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Free

EL DIARIO de la GENTE

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2.7 million available for fuel bills of poor

The federal government has provided $2.7 million to help low-income Colorado families pay delinquent fuel bills from last winter, persons must apply for that assistance by Aug. 31.

The program, operated by the U.S. Community Services Administration, will provide up to $250 each to eligible families who may have had fuel supplies cut off or who may have them cut off because of fuel bills unpaid since Oct. 1, 1976. Payments will be made directly to utility or fuel companies.

Eligible families who suffered financial hardship because of high fuel bills last winter may receive direct grants of up to $50 and as much as $200 more paid directly to utilities and fuel companies as a credit against next winter's fuel bills.

To be eligible, persons must meet income guidelines set by the federal government.

Those guidelines range from gross income of $3,713 a year for a single-non-farm resident ($3,188 for a single farm resident) to $9,713 a year for a non-farm family of six (8,250 for a six-member farm family).

For further information, persons should apply to the appropriate social service agency in their areas. They include:

Denver, for information, call 534-7839 or 534-7840.

Boulder, Community Action of Boulder, 2750 Spruce St. 441-3975.

Colorado Springs, Community Services of El Paso County, 9 E. Costilla. 471-7870.

Pueblo, Pueblo Action, Inc. 426 W. 10th, 544-3392.

Fort Collins, Larimer County Department of Human Development, 120 1st St. 221-2100.

Greeley, Weld County Department of Human Resources, 2209 9th St. 351-6100.

Western Slope, Colorado West Community Action Program, 322 Main St. Grand Junction 243-7786.

Trinidad, Community Services, Division, County Courthouse 846-4401.

San Luis Valley, Conejos-Costilla Community Action Program P.O. Box 338 San Luis 672-3323.

Mountain counties, upper Arkansas Council of Governments P.O. Box 510, Canon City 275-3342.

Ute Indians, Ute Mountains Tribe Towaoc, 565-3751.

Southern Ute Tribe, Ignacio, 563-4517.

Activities to commemorate struggle

An afternoon of activities in commemoration of the fight for decent wages, living conditions, education and the right to be free from oppression and racism has been set.

It will be held August 27, 1977 from 12 noon - 4:00 p.m., at Our lady of Guadalupe Hall: W. 36th Ave. & Lipan, Denver, Colorado. For more information call 572-9414.

The event is sponsored by Colorado Coalition in Support of the Chicano Liberation Struggle: Su Teatro, Caucus for Student Democratic Rights, Teatro De Causa De Los Pobres, Community Legal Workers and the Colorado Organization for Revolutionary Struggle (MLM).

El "Colorado Coalition in support of the Chicano Liberation Struggle" presentara una tarde de actividades conmemorando de la gente Chicano por sueldos decentes, major condiciones de vivar, education y el derecho de ser libres de la opresion y del racismo. Habra oradores, teatros y exhibiciones explicando la historia de la lucha de la gente Chicano ye la camino que esa lucha tendra que tomar.

Avila appointed

Mandeleno "Len" M. Avila has been appointed as special assistant to Deputy Assistant Secretary of Labor, Robert J. McConnon.

Avila was director of the Colorado Migrant Council for more than two years before accepting the position.

Avila, 31, will assist McConnon in all phases of his responsibilities for employment security, employment and training planning, evaluation and research, and rural programs of the U.S. Labor Administration.

In 1974-75, Avila was a special representative of the International Molders and Allied Workers Union in Cincinatti, Ohio. He was a field organizer in 1973 for AHORA Inc., a non-profit organization and newspaper in Alamosa, Colorado serving Farmworkers.

In 1967, Avila joined the Head Start Program as a teacher-supervisor. During the next three years he worked as an adult-education teacher, VISTA director in the Colorado Migrant Council and an area director of the council and community coordinator with Colorado Rural Legal Services. He also was active in the United Farm Workers Union (UFW).

In 1972, Avila received the Whitehead Award from the American Civil Liberties Union in Denver, Colorado. That award is given annually to an outstanding individual in the civil liberties field.

