

EL **DIARIO** *de la* GENTE

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14 de Noviembre 1974 Boulder, Colorado, Aztlan

New York

Puerto Ricans rally
for independence



20,000 gather for PR independence

Unity marks Puerto Rican Liberty Rally in New York

Puerto Rico, a small Caribbean island a few hundred miles south of the tip of Florida, has been a colony of the United States since the turn of this century.

This relationship has been quite fruitful for the US.

Last year alone, US corporations reaped over one billion dollars in profits from the island economy, of which they control 80 percent.

But for most of the 3 million residents of the tiny island and the 2 million who have come to the mainland, the American dream has been more of a nightmare.

A deep economic crisis grips the island where the cost of living is 25 percent higher than here in the US, and 30 percent of the work force is unemployed.

For the Boricuas trapped in the decaying cores of various American cities, life is no better. They have replaced the Chicanos and Blacks at the bottom of this country's economic scale.

Just as dominance and exploitation have been legacy in Puerto Rico, the nationalistic struggle for independence has also prevailed.

Nothing New

Independence has been an issue in Puerto Rico from the 16th century to the present. This past year, a United Nations Committee on colonialism recommended that Puerto Rico be granted its independence.

Two weeks ago in New York's Madison Square Garden, 20,000 people gathered in a display of solidarity for the Puerto Rican Independence Movement. Contingents from other countries as well as 25 states, including a group of 30 Colorado Chicanos from Denver, Greeley, Boulder and Fort Collins participated.

Denver's Rudolfo "Corky" Gonzales of the Crusade for Justice joined with other speakers in offering support for the demonstration. He stressed the fact that Boricuas and Chicanos are fighting together hand in hand.

"Tambien quedo decir que en una poema dijimos. La vida y la muerte son quates, vamos a bailar!" Because we feel that anything that's worth living for is worth dying for and anything that's worth dying for is worth living for... so if the politicians cannot change the legislation to give Puerto Ricans their freedom, Puertorriquenos have to take things into their own hands," Gonzales said.

"If policemen have the authority to carry guns because some major authority gave them that authority; if soldiers have the right to kill because some fool in San Clemente signs a paper; then we have the right to authorize ourselves to liberate ourselves," he added.

Our Struggle

Among the many speakers was Black Activist, Angela Davis who said support for Puerto Rican Independence means more than just sympathy for a people.

"You see, we have to understand that when we raise the cry for the Independence of Puerto Rico, it is not out of charity, or it is not a question of abstract justice," she said. "It's a question of struggling for our own freedom."

Ms. Davis rebuked the claims that Puerto Rico is just a small country who needs the US. "Remember they said that about another small country," she said, "Cuba!"

The program's keynote speaker, Juan Marti Bras, Secretary General of the Puerto Rican Socialist Party called for a US Bicentennial without colonies.

"The agents of the structure of power in the United States have decided to carry out great celebrations in commemoration of the two centuries of independence of this country in

For more on
Puerto Rican libre

— see page 4 —

1976. The main purpose of all of these grandiose plans, in which the virtues of the founders of the North American nation, the values framed in its Declaration of Independence and constitutional system is to firm up national unity, which is increasingly more precarious, by having the more brilliant aspects of the tradition and history of this country stand out," Marti Bras said.

1976 Beware

He said, if Puerto Rico is not a free state by 1976, the organizers of the Madison Square Garden Rally will carry the slogan of "A Bicentennial Without Colonies," to Philadelphia in 1976.

Other speakers included Russell Means, American Indian Movement leader, against who charges stemming from the 1973 Wounded Knee occupation were dropped recently.

Judge won't release inmates

A Denver District Court Judge Wednesday delayed action on a motion seeking the release of Chicano inmates from the eight-week-old lock-up at the State Penitentiary at Canon City, but he agreed to review his decision in 15 days, attorney for the inmates, Pete Reyes, said.

Judge Arrij agreed the conditions of the lock-up in Cellhouse 7 were bad, but because the state had assured him the inmates will be reclassified within the next 10 days and because similar litigation is presently being heard in a state court, he refused to rule on the temporary restraining order filed by Mexican American Legal Defense and Education Fund (MALDEF) lawyers.

The judge also felt there was also "reasonable relationship between the lock-up and a Sept. 12 gym fire at the prison," to warrant the Warden's actions, Reyes said.

Prison officials claim they took the maximum security action to stop a potential riot, but inmates maintain there was no potential riot, nor were any guards endangered by the fire as the warden has charged. One guard has backed the prisoners' story.

Reyes pointed out that more than half the inmates in Cellhouse 7 are Chicanos. "They are allowed only 20 minutes of exercise twice a week, two showers a week, one visit a month, and have no access to the library, movies, church, work or self-help groups such as IADS," he said. small victory, Chuck Padilla of the Colorado Pinto Project said, because it gives the state only 15

He said his people had made one mistake, "When we discovered Columbus." The Native Americans have not made the other common mistake, they have not given up their liberty. "We are still free," Means said.

The four-hour program was sprinkled with music from the best revolutionary groups from many parts of the world including: Inti-Ilumani of Chile; Grupo Taone and Lucecita Benitez of Puerto Rico; Wounded Knee Traditional Drum and Song Group of the Lakota Nation; and Ray Barreto, Pete Seeger, El Grupo and Chris and Joann of the US. The Ballet Chicano de Aztlan from Denver was scheduled to perform but was unable to make the trip to New York.

It is impossible with words to recreate the atmosphere of the "Garden" filled with progressive latin peoples. It was not the typical "rally" many in the movement have come to take for granted. The audience was a receptive one that hung on every word.

The chants and cheers were occasionally mixed with boos and hisses, usually after an unpopular person like Rockefeller or Kissinger was mentioned. Some speakers who attempted to place his own organization above the call for solidarity were also booed.

The overall impression left by the day of solidarity was one of renewed admiration for a well organized and dedicated people.

It's a long way to Madison Square Garden, but the solidarity developed between Chicanos and Puertorriquenos still can be felt today. One thing is certain, we are one Raza, we are one struggle sin fronteras. Venceremos!

days to remedy the situation. Reyes added that the reclassification process would have to comply with the due process requirements outlined in the last legislative session.

"The inmates only want to be considered on an individual basis, Reyes said, "which they are entitled to under due process."

A letter from Kiko Martinez, a Chicano soldado in exile

Editor's Note:

It has only been a year since Franke "Kiko" Martinez was forced underground by charges he had sent dynamite bombs to Denverites. In that time, he has become a cult hero to many in the Chicano movement; his brother Reyes was killed in the Boulder car bombings (in what some people believe was an attempt to flush Kiko out); and he has been granted political asylum in Cuba.

Kiko has been subjected to some of the most racist character assassinations in Denver's yellow press since Baltizar Martinez was wrongfully accused of bombing Denver Public School buses.

