* was limited in scope, its principles later were extended by the courts to include penal authorities and other officers of the state as well as policemen. The flood of state as well as civil rights suits against wardens resulted. And the courts have begun assessing damages.

The most notable case, *Sostre vs. Rockefeller*, came last year in New York, where a U. S. District Judge ordered both the warden of Green Haven Prison and New York's commissioner of correction to compensate an inmate for physical and mental injuries they had caused him.

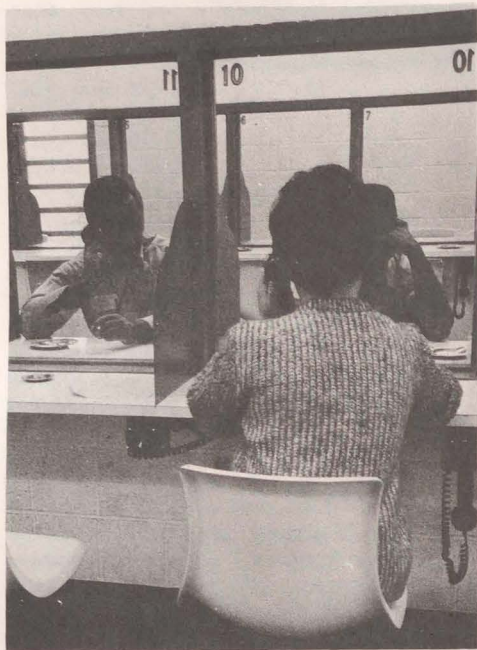
The prisoner, Martin Sostre, a black militant, had been kept in solitary confinement 372 days as punishment for his legitimate legal activities and his radical, activist views. He sued the prison authorities, citing the protections granted by the civil rights acts of 1871 and 1964. This treatment was ruled reprehensible and exemplary damages were awarded. State officials had to pay \$25 in damages for each day Sostre was in solitary.

Other cases are being brought to court now. But this is only the beginning. Self-help groups are now finding a happy home inside the walls. These organizations are giving the inmates social outlets and a change to ventilate their feelings. This often brings the prisoner in contact with people from the "outside", who are invited to attend seminars and programs at the prison.

This mass activity that results from some of these projects is giving conservative, custody conscious guards the shakes. But then, self-help programs are here to stay.

All these innovations and programs are impressive, particularly when compared with prisons of the past, and even some of today. But everything still is not completely rosy.

In Colorado's prison at Canon City, for example, there is no provision for conjugal visits.



Solitary confinement

Also prisoners must pay taxes on their incomes, but they cannot vote, and they have no representation in State Legislature or in Congress.

Blacks make up roughly 15 per cent of the prison population, but there are no Black officers on the corrections staff.

Chicanos make up approximately 32 per cent of the inmates and 3 per cent of the guard staff.

Guards are still underpaid. A beginning correctional officer, for example, starts at \$543 a month. A beginning zookeeper at Denver's City Park Zoo makes \$553 a month.

Clearly, more psychological help is needed. A larger number of emotionally disturbed people is being incarcerated today. Authorities consider them to be a higher class of convicts, but a more neurotic one as well.

Finally, many of the prison rules still seem petty. For example, according to "Inmate Rules and Regulations," a handbook given to Canon City inmates, prisoners are forbidden to wear cuffs on their trousers, keep their shirts buttoned except for the collar button, put their hands in their pockets while talking to anyone or while walking anywhere in the Institution, or whistling anywhere at anytime.



State Penitentiary Visiting Room

Some of the penitentiary rules are necessary for security purposes, but must penitentiary walls won't come tumbling down just because someone whistles.

Well, one thing is certainly clear. Convicts are finally using the method which put them there as the means of social recourse. They are telling us what is wrong with our penal system.

Now, the rule of law must play a new role. It must define national priorities, create techniques for their fulfillment, apply its resources to that end, and, above all, inspire the people to their achievement. This is a must in our world today.

CARTAS

(continued from page 2)

Americans, I hope that you fully understand your use of the terms, dignity, militant, and hot-headed. I resent Mr. Cunningham's statement that the charges were given greater dignity by the endorsement of the Southwest Council of La Raza if you mean that it lacked the proper amount of dignity. However, if you mean that it received greater dignity in the eyes of bifocaled, near-sighted majoritarian-Americans who are quick to lay asunder, degrade and discredit those who dare speak out against injustice in this country which theoretically is based upon justice and liberty for all, then I agree.

I cannot help but feel that Mr. Cunningham revealed a good deal of the ill-health that a number of majoritarian-Americans are suffering from, namely your use of the term hot-headed followers of El Senor Corky Gonzales.

America, please be aware of the fact that Mr. Cunningham has done what is not atypical, i.e. he has equated dignity with moderation, hot headedness with Corky Gonzales. This, so typical approach to speaking of the mentality that causes our law-enforcement to do as they see fit or as they feel majoritarian-Americans have mandated they do is a social ill that our country is presently diseased with.

Instead of establishing a correlation between speaking out and evil, remaining silent and good, Mr. Cunningham should point out the fact that today many segments of our society are looking very carefully at that which exists around them and screaming out for justice.

No, Mr. Cunningham used the term dignity. Dignity is that feeling that overcomes people when they honestly look at a situation and take the needed action to bring about the necessary changes.

El Senor Corky Gonzales and his followers have been doing this for years and because of their admirable, manly acts of Humanism, many others are today able to distinguish between Humanism and racism and are choosing the former as their shibboleth.

That some majoritarian-Americans have realized that conditions exist which are in dire need of change and have done nothing about it, does not mean that Chicanos will continue in the future to accept what America has attempted to relegate them to, second class-citizenship. Chicanos have tired of following the do-nothing approach of some majoritarian-Americans and instead have assumed the stance of "Ya Basta".

America, look, really look and you will see what is happening. The Chicano Movement is underway and picking up momentum with each cry of Ya Basta and you can no longer lead us astray with your divisionary tactics such as tagging some of us conservative and of dignity or militant and hot-headed. No, America, the Chicano Movement transcends all walks of life and you, the majoritarian-Americans will someday profit from the Chicano Movement because you will push aside the many veneers that now cause your vision to be impaired and you will see that when comparing humanism and racism, you will opt for humanism and you will be free — Free because you will look around and finally say, Ya Basta!

Thoughts from M. Saiz, Room 503²
St. Anthonys Hospital
Denver, Colorado

TEATRO DE USTEDES

Indians initiated the teatro in order to illustrate events. This could range from the news of the time to a war dance. The United Farm Workers Organizing Committee (UFWOC), now the union of United Farm Workers (UFW), has implemented the concept of a teatro for approximately five years now. With it they can dramatize to their audiences the grief situation of farm workers.

On the University of Colorado at Boulder campus United Mexican American Students (UMAS) have organized themselves and formed the Teatro de Ustedes.

They first performed in the '70 Mexican American Youth Adelante (MAYA) Conference. They reappeared again in the '71 MAYA Conference and have been working strong since. Only one member receives work-study money for participation; all others devote their time and energy for "La Causa". Last summer the teatro performed throughout the state of Colorado spending a few weeks in each area. During this time the members would work with Chicano organizations in the communities. When it came time to perform they were acquainted with the community.

Their purpose for doing all this is to provide comic-relief skits depicting the problems and the struggles of the Chicano people. The Teatro is entertainment along with a message and a solution. The show depicts ways that support (UNITY) to the Chicano Movement (in its various aspects) can progress the people. Satires demonstrate to their audience how the establishment has used the problems of the Chicanos to better itself, but the satire also makes note that the solutions aren't out of reach.

Basically the Teatro performs skits which relate to the problems of the audience in front of which they are performing. They have approximately 40 skits altogether. Depending upon the area and the problem(s) the skits adapt to the situation. Many times the names of particularly influential people, places, or organizations will be projected for the audience to identify with.

An example of what one may see when watching one of their performances can be given by their hospital skit which portrays inequities in service to Chicanos. In the scene a poor Chicano enters the emergency room of a hospital with his pregnant wife. As he pleads to the white nurse to assist his wife who is in dire need of help he is consistently headed

off by a series of questions from the "ever-so-calm" nurse. Then a white wealthy man enters with a mosquito bite and nurse immediately calls for a doctor who promptly administers aid without either having asked any questions. During this time the pregnant Chicana dies. Reacting emotionally the Chicano attacks the doctors. The nurse then calls for police who apprehend the Chicano. Disrupting everything, the director calls for a retake from the death scene. This time when the nurse calls for the police, Brown Beret answer the call and arrest the doctor in the name of justice to all.

Some of the more well-known locations in which they have performed include such places as the Republican Party Headquarters in Denver (in opposition to political party moves against farmworkers), the federal detention center in Denver, Fort Carson (where even white high ranking officers stood and held their arms in a "power" gesture as others shouted chants of "Chicano Power - Viva La Raza - and Huelga"). They also performed for the La Raza Unida Working Conference in Pueblo and at the National Youth Conference at the Crusade for Justice.

Danny Valdez, one member of the Teatro, said that many times they have had to pack immediately after a performance and travel to another community to perform again. All the group requests in payment for a performance is a meal and gas money, as they must use their own cars. But neither is a necessity since the main objective is to get the message to the community. The group will be in operation during this summer also. Anyone who requests their appearance should contact UMAS in Boulder at University of Colorado, U.M.C. #157, Boulder, 80302, or phone 443-2211, extension 6572.

Other members of the Teatro are Lupe Ayala, Roberto "Che" Luera, Brian Sanchez and Esther Martinez.



Hospital Skit — depicting what occurs when a Chicano enters a hospital for care. Chicana is pregnant; Chicano has been mortally wounded. The difference is shown when an anglo comes in with a mosquito bite.



School Skit — Elementary school teacher showing favoritism to anglo sissys while making Chicanitos sit in back. The teacher is asking questions and promoting anglos to give the right answers. The Chicanos are answering with a Chicano point of view. The dialogue depicts what a Chicano faces in school.



YOUR BROTHERS' FUTURE DEPENDS ON YOU

YOU CAN HELP TO CHANGE HIS FUTURE
AND THE LIVES OF 3,000,000 FARM WORKERS

JOIN CESAR CHAVEZ AND THE
FARM WORKERS IN THIS STRUGGLE.

LA CAUSA NEEDS YOU!

GIVE A YEAR OF YOUR LIFE
AND FEEL THE SATISFACTION OF
HELPING BUILD A BETTER FUTURE
FOR YOUR BROTHER.