Avila and his wife, Carolyn, and their son, Kim, live in Kensington, Maryland.

Brazilian Labor systems to be studied

Brazilian labor systems, social institutions and the way slaves resisted restrictions will be the subjects of a one year study by an assistant professor at the University of Colorado at Boulder who received a Tinker Foundation postdoctoral fellowship.

Robert Slenes, a member of the Boulder history department faculty for two years, has been named winner of a fellowship during which he will be in Brazil conducting research in the countries of Rio de Janero and Sao Paulo.

Slenes said, he will study slavery in coffee growing areas of Brazil from 1850 to 1888, the period during which slavery there saw a gradual decline. The year 1850 marked the time when slave trade was abolished; 1888 was the year slavery was abolished.

Brazil, Slenes said, was the largest importer of African slaves in the Western hemisphere and slavery was the most important form of labor in the two countries he will be studying.

The U.S. Civil War, he pointed out, served as a signal to the Brazilians that slavery there was a dying institution.

While the abolition of Brazilian slavery came about without a war, there were upheavals in the coffee regions and slaves were urged by abolitionists to abandon the coffee plantations.

Slenes said he will be studying the patterns of social control and resistance and the institutions which gave the slaves "breathing room" during their struggles for freedom.

He explained that there was a structure of rewards set up by the masters which eventually gave freedom to those slaves who had been obedient. "By being rebellious," he said, "it was more costly to the slaves because they stood to lose the opportunities they might gain by being subserviant."

Before joining the University at Boulder faculty, Slenes taught for three years at the University of New Mexico.

The Tinker Foundation competition was established to foster understanding among the people of Ibero-America. Its fellowships provide support of $14,000 a year, plus $1,000 for travel.

Benefit fiesta set

On September 17, a Fiesta will be held featuring the Denver Charo Association with their Mexican Rodeo, El Marachi Guanajuato and also the appearance of the 1977 Fiesta Day Queen Silva Pena.

The fiesta will be held at Senor Miguel's, 2555 28th Street. Profits will go to: The 1978 Chicana Conference, LULAC Scholarship, and Los Compensinos Basketball Team; all are non-profit organizations.

There will be food, music and dancing. There will also be adult and children's games, a greased pole and greased pig contest (the winner keeps the pig). Booths representing various organizations will be set up for the public. If you wish to set up a booth contact Virginia Maestas at 499-0359.

Latin American Educational Foundation

The Latin American Educational Foundation (LAEF) is a non-profit organization founded in 1949 for the purpose of raising funds to provide assistance to Chicano students so that they may continue their education.

The Foundation's biggest challenge through the years has been to increase the amount of monies raised to meet the demands of the increasing number of students. LAEF does not finance any students entire education, however, it has helped many to overcome financial hurdles when the need is the greatest.

LAEF has done much to enhance the educational opportunities of Chicano youths in the State of Colorado. As the demand becomes greater, the Foundation must continue to grow in its efforts to meet these demands. The accomplishment of the goal can only be achieved by your financial and moral support.

The LAEF depends on voluntary contributions from corporations, foundations, and a variety of organizations and individuals who are concerned with assisting young Chicano students obtain the highest level of education possible.

Send donations to:

Latin American Educational Foundation, 3537 Tejon St., Denver, Colorado 80211

Youth employment Program hires 2,400

The summer youth employment program through the Denver Manpower Administration has hired approximately 2,400 youths.

Most were placed in hospitals, schools, libraries, social services organizations, city recreation and community centers. The program provides work and supervision for the youths.

The budget for the summer program is $1.6 million with an additional $220 thousand in public service employment paying for supervisors on special projects.

After training and orientation youths work in other businesses such as record shops, bakerys, restaurants, pharmacys, catering services, hardware stores, insurance companies and day care centers.

In Boulder the summer youth employment program has also been successful.

There are 70 different kinds of jobs serving 450 youths, a rise of 25% over last year. The budget is approximately $322 thousand.