On Nov. 2, of this year, the eyes of the state, the nation and of the world turned to Grand Junction, Colorado where President Gerald Ford crowned a homecoming queen. The same day, 30 Chicanos marched through Grand Junction in support of Kiko before the cameras of every federal, state and local agent in town photographing the demonstration.

Following the march, local Chicanos gathered at La Voz de la Raza headquarters where a press conference was held in conjunction with a state-wide conference entitled, "Conferencia de accion."

Speakers at the conference voiced strong support for Kiko and denounced the "many movement leaders who charge too much to come and speak to the people." They are putting windows in their buildings while our people need information, Ray Otero said.

Kiko is an exception. He can't come to speak to us, but he did the next best thing, one speaker said, "He sent us a tape." The following is a transcript of the tape. Kiko's sister, Rita, verified Kiko's voice on the tape which was destroyed at the end of the conference.



Corky Gonzales is seen on camera monitor, video monitor and live on stage as he brings Chicano support to solidarity conference. Hanging above from ceiling are pictures of Puerto Rican political prisoners who have been held in US prisons since the early fifties.

Hace algo tiempo que no nos comunicamos y tanto tiempo que no nos vemos cara a cara. A hoy tenemos la oportunidad de otra vez comunicarnos y, en un sentido, hablar y discutir para mejor prepararnos para resolver nuestra problemas. Durante las ultimas nueve mesas estabamos mas o menos incomunicado porque no sabiamos como mejor seguir con nuestra lucha personalmente para mejorar y desarrollar la lucha por justicia, por libertad, por una independencia la soberania de nuestro pueblo, el pueblo Chicano.

Ahora si, como siempre, el tiempo es justiciero y vengador. Ahora si tenemos algo, algo concreto en que presentarle al pueblo, aunque lo que vamos a decir no va solucionar para siempre las problemas que tenemos y derrotar las sistema contre cual luchamos. Durante el espacio de tiempo que estamos ausentes de nuestro pueblo, fisicamente, aunque no, en nuestra mentes, han sucedido tambien otros acontecimientos. (turn to page 5)

Aztlan is Mourning

by Heriberto Teran

Once anew the mournful drums of a funeral are
heard again
Aztlan is mourning
The screams of pain
dart through the air
three mothers weep for their children
because Aztlan is mourning again.
The ruthless, tragic and hideous comedy
is repeated once more.
an endless scene
there are butchered bodies
in the name
of a white society's justice
And these bodies
are in your backyard
three bodies have fallen
also the millions before them
all of them in your backyard
it's your own funeral, dress yourself in black
because Aztlan is mourning
They repress
and murder us
they bury us
between the hatred and racism of
a sick white society
and they dehumanize us
in each window
there are faces without names
they degrade us
there are three bodies that have fallen
they are your brothers and sisters
your mother is dress in black because
Aztlan is mourning

translated by Tigre

October 15, 1974

Oberlin, Ohio

dedicated to the
three soldiers of Boulder

UMAS-EOP Noticias

- Spring registration will be Tuesday, Nov. 19, through Friday, Nov. 22, from 8 a.m. to 5 p.m. in the UMC East Ballroom.
- Alfonso Fuentes has been appointed temporary director of the UMAS-EOP program by Asst. Vice Chancellor of Academic Affairs Alex Kuo.
- "For administrative purposes only, UMAS-EOP will be called CEPA," Fuentes said, adding "this thing won't be settled for another two months." He was referring to an Oct. 31 vote in which just over 100 students decided to change the name of the program back to UMAS-EOP.
- John Wong has been appointed to the EOP staff as technical adviser to budget and the program staff.
- The move from TB-1 to Willard Hall has been completed.

Nuevo Centro

After a year's search, the Chicano Communications Center in Albuquerque, N.M. has located a building to house itself. Currently it is being renovated and enlarged with an opening date set for late November. Visitors are welcomed. The new address and telephone is P.O. Box 6086, Albuquerque, N.M., 87107. (505) 243-1979.

The Brown Sound of Los Pobres of Weld County can be heard and boogied to on Friday, Nov. 22, from 9 p.m. to 1 a.m. in the UMC ballroom. All proceeds will go to Los Apostoles de la Justicia, a Greeley Community Center. For more information, contact Pat Sutton at 449-9320.

Ahora Books

Ahora Bookstore offers books on ancient Indian cultures such as the Aztecs, Mayas, Tarahumara, and Huichols in English and Spanish. It also handles radical and movement literature on Mexico and Latin America. For more information, contact Ahora's Boulder distributors, Manuel Arcadia and Julieta Martinez, at 2046 Canyon Blvd.



¡BASTA!

(enough!)

Ever heard of the Arizona Cotton Strike of 1920? Or the 1875 fight for bilingual education in Los Angeles' schools? Los Mártires de Texas of 1913 . . . the 1936 closing of the Colorado-New México border to Chicanos? These are all important events in Chicano history. But too few Chicanos remember them today. This is because we have been systematically denied knowledge of our own proud history.

Chicano History Calendar

El Calendario Chicano 1975 traces the long history of the Chicano movement by documenting nearly 400 events from our recent and distant past in a calendar format we can all understand and use.

Help destroy the myth of the "sleeping giant!" Spread awareness of our proud Chicano history. Order El Calendario Chicano 1975 for yourself today. And be sure to order additional copies as gifts for your family and friends.

El Calendario Chicano is available through El Diario at \$2.00 each (\$.50 below last year's price).

Also see us about bulk orders at a reduction

To mail order:

Single Calendars \$2.50 plus \$.50 for handling (first class).

El Diario

UMC 416

University of Colorado

Boulder, Colorado 80301

or Call 492-8836 for further information

UCSU

UNIVERSITY OF COLORADO
STUDENT UNION
BOULDER, COLORADO 80302

UCSU POSITIONS AVAILABLE

Academic Affairs Commissioner*

* Paid position, \$75 per month. Applicants should have some experience with course evaluations, will be assigned to implementing evaluations. Expect to spend 7-10 hours per week in the office or researching.

Community Relations Commissioner+

+ Paid position, \$75 per month. Applicants should be knowledgeable about city government and affairs, personable, able to work well with other people. Will need to attend Chamber of Commerce meetings, some or all city council meetings. Will spend 7-10 hours per week on the job.

Volunteer positions

1 student to serve on the Search Committee for Director of Wardenburg (meetings held Wednesday afternoons)

5 students for Financial Aid Advisory Board.

This board will set policy for financial aid. Applicants should have some knowledge of current financial aid policies.

APPLY IN UMC 334, UCSU

APPLICATIONS MUST BE RECEIVED BY NOVEMBER 21, 12 noon

Public enemy No. 1— Ford tries 'Fool-Nelson' on US

The nomination of Nelson A. Rockefeller, of the richest family in the world whose empire includes the world's largest banks, and industrial corporations, that grip deeply into governments and people throughout the "free world," exemplifies the mentality of the controlling forces of this country today.