YOU WILL RECEIVE ROOM AND
BOARD AND STRIKER'S WAGES (\$5.00/WEEK)

UNITED FARM WORKERS ORGANIZING COMMITTEE
BOYCOTT HEADQUARTERS: 1850 RACE, DENVER
333-1278 333-1279

UFWOC

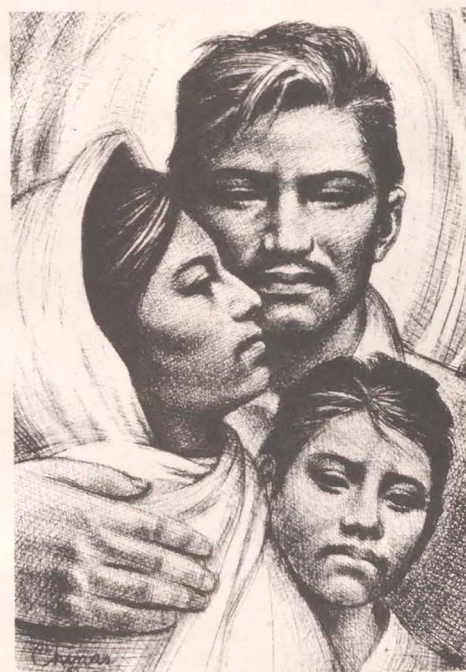
Recently the National Labor Relations Board has tried to include the National Labor Relations Act. This was done through the Republican Party's backing to destroy Cesar Chavez' organization — inclusion under this act would mean death to their Boycott movement. The NLRA does not allow unions to engage in a secondary boycott.

The boycott for the Farm Workers has been their most effective non-violent tool in achieving justice through labor contracts for our nation's farm workers. Through the boycott 90% of all table grapes in California are under contracts and also various lettuce ranches throughout the Southwest including Colorado. Through an international boycott, Coca-Cola signed a contract covering their citrus workers for "Minute Maid" and "Hi-C" orange juices.

The American Farm Bureau and the Free Marketing Council (Association of Lettuce Growers) are fighting UFW's boycott, and the Nixon administration has recognized the power of the boycott. These and other money interest groups are afraid now that Farm Workers have the power to demand better wages, hours and working conditions. They wish to keep farm workers with the status of rented slaves so that they can bring in more profits for their already fat pocket books.

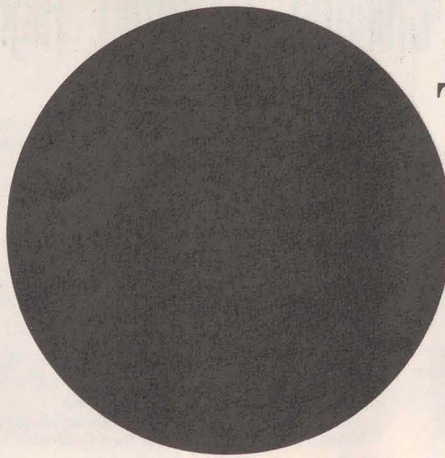
This attitude typifies the thinking of the Nixon administration toward Chicanos. They give them crumbs and kick them on the head, then they kick them in the backside. But Chicanos and Anglos alike throughout the country showed Nixon and the Republicans that they will no longer stand for their patronizing attitudes toward Chicanos and other minority groups. Over a quarter of a million letters were sent in to Washington within a month to protest the NLRB's action against UFW. Demonstrations were held whenever National Republicans came to the cities. The threat of picket lines in Denver kept Mrs. Banuelos, Felipe Sanchez, Henry Ramirez and other Republicans from coming to Denver on April 7. As of this writing it appears as though the Republicans and the NLRB are going to back down in their attempts to kill the Farm Workers boycott.

If this does happen it would be only because of the help people all over the country gave to Cesar Chavez and the United Farm Workers in their struggle. Now the help of everyone is needed more than ever in the upcoming lettuce boycott. Lettuce workers throughout the Southwest are clamoring for the union but growers refuse to sign contracts with UFW. They refuse to allow their workers to have a just and dignified life. A successful boycott of lettuce will insure them of such a life. But a successful boycott means the practical help of the people and nothing more. The United Farm Workers are asking people not to buy or eat any iceberg head lettuce. The farm workers are in need of everyone's help. If you want to do more than inevidually boycott lettuce, please contact the UFW office at 1850 Race Street in Denver, or call 333-1278.



la familia

LA CAUSA NEEDS YOU!



... and i loved them
 Who born me
 and my father's sons
 and my fat uncle
 and the boy with the dirty face
 and the black one
 and my blind aunt
 and the thief
 and the gold tooth cowboy
 and the teacher with mean eyes
 and the cheater next to me
 and the holy sister
 and the man who fought with me
 and the stranger
 and the whore
 and the yellowfaced police man
 and the woman who loved me
 and the ugly witch
 and the dumb boy
 and the rich braggard
 and the pimp
 and my self
 ... for these are my life and my
 living
 sweet moments of all that i have
 been
 without regrets, without forgiveness,
 without fear

Time

They say that I am mad,
 They look kindly at me
 As if to show they understand.

To one another they whisper
 As I pass them by;
 "He walks alone at night"
 Within his cell
 Or stands for hours on end
 looking out into the night.

The iron cell, the steel
 The keeper's hate
 The world hate
 The self's hate

They say that I am mad
 They do not understand
 Time!

The mocking rush of time
 A moment
 An hour
 A day
 A week
 A month
 A year
 A decade

Infinite Time

It fills your head
 Your body, your blood, your bones
 The endlessness of time.

There is no escape
 You cannot hide
 You must stand facing it
 Drowning you, like an ocean

It is all the sky
 The air
 Hunger and thirst
 People and thought
 Time, endless time, Time
 And they say that I am mad
 They look kindly at me
 As if to say I understand

They say
 Time

To:
 our carnales agringandose
 there is still a little chicano in
 your eyes an unsung, forgotten
 ranchera on your lips.
 there is still the ghost of memories
 aztec, maya, zapata, el chante,
 tus padres
 somewhere inside of you,
 your blood, your heart, your soul ...
 but the gringo ways, the dollar,
 the cadillac, will coil about your
 heart like a snake, bury its
 fangs into your blood and soul.

don't weaken on me,
 don't die, chicano,
 for i must weep for you in sadness
 and i would be less myself without

you

i am
 i am of indio and spanish
 and unwanted gringo bullshit.
 i am of history and revolution
 la raza, la causa.
 i am of corridos and tristeza
 of memories and dreams.
 i am of chile verde and wine
 la raza, la causa.
 i am of aztlán hungry
 for bread and justice.
 i am of carnales, vates locos
 la raza, la causa.

As we lay alone at night
 locked within a tiny space
 and within ourselves
 each one of us is one —

i am i
 u are u
 he is he

And not two of us are brothers,
 or friends
 or lovers
 or enemies,
 For there isn't even hate
 or love
 there is only absolute self
 just me
 just you
 just him

CHICANA

there is a place here in my heart
 where pretty flowers grow
 flowers that do not wax nor wane
 as the seasons come and go.
 it is a place where flowers kiss
 ones' life with honey lips
 where sweetness like the morning dew
 clings to the flowers tips.
 where each one with a separate hue
 gives life its rainbowness
 it is a place here in my heart
 blessed by your sacredness.
 for it is here, within my heart
 in love i cherish you.
 each flower is a memory
 a memory of you

Chicano Monthly Highlights

MARZO —

20, 1972: *Boulder, Colorado*
UMAS (United Mexican American Students) protest the firing of Rich Falcon, Asst. Director. 2:00 P.M. protest is held in front of the UMAS office TB-1, plans are set to march on Regent Hall.

23, 1972: *Boulder, Colorado*
UMAS students and supporters march on Regent Hall. Over 700 protest the University's lack of support on the parity issue.

APRIL —

19, 1972: *Boulder, Colorado*
UMAS President is charged and brought before the Faculty Disciplinary Committee. Florencio Granado is accused of three violations of the student code.

23, 1972: *Boulder, Colorado*
President Thieme fires UMAS Assistant Director, Richard Falcon and reassigns the Director, Patricio Vigil.

24, 1972: *Boulder, Colorado*
Faculty Disciplinary Committee finds UMAS President Florencio Granado guilty of violating student conduct code and put him on academic probation for the next two years.

25, 1972: *Boulder, Colorado*
UMAS leadership holds a press conference denouncing the University hierarchy of a plot to eliminate the UMAS-EOP Program.

MAYO —

13, 1967: *Los Angeles*
Two hundred fifty students from seven Los Angeles colleges and universities meet to form the United Mexican American Students (UMAS).

15, 1922: *Mexico City*
El Heraldo notes that in the U. S., "Mexicans are still being killed without any effort by the Americans to punish the murderers."

16, 1947: *San Fernando, California*
San Fernando Council on Race Relations charges police brutality and abuse against local Chicanos.

17, 1853: *Benicia, California*
Gov. John Bigler creates the California Rangers to capture Joaquin Murietta, guerrilla fighter and folk hero.

19, 1850: *Sonora, California*
Four thousand Chicano miners gather to protest the Foreign Miners tax enacted to drive them out of the gold fields.

21, 1968: *Los Angeles*
UCLA UMAs demands suspension of a fraternity for prejudice and desecration of the Mexican flag at a "Viva Zapata" Party.

25, 1966: *Los Angeles*
Council of Mexican American Affairs (CMAA) charges police with brutal behavior against Chicanos.

27, 1968: *Los Angeles*
After holding secret meetings and hearings, County Grand Jury indicts 13 Chicanos accused of organizing school blowouts.

29, 1848: *Mexico City*
U. S. troops being leaving the day before the Treaty of Guadalupe Hidalgo is signed in its amended form.

30, 1969: *Los Angeles*
Brown Berets open free medical clinic in east Los Angeles.

31, 1969: *Los Angeles*
Arrests of the "L.A. 13" causes massive protest.

JUNIO —

3, 1943: *Los Angeles*
Servicemen begin nightly attacks on young Chicanos as week-long "Zootsuit Riots" start.

4, 1966: *Texas*
UFWOC members strike eight Rio Grande Valley melon growers.

5, 1969: *Los Angeles*
UFWOC reveals Defense Department shipments of grapes to Vietnam are eight times higher than before.

6, 1846: *Northern California*
Insurgent Yankees imprison Gral. Mariano Vallejo during Bear Flag rebellion.

9, 1943: *San Diego*
Servicemen attack Chicano youths as "Zootsuit Riots" spread.

11, 1968: *Eashington, D. C.*
Reies Lopez Tijerina denounces Poor Peoples March leaders for squandering funds and ignoring land reform.

13, 1969: *Los Angeles*
Conviction of Francisco Martinez, first person arrested in the 1968 school blowouts, is reversed.

14, 1968: *San Jose*
"Chicano Commencement" held at San Jose State College to demonstrate the failure of higher education to Chicanos.

19, 1855: *Los Angeles*
El Clamor Publico founded by 19-year-old Francisco Ramirez. The liberal newspaper was published for four years and championed the Chicano speaking out against injustice.

21, 1860: *Washington, D. C.*
Congress confirms land grant of Francisco Martinez beginning "ejido" rights in New Mexico.

22, 1911: *Baja, California*
Federal forces defeat Magonista guerrillas to end the Liberal Party's occupation of Baja California.

25, 1920: *Tempe, Arizona*
Leaders of 4,000 striking cotton workers are taken from jail by growers and forcibly deported to Mexico.

27, 1917: *Bisbee, Arizona*
1,186 copper miners strike and are later railraoded out of town by vigilantes in the "Bisbee Deportations."