Scott Murphy, a Coordinator from the program told El Diario that there are better workshops and better jobs this year. He said that last year everything was done at the last minute because employer job requests came after the summer began. This year alot of time and care was taken he said.

Murphy said next years program will be expanded to include more youth.

KFSC to be sold

The Sale of Denver's Spanish radio station, KFSC, appears to be inevitable, despite a year long controversy regarding the management of the Paco Sanchez Sr. estate which owns the station, and the Latino Broadcasting Corporation which has offered to buy the station.

Richard Lesko, who was appointed successor executor of the Paco Sanchez Sr. estate on behalf of the First National Bank of Denver said he sees no way to avoid selling the building which houses KFSC facilities. The approximate indebtedness of the estate currently is $500,000. The original indeptness of the estate was $175,000. Inheritance and capital gains taxes, along with executor and attorney's fees, increased the indebtedness and have forced the sale of other properties of the estate.

"So far we have only had to sell minor portions of the estate", Lesko said, "We sold the theater on Broadway and some stock in the estate." Lesko said there was little he could do to keep the station in the hands of its heirs. Our obligation is to sastify the debts of the estate and the only way we see of doing that is to sell KFSC.

The Latino Broadcasting Corporation has offered to buy the station, but many community citizens questioned the credibility of the corporation. Many letters of protest and petitions were sent to the Federal Communications Commission (FCC) urging the commission to deny the license transfer to Latino Broadcasting because of inaccuracies in their application for the license along with questionable methods in obtaining financing.

Ed Romero, President of Latino Broadcasting Corporation, told El Diario that, many of the fears of the Spanish speaking community are unfounded. "No one has really asked what it is we are doing in purchasing the station," he said. "We expect to have the license to operate transferred to us within a month. We will perform a progressive, responsible job that we believe tha Latino community will approve of."

Romero said all the complaints and petitions to deny made with the FCC have been dismissed in favor of the Latino Broadcasting Corporation. The reason being, Romero said was because "We went to the FCC with a strong application."

Romero said he would build a station that will be responsible to the communities needs and concerns. Many listeners of KFSC expressed concern that if Latino took over KFSC they would bring people in from out of state who are not familiar with the Denver Chicano Community as was Paco Sanchez Sr., who founded the station 23 years ago. They also said because 50 percent of the stock of Latino Broadcasting is owned by seven wealthy Anglos, they would have controlling interest, four Chicanos own 20 percent of the stock. 30 percent is owned by the Minority Enterprize Business Investment Corporation.

Romero said that 32 percent of the stock would become available in five years, and that stock would be purchased by the Chicanos who currently own the 20 percent of the stock. "I guarantee it", Romero said.

Romero said he would have liked to have the corporation be 100 percent Latino owned but "There just are not that many Latinos in this area who can provide the kind of financial backing needed to support that kind of venture".

"The people we will be bringing in will be from out of town but they will be professional Spanish speaking Latinos who will study the needs and concerns of the community through surveys and involvement with the community. You can't find those kind of professional individuals in this area," — Romero said.

"We have acertained the community and have found two major areas of concern to latinos in this area", Romero said, "Employment and education. As a result we will be taking a strong aim at these concerns. We will be providing a bilingual program that will be aired specifically for children, like Sesame Street, and a job placement service," Romero said.



KFSC at 2815 Broadway was Denver's first and only Spanish language radio station for 23 years. The station will soon be sold to the Latino Broadcasting Corporation.

Mestizo Park killings

community declares Ya Basta! — Enough!

by Joe Contreras

Many Chicanos upset by the Police killing of two men in a Denver park are not convinced that justice will prevail despite pledges by city officials that a through and fair investigation will be conducted.

The two men, James Hinojos, 32 and Arthur Espinoza, 48, were shot and killed by police July 30, as they lay drunk in the park.

What many residents from the community are convinced of, is that the killings were "cold-blooded murder," and are part of the growing aggression and disregard by the police force toward Chicano communities. They believe the only legal justice that can be done is the indictment and prosecution of the officers responsible. They say constant police intimidation must also stop, one way or the other.