A look into the past reveals exactly what this man, one of five brothers who inherited a Standard Oil trust that has now multiplied and diversified into a mammoth conglomerate of nearly everything imaginable, is all about.

Nelson Rockefeller was elected governor of New York in 1958. Although at first Rockefeller gave all the appearances of a liberal, progressive politician, he soon changed his position on many issues to reflect the views of an ever-more conservative electorate.

During his reign, the New York state legislature passed a number of repressive laws including the "no-knock" law, which made it permissible for police officers to break down a suspect's door with no warning; the "no-sock" law, which made it a felony to assault a police officer; and, the "stop-n-frisk" law, which allows a police officer to search anyone on the streets.

Attica

Yet the incident most typical of the Rockefeller mentality was his handling of the Attica prison revolt at Attica, New York.

The inmates of Attica had been protesting prison conditions for years to no avail. They finally took matters into their own hands on Sept. 9, 1971, when 2000 prisoners took 30 guards hostage and took over control of most of the prison.

The inmates sought a platform to air their grievances, demanding better food, the firing of the Attica warden, amnesty for their actions, and a chance to talk to Governor Rockefeller. Rockefeller would not make the personal appearance that might have saved so many lives. Instead, he ordered heavily-armed troops to seize Attica prison, which they did at heavy cost. Forty-four persons, including 10 guards being held hostage, were killed by the troops.

Rockefeller received widespread praise for his actions. Then President Nixon said, "You did a great job, Nelson!" and Vice President Spiro Agnew said, "He's a very courageous man." Attica inmates are still facing charges and being punished for being victims in the Rockefeller - sponsored massacre.

Rockefeller saw Attica as his chance to impress a nationwide audience with his ability to deal with a crisis in traditional American fashion. Those 44 men were murdered for the promotion of his political fortunes.

The Rockefeller Fortune

Rockefeller's behavior while in office should be enough to justify denying him any government post, but only the tip of the iceberg has been revealed.

The heart of the matter is the Rockefeller family and the huge amount of economic influence

they possess on the entire world. The Rockefeller family has a net worth of approximately **10 BILLION DOLLARS**; in addition, they control over **250 BILLION DOLLARS** more in corporations, banks, and other investments.

The Rockefeller family's long tentacles encompass most of the people on earth. The largest corporation they control is the Standard Oil Company, whose products are marketed under the names Sinclair, Humble, Exxon, Standard, Chevron, Enco, and Mobil. Their holdings extend beyond comprehension from computers to supermarkets, to television networks, to insecticides to peanut butter.

It is not enough to control the economic life of a nation; instead, complete control is exercised only through a combination of political and economic factors. Rockefeller's reign as vice-president, and foreseeably as President of the United States, can only be seen as an expansion of selfish economic gains for the **richest family on earth.**

The Rockefellers have already demonstrated the type of action they can take on an international scale to increase their tremendous fortunes.

Influence

With the birth of nationalistic movements in Third World countries around the world, American industrialists have had to move swiftly to retain their large holdings. Part of the Rockefeller move into government can be explained as an attempt to influence American foreign policy in regard to the new, generally anti-American governments in emerging Third World nations.

Rockefeller's influence in the Central Intelligence Agency (CIA) can be seen throughout the Third World where many times leftist governments have been violently overthrown and replaced by pro-American, fascist governments. Perhaps the best example of this interference was the CIA-sponsored coup in Iran in 1953. After Premier Mohammed Mossadegh began nationalizing American oil interests and other businesses in Iran, a CIA-led force moved to depose him.

The new government of Iran was a dictatorship, extremely friendly to American business interests. The vast Iranian oil deposits then became the property of Standard Oil and other Rockefeller concerns.

The same type of tactic was used in Guatemala in 1954, where a communist-elected head of government was deposed and replaced with a fascist general. The general was much more friendly toward American oil interests than his predecessor had been, and CIA had scored another victory for American imperialism and Rockefeller.

Buying Power

The importance of having a Rockefeller in government was clearly displayed in Congressional hearings that revealed the large sums of cash the Rockefeller family has given friendly politicians. Secretary of State Henry Kissinger, for example, was the recipient of almost 100,000 Rockefeller dollars. Many other politicians have received money from the Rockefeller coffers as a gesture of good faith.

More recently, an investigation revealed that one of Nelson's brothers hired an author to produce a derogatory book about his opponent in a 1960 gubernatorial race, Arthur Goldberg.

Nelson has maintained that although he didn't have anything to do with the book, he did know about it.

Just as he can stake other claims.

Nelson is probably a very non-violent person... he can only **order the wars; run the corporations that make the bombs; or install the dictators who torture the people.**

He is probably responsible for more misery and death than anyone else in history and he doesn't even have to wash the blood off his hands.

The United States' next vice president?

(For a more detailed examination of the Rockefeller empire, write for a copy of "The Incredible Rocky vs. The Power of the People!" by Joel Andreas, to the North American Congress on Latin America, Box 226, Berkeley, Ca. 94701. One copy costs 75c plus 25c postage; 10-49 copies are 60c each plus 10% postage.)



American Indian Representative addresses crowd at Nov. 2 demonstration at Denver City park next to Governor's Mansion. The rally was held in support of the inmates being held in Cellhouse 7.

Chico pawn of the man?

It's fast-paced, foolish, and funny.

It's biased, bigoted, and blasphemous.

It's Chico and the Man, network television's latest assault on the Chicano media image and the minds of the mass audience.

Everybody seems to love it. A Chicago television critic praised it for opening "a gold mine of socio-comedy that till now has barely been untapped." A panel of advertising media executives pronounced it a sure-fire hit when they previewed the show last Spring. And television viewers loved the NBC show so much, it received the highest audience rating of any television program the second week it was aired.

Yes, everybody is pleased with Chico. Everybody, that is, except the vocal representatives of 15 million Raza living in the United States. They have criticized the show for failing to include Chicanos in responsible produc-

tion and acting roles and view the character of Chico as a continuation of the banditos, fall guys, Latin lovers, and other pejorative stereotypes that have characterized portrayals of Raza in movies and television.

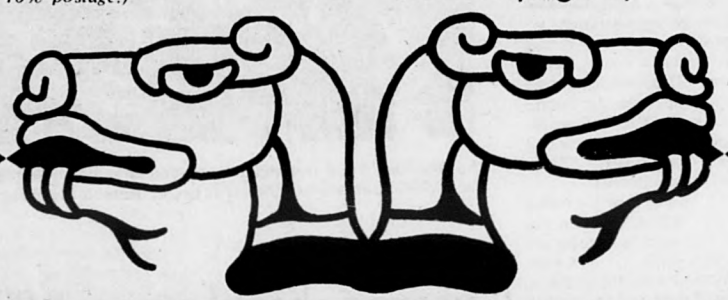
Double-edged Sword

Chico is just another continuation of I Love Lucy's "Ricky Ricardo," the Cisco Kid's "Pancho," Zorro's "Sergeant Garcia," and the Real McCoys' "Pepino."