29, 1936: *New Mexico*
Jesus Pallares, founder of the 8,000 member miners' union, Liga Obrera de Habla Espanola, deported by the government as an "undesirable alien."

JULIO —

1, 1884: *Toas*
El Heraldo, a Spanish language weekly newspaper published until 1889, founded.

2, 1942: *St. Louis*
Edward Melendes is kicked to death by a policeman while in the local jail.

3, 1873: *Phoenix*
Mariano Tisnado lynched, one of several in Arizona during this period.

4, 1967: *San Antonio*
Mexican American Youth Organization (MAYO) pickets a Fourth of July celebration in its first public action.

5, 1851: *Downieville, California*
Juanita, three months pregnant, is lynched after a quick "trial" and the only woman hung during the gold rush.

6, 1933: *El Monte, California*
Striking berry workers settle with growers for higher wages.

9, 1846: *Northern California*
U. S. forces under Como. John Sloat raises their flag to signify U. S. occupation of Northern California. Sloat issues a proclamation saying he came as the California's "best friend."

11, 1852: *Indian Bar, California*
Vigilantes hold "trials" for seven Chicanos and Chicanas who clashed with them on a day it was rumored Chicanos would kill all miners; two are lashed, the others banished.

12, 1951: *Washington, D. C.*
U. S. enacts Public Law 78 to allow importation of contract Mexican bracero farm labor. Over three million braceros worked in the U. S. by 1960.

13, 1859: *Brownville, Texas*
Juan Cortina shoots the City Marshall for pistol whipping a Chicano and begins open rebellion.

14, 1961: *Sacramento*
Gov. Edmund G. Brown signs law extending old age pensions to noncitizens after eight years of lobbying by the Community Service Organization (CSO).

15, 1846: *Northern California*
Commodore Robert Stockton takes command of U. S. forces from Como. Sloat and issues a new proclamation threatening the Californios.

16, 1936: *Orange Co., California*
William Velarde, President of the Federation of Agricultural workers, accuses police of "terrorizing workers."

17, 1920: *San Antonio*
Chamber of Commerce official brags, "Mexican farm labor is rapidly proving the making of this state."

20, 1920: *Arizona*
Magazine reports growers trying to break a strike of 4,000 compeninos have sent flashily dressed vendors to Mexico to spread stories of high wages picking cotton.

21, 1946: *Montebello, California*
Eugene Montenegro, 13, is killed by a Deputy Sheriff in "mistake" shooting.

25, 1853: *California*
Joaquin Murietta is killed by California Rangers in his hideout in Arroyo Cantua near Coalinga.

27, 1945: *Texas*
The New Braunfels Herald says the reason Mexicans are discriminated against is because they are "dirty".

29, 1970: *Delano*
UFWOC and grape growers sign contracts ending the five year grape strike and boycott.

AGOSTO —

1, 1942: *Los Angeles*
Jose Diaz allegedly killed by 24 members of the 38th street "gang" in the "Sleepy Lagoon Mystery."

4, 1964: *Gulf of Tonkin*
Navy pilot Lt. Edward Alvarez is shot down and becomes the U. S. prisoner held longest by the North Vietnamese.

8, 1874: *Mexico*
Emiliano Zapata born.

10, 1680: *New Mexico*
Pueblo Indians begin uprising against Christians and other Indians.

13, 1913: *Wheatland, California*
Striking campesinos protest miserable labor and housing conditions on the Durst Ranch in the Wheatland Hop Field Riot.

15, 1948: *St. Paul, Minn.*
Gov. Luther Youngdahl receives report on "The Mexican in Minnesota" from his Interracial Commission.

17, 1846: *Los Angeles*
Commodore Stockton takes the pueblo and declares California is "free from Mexican domination"; but then declares martial law and imposes a strict curfew.

18, 1846: *Santa Fe*
U. S. troops under Gen. Stephen Kearney complete conquest of New Mexico.

19, 1939: *Los Angeles*
Police killing of Faustino Sanchez, 19, spurs mass action by Chicano community, which organizes around a 24-verse corrido about the killing.

20, 1919: *Los Angeles*
Chicano track workers walk off their Pacific Electric jobs demanding \$2.72 per day, time and a half for overtime, and collective bargaining.

21, 1680: *Santa Fe*
Pueblo Indians force the Spanish governor to retreat to El Paso.

22, 1846: *Santa Fe*
Gen. Stephen Kearney raises the U. S. flag in the main plaza and declares New Mexico part of the U. S.

23, 1968: *Los Angeles*
Suits filed challenging the constitutionality of city councilman districts gerrymandered against fair Chicano representation.

24, 1927: *Harlingen, Texas*
League of United Latin American Citizens (LULAC) founded.

25, 1945: *Phoenix*
City holds Silvestre Herrera Day honoring a Chicano Medal of Honor winner, one of 17 Chicanos awarded this honor in World War II and Korea.

29, 1970: *Los Angeles*
The National Chicano Moratorium turns into a riot when police charge a peaceful crowd. Journalist Ruben Salazar killed by a Deputy Sheriff.

30, 1915: *San Antonio*
Twenty-eight are arrested and charged with treason as Chicanos fight police in an effort to enact El Plan de San Diego and reconquer Texas.

SEPTIEMBRE —

1, 1969: *San Jose*
Jesse Manuel Villa, 18, is killed by four police bullets when he panics and runs after the car in which he is riding is stopped, spurring large police brutality protests.

2, 1969: *San Jose*
Judge Gerald Chargin tells a young Chicano he should commit suicide, that Chicanos are "like animals, and may be Hitler was right; the animals in our society probably ought to be destroyed..."

FIRST CHICANO PRESS

"Expression of a personal idea conceived in freedom and maintained in independence."

The process of transmitting an idea without prejudice is a vital necessity of any form of mass media. Since recorded history of man, various forms of communication have resulted with the assistance of technology, and man's natural drive towards progress has reformed his means of communication.

Along with the birth of a nation, Mexico, a new spirit of enlightenment encompassed man's political reformists. Miguel Hidalgo y Castillo and Jose Maria Morelos were among these reformists who fought against political aggression which further led them to opposition of the Church.

Don Antonio Jose Martinez at the age of 24 was also enlightened by political reform and national liberalism. Jose Martinez moved to Taos, New Mexico, so he could gain insight into political reform and build a stronger position into one of national leadership. Padre Martinez knew that his people had been exploited and neglected. He never hesitated to speak to his people of the injustices of the Church which at this time had sovereign power over the people of this land. The people of New Mexico held highest esteem for Padre Martinez. His moral convictions were carried on for the perpetuation of his people and communicated this idea to all.

In 1834 a reform in communication came about; El Cresposculo issued a weekly newspaper which was published for political purposes. This paper left a scar in the doctrine of the Church.

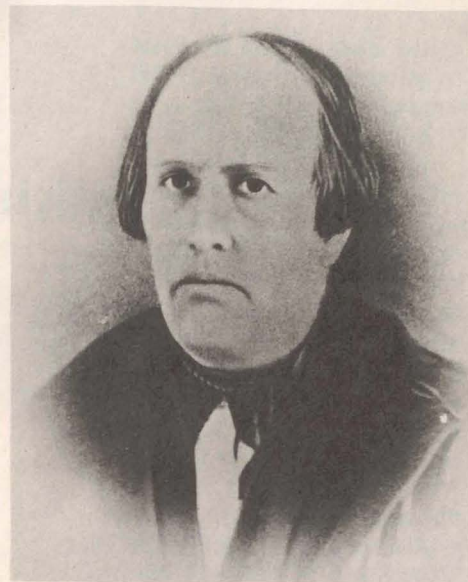
In 1835 at Padre Martinez' expense, he issued books which helped the education of his people. Padre Martinez made these books available mainly because of his concern. At this time he brought the first printing press to New Mexico, which was the turning point of political reformation and educational reform of La Raza in New Mexico. These books were issued and contained alphabet, vocabulary, Catechism, grammar, logic and physics.

Father Martinez enacted his dream of a free press. If anyone carried out the statement "Expression of a personal idea conceived in freedom," he did, but unfortunately it was not "maintained in independence" because it was contradictory to the Church and the political system. He was excommunicated from the people's Church.

Small booklets were issued: 1) *Relacion de Meritos*, 2) *Discurso Politico* and 3) *Celebration of Defeat and Capture of Texas*.

Many complaints were given to government officials as to Padre Martinez' actions dealing with his publications of weekly newspapers and his books. In truth he was a stern and honest individual.

As long as there are men like Padre Martinez the free spirit of the press will linger on.



Rev. Antonio Jose Martinez

MONTHLY HIGHLIGHTS

(continued from page 12)

4, 1967: Austin

Rio Grande Valley farmworkers arrive at Texas State Capital after 400-mile march demanding a \$1.25 per hour minimum wage.

5, 1968: Coachella

Four UFWOC supporters are sentenced to 120 days in jail for clapping during a speech by Congressman John V. Tunney.

7, 1929: Sacramento

State Attorney General rules there is "no authority in the law" for the widespread segregation of Chicano students in California.

8, 1965: Delano

Strike against grape growers begins with walkout of Filipino farmworkers.

13, 1847: Mexico City

Gen. Winfield Scott's troops finally capture the Castillo de Chapultepec after a heroic defense by Los Ninos Heroes, Mexican military cadets.

14, 1847: Mexico City

The city surrenders after resisting the U. S. invasion in 7 major battles.

15, 1915: Los Angeles

El Heraldo de Mexico, a Spanish language daily published until the mid-1920's is founded by Juan de Heras.

16, 1969: Aztlan

Thousands of Chicano students across Aztlan walk out of classes on Chicano Liberation Day.

11, 1942: Los Angeles

Police conduct "dragnet" on Chicanos by halting cars, arresting 600, and charging 175 with possession of assault weapons (hammers, tire irons, wrenches, etc.).



Hawkins Bill

The following bill was written by the Alianza Federal de Pueblos Libres and introduced in the U.S. Congress by U.S. Representative Augustus Hawkins of Los Angeles, California on June 24, 1971.

For further information, contact:

Alianza Federal de Pueblos Libres
1010 3rd. St. N.W.
Albuquerque, New Mexico 87101
Phone: (505) 243-3155

June 24, 1971

Mr. Hawkins introduced the following bill; which was referred to the Committee on Interior and Insular Affairs

To enforce the Treaty of Guadalupe-Hidalgo as a treaty made pursuant to Article VI of the Constitution in regard to lands rightfully belonging to descendants of former Mexican citizens, to recognize the municipal status of the community land grants, and for other purposes.

1. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

Sec. 1. That this Act may be cited as the "Community Land Grant Act of 1971."

Sec. 2. Purposes. The purpose of this Act is to fulfill the obligations of the United States undertaken in the Treaty of Guadalupe-Hidalgo of 1848 and the Protocol thereto. These obligations are: (1) to guarantee, protect, and, when necessary, to restore, the community land grants belonging to the descendants of the former Mexican citizens; (2) to protect the civil, religious, political and property rights of said descendants now citizens of the United States; and (3) to secure effectively the right of said descendants to self-determination consistent with their status as United States citizens with full rights under the Constitution of the United States.