Many of the barrio residents have made it known that they are tired and will no longer put up with police intimidation. If city officials fail to provide some kind of safeguards from police abuse they say they will take matters in their own hands and have a war (with police) if necessary.

Rodolfo "Corky" Gonzales expressed the frustration of the community with white wash investigations, and police harrassement at conference the day after the shootings. Gonzales said "We're not going to march anymore, we're going to do it in a sophisticated way like the police do."

For the time being, those concerned are trying to be patient with the way the investigation and their complaints are being handled, but are becoming frustrated by the insensitivity of some city officials.

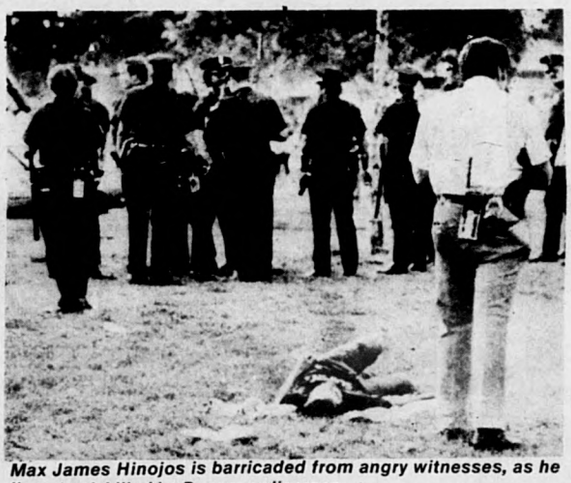
Attorneys for the families of the slain men have asked for a special prosecutor saying they have "no confidense" in district attorney Dale Tooley. Members of one of the families said they filed complaints last year charging that nine Denver police, one of whom was involved in the shootings, had harrassed and threatened Arthur Espinoza but that nothing was ever done about the complaints.

Other members of the Chicano community have also criticized the district attorney because he filed charges against activist Juan Haro for an alleged plot to blow up police substations. Haro was acquited in what many believed was a government frame-up. The recent dropping of charges against an Anglo accused of killing a Chicano have also deteriorated the DA's credibility. The charges have been refiled.

Several other members of the Chicano community, including organizations, legislative representives and citizens of other Chicano communities which have also had police problems, have expressed their concern about the killings and the treatment of community residents by police. They want answers, said state senator Paul Sandoval, who represents the area and is on a special city council legislative committee overseeing the Denver Grand Jury Investigation now taking place. Sandoval said he didn't know if the grand jury was going to come up with the answers the Hispano Community wants but that he is satisfied with the manner in which the probe is being handled.

El Gallo Newspaper, a Crusade for Justice Publication, critized Sandoval for his remarks to the news media. The newspaper dipicted him as a puppet of the city administration who knew little of the incident or of the community he represented. Sandoval told reporters he did not believe the victims were murdered, that the gas used by Police after the incident probably prevented a riot and that protestors represented a very small part of the Hispanic community.

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Max James Hinojos is barricaded from angry witnesses, as he lies dead, killed by Denver policemen.



Among the community supporters who are protesting the police killing of two chicanos, Denver attorney Kenneth Padilla with family and friends of the victims, demanding a special prosecutor to investigate the killings.



Signs depict the attitudes and moods of the community.



Elvin Caldwell, Denver city councilman tries to calm down angry residents by saying that all channels will be taken to see that justice is done in the shooting case.

Greeley Chicanos strive for community control

In Greeley many of the Chicano residents who are tired of the insensitiveness of the city council and the police force towards the needs of the Chicano community have taken steps to overcome the problem by creating a community center and a board of local residents who will oversee its functions.

The main thrust behind the center is that it will be controlled by the people of the community and not the city council.

The center will offer help in community services that are otherwise not offered to the Chicano community or have lack services if they are. The community center will confront problems such as high juvenile deliquence among Chicano youths, inadequate street lighting, unpaved streets, aid to migrant workers who are having problems in obtaining proper working permits, foodstamps and other social services.