However, the racism of Chico and the Man cuts deeper into the Raza soul than these portrayals of an earlier era did. It cuts with a double-edged sword into the heart of the issues that Chicanos have raised against commercial media over the past few years.

One is discrimination in employment. The program was conceived and developed by five anglos who "combined talents" to produce and write a show about Chicanos. Aside from one Chicano producer, Ray An-

(turn to page 6)



CHICANO EDUCATION Program de Aztlan

(UMAS — EOP)

HAS MOVED TO ADMINISTRATIVE ANNEX
(WILLARD HALL)

	Room	Temporary Number
Alfonso Fuentes Acting Director	332	492-6391
Margaret Montoya Secretary & Info.	334	492-8316
Kris Gutierrez English Component	325	492-8317
Corrinne Brase Math Component	324	492-8317
Tutorial	323	492-8317
John Cisneros Academic Advising	321	492-8318
Felipe Roybal Counseling	331	492-6948
Cleo Jaramillo Assit. Eng. Cord.	327	492-6949
Recreation	326	492-6949



Lessons from Solidarity Day

"The call for unity and solidarity with the Puerto Rican independence movement is not based on a missionary outlook. We are not do-gooders. We are fighting the same enemy, the same forces that cause our lives to be so wretched."

The fact that Chicanos, Blacks, Indios, Mexicanos, Chilenos, Puertorriquenos and even ignorant middle class whites are being oppressed by the same common enemy, is a heavy concept.

Just as we Chicanos are being refused the right to perpetuate our language by Common Enemy Berhaus (Boulder County School Board members) of the Boulder Racist School Board, the Puerto Ricans are being denied, by the "US Government", the right to classroom learning in their own tongue. Instead, they are being taught in English just as we are.

Just as many Black women were used as guinea pigs for birth control research in the US, one third of the women on the Island of Puerto Rico are now sterile because of US owned research centers on that island.

Minorities all over the United States fought and died in the war in Vietnam. Puerto Rican men were also forced to fight in that war against a country they had no quarrel with. Where is the real war and who is the real enemy — if not in the US?

Of course, the oppressed middle class in its ignorance actually believes that the danger could not spread to affect them, yet how many hundreds of thousands of dollars were, and still are, being taken from them in phony shortages, while the common enemy cruises 'round in their Cadillacs.

The US reaps the profits from Chile, now that it again has control. Through our silence, we helped and are now supporting the *desgraciados* who control that country. That same ignorance and silence oppresses the Puerto Rican people, the Mexican people and the people in the barrios and ghettos of this country. Their economies are controlled.

To put it bluntly, the US (Who runs the US?) is living, and we, the workers — all over the world, are the ones being jived. . . . Yes, even the cushioned middle class is being jived. I dare you investigate and find out for yourselves just where you stand in the great farce. Who's your common enemy?

Shirley McLaine says, "Politics is too important to be left up to the politicians!" Most people would like to stay out of the political ring, but in actuality, if you don't act, you will be acted upon. Politics is your car, your language, the fat you do or don't carry around with you. Politics is our lives — and our lifestyles, and even the fact that we are alive is not an accidental thing.

Question Everything

I truly believe that when you, my brothers and sisters, see the

evidence for yourselves, when the realization hits you, you will stand and fight. The oppression that is going on right now has to be confronted and dealt with. We have to act, before we're acted upon anymore — before we find ourselves in an irreversible situation.

Let's fight ignorance!

Let's fight Berhaus and the Racist School Board!

Let's fight Vanderhoof and Warden Wilson of the Colorado State Penitentiary!

Let's fight Kuo and this University and get a Chicano Studies Department!

Let's fight for our right to choose our own Director!

Let's fight for the freedom of the Puerto Rican People!

Freedom is a constant struggle! Que Viva la Revolucion!

"Know yourself and your adversary and you'll be able to fight a thousand wars without losing a single battle." —Che

Theresa Gallegos



Heads of the Puerto Rico Socialist Party (PSP) salute as they receive recognition at New York demonstration they organized.

Student thoughts on solidarity day



The Wounded Knee Traditional Drum and Song Group brought the 20,000 spectators to their feet before Russell Means spoke.

Chicanos should support PR libre

The Puerto Ricans in Puerto Rico are entangled in an economical and political struggle. The country has been subject to U.S. corporate business, which has drained as much as \$22 million from Puerto Rico's natural resources since 1952. The youth have experienced the systematic educational institutions which hinder the development of the Puerto Ricans language and culture. The people have been lead astray by corrupt reformists, which instill false and broken promises.

Because of the high unemployment rate, currently 30 per cent of the potential working force, and because of the high standard of living, presently 25 per cent higher than in the United States, almost one-half of Puerto Rico's population have migrated to US cities such as New York and Chicago. Searching for a better way of life, in this country, the workers found that the same corporations exploited their labor here as much as in Puerto Rico. They realized that this country's corporate profits are in the hands of the few families that control the economy in the United States, Mexico, Latin America and South East Asia; the Rockefellers, DuPonts, Melons, and Fords. In understanding this, the Puerto Rican people realized that they did not escape the oppression in

Puerto Rico by fleeing to the heart of the monster.

Through this consciousness, the Puerto Ricans in the US established organizations to bring about unity among the people concentrated in the cities. Within these organizations they developed a theory of revolution and lined themselves in alliance with all struggling peoples of the world to bring about a universal struggle against U.S. imperialism. Reestablishing strong ties with their homeland, the Puerto Rican people now understand that it is necessary to reject the reformists, and opportunists and prepare for one thing in mind, a free and independent Puerto Rico.

On Oct. 27, 1974, 22 Chicanos from different areas of Colorado were able to express and feel unity with Puerto Rican people, realizing that our struggle is their struggle, for our enemy is one and the same.

Now we, the Chicano people must realize that people cannot be liberated until they are willing to fight for it. And, we can never be free, if the brothers and sisters in Puerto Rico and all oppressed people are free!

Que Viva Puerto Rico Libre!
Countries want Independence-
Nations want Liberation-
And the people want Revolution!
Christina Lucero

Unity among oppressed peoples

The two basic points expressed at the day of solidarity with Puerto Rico in New York were: (1) that we, the oppressed peoples, must unite and (2) that we must all fight against the common enemy.

Representing Aztlan was Rudolfo "Corky" Gonzales, of the Crusade for Justice. He talked about Chicanos and Puertorriquenos having much of the same history of oppression by the same people. He talked about the struggle against el Yanqui and about being part of occupied Puerto Rico and Manhattan. Corky said "We are controlled by this society and the corporate structure. We must take things into our own hands. Anything worth living for is worth dying for and anything worth dying for is worth living for. Somos compañeros en la lucha, la lucha de liberación de Puerto Rico y todos los mundos de tercer mundo." He ended with a chant: Borique-Chicano luchando mano en mano.