Sec. 3. Policy. The provisions of this Act are to be liberally construed to assure that this Act will achieve its

purposes in the shortest practicable time and with the fullest measure of justice to said descendants. Therefore, the construction of evidence, documents, pleadings, laws and other materials involved in proceedings under this Act shall be such as to, in the case of reasonable differences, favor the descendant petitioners' right to the land in question, PROVIDED, HOWEVER, that Indian claims to land shall be fully respected as their interests may appear.

Sec. 4. There is hereby created a Commission of three members to be appointed by the President with the advice and consent of the Senate. Said Commission shall have an existence of five years and the terms of the members thereof shall be coextensive therewith. The President shall designate the Chairman thereof. The members shall receive an annual compensation of \$25,000. The Chairman shall receive an annual compensation of \$26,000.

Sec. 5. The Commission shall have the power to subpoena witnesses. Its seat shall be in the city of Santa Fe, New Mexico, but it shall have power to conduct proceedings at other places. The Commission shall have the right to apply to any district court of the United States for the enforcement of its subpoenas or other procedural orders. However, the substantive orders and decisions of the Commission shall not be reviewable directly or indirectly in any court and shall be final, PROVIDED THAT: said orders shall be referred to the respective Houses of Congress within 10 days after their rendition; if disapproved within 60 days after referral by both Houses thereof, such order or decision shall not take effect.

Sec. 6. Proceedings of the Commission:

(a) Any 10 (or more) descendants of former Mexican citizens (prior to the Treaty of Guadalupe-Hidalgo) who become United States citizens within 10 years subsequent to

the effective Treaty date (May 30, 1848) pursuant to the terms of said Treaty and who are all descendants of the same Community Land Grant may, within four years of the date of this Act, file a petition on behalf of themselves and all other descendants of the Community Land Grant with the Commission seeking the benefits of this Act.

(b) The petition shall state, under oath, the following:

(1) The names and addresses of the abovesaid 10 (or more) descendants;

(2) The fact that the land involved was a Community Land Grant (as defined in Sec. 13 (a) at the time of said effective Treaty date;

(3) The extent of said Community Land Grant, to the best of the knowledge of the petitioners, accompanied with a survey or, if a survey is not feasible to them, a sketch map thereof;

(4) The fact that the petitioners are at present or intend to settle upon said grant;

(5) All facts known to petitioners concerning said Community Land Grant, together with copies of all papers in regard thereto available to petitioners;

(6) A prayer to the Commission to order the Community Land Grant reconstituted (as defined in Sec. 13 (b)) and its lands restored.

(c) The Commission shall proceed to hold a hearing upon the petition of said descendants, at which hearing all persons having an interest in said land involved in the petition shall have the right, upon notice, to appear as a party. The Commission shall proceed without delay to render its opinion and its decision. Said decision shall be final and shall become effective as provided in Sec. 5. Said decision, upon becoming effective, shall operate to divest the title to or any interest in said land from any person or entity and vest said title and interest in said Community Land Grant.

(d) Immediately upon the rendering of its decision the Com-

mission shall notify the U.S. Attorney of the district where in the land is located of its decision. Whereupon said U.S. Attorney shall, within 30 days, file proceedings in eminent domain against said land in the name of the United States on behalf of and for the use of said Community Land Grant pursuant to Rule 71A, Federal Rules of Civil Procedure, citing this Act as the authority therefore and reconstitution and restoration of Community Land Grant as the use therefore, attaching a copy of the Commission's decision to said condemnation complaint. The district court shall only inquire into the authenticity of the Commission's decision on said questions on authority and use, the fact of the Commission's decision being final as to said questions.

- (e) Upon rendering its decision, the Commission, if the decision is in favor of the petitioners, shall declare (1) if the Community Land Grant is not presently in existence, that the Community Land Grant is thereby reconstituted as a municipal entity entitled to as full municipal status as any municipality of the State within which it is located and shall proceed to order the election of an initial ayuntamiento (council) of five members together with an alcalde (mayor) whose terms shall be for one year; and (2) if the Community Land Grant presently exists, that said Community Land Grant is forthwith entitled to said status.

Sec. 7. Rules of decisions: The Laws of the Indies (La Recopilacion de las Leyes de los Reynos de las Indias) shall govern the operation of the Community Land Grants as nearly as practicable unless inconsistent with the Constitution or this Act or with State laws adopted pursuant to this Act.

Sec. 8. Any State may adopt laws to fulfill the purposes of this Act, not inconsistent herewith, and shall, as closely as possible, follow the Laws of the Indies in regard thereto. No State, shall, on the grounds that a community is a Community Land

Grant, discriminate against said Community Land Grant or in any way derogate from its municipal character and rights of municipal self-determination.

Sec. 9. No transfers of land or of any minerals, timber or other materials removed therefrom, or of any interests whatsoever therein, of an Community Land Grant shall be valid and effectual in any manner whatsoever or to any extent whatsoever nor shall nay improvements made or constructed upon said Community Land Grant be considered as cost or damage items in eminent domain proceedings filed under Sec. 6 (d) if such transfers or improvements occur in contemplation of the passage of this Act. There is hereby created a rebuttable presumption that any such transfer or improvements that occur within 18 months prior to the passage of this Act are in contemplation of the passage of this Act.

Sec. 10. There is hereby authorized to be appropriated:

- (a) \$2,500,000.00 for the expenses of said Commission;
- (b) \$5,000,000,000.00 for the land acquisition proceedings under Sections 6 (c) and 6 (d);
- (c) \$5,000,000.00 for the financing of legal and professional assistance for petitioners.

Sec. 11. The Commission is empowered to adopt regulations:

- (a) governing its own proceedings;
- (b) providing for the enforcement of its orders, including the holding of ayuntamiento elections and otherwise;
- (c) providing for the general enforcement of this Act.

Sec. 12. The Community Land Grant lands shall consist, at all times, of not less than 85 per cent common lands (including propios, consisting of rental lands with maximum five year leases for the general support of the community) for the use or benefit of all citizens of the Community Land Grant. Such common lands shall be inalienable other than for the five year terms of leases on propios. Other lands of the Community Land Grant shall only be alienable to the extent of the private use as assigned by the Ayuntamiento to the citizens of the Community Land Grant.

Sec. 13. Definitions:

- (a) "Community Land Grant"

means a village, town, settlement, or pueblo consisting of land held in common (accompanied by lesser private allotments) by ten or more families under a grant from the King of Spain (or his representative) prior to the effective date of the Treaty of Cordova (August 24, 1821) in the area under consideration or by the authorities of the Republic of Mexico prior to May 30, 1848, regardless to the original character of said grant.

- (b) "Reconstituted" means restored to full status as a municipality with rights properly belonging to a municipality under State law, including the non-taxability of municipal property (common lands) and the right of local self-government.

Sec. 14. Savings clause. If any section or part of this Act is held invalid as in violation of the Constitution of the United States, then it is expressly intended that such invalidity shall not effect any other section or part hereof unless no other interpretation is possible to give effect to the remainder hereof.

Sec. 15. This Act shall take effect immediately after its passage.

* * *

Sr. HAWKINS introducio la siguiente cédula: cual fué leida dos veses y referida al comité de

UNA CEDULA

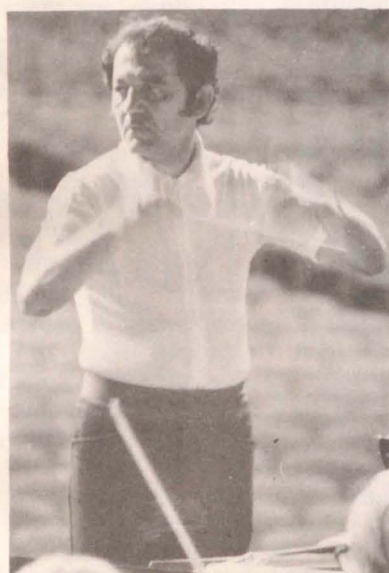
Para enforzar el Tratado de Guadalupe-Hidalgo como un Tratado hecho conforme el Artículo VI de la Constitución tocante las tierras legítimamente de descendientes de ciudadanos Mexicanos del pasado, para reconocer el estado municipal de las mercedes comun, y para otros propositos.

Que se decrete por el Senado y la Casa de Representates de los Estados Unidos de América en Congreso convocado

Que esta Acta puede ser citada como la "Act de Mercedes de Tierras Comunes de 1971."

Sec. 2. Proposito. El proposito de esta Acta es de cumplir las obligaciones de los Estados Unidos tomadas sobre si mismo en el Tratado de





THE ART OF SUPPRESSION

starring

Freddy Thieme, Willy Douglas and Mark Hannon

co-starring

Assorted underlings, favorseekers and Tom's

Two years ago the word was passed — H.E.W., the Department of Health, Education and Welfare, was sending a team to investigate the University of Colorado's sordid race relations record. A hush descending upon the administration. It was a sad day. Thousands of dollars of Federal funds were in jeopardy, for indeed the University possessed one of the most sordid records in race relations north of the South Pole.

To lose this money would mean Freddie and friends would have to cut down on expensive jinlects and fancy flings at the Red Lion Inn, Flagstaff House and other suitably expensive places where the University has charge accounts to squander the students' and taxpayers' money. What's more, the University's "liberal" image would be seriously tarnished; perhaps never to be repaired. You see in America it is okay for an institution to be racist; it's all them liberal dollars that are frightened off which causes such magniminious concern.

Now the University was in a bad way — for example, they hired one Black professor in 1956 and no more, nor did they intend to hire more. As far as they were concerned, their window was sufficiently dressed. Of course this was another rather awkward situation since there are over seventy thousand Black taxpayers in Colorado whose money goes to support the University. But of course racism is awkward, so the University could live with that. They could also live with the fact that although there are over one hundred and eighty thousand Chicanos in the state they didn't hire a Chicano until the late sixties. To the University's way of thinking that was alright too — after all, has it not been a tradition in this country to rob the poor and the minorities? Look at the 1976 Olympics. Would a tradition-bound institution such as the University of Colorado break with tradition? Of course not.

But suddenly here was this business about H.E.W. and dammit, you can do just about anything you want to as a racist — he doesn't mind, he thrives on misery and discontent. *Anything* that is, except mess with his money. Thus CU became faced with a formidable task. How to present a suitable facade of equality to hide its historical record of inequality, and you can believe they looked bad. All the University administrators were white, 98% of its faculty white, and less than 5% of its student body minorities.

A formidable task is the heady stuff that inspires the American Establishment and its imperialist servants. Viet Nam was a formidable task — far too formidable for the French to handle. But child's play for America, the masters of mass murder. So a little teeny weeny problem at a University nestled at the foot of the Rockies was formidable in one sense — a simple exercise in another.