Funding for the center will come from the Community Development Fund if the amount requested by the city is granted. This will be the first city-wide project which will be concentrated in the Chicano barrio that will offer services to the local residents. If funding doesn't come through, the community will find funding elsewhere and rebuild the Apostles for Justice building, a community center now located in Greeley.

Many Chicano residents of Greeley believe the Anglo community has made the lines clear between them and the Chicano community. The economy of the area is concentrated around the feedlot industry and related agricultural jobs. The biggest cattle feedlot in the world is located in Greeley and dominates the jobs that are available.

In Greeley the Chicano residents feel their community only attains services from the city when direct pressure is put on by the people. Through organizations such as the Apostles for Justice. Many of the issues that they have faced cover a wide spectrum. The district was considering closing Jefferson School which has ninety percent Chicano enrollment, only when the community organized did any action come and the school remained opened.

The youths have taken part in many issues in Eaton, a small community outside of Greeley. Chicano teenagers and youths have taken it upon themselves to revitalize a community center, which has had a off-again, on-again history.

Maria Garcia, community worker and board member said that the county has taken steps to overcome problems in obtaining services by hiring more Chicanos who can speak Spanish.

Through organizing and marching the people have won struggles which may have never come about. To the people, many problems and issues of the past are only examples of what is in store for them in the future. They believe they cannot wait around for the city council to take care of their problems, and to take issues in their hands is the only route.



Chicanos young and old pose in front of the community center which they helped repaint as they are helping to reopen the center in Eaton, a community north of Greely.

Young Chicanos help in cleaning weeds, they too hope to reopen the community center in Eaton.



San Luis chosen for future energy program

San Luis the oldest town in Colorado has been chosen as a community future energy model site.

Funded by a grant from the Carolyn Foundation of Minneapolis; San Luis was selected for the fourteen-month project because of its cold winter weather conditions and a potential scarce wood situation in El Valle.

Arnold Valdez a concerned resident is well on the way with his own solar heated tri-level chante (constructed from adobe bricks which is best for conserving heat and keeping cool in the summer) which he will be using as a model to teach community residents how they could apply this to their community project or own homes.

The purpose of the solar power project is to empower communities to create their own energy future.

The public has received a great deal of information about the situation. Information alone does not give individuals either the power or the means to change their behavior and take control of their own futures. Educational attempts to convince people of the reality of the energy crisis will be counter productive unless they are aware of specific alternatives which can improve their situation.

Individual initiatives such as driving slower, turning off lights, or keeping the thermostat at a 65 degree may seem ineffectual. Without a sense of community support and accomplishment, these individual measures are doomed to fail.

This project assumes that two things are necessary for the public to have a part in solving the energy crisis.

- only communities of individuals can effect long-term change toward positive solutions;
- all long-term solutions must have physical and practical manifestations in the present.

A community which develops a neighborhood greenhouse for growing vegetables and flowers in the winter can also train dozens of families in practical means of "winterizing" their own homes or building their own solar greenhouses.

Ten years from now, such a community might build its own wind generator or waste methane converter for more elaborate applications.

In the process of working out such concerted and physical solutions, the community also becomes the means of planning for and supporting individuals during inevitable life-style changes, necessitated by the end of our society's dependence on cheap non-renewable sources of physical energy.

Several different types of communities will be chosen as sites for project activities. Site investigation will include demographic suitability, energy use patterns, energy sources, legal and planning mechanisms, social and interest group structure and other criteria.

A community must transmit in a systematic, creative way technical information that will empower them to create their own energy future. Material will be presented in understandable terms using terminology and language that will be useful to the citizen grappling with this subject for the first time.

The help of the communications media will be aggressively sought. Their interest will be sustained by the excitement and genuine newsworthiness of the events themselves.

To assure transferability to other communities, the final product will be a packet which will include community energy workbooks (a "community story" on each of the communities involved detailing the process with descriptions, pictures and the plans developed by the community).



This soon to be tri-level chante, constructed from adobe bricks, will serve as a model to encourage other citizens and communities to develop their own energy sources.