Another speaker Vinie Burrows, an actress, director, and producer who has staged seven one-woman theatre productions including the critically acclaimed "Walk-Together Children," talked about how a Black, Puerto Rican, Chicano, or Native American child can be twisted and torn by American society. "But we are strong and we shall pass that strength on to our children so that they not only survive, but they will overcome."

Russell Means represented the American Indian Movement. He began by welcoming everyone to Indian land. He talked about freedom and said that the Indian people never made the mistake of

losing their freedom; they are still free. "Puerto Rican and Chicano people share the same ancestors; we must remember that. We share their same beliefs — independence and freedom." He talked about the Indian peoples spirituality, about four colors: red for the East, Black for the west,

yellow for the south, and white for the north. He said, "Mix all these colors together and you get brown which is the color of our mother earth and our color. He then quoted Chief Seattle: "TRIBE

FOLLOWS TRIBE AND NATION FOLLOWS NATION. IT IS LIKE THE WAVES OF THE SEA; IT IS THE ORDER OF NATURE AND REGRET IS USELESS. YOUR TIME OF DECAY MAY BE DISTANT, BUT IT WILL SURELY COME. FOR

EVEN THE WHITE MAN'S GOD WHO WALKED AND TALKED WITH HIM AS FRIEND WITH FRIEND COULD NOT ESCAPE THE COMMON DESTINY. WE MAY BE BROTHERS AFTER ALL, WE SHALL SEE!"

There were many many more speakers, but in my mind these were the most important. Once again I'd like to say that everyone was calling for unity among all oppressed peoples of the world. This is one of the answers for our struggle in order to gain our liberation.

Juntos Venceremos!
Cynthia Carrillo

More letters
see page 7



PSP Secretary General Juan Marti Bras was the principal speaker.

El Movimiento requires total sacrifice — from page 1

Han pasado otras cosas que, si, personalmente nos duelen y son cosas que, pues podemos decir que frenan un poco el desarrollo de nuestro pueblo, pero si tenemos la confianza y con fe completa podemos ver que con el tiempo se puede hacer, y en el tiempo los acontecimientos desde octubre de 1973 y especialmente los acontecimientos de mayo 1974 cuando fallecieron seis luchadores, seis personas que entendían bien cual era la lucha del pueblo Chicano, cual era la lucha de la gente primida, de los pueblos reprimidos por una sistema, una sistema que ha convertido a los mejicanos entre otros pueblos en Latino Americana.

Nos han convertido de propietarios a proletarios y ahora nos quieren convertir a mendigos. En el tiempo, vamos a mayor poder los acontecimientos en su propio perspectiva para en verdad ver que fueron un paso para delante para nuestra lucha. Los compañeros que fallecieron en mayo, entendían bien la vía con cual vamos con tiempo lograr nuestra libertad, nuestra soberanía y escaparnos del yugo de una sistema que esta podrida y racista.

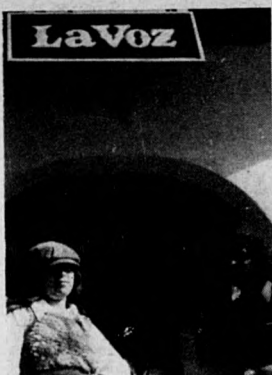
For the last, well since we left in October, we have been wondering how we can best do something that is going to help advance a just cause, a just cause that belongs to Chicanos, a just cause with which many people not only in the United States but in all of America Latina and in the world can sympathize with and will support us, if we bring our cause to their attention and if we show them that we are sincere and that we are not going to compromise anywhere along the road until we achieve a socialistic state, a state where all men are equal not only in the eyes of the law but in the eyes of each other ...

By now it is probably public what we have chosen to do. Our decision was a hard decision; our decision was made after much consideration, much deliberation. We looked for many alternatives, but we saw few. We saw very few because in reality the level of struggle within the Chicano Movement, the level of struggle that is going to be meaningful in the long run, is at a very, very low level.

The Chicano Movement since its revival in its present form for the past decade or so, has made some very progressive steps. Everyone is familiar with the battle, the struggle that was done with the government, the government programs, all of the institutions that control the United States, which are the same institutions that control much of the world.

Along this route, some people were progressive enough to realize that you cannot reform the system, because it is corrupt through and through. The whole structure of it is not going to benefit anyone but those few who have constructed that system. Therefore, it must be destroyed!

Today we are at another level where the Chicano Movement itself has many reformers in it. Where the Chicano Movement itself has many pseudo revolutionaries, where these pseudo revolutionaries want to create a social revolution, but are not willing to pay the social cost. However, the people who are willing to pay the social cost are often the victims not only of the "man," BUT of these so called "Chicano Revolutionaries," who exploit and take advantage of the death, the blood, the suffering that many of our brothers and sisters



Kiko's sister Rita attended Grand Junction conference sponsored by La Voz Nov. 2. Ray Otero is pictured next to her.

are going through.

Many people and many groups choose to make posters, choose to make buttons, choose to speak for high speaking fees at universities and yet these same people are the few who will not convert that money or those posters, or those buttons, into bullets, or guns, or bombs...

The value of propaganda, the value of dissemination of information is very, very important. But it is becoming more and more apparent to people, not only in the Chicano Movement, but in other Movements throughout the world, that there are leaders, that there are organizations who denounce monopoly capitalism, but who themselves are trying to monopolize the Chicano Movement, who are trying to monopolize other movements.

This is not fair to the people, this is not fair to the individuals who are struggling, to the individuals who are doing the work that is very necessary to liberate our people.

The issue then becomes what are we going to do about it? How are we going to continue our struggle, a just struggle against the system which presently controls us and how are we going to counter-effect the overtures in the movements and the activities of the groups and of the leaders who are leading our people down a false path, who are giving our people wrong direction?

We all realize that the work amongst masses is very, very important, trying to influence people, trying to gain their confidence, trying to gain their respect, so that we can become comrades, brothers who are on the streets together.

It is very, very important to maintain a strong, consistent, and defiant policy of newspapers, recordings, magazines, and posters. However, this is not the entire job that must be done. A social revolution can only be won when people are willing to pay a social cost.

Today there is much confusion as to what the social cost is, in the revolution that we are attempting to carry to its end. The social cost that must eventually be paid and which is increasingly being paid is the sweat, the blood, the tears and the deaths that are no doubt going to be familiar scenes if, indeed, we are willing to carry our principles to their end, to an end which is going to benefit not only the Chicanos, but which is going to place the Chicanos in the eyes of the world opinion and which is going to meet with the favorable approval of countries and nations and people throughout the world, who have thrown off the yoke of oppression, the yoke of greed, that is so widespread.

As far as overhauling the Chicano Movement so as to prevent false leaders, from false groups, from monopolizing and from false propaganda, we must be critical not only of ourselves, but of other groups and other people.

If a person is sincere in his ideas he will be open and accept criticism, but this criticism will be in vain unless there are actions and followup on that criticism. People who are unwilling to be criticized are not worthy of being included in the pantheon of social revolutionaries.