A plan was formed. It required a suitable and safe negro to be the front man, someone well-trained in the art of plantation politics — someone only the Denver Public School system could mold. It also called for the

creation of an operation that would *ostensibly* have the responsibility of ridding the institution of racism. Thus the Human Relations Center was born and shortly thereafter the Human Rights Commission, birthed by deception and nurtured by hypocrisy. The puppets in this little theater of the absurd were given their instructions. They were brief: pretend to be doing something, but do nothing. So far those instructions have been carried out to the letter of the law.

Much activity was generated in the spring of 1971 (so that H.E.W. could be impressed). The University was going to have a race relations hearing sponsored by the Human Relations Center and Human Rights Commission. And then, at just the right moment, before anything could ever get down on paper, it was to be called off, "but" at just the right moment. For as any good theater buff knows — timing is of the essence.

Well, as you've already guessed, all the motions were gone through, announcements made, glorious prepatory fanfare and then poof . . . No hearings. There was a reaction — but it was explained away in typical bureaucratic nonsense and folks shut-up and forgot about it. That is, most did. A few laid back in the bushes and prepared for the next act. They didn't have long to wait — a few scant summer months. Then the fall arrived — semester, up went the props again. "HEARINGS, HEARINGS," was heralded across the campus. Ads in the Daily, posters clinging to every ivy-covered wall. The actors lined up — the unsuspecting witnesses lined up — AND THEN, at just the right moment POOF! YOU guessed, no hearings. A suitable excuse was given this time, at least one that would be a little more palatable than the bureaucratic nonsense given to explain away the previous charade. Spokesmen for the commission claimed, "We got to get it (the commission) together. We gotta put some teeth in it. Gotta quit jiving and call a spade. Autonomy is what we need, power!" All the heavy revolutionary rhetoric that the Establishment co-ops when conning the masses. (Nixon's even saying "right" these days.)

And then, lo and behold, this month greets us with "RACE HEARINGS!" "RACE HEARINGS" "HEAR YE! HEAR YE! RACE HEARINGS" Now dog — you can fool some of the people some of the time. Most of the people, many times. *But* never all the people all the time. The ACTORS conferred with the director Herr Fredrick P. Theime and were told, go ahead and if any real issues arise, which we doubt, I'll step in and straighten things out.

The stage was set, the hearings begun, and then without cue or script enters one, Rich Falcon, victim of CU's racism, asking to be heard. My God, what was the commission to do. Here was a bona-fide, sho-nuff case of racism confronting them. Well, obviously they had no choice but to rule in Falcon's favor and recommend his immediate reinstatement. Nothing really to worry about. They knew that after all the posturing and gesticulating and rhetoricizing, they still didn't have any power, still didn't have any teeth and a spade still wasn't a spade. They, the Commission, ruled in favor of Falcon, and Freddie overrode them. The lame excuse Freddie gave was that he wasn't certain how the Commission had

arrived at its conclusions. Questioned their ability. *But*, who appointed them — who hired them, if none other than Freddie himself. Do University presidents make it a habit of hiring incompetents? Of appointing bunglers? He overruled the Commission he appointed its ex-officio, he hired on the grounds that perhaps they didn't know what they were doing.

Well, you see, that's racism. It's racism and something worse when a minority, a Chicano or a Black, is at the mercy of a system that can impose its will against them and not be accountable to anyone other than themselves. What is worse is when they dupe and deceive and attempt to pretend all is well and they are looking out for our best interests.

You don't believe the University is racist - even yet! Well, dig this. Fopish Freddie wrote in the April 13 issue of the Daily the following:

"Black Power is effecting control and self-determination by men of color in their own areas."

"Power is total control of the economic, political, educational, and social life of our community from the top to the bottom."

"The exercise of power at the local level (in this instance CU), is simply what all other (white) groups in American society have done to acquire their share of total American life."

In other words, he's saying we white folks is gonna run it. We run your lives, your educational experience, your dollars and when you start talking about independence and self-control, then you've got to go. Witness, Falcon, Vigil, Granada facing expulsion, and me with a letter from the idiot in Regents saying, I can't come on campus, and silly enough, racist enough to think he'll go unchallenged. And running minority's affairs, as he so claims he has the right to do so is consistent with the entire concept of colonialist racism, no different than South Africa. Those of you who followed by recommendation to read *Black Awakening in Capitalist America* recall that on page 65 of that book the following appears. At its 1966 national convention meeting in Baltimore, Maryland, the Congress of Racial Equality endorsed Black Power. A unanimously adopted resolution said in part:

insert

And yet Freddie, by his own admission, would deny this to the Chicanos and for the benefit of those unenlightened Blacks who tend to feel the Chicanos' problem is not their problem, can rest assured that the University is not going to let us have any power either. Because as far as the University is concerned, Blacks, Chicanos, Indians and Orientals are all the same (non-white), and therefore not entitled to power and self-destiny.

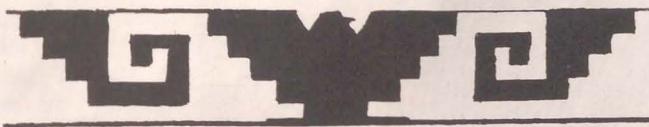
Freddie said, "The Jessor Committee wanted an integrated program, not separate housing or segregated educational experience." But when the shoe is on the other foot he doesn't even practice what he preaches. His administration is segregated — there are no non-white vice-presidents, provosts, or full deans, or departmental

chairmen — we don't have a single minority! He talks about integrated housing, but who runs the housing on campus — a white man. The head honcho in every single dorm on campus is white. The business manager is white, the personnel director is white, the head of dormitory food services is white, the head and assistant head of the student memorial center is white, the director of UMC food services is white, and turned down a Chicano contractor for Mexican food based in Denver and buys burritos from a white company in Kansas City. Every single position of power on the University of Colorado campus is run by and controlled by whites.

Dear Dr. Thieme, can you not see that as racism? Blacks, Chicanos, and other minorities pay millions of dollars of taxes each year to support this institution and all we get in return is less than four or five minorities with even a semblance of influence. That is racism! The University's failure and stated unwillingness to correct these problems, is racism. Your catering to, and encouragement of plantation politics is racism. Your deceptions and abuses practiced upon minority people is racism. And you do it — don't deny it. Last semester Ricardo Moya of the Human Relations Center was going to count the minorities employed on this campus and what positions they held. Your agents, Freddie, called the Director of the Human Relations Center, and told him to stop Ricardo; he did. Ultimately the Director of the Human Relations Center was told to let Ricardo go — at the end of the semester Ricardo will no longer have a job at the Human Relations Center, and neither will many other Chicanos.

The list, Freddie, is so long I could go on for hours, and you know it. That is why it's important that whenever there is intelligent opposition on the horizon you must employ any means — expulsion, firing, political harassment, any and all means to silence the opposition and drive it away so that you and the University may continue its insidious program of racism. But Freddie, do be advised, you and those like you, your honor has run out, the war must end, exploitation must end, racism must END! END!!!!!!

Opinion



ESCUELA TLATELOLCO

Escuela Tlatelolco, an innovating new school, is combating the problems of the Mexican-American in Denver by raising his level of education and his self-image at the same time.

Named for both an ancient Aztec city and the Plaza of Three Cultures is modern Mexico City, it is operating out of donated space in an old church at the Crusade for Justice, 1595 Downing in Denver.

It opened in the fall of 1970. It was started by Denver Chicano leader Corky Gonzales. Today, being operated by a combined effort by various Chicanos in the Denver community, the school is educating approximately 250 Chicanos who range from pre-schoolers to college graduates.

Last year it graduated three high school seniors and five college seniors. All eight received accredited degrees, according to Arturo Rodriguez, a college administrator at the school. The high school students received accredited high school diplomas equivalent to any diploma issued by any other private high school in the state, Rodriguez stated.

The college students received a degree from Tlatelolco that is accredited by Goddard College in Plainsview, Vermont. This school is like an extension of Goddard's. Rodriguez said that Goddard pays all tuition and fees to Tlatelolco for all college students accepted to the school.

Other than this aid from Goddard, the school receives no other definite support. It receives no federal monies, and is run strictly from private donations.

Designed to meet the educational needs of the Chicano, this school offers a low student-teacher ratio — 5 to 1. It emphasizes individual instruction, independent study and academic freedom within the cultural context of the Chicano.



Crusade instructor



Crusade Elementary students



Bones

Its curriculum includes Mexican-American history as well as the traditional academic subjects. Even these traditional subjects, however, are taught from a Chicano perspective.

In this positive environment, Tlatelolco's staff of 50 believes, Chicanos are motivated to learn more than they would in the public school system.

Richard Romero, a Tlatelolco high school teacher and administrator, boasts, "Academically, I'll put up my students against any in this country."

Romero insists that nearly all the problems that the Chicano faces are linked to his lack of education. He justifies this point by referring to the drop-out rate of the school.

"There are parts of Denver where the Chicano drop-out rate is as high as 80 per cent. We've had only one student drop out from our school in the past two years."

Romero also believes that the school is directly responsible for a reduction of juvenile delinquency in Colorado. He notes that during this school year, "not one of our kids has been in juvenile hall."

He said that several students had been in legal trouble frequently before becoming affiliated with Tlatelolco, and that one youth in particular used to be in juvenile hall almost every week. Tlatelolco is also concerned about Chicanos who have already dropped out of school. It has set up a special education program to meet their needs.

Tlatelolco instructors who consist of being either certified teachers or community workers, now are developing their own curriculum and are writing their own textbooks. Romero said that they had spent two years of research on this prior to the start of this practice. Results of this method are still pending.

Future plans for the school include the hopes of moving the grade school to a vacated school building in North Denver. The plans call for keeping the secondary school and college at the same location. Nothing is certain yet.

Migrant Farm Workers



A typical migrant house. Note the outhouse and outside hand pump. The dump, in background, will attract insects. There are no windows.

On an NBC "White Paper" a Florida grower stated how he felt that they, Southern growers, used to own their slaves and that now they rented their slaves. This answer was in regard as to how he felt about Migrant farm workers. This paper will describe the situation of the farmworker in every aspect.

In all probability the most obvious problem of farmworkers is their physical state. This encompasses both working conditions and living conditions. The bad working conditions bring great physical strain to the body. It will all start early in the morning at sunrise by having to work close to the ground. He must remain in the standing position in order to keep moving fast. But the worker will be bent over from the waist up or may be in the crouched position, all depending upon what crop is being harvested. To do this throughout the work day thus producing great aches and pains.

Because farmworkers are paid, usually, by the piece-rate method they must work as fast as possible for as long as possible. The amount of time put in is an important factor and must

also be taken into consideration. When working the fields all available time is put to use. This means working from sunrise to sunset with only a short lunch break, lunch, in between. In the summer months an average work day will consist of 12-13 hours out in the fields and whenever the farmworker stops it cost him money. To work all day with only one break calls for physical exertion beyond which many are incapable much less being considered comfortable to any.