Arnold Valdez along with some help construct Valdez' adobe solar heated energy model. Valdez is more concerned with the practical application than with mere talk or plans.

Chicanos not convinced justice will prevail

Cont. from page 3

The ability of the Denver Grand Jury to investigate the killings has also been questioned. Many believe that grand jury investigations into police abuse such as in the death of Carl Newland have resulted in blantant whitewashes and that the same outcome will probably result again.

Also a new Colorado law gags grand juries from reporting to the public regardless of whether indictments are issued or not. The DA has said he will seek to make the Grand Jury report public. But under the new unprecedented law, the public may be given access only to those parts of grand jury reports which make some individuals look good, and only when those individuals petition the chief judge for the release of the good news pertaining to them. Thus, individuals can take portions of a report out of context and make it public, while the public is powerless to obtain the full story. The public and the news media will have access only to the technical charges and not the broader findings, regardless if they may be in the best interests of the public and of good government. Colorado is the only state in the U.S. to have this law.

Denver Dist. Atty. Dale Tooley said he asked the Grand Jury, which is hearing testimony on the shootings, to investigate the killings becuase to get the truth of the situation authorities needed subpoena powers which his office does not have. But Chicanos have charged the grand juries suppress Chicanos and would enable authorities to whitewash the killings. Police and witness reports on the killings have consistantly conflicted.

The police said they approached the two men, who they believed were wanted for a shooting earlier in the day. Plain clothes vice squad officers, John O'Dell and Gary Graham told investigators they were within 50 feet of the men when they saw Espinoza hand a gun to Hinojos. They said they identified themselves and then started firing when Hinojos pointed the gun at them. Espinoza was killed when uniformed officer Dave Niel said he allegedly appeared to be reaching for a weapon.

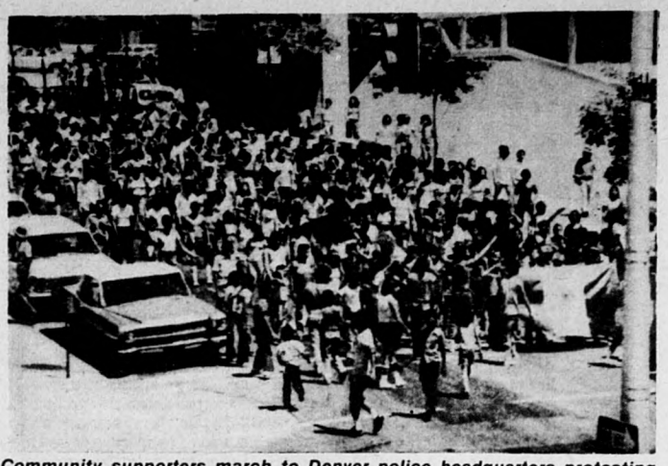
But several witnesses say that the officers did not identify themselves and that the shootings were "cold blooded murder." They said they did not see either of the men point a gun and that both men had been sleeping off the effects of intoxication prior to the incident.

Final autopsy reports confirmed both men were lying down and were legally drunk.

According to tests run on the bullets taken from the bodies of the two men, Hinojos was shot eight times by the two plainclothes officers, who each fired six shots from their .38-caliber revolvers. Espinoza was killed by a single bullet fired from a .357 Colt Python belonging to the uniformed officer.

The gun allegedly taken from Hinojos had not been fired, but was found to be registered to Espinoza's grandmother. Police laboratory technicians could not find fingerprints on the gun. But police said the lack of fingerprints was not conclusive evidence that neither of the men held or pointed the gun. They said factors, such as conditions under which the gun was checked and the material the gun was made of, could make tests unreliable. Tests run on hands of both victims were also inconclusive as to whether either man held a weapon moments before the incident.

The grand jury is expected to complete its investigation in a couple of weeks with the special investigative committee report to follow shortly thereafter.



Community supporters march to Denver police headquarters protesting what they call "cold blooded murder" in the brutal killing of James Max Hinojos and Arthur Espinoza.