As far as the moves and actions that we are taking at the present time, we have tried to analyze it. We have tried in some way to arrive at a decision that we feel might help not only our situation, but that of all our brothers and sisters, who at the present time and increasingly in the future will be victimized by the system we fight against.

We realize that the move is not a perfect movement; we realize that there are many weak points to it, that after analyzing it and after talking with people we trust, we feel that considering the conditions, it is the most we can do at the present time.

However, this does not mean that we will not continue to struggle and aim for the day when we can continue to engage in the work that is absolutely necessary for the complete and unconditional liberation of our people.

In the future we hope that we will be able to help accelerate the advances that are being made by the Chicanos, that we can place the Chicano Movement in its rightful and proper position amongst the progressive people of Latin America and the world. We request that people continue to struggle, that people continue to be analytical, continue to plan and continue to prepare for the day when we will play a valuable and necessary role in overthrowing the present system of government, the present economic structure, and the complete annihilation of the powerful and rich persons and families and organizations in the country who use this power to oppress people not only here in the United States, but in the entire world.

We fully understand the new and increasing waves of repression that are being continually unleashed by the repressive forces such as the district attorneys' offices, federal offices, and police departments. We realize that many people are going to be unwilling victims of this new wave of repression.

We realize that people are going to have to be strong, that people are going to have to work together, and that people are going to have to fight against these waves of repression. We ask that because

of these waves of repression that people do not become paranoid, do not become immobile, that people do not become too afraid of each other, that people "do" trust each other, because in the conditions we find ourselves, we have to trust someone.

We realize that there are chances in trusting someone, but if an intelligent and considered decision is made, we will know who to trust, and for the great majority of the time, we know that we will be amongst people we can trust and people whom we can work with.

Por lo pronto, es todo que podemos decir, sabemos que algunas cosas no se pueden decir para que se entiendan mejor. Pedimos que no hay disenso y que si hace una critica para mejorar nuestra ideologia, para mejor seguir con las actividades y las obras que son necesarias para cumplir nuestra lucha. Quisieramos estar a hoy entre

ustedes fisicamente para presentarles este discurso. Sabemos bien que este discurso estuvo preparado en un cuarto donde no hay personas para recibir y interpretar sus reacciones de las palabras.

Esperamos que hacen una lucha con buena fe para entender lo que queremos decir, con esto les damos un gran abrazo a todos los que creen como nosotros.

Esperamos con fe completa el dia en que podremos reunir. Estamos agradecidos a las personas que nos han ayudado en medios diferentes, y no son pocos, son muchos. Creemos que este es el modo de luchar: unidos. QUE VIVA Heriberto Teran, Reyes Martinez, Florencio Granado, Una Jaakola, Neva Romero, Francisco Dougherty y apoyamos completamente, y queremos apoyar con cualquiera cosa que podemos a la familia de Antonio Alcantar.

GRACIAS. HEMOS DICHO.

Un pensamiento

para Francisco-Cuauhtemoc Sanchez y Martinez —

nino nacido en el otoño,
Chicanito brotando de la bella cosecha
del amor carinoso,
que tu vida sea como una cancion
aclamando vuestra liberacion ...

when you have passed through all seasons of life, and the light of moon and sun have burnished thought/feelings reeling through the fragile, yet beautiful, filaments of mind/soul/body, and when you have at last experienced the mountains, valleys, rivers, clouds, plains, and oceans of esta majestuousa tierra, may you be able to look back understandingly and bask in the love your parents shall have showered upon you.

Francisco-Cuauhtemoc,
llevas ya en tu ninez
dos nombres fuertes
que simbolizan
la lucha ensemillada
de nuestro pueblo ...

you and others of your generation have been born into the most propitious of times for raza — for the clarions now begin to sound a new and glorious call hacia la liberacion popular, and within the legacy of struggle which shall mantle your feelings does there gestate freedom's tintinnabulation ... those of us who have marched, sung, shouted, and acted/lived toward the articulation of human liberation and the affirmation of our Chicano culture and language have but touched the surface, striving as we have to concretize a base for the vitalist assurance that our people will do more than barely survive, and you, soldadito Chicano, shall participate in the emancipation of our people as a familia.

nino, hijo
de mis companeros —
Brian y Esther —
child conceived in love,
within the spirituality
of carnalismo,
la raza receives you
and awaits your voice
to lift out yet other
songs of liberation ...

you are loved for more than the bronze hue of your skin, for more than your natality ... you are loved for the uniqueness of your youth as it coalesces with the collectivity of our people ... somos uno en el proceso historico y en la lucha enbelledora de la libertad, as you begin to co-exist with all the oppressed people of the world, arm yourself with truth, dignity, justice, and human worth ...

... your culture and language, nino, y busca la liberacion en coyuntura con toda gente oprimida and share the meaningfulness of life by learning who you are, where you came from, charting out where you are going and how to get there within the context of our raza, within the context of all people ... love is the genesis of movements and freedom, and freedom gives birth to creativity and peace ... you are fortunate to have parents and raza to gird you at the onset so that your adulthood can be a life of nation building.

hacia la liberacion popular y un carinoso abrazo Chicano!

Ricardo Sanchez

Why Puerto Rico must be free

To most outside critics and other unknowing observers, the gathering of 20,000 in Madison Square Garden in solidarity with the Puerto Rican struggle for independence was merely a highly-publicized rally promoted by only a handful of Puerto Ricans.

A good example of this is a Nov. 12 *Denver Post* editorial (a meagre revision — almost verbatim — of an Oct. 28 *New York Times* editorial) which leads readers to believe life is just 'hunky dory' on the US' colonial island.

"(It is interesting to note that since Puerto Rico attained Commonwealth status in 1950, per capita income has risen from \$270 to \$1,834 in 1973)," the *Times* boasts in facts admittedly provided by the puppet Puerto Rican government under Gov. Rafael Hernandez Colon.

But the editors conveniently deleted the fact that inflation, which has pushed the cost of living to 25 percent higher than here on the mainland, is strangling the island. The rose-colored propaganda also fails to mention that 30 percent of the island's work force is unemployed.

The strongest point the Imperialistic argument wields is that "fewer than 5 percent of Puerto Rican voters have supported the combined pro-independence forces since 1960," according to a government spokesman, adding that "a solid 95 percent of the Puerto Rican people have consistently voted to retain close and permanent ties with the United States, of which they are citizens."

But again the truth of the matter, the fact that half the island's population is under 25, and little more than 40 percent of the eligible voters are registered, of which at most half that number bother to cast their ballots — if known is ignored.

Let's examine the situation more closely.

For Puerto Ricans, colonial status is nothing new. They have spent the last five centuries under the rule of one Western country or another. The island was "ceded" to the US as part of the spoils of victory in the Spanish-American War.