Another aspect to be taken into account is the danger in the fields. It is usually taken for granted that an employer will take certain precautions regarding the safety of his employees. This is not so in field work. In this day and age with advanced technology being what it is it seems that growers aren't able to take into account the wind factor when spraying pesticides. Time after time workers are coming into contact with this harmful material. When this happens the worker must be taken into the hospital, resulting in a loss of wages in addition to a medical bill. And last but not least it should be noted that growers do not even furnish restroom facilities to field workers. Although

it's law that all buildings have restrooms and that portable restrooms are available for purchase it's disgusting to think that growers will not even make a little effort into matters concerning the welfare of their employees.

All of this is really very hard to express to somebody, especially if that person has never been exposed to hard physical labor. The only real way to show a person would be to go out into the fields and let him work for 12 hours in a stooping position. After a few hours the sweat and the dirt would begin to irritate him and a little bit later his back may begin to ache. He would soon realize that there is nothing he can do about the invitation of the sweat and dirt and if he should stop to stretch his back it will not only bring little relief but he will also stop making money. As the day progresses the sweat and dirt are in his eyes, ears, hair, and all over his body. The pain has spread all over his back and is much more intense by now. The body is not only tired and strained but also has a clogged feeling since he hasn't been able to relieve himself. At the end of the day he can only ask himself why is it that people live like this,

animals shouldn't even be subject to this type of treatment.

From the fields the worker goes home to more of the same. The commode is outside in the form of an outhouse. The bathtub with which he is to wash is the nearest hose. It isn't unusual if insects are all around the place.

The typical house will be very small and run down. It may or may not have electricity and probably won't have running water. The yard, where the children play, is nothing but bare earth and the children themselves will be wearing old grubby clothes and play outside in their bare feet.

As bad as it is none of it's worth doing anything about because as soon as the crop is harvested the family will have to move on to another location.

The mental stress and strain placed upon farm workers is also a major factor. The man of the house may come home after a hard day in the fields and become disgusted with himself because of the very little he has to show for it. Perhaps as to why this is, can be better understood if one views upon the migrant farmworkers property.

Look at his old run down shack, his car in the same condition, his poorly clothed children, and all that they have. Then look at his employers place with the nice house and car and his children running around in nice clothes, in a nice yard.

On into the night he may come to find out that two of his kids are having trouble in school and have been placed in a lower grade. He might also come to find that one of his sons was kicked out of junior high school for speaking Spanish, on the school grounds. Again rises the question of whether or not to let him work in the fields. He is continually having trouble in school and has developed a great dislike for it. And although the additional income would be of great assistance it would also mean that his son would probably be destined to follow the same life style as he. Again the opening statement comes to mind. Are they only rented slaves?

And then there are the times when the migrant family comes into contact with society on a larger basis. As they walk through the streets of a city they are eyed as if they were animals from the zoo. When they walk into a store

they are excessively watched, as if to be convicted criminals, until they leave. In many restaurants they are still refused service. And although times are supposed to have changed it much reminds one of the "good ole days" when signs would read: NO DOGS, NIGGERS, AND MEXICANS ALLOWED. The biggest tragedy of it all is that neither time nor location will change anything. What does his family have to look forward to; what lies in their future that is worth living for.

Everything brought out in this paper is very tragic because it is with the migrant farmworker to stay. Society may say that if the migrant wished to better himself he could. Yet at the moment he attempts to it, society, attacks him. This is clearly exemplified by the fact that the farmworkers organized themselves strong enough to create a union (UFWOC). This union began to achieve results for the farmworkers such as better working conditions plus a slight increase in pay. It initiated its power through collective bargaining and secondary boycotts.

Another viewpoint that deserves elaboration is the social distinction of migrant farmworkers. Constantly they are looked upon as sub-quality. But from another perspective who could be BETTER than those who travel the country in order to harvest crops so that they may reach everybodys table as food.

In review of what I have just stated I can look back into my life and remember that as a child I would walk into a dime store and gaze upon all those who would take notice of my entrance. The eyes would follow me until I made my exit.



LA RAZA COSMICA

Chicanos,
We are La Raza Cosmica,
In our veins runs the blood
of the earth.

Our hearts share in the happiness
and strife of all the world.

La Raza Cosmica,
The race,
formed by all races--
until we became a race
considered different and led to stand alone

The "people of the universe"
must no longer suffer the indignities
reaped upon our aching backs,
injustices, justified by illusions of truth;
With all bounded to and by
the bonds of economic-slavery.

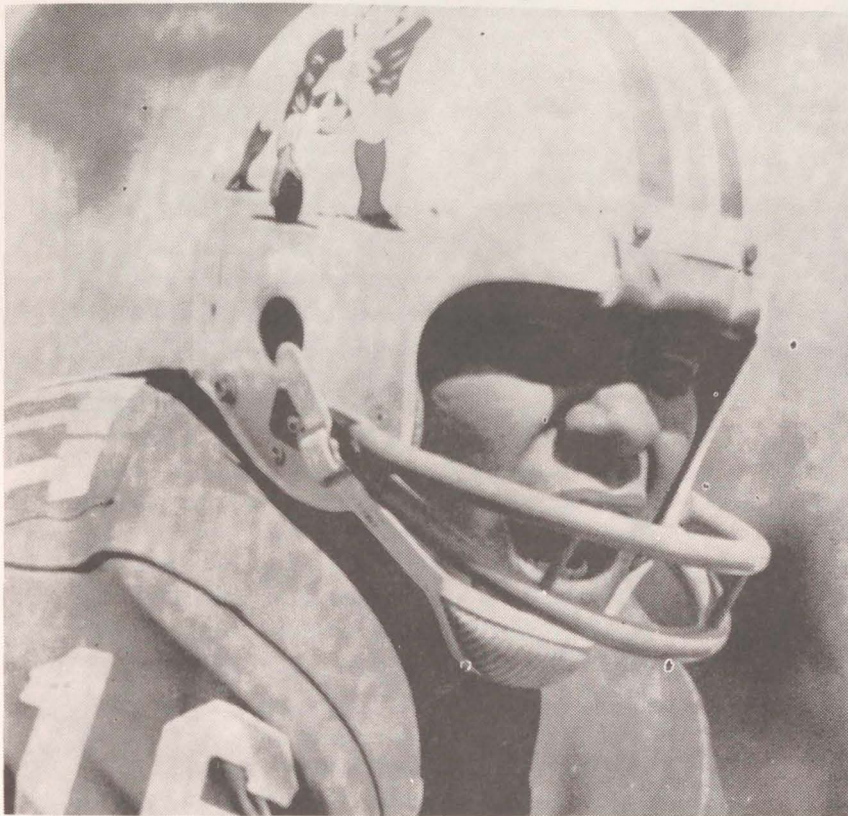
La Raza Cosmica
can see through the distortions
of truth used to rationalize a
peoples life away, a life that existed
in an illusion.
Believing that "their" leaders were
and still so-benefitting humanity.

They, the elitists, exhale in abundant
wealth and political power.
We are the Universal People,
We are no better, because of what we are;
We are of all mankind.

Whenever we condemn
a single race for its attributes,
We in turn condemn ourselves.

Ron Quintana

Maybe I should have been a lawyer



WHEN I WAS A KID in high school I might have tried to get myself to law school. Except in those days it seemed impossible, for a Mexican American.

As a matter of fact, right now out of 50,000 law school students in this country, there are only 400 with Spanish surnames. High school kids in the Mexican American minority can't see themselves through the seven years it takes to get a law degree.

And yet a law degree is the single most important thing a young Mexican American can have today — to help his neighbors, his community, his fellow-citizens in our Mexican American culture, to help them fulfill themselves as equal and valuable members of the American democratic society.

A lawyer in the Mexican American community means just about everything in helping my fellow Mexican Americans to learn, grow and flourish, and receive the full

protection and benefits of American law and justice.

Whether you realize it or not, let me say that for a long time the Mexican Americans in this country haven't exactly had a fair shake in business, jobs, schools and civil rights. Not by a long shot. And it harms our whole country.

The Mexican American Legal Defense and Educational Fund has a great program to send Mexican American students through law school. It does it with money it raises itself, and with money that law schools and foundations provide to match.

So I am asking you to help. Don't get me wrong. There's nothing I like better than being a first-string quarterback. But now I can also see what it means to be a first-string lawyer.

Jim Plunkett

MEXICAN AMERICAN LEGAL DEFENSE AND EDUCATIONAL FUND

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☐ Check box if you require a receipt.

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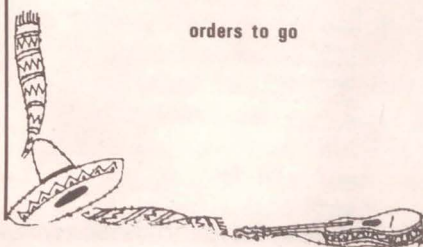
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THE U.S. COMMISSION ON CIVIL RIGHTS
Washington, D.C., March 1970

THE PRESIDENT
THE SPEAKER OF THE HOUSE OF REPRESENTATIVES
Sirs: The Commission on Civil Rights presents this report to you pursuant to Public Law 85-315 as amended.

Under authority vested in this Commission by the Civil Rights Act of 1957 as amended, we have appraised allegations that American citizens of Mexican descent in five Southwestern States are being denied equal protection of the law in the administration of justice. We have found, through extensive field investigations during 1967 and 1968, three State Advisory Committee meetings in 1968, and a Commission hearing in 1968, all in that section of the country, that there is widespread evidence that equal protection of the law in the administration of justice is being withheld from Mexican Americans.

Our investigations reveal that Mexican American citizens are subject to unduly harsh treatment by law enforcement officers, that they are often arrested on insufficient grounds, receive physical and verbal abuse, and penalties which are disproportionately severe. We have found them to be deprived of proper use of bail and of adequate representation by counsel. They are substantially underrepresented on grand and petit juries. We have found them to be denied equal protection of the law in the administration of justice. They are substantially underrepresented on grand and petit juries. We have found them to be denied equal protection of the law in the administration of justice.

Our research has disclosed that the inability to communicate between Spanish-speaking American citizens and English-speaking officials has complicated the problem of administering justice equitably.

We urge your consideration of the facts presented and of the recommendations for corrective action in order to assure that all citizens enjoy equal protection as guaranteed by the Constitution of the United States.

Respectfully yours,

REV. THEODORE M. HESBURGH, C.S.C. Chairman.
STEPHEN HORN, Vice Chairman
FRANKIE M. FREEMAN
HECTOR P. GARCIA, M.D.*
MAURICE B. MITCHELL
ROBERT S. RANKIN
HOWARD A. GLICKSTEIN, Staff Director.
*No longer member of the Commission.

Ed. Note:
Documented studies reveal this fact: A very high percentage of those policemen studied admitted carrying an extra weapon to be used when an unarmed person is killed. This is done to prevent the ghost name Juan Gomez is used at the request of the artist who fears police harassment if his true identity were known.

**"Those Who Make Peaceful
Revolution Impossible Will
Make Violent Revolution
Inevitable." J.F.K.**

LETTER OF TRANSMITTAL

THE U.S. COMMISSION ON CIVIL RIGHTS
Washington, D.C. September 1971
November
December

THE PRESIDENT
THE SPEAKER OF THE HOUSE OF REPRESENTATIVES
Sirs:

The Commission on Civil Rights presents this report to you pursuant to Public Law 85-315, as amended.