Andy Espinoza left, son of victim Arthur Espinoza, addresses the Denver city council asking that justice be sought in the shooting that left his father dead.



"The day of the people" brought together the young and the old, all of who were concerned about their community.



Chicanos tired of police harassment march to Denver police headquarters" demanding police aggression must end."



The mood at "A day of the people" was still one of concern. The event was held to show police intimidation will not scare the community into hiding.

Events set for Denver 16 de spetiembre

Upcoming soon in the calendar of events for the city of Denver in September is the Annual Chicano/Mexicano UNA Dia De Liberacion, El Dies Y Seiz De Septiembre, the 16th of September. Each year the Chicano community of Denver sponsors activities and fiestas to recognize the 16th of September as a day of Liberation and Protest. This year's activities will begin on September the ninth and continue thru the 16th. Listed in chronological order are this year's events:

September 9-11: Men's Softball Tournament, Ruby Hill Park, W. Florida and Platte, River Drive, Denver, Colo. Contact: Rodriguez, 832-1145.

September 15: M.E.C.H.A. Metropolitan State College Cultural Awareness and Carnival, 11th and Lawrence, Denver, Colo. Contact: K. Portuese, 629-3325.

September 15: Denver University, Unity Day, Graduate School of Social Work, 2148 So. High St., Denver, Colo. Contact Phone: P. Roybal, 458-5851.

September 16: Unity March, Main March 14th and Bannock, 9:00 A.M., March thru Downtown Denver.

Rally — 12:00 p.m.' Speakers, Entertainment, Greek Theatre Park, 14th and Bannock.

September 16: Fiesta, Paisanos, Puppet Show, Boxing Exhibition, Entertainment, 2:00 P.M. - 7:00 P.M., 41st and Lipan.

Dance, Music by Nubia, 1567 Downing, 9:00 - 1:00 a.m.

As part of the events to take place on the 16th of September there will be an award of $100 made to the float which is most creative and indicative of this day of Liberation and Protest.

During the rally there will be local speakers, featuring, Rodolfo Corky Gonzales, and entertainment followed up by a Fiesta at 41st and lipan. The fiesta will include food booths, a boxing exhibition hosted by C.R.B.C.A., a puppet show and paisano for the children, musical entertainment, dancers and a host of various curios and beverage booths.

For any further information please refer your calls to Nita Marquez at 832-1145.



Estes es "El Arbol de La Vida" El Tule que se encuentre en el Valle de Oaxaca, Mexico. Sus Raises extenderan por todo el mundo por que siempre ha existido de la creacion del mundo. Tambien es "El Arbol de La Vida" (que se encuentr en el otro lado de este paquina) el centro en la Ceremonia Sagrada El Baile Del Sol de los Indios Sious en Dacota del Sur.



Las profecías del "Arbol de la Vida" en las Americas

Por Eduardo Sandoval y Francisco Garcia

Este papel que hemos pasado en tres series fue compuesto por haber hablado con los Zapotecas en el Valle de Oxaca Mexico, estudiando los libros de Tony Sharer y aprendiendo la filosofia de los Indios Sioux de Dacota del Sur.

Francisco Kiko Gracía un Meztizo Chicano que esta andondo el paso del camino rojo con los Indios Sioux en el Baile del Sol esta tratando de comunicar a todos Chicanos que somos Meztizos y que somos gente de la Madre Tierra y productos del Padre Sol. En este composision, que Francisco Garcia y Eduardo Sandoval, otro Meztizo con las mismas ideas, componieron tratamos de explicar que hay otras cosas para que uno tiene que vivir que no son fisicas pero hay mucho esperitual.

En la ultima parte de este composicion vamos a examinar como es "Arbol de la Vida" tomó parte de muchas ritos y ceremonias por todos las Americas. Tambien Porque es vital para nosotros hoy escarvar mas profundo por "balanza" a traves de una nueva perspectiva creativa.