Ruled first by the US military, then by presidential appointees and only recently by an elected governor, Puerto Ricans have had little power over the fate of their island; they were even made US citizens over the objection of their elected body.

Today the island legislature's powers are limited to traffic regulations. Real political power resides in the US House Committee on Insular Affairs and the Senate Committee on Territorial and Insular Affairs, both of which meet in Washington, some 1500 miles from San Juan. Appeals from Puerto Rican courts are decided in Boston and final jurisdiction rests with the US Supreme Court.

US federal agencies control the country's foreign relations, customs, immigration, post office system, communications, radio, television, commerce, transportation, maritime laws, military service, social security, banks, currency and defense — all without the Puerto Rican people having a vote in US elections.

The extent of the US military control of the country is devastating. The Pentagon controls 13 percent of the island's land with 5 atomic bases, and about 100 medium and smaller military installations, training camps, and radar and radio stations. In any given 5 miles, some type of military operation can be found.

Over one million boriquenos have left their native land for the barrios of East Harlem and South Bronx. That one-third of a nation would escape into exile to the slums of New York and other US cities testifies to the living conditions in the Caribbean "paradise."

The fertile land of Puerto Rico has been worked and reworked to the advantage of the US and corporate profits causing the rural population to move into other areas where they lack both skills and living space. Many Puerto Ricans have been driven into economic dependence merely for survival.

Four out of every five Puerto Rican families earn less than \$3,000 per year; one half receive less than \$1,000 annually; in 1960, per capita income in Mississippi, the US' poorest state, was 81 percent higher than in Puerto Rico; unemployment is 30 percent; the cost of living is 25 percent higher than the same cost in New York, Chicago, or Boston; housing is abominable — in many a rural town, the only livable building is the town jail — even government agencies consider 46 percent of Puerto Rico's housing inadequate.

But for US businesses who enjoy tax "holidays" of 10 to 17 years, and an abundant cheap labor force (the average hourly wage in Puerto Rico is less than half of what it is in this country), the island is a dream come true.

For every dollar produced in the island's industrial system, only 17 cents is left in Puerto Rico. Only Britain, Canada, Japan, and West Germany import more US goods.

Sugar and petroleum account for most of the country's industry. The sugar industry, controlled by three US companies, accounts for half the island's agricultural income — a fact determined not by the agricultural needs of the island, but by the US sugar quota.

Impoverished Puerto Rican plantation workers chop the cane for tax-free US companies, ship the raw product to the US where it is refined, packaged and taxed, and then buy back the finished product at exorbitant prices.

Only the petrochemical industry, with heavy investments from every major US petroleum corporation (Phillips, Union Carbide, Texaco, Standard, etc.), has seen better growth in Puerto Rico.

Virtually ringing the Caribbean coast of the island in search of offshore oil, they have caused severe pollution in some of the best fishing waters in the world. This, plus the fact that the US federal government prohibits Puerto Rico from maintaining its own fishing fleet, has resulted in the island's being forced to import 95 percent of the fish it consumes.

Yes, maybe only a small percentage of the island's voting populace have favored independence in the recent past. But this cannot be interpreted as an accurate indicacy of the island people's feelings.

While a small few were voting, many more were in the streets, fields, and barrios organizing the non-voters, and the youths — the heart of the independence movement.

Humans cannot continue to live in the squalid condition existent in Puerto Rico. When the time is right, Puerto Rican independence will become reality.

"It is not the consciousness of men that determines their existence but on the contrary, their social existence determines their consciousness" — Marx.



Courtesy El Pogo, Movimiento Estudiantil Chicano de Aztlan, California State University, Northridge, Vol. 8, No. 1.

Chico - from page 3

drade, who has publicly lamented his lack of involvement in the creative end of the show, and a few other token Chicanos, there are no Chicanos before or behind the cameras.

Even Chico is played by a non-Chicano, Freddy Prinze, a comic from the East Coast of Puerto Rican and Hungarian ancestry. The few Chicano actors on the show are merely puppets who are hired, fired, and directed by the non-Chicanos controlling the program. They say the lines, make the movements, enter, exit, and disappear when told.

Who's Laughing

The second edge of racism is the premise underlying the "humor" and story-line of the program. The show pits Chico, an unemployed but bright young Chicano, against Ed Brown, a hard drinking, broken-down, bigoted garage owner in East Los Angeles (played by Jack Albertson).

The first episode showed Chico begging Brown for a job that would give him his "place in the sun." Brown responded with a string of racist slurs against Chicanos, but Chico finally "won" the battle to labor in the garage, live in Brown's battered panel truck, and otherwise serve "the man."

It is hard for most Raza to see anything funny about a bright, able-bodied young Chicano humbling himself before a racist Gringo to get a job. The plot runs too close to our own experiences and the title, which translates to "The Boy and the Man," strikes too close to home.

Chicano unemployment and underemployment, especially among youths, is no joke. Neither are the Anglo bosses who have long made their Chicano workers the victims of their racial slurs and exploitative labor practices.

There is nothing funny about Chicano workers who are underpaid and overworked, who know more about running the business than the boss, and whose hard work maintains the suburban home, new car, and Las Vegas vacation for the boss; while struggling for their own family to survive.

Racist Humor

The racist humor that spews out of Albertson's mouth also draws few laughs from Chicanos. We have been the targets of such comments all our lives and see nothing funny in a Gringo employer abusing his exploited servant.

Programs featuring such characters have their highest regular viewership among

prejudiced people. According to researchers, racist comments reinforce, rather than break down racist attitudes in an audience.

Research on audience reaction to Archie Bunker's lovable bigot revealed that the program appeals 'more to the racially and ethnically prejudiced members of the society,' concluding that 'the program is more likely reinforcing prejudice and racism than combating it.'

Thus Chico and the Man is probably reinforcing and stimulating racism and prejudices against Chicanos; nothing to laugh about.

The role of Chico is stereotyped to make him and the people he represents more acceptable and less threatening to the Anglo mass audience. Ed Brown's role is written to provide an outlet for the feelings of the prejudiced people in the audience.

The "funny stereotype" of barrios and bigotry is based on a formula that has drawn large audiences on other shows, principally All in the Family and Sanford and Son. But the Chico and the Man bigotry even outdoes these shows.

Chico's Anglo bigot is similar to the portrayal of Archie Bunker, but Archie's bigotry is directed at all groups; Ed Brown's is directed only at La Raza.

In Sanford and Son there are no White bosses. All the principal characters are Black. Also stereotyping of ghetto Blacks is partially offset by portrayals of Blacks in other roles (teachers, athletes, secretaries, doctors, etc.) in other television programs.

Only Chico

There are no other alternative roles for young Chicanos to identify with. We and our children have only Chico.

In Los Angeles, Chicano activists are calling for removal of the show and are going to challenge the network's local affiliate's license to operate a television station.

Colorado Raza should support these activities and organize opposition to the local stations carrying the program.

No one can deny that Freddie Prinze is a cute actor. Nor can it be denied that Chico and the Man has its funny moments.