In this second in its series of reports investigating the nature and scope of educational opportunities for Mexican Americans in the public schools of the States of Arizona, California, Colorado, New Mexico, and Texas, attention is focused on the performance of the schools as reflected in the achievements of their pupils.

From information gathered primarily through a survey of superintendents and principals in school districts having enrollments at least 10 percent Spanish Surnamed, the Commission has found that minority students in the Southwest do not obtain the same benefits of public education as their Anglo peers. Although the study is principally concerned with Mexican Americans, the same deprivations are noted for black and American Indian students in the Southwest.

The Commission's research found the schools wanting, as measured by five tests of student performance: an inability to hold many minority students through 12 years of schooling; consistently low reading achievement which thwarts success in other academic disciplines; extensive classroom failure which necessitates grade repetition; resultant overage of the student who has been left behind; and lack of student participation in extracurricular activities.

In each of these areas, minority group students show appreciably poorer records than Anglo students. They are the potential dropouts, the semi-literate, the unqualified who, if unable to become an affirmative part of our society, may become a burden to it. An educational system that is inadequate for the minority child is a costly system for our country.

We urge your consideration of the facts presented and hope for corrective action in the spirit expressed by the President when he declared: "Nothing is more vital to the future of our Nation than the education of its children; and at the heart of equal opportunity is equal educational opportunity. . . ."

Respectfully yours,
Rev. Theodore M. Hesburgh, C.S.C., Chairman
Stephen Horn, Vice Chairman
Frankie M. Freeman
Maurice B. Mitchell
Robert S. Rankin
Manuel Ruiz, Jr.
Howard A. Glickstein, Staff Director

ORCHESTRA SPREADS GOODWILL WITH MUSIC

The University of Colorado Orchestra appointed themselves good will ambassadors to Mexico. They set this task before them in an effort to create an exchange between the distinct cultures. They eliminated the problem of the language barrier by utilizing a universal medium: music.

Keeping in mind the idea that this trip was to establish a better rapport with our neighbors to the South, the orchestra did just that. Playing progressively better as time passed, possibly because they were playing virtually the same music, they increased the unity of the group. Or perhaps because of a growing desire to give the audience a feeling of the American culture through their notes, these musicians reached and maintained this peak level of performance beginning in Juarez and progressing through concerts in Mexico City, Leon, Aguas Calientes and Guadalajara.

This was illustrated by delightful - and at the same time enthusiastic and sincere - reactions of the audiences as they grasped the enjoyable music. Their applause, which seemingly was much more noticeable than that given by audiences back in the States, resulted in many standing ovations - to the delight of the musicians to whom this recognition and appreciation of a good performance was directed, and to the delight of the listeners whose recognition was an expression of their gratitude for the treat they had just been a part of.

Orchestra Conductor Abraham Chavez, who turned his personal dream into a reality welded an irreplaceable link in this chain of international relations by choosing a variety of selections and then preparing his musicians to perform in such a professional manner.

Their performances were augmented by the solo playing of violinist Oswald Lehnert, ex-child prodigy and current university instructor whose teachings and playing ability is constantly in demand. The amicable Lehnert's performance caught the audiences in a prepared level of listening waves which the orchestra had them built up to. He then took them up to peak pleasure, treating them to some tremendously pleasing notes on his strings, and then turned them back over to the orchestra, who continued on his fashion by giving them pure listening enjoyment. This level only dropped when the concert ended, and as the crowd got up to leave after several minutes of applause, the general murmur that kept bouncing out from both the excited Mexicans and musicians was a wish for more - either listening or playing.

I

The dawn is an open door to sorrow
Becoming the new day
Filled with the hopes of a tomorrow
Forever fading away.

II

Sunshine reflected from a pool of fat
Monsters counting the hours
And eyeballs watching each and every rat
Eating all the flowers.

III

Coldness coats the inside of all things,
Hate becomes the only way,
For people will follow their evil dreams
Making the innocent pay.

IV

Youth seeks more of life, love, and beauty.
For youth is the spirit
And maybe the mind will be moody
When the heart is in it.

V

Floating on the calm cool air of time
Early in the morning;
Feeling older than the taste of wine
At the end of mourning.

Aztlano

AREA

N E W S



BOULDER MEDIA AND ITS RACIST OPERATIONS

by Lili Krech

Every time Chicano students organize around the issues of parity and self-determination, the media distorts, misprints, and blacks out the actions of those students who are the most concerned about getting an equal education at the University. But when they are covering the UMAS Program they misprint and use incorrect quotations. Why is it that in the March 22 edition of UMAS Publications it was necessary to submit the article entitled "News Media Questionable; Truth Prevails"? I question the intentions of the new selected members of Boulder's white newspapers who have the control over what news is, and is not printed.

In the most recent edition of "Front Range People's Press," formerly "Snake Ranch News," there was no coverage of the UMAS developments on campus, even though there were two articles submitted to the paper about the issue. John Garver, who was responsible for this action, felt that by the time the paper came out last week, UMAS would be an old issue in the past. I question the title "People's Press"!

In the March 30th edition of "The Straight Creek Journal" Stephen Foehr wrote an article entitled "Control of UMAS-EOP the Prize." Portions of the article read, "Hannon has fought hard battles for the Chicano students" The UMAS-EOP program was started before it was thought possible because of Hannon's work and influence. He is an idealist in the highest sense and was considered a staunch friend of the Chicanos. A man

with a full head of wavy premature grey hair, a full mustache and a habitual pipe smoker, his connection to the Chicano is intimate — he is married to one and has four daughter with another soon expected." The article concluded with, "Repeated attempts during the past week to reach the Chicano leaders for an in-depth interview have failed. Granado was personally contacted three times but despite promises and good intentions the interview was never held."

On thursday, March 16th, UMAS students supported the United Farm Workers picket line in front of the Republican Headquarters in Denver. During the course of the picket line, a Chicano youth from Brighton was arrested for flashing a bandelero with empty shells in it across his chest. When the youth was put in an unmarked police car (Turquoise Plymouth Fury, license #AG-4435), about 150 supporters surrounded the car in protest of the validity of the arrest charges. John Espinoza and myself submitted to the Colorado Daily a complete news story of the events at the Republican Headquarters, to the City Jail where the youth was taken. The Daily would not print the story because it "was incomplete and we did not get the pigs' point of view."

It seems that if Chicanos are going to get equal representation in the news media it will have to be through Chicano operated newspapers, such as UMAS Publications. Racism comes in all forms and in many levels, and not until the people who are subjected to such racism get control of their own destiny, will truth be the prevailing element in the media.

LA LEYENDA de POPOCATÉPETL

UN GUERRERO AZTECA



POPOCATÉPETL
WAS A BRAVE AND
COURAGEOUS AZTEC
WARRIOR. HE
WAS ALWAYS
FOUND IN THE
MIDST OF A THICK...

BASED
ON A
LEYENDA
POPULAR...

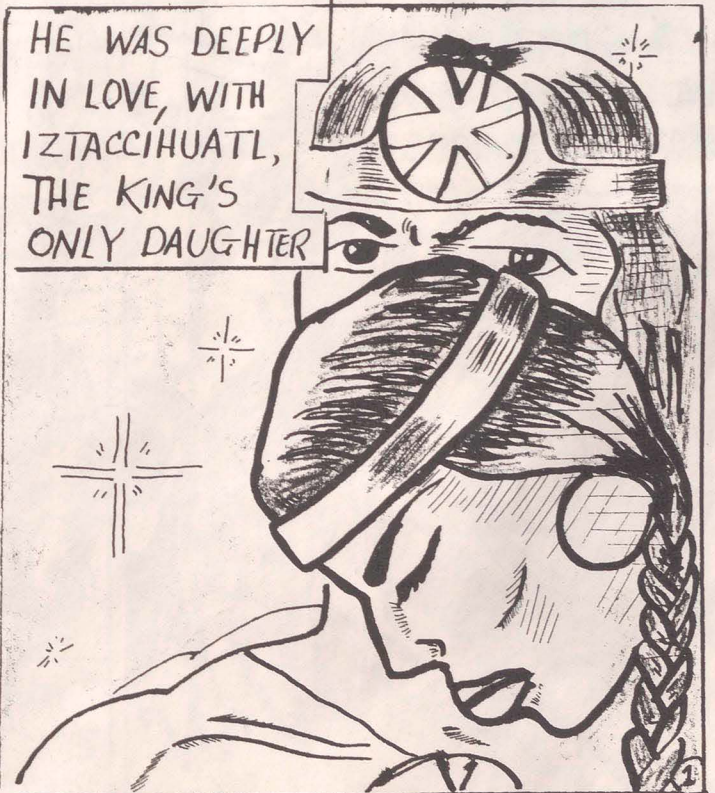
LETTERER
ARTIST
INKER

L.R. TERAN

AND SAVAGE
BLOODY BATTLE.



HE WAS DEEPLY
IN LOVE, WITH
IZTACCIHUATL,
THE KING'S
ONLY DAUGHTER





PERO EL
REY TIENE
OTROS
PENSAMIENTOS.

EL REY ORDENA THAT IN ORDER FOR ANY
WARRIOR TO MARRY
HIS ONLY DAUGHTER
HE MUST FIRST
SHOW HIS COURAGE
DEFYING DEATH
BY LOOKING AT
IT FACE TO FACE

IOH
NO!



POPOCATEPETL, IN ORDER TO SHOW
THE KING THAT HE IS NO COWARD,
VOWS TO GO OFF TO WAR...

ORALE, ME IRÉ
A LA GUERRA 'UAY,
AND I SHALL COME
BACK VICTORIOUS!



NO TE AGUITES
IZTA* YOU KNOW
I LOVE YOU DEEPLY.
THIS IS WHY I'M OFF
TO WAR, TO SHOW YOUR
FATHER. I WILL BE BACK
TO MARRY YOU

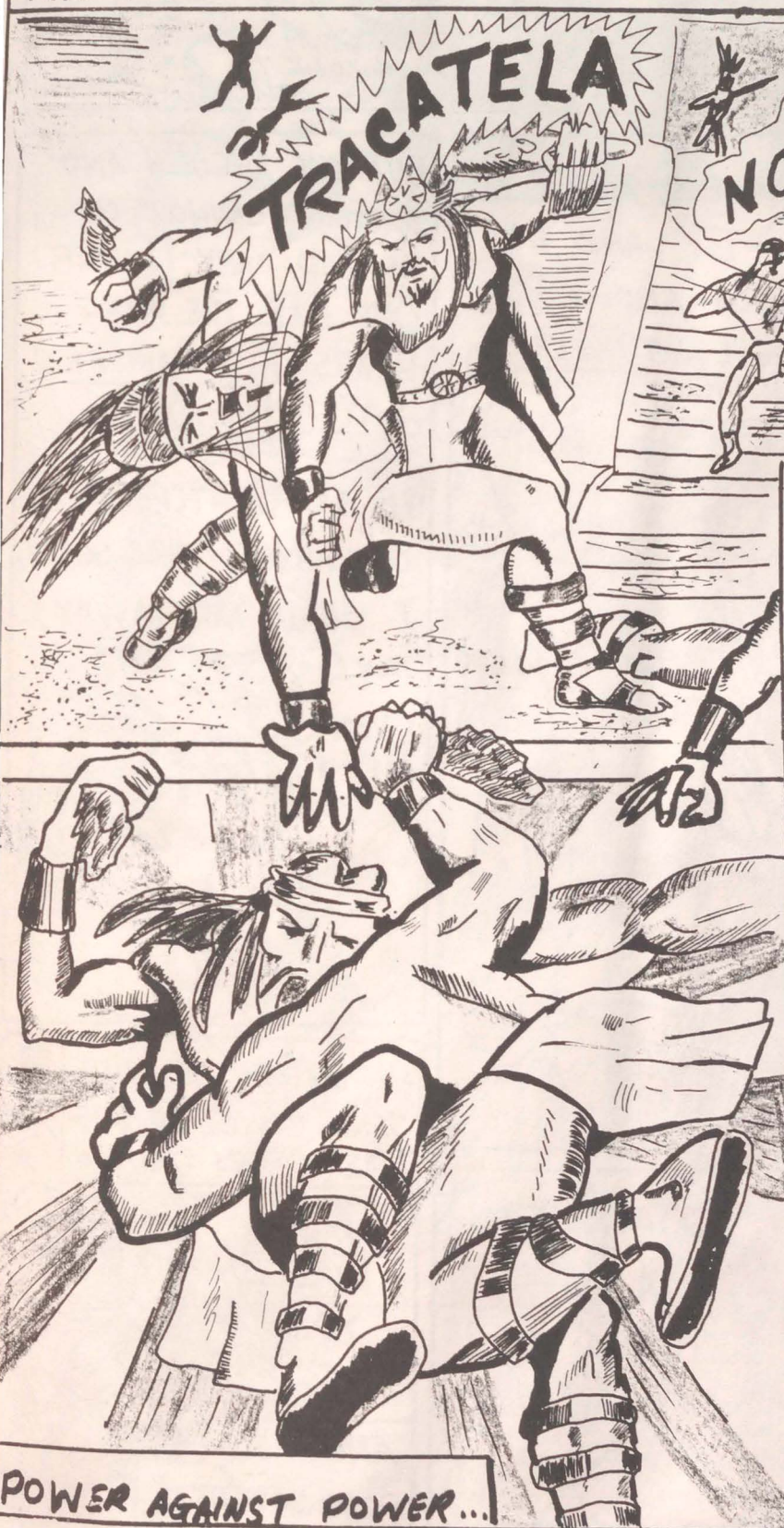


* THAT'S WHERE "ESE" Y
"ESA" ORIGINATED —
PURO PEDO! — TERÁN

AND SO THE
BRAVE WARRIOR
IS OFF TO WAR
HOPING TO RE-
TURN AND CLAIM
HIS BELOVED, BUT
IS HE TO RETURN?



BATTLE AFTER BATTLE IS FOUGHT, ALWAYS IN A DIFFERENT
BATTLEGROUND, ALWAYS AGAINST DIFFERENT ODDS, TRIBES,
AND AGAINST DIFFERENT EMPIRES.



LOS VALIENTES GUERREROS
SIEMPRE...



SO EL VALIENTE AZTECA
WITHOUT FEAR
OF DEATH
FIGHTS WITH
MIGHT AND
FURY...

VIVA VOI

AAAYY

ALWAYS IN THE
MIDDLE OF IT ALL

{ORALE}
{CHAVOS,
{ALIVIANENSE

DAYS, WEEKS, AND
MONTHS GO BY, AND NO-
THING IS HEARD ABOUT
POPOCATEPETL, WITH IZTA
PATIENTLY WAITING.

BUT THE ANGUISH AND
TORTURE CANNOT BE
BEARED ANY LONGER.
ONE DAY THE KING
HEARS HIS DAUGHTER
SAY...

IF POPOCATEPETL
DOES NOT COME SOON,
I SHALL TAKE AWAY
MY
OWN
LIFE!

REPENTED, THE KING
SENDS TWO OF HIS
MESSENGERS TO GO

THE KING IS GREATLY
DISTURBED BY
THIS. HE RE-
GRETTS HAVING
SENT POPOCATEPETL
TO CERTAIN DEATH.

OJALÁ Y MI
HIJA NO
CUMPLA SU
PROMESA.

AND FIND
POPOCATEPETL.

AFTER MUCH SEARCH
THE MESSENGERS
FINALLY COME
TO...

¡MIRA!

¡AAAYY
¡JIJO!

PONLE

CURDA

A BATTLE GROUND WHERE...

¡NO! CON
PIEDRAS NO,
DUELE MUCHO!

¡MUERTE!

¡HACI NO
SE VALE!

POPOCATÉPETL
IS FELL
BY AN
ENEMY'S
DEADLY
CLUB.

¡AAAYY



WHATEVER HAPPENS
TRY **NOT TO MISS**
THE INTERESTING AND
EXCITING LEGEND OF
POPOCATÉPETL

IN OUR
NEXT COMING
ISSUE. **¡NO**

**SE LA
PIERDA!**

TO BE CONTINUED...

⑥

EL PLAN DE AZTLÁN



In the spirit of a new people that
but also of the brutal "gringo"
inhabitants and civilizers of
our forefathers, reclaiming
determination of our people
is our power, our responsibility.

We are free and sovereign
called for by our house,
our hearts. Aztlán belongs
gather the crops, and not
capricious frontiers on the

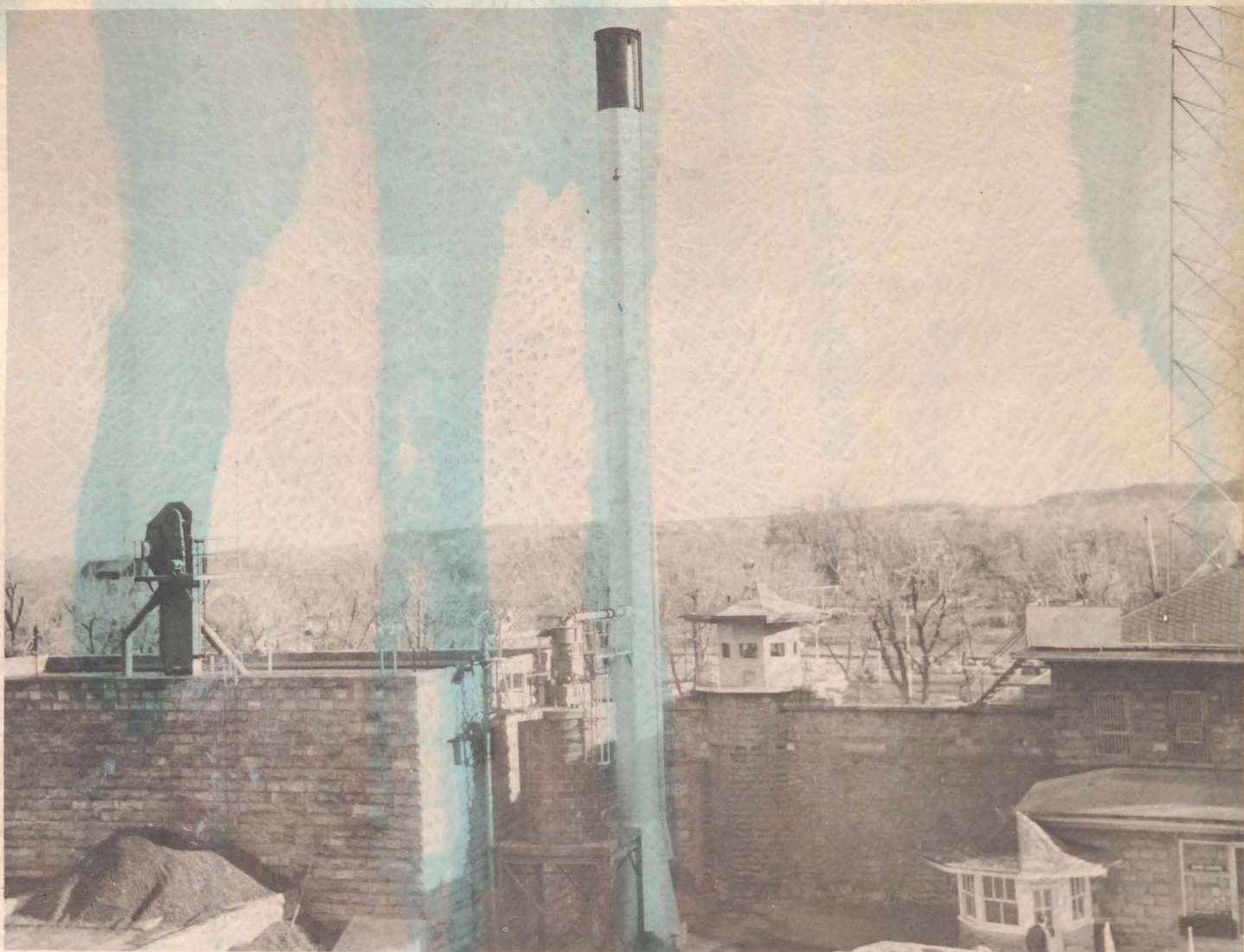
Brotherhood unites us, and
time has come and who
exploits our riches and
and our hands in the soil,
nation. We are a bronze people
world, before all of North America
continent, we are a nation, we

TIERRA O MUERTE

Brotherhood unites us, and love for our brothers makes us a people whose time has come and who struggle against the foreigners "gachacho" who exploits our riches and destroys our culture. With our hearts in our hands and our hands in the soil, we declare the independence of our mestizo nation. We are a bronze people with a bronze culture. Before the world, before all of North America, before all our brothers in the bronze continent, we are a nation, we are a union of free pueblos, SOMOS AZTLÁN.

1. RESERVACIONES DE LOS INDIOS EN AZTLÁN
2. LOS LIMITES ILEGAL DE LOS ESTADOS UNIDOS EN AZTLÁN





Walls of Confinement

Prison Cell

CHICANO BROTHERS STOP RUNNING

And I thought about that stealing, and this time it wasn't doing me no kind of good anyway, bugged and everything. Pretty soon I said, I'll just hang that whole thing up. You see some of your friends who are still in, and they're more or less proud of you. You've been out here and you're makin' it pretty good. And you say, yeah, I'm working every day. They tell you, you know how one person says to another, I'd sure like to get on that working trip, but you know me — I've got to go out and make my money this other way . . . I know how they feel because I was like that at one time, and I know it's just a continuous trip until finally somebody stops you. You're runnin' so hard that you don't get time to look around or time to stop and just think about it, and time to get yourself together. And then crack and you're in jail and then you stop and think about it but it's too late.