But making poverty, subservience, exploitation, and racism subject for prime time humor in Anglo America doesn't help the people who live with these conditions every waking hour of their lives. Nor does it provide the non-Chicano audience with a proper understanding of the reality of Chicano life in this country.

Many have yet to see what we are really like or what our humor is really like. They won't until Chico and the Man is forced off the air.

Crusade responds to Carreras letter

October 23, 1974

El Diario de La Gente

c/o Editor

UMC 416 University of Colorado Boulder, Colorado 80302

Attn: Miguel Carreras

Real Heavy, Miguel:

You are to be commended by Movement divisionists and agitators alike. But then some people find it easier to take out hostilities on their own families and companeros than on their enemies.

In response to your all talk and no work comment, Miguel, it doesn't take too much effort to pick up a telephone or visit the organizations and people you questioned in your letter to get answers. And may we suggest that when you write an open letter of criticism you let us all know how you qualify that criticism by letting us all know the example you have set. For instance, let us know that you've been at all Movement

activists' trials like those of Peralta and Roybal, Ernesto Vigil, Louis Ramirez, Brian Sanchez, Mario Vasquez, the Brighton 14, Chuck Koehler, Jose Calderon, Gary Garrison, Juan Avila, and the many others and how you've helped organize support for all these trials.

Criticism is welcome, Miguel, but not when it comes out of your ass. Or it could be that you intend to cause Movement divisionism, antagonism, and misunderstanding. — For that counter-revolutionary crime, surely "ignorance is no excuse."

By the way, Miguel, (or anyone else who has questions about the Crusade for Justice), feel free to come visit us (we work out of the C.F.J. Bldg. at 1567 Downing in Denver) or call us at 832-1145 to discuss your criticism or questions, or better yet, get involved with us.

Trabajadores at The Crusade for Justice

EL DIARIO de la Gente
UMC 416
University of Colorado
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Editorial staff:

Joe Contreras
Juan Espinosa
Patricia Garcia
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Jose Lucero
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'Day of Solidarity' an educational experience

We were in New York City circling around Madison Square Garden late in the morning Sunday, Oct. 27. Old cars sped by with large and small flags waving in the wind while horns blared. The cars' occupants called for solidarity with Puerto Rico and their struggle for independence. There were crowds surrounding Madison Square Garden waiting for the gates to open.

The pigs were impatient and tense yet tolerant and careful with the crowds. We imagined many more of them around the corner in full riot suits because of the tension caused by the five bombings the day before. We took a quick run for film and flashbulbs at the Stratler Hilton, then began searching for our seats in the Garden.

The theme was "Solidarity with the Puerto Rican struggle for Independence" and "U.S. Bicentennial Without Colonies." The event was organized by the Puerto Rican Socialist Party (PSP). Probably the major theme of the day was that there is one common enemy that is oppressing the masses of people, while making us fight among ourselves. We must also recognize that women, Asians, Indians, workers, Blacks, Puerto Ricans, and Chicanos, should be working together in the same struggle for freedom from the same enemy.

The enemy manifests itself in imperialism and capitalism, personified in the Rockefellers, Hearsts, and Rothschilds. The only hope of someday determining our own destiny is to realize most people are as oppressed as we by the same external forces.

The program at the Garden that Sunday reflected these hopes and ideologies with a wide variety of entertainment as well as speakers from many different cultures, and organizations. The crowd was over 20,000 strong with mostly latino groups and organizations from all over this country and from other countries.

With each speaker that day solidarity with Puerto Rico and a strong feeling of carnalismo was expressed.

There is no way to possibly express in writing the overall feelings of the event. I recommend that you take some time to listen to the tapes recorded and look at the pictures taken to get a better idea. I'll try to give you some of our realizations, perspectives, and conclusions. We feel an inspiration to increase our struggle and to broaden our definition and the communication of brotherhood.

The most immediate realization we came to was that the living conditions of the poor were different in the East in many ways from those in Colorado. In New York City there are many different racial and ethnic groups, many with sizeable populations in their own sections of the city. The ghettos are fairly obvious with condemned buildings, abandoned houses, and Puerto Rican or Black populations.

There are few Chicanos in New York City where the Latino population is mostly Puerto Rican. These conditions are different from Colorado even down

to the basic ways that people relate to each other. Even the oppression was manifested in different ways.

After seeing the conditions of New York and participating in the rally there, the largest change in us was a broadening of our perspective of our own movement in Colorado as compared to the movements in the rest of the country. We realized there were many other people organizing themselves to effectively fight the same "Man" as we are. And they are



It took Corky Gonzales 26 years to get to the Garden with a new "fight." He was once scheduled to box, here, but the fight was changed to Yankee Stadium.

Free Puerto Rico!

We wholeheartedly supported the Oct. 27th rally for the independence of Puerto Rico. It is to our understanding that the Puerto Rican people have the power to remove itself from the claws of U.S. domination and establish an independent Puerto Rico. They have the strength to end the so called U.S. binding and establish a socialist society. Puerto Rico people have the right to decide how to use their island and all its natural resources which are now clinched by the U.S.

For many years the U.S. has been hungry for power. The U.S. is famous for making promises after promises, but in reality it is only "all mouth and no action."

We the oppressed people must stand firm in what we say, believe, and fight for.

In essence, we should support Puerto Rico in any possible way, so we can enable them to free themselves from the claws of the U.S. monster.

Lloyd Garcia

going one step further. Most organized groups of people have allied themselves with all other groups in the same struggle. The delegation from Colorado came to this same conclusion.

Another conclusion toward a stronger alliance is the need to open up new lines of communication within and outside of Colorado. This could be done in many different ways. Possibly by holding national or state conferences here, sending representatives to out of state conferences or just to learn about other organizations. We could also support all major demonstrations or issues taken up by other organizations outside of Colorado with our own actions. After seeing the progress being made in the movement back East we have felt our own progress here going more slowly. We see an urgent need for progressive steps to be taken in all of our organizations by means of active education, organization, self criticism, and the wider perspectives of brotherhood and progress itself.

There are many conclusions that we found from this experience but I think these are most important. We learned a lot about people of all kinds in New York but we learned most about Puerto Ricans and their culture. We partied with them, danced to Puerto Rican music, ate their food, visited their section of the city and found many friends and brothers. At times, we were all angry, happy, sad, serious and light. We learned a lot about each other as well. I believe that this experience is far more valuable to all of us

than most classes at any university, because we learned about life itself and the struggle of people like ourselves to be free.

More of our brothers and sisters should be learning these lessons!!

Jorge Rodriguez

caroline lund speaking on: women



in the soviet union and china

Ms. Lund is a 29-year-old journalist who has written extensively for the MILITANT newspaper. She spent 1969-70 in Europe and in 1973 traveled to France to report on current developments there. She recently returned from Tokyo where she covered the Asian Youth Conference at which women's liberation was a central topic of discussion.

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