Dijeron los nuevos a Ce Actl del Nonoalca y Gacumatz construyeron una gran pirámide en Cholula y dijeron sus palabras y se fueron a Yucatan y estaban construyendo Chichen-Itza (Tollan). Una nueva epoca esta en proceso. Una gran confederacion de las tribus Maya y Tolteca se estan formando y su filosofia esta basada en el arbol Leimos de Guzurmatz el hombre santo quien vino a los Mayas e hizo el trabajo del "Senor del Alba."

Esta historia se menciona en los libros sagradados de Quiche Mayan, el Popul Vah, los datos de Gucumatz es muy guardado porque aguantó el destruccion de los trece cielos pocos libros aguantan la destruccion de la conquista Espanola.

Cada hombre fue destinado a llenar la profesia (en parte) del senor del Alba y hacer el arbol conocido en la ceremonia de este gente y a repetir la profesia de trece cielos y nueve infiernos. La danza de Xocatlhuetzi (ceremonia) es por un arbol llamado *Xocatl* que traigan del bosque arriba de otras tablas todos estan bailando y cantando al arbol como si fuera un dios sin dejarlo tocar la tierra. El volador todavia segue jugando por los Totonacas donde hay una Poste que sostiene a cuatro personas vestidas como pajaron llamados Macaws (pajaros sagrados del sol) amarados en cuatro puntas del poste (o cuatro puntos cardinales) y entre medio esta una persona tocando la flauta dando vueltas cada persona da trece vueltas y luego los cuatro brincana correr estos trece vueltas simbolizan los otros cincuenta y dos anos aztecas, quiere decir el movimiento del sol es el trece multiplicado por cuatro vueltas que son iguales a cincuenta y dos anos. Lo interesante es que el fuego fue conocido hasta el norte en Taos Nuevo Mexico por los *Indios de los Pueblos y* fue mencionado en el libro de los *Hopi:* Estas verificaciones son del Sur, de Meso America. Aqui hay dos verificaciones del norte. Del *Iroquois* profeta *Deganaweda* el nombre del fundador del confedercia del arbol en 1571 son dichas estas palabras:

"Con los cinco senores Confederados
Plantamos este Arbol de Paz
Las Raices de este Arbol
extenderán por todo el mundo
Llamamos estas raices
'Las blancas Raices de paz'
Si alguien o cualquier Nacion
busca proteccion de este arbol
Dejalos seguir estas raices a su origen
y tomar refugio con la gente del Mundo."

En el Libro de venado Negro llamado la Pipa Sagrada describo los siete ritos sagrados de los (Sioux), una es el baile del sol la posta del centro, la postal baile del sol es el Arbol de la Vida. Uno puede decir que en los libros de Venado (Alasan una especie de venado) Negro la Pipa Sagrada y los siete Ritos sagrados de los Sioux es una historia ceremonial de la manifestacion del senior del Alba y los trece cielos y nuebe infiernos. Los Sioux mencionan dos circulos que vienen des pues de los primeros siete.

Por las Huichol de Nayarit cuando un niño nace el cordon umbilical esta enterrado debajo de un arbol viejo. Este Arboles nombrade "Abuelo" por el niño. De esta arbol cortan dos ramas para ser un ojo de dios (simbolo del niño) representa el ojo de dios visto por la vista de un niño. Luego se cuelga una de las ramas bajo el arbol hasta que cae y se pudre con la naturaleza de la Madre Tierra como todas las cosas tienen que ser. A los Huichols de Nayarit esta ceremonia simple simboliza el niño viniendo del "Arbol de la Vida" florecerá con una nueva fruta que nunca se ha conocido en esta creacion y esta fruta sera el Nuevo Espiritu del Hombre quien hace aplicaciones practicas de sus percepciones creativas y como hacer metodos educacionales teocraticos y artes del medio de comunicacion.

Este conocimiento y sueño es vital para nosotres hoy, ahora que nos estamos despertando a esta horrible pesadilla de viendo a nuestro mundo en peligro de destruccion a causa de las increibles tonteras de polucion, corrupcion sobre poblacion y guerra. Sentimos en cierto sentido de urgencia que nos urge diariamente a escarvar mas profundo por balanza a traves de una nueva perspectiva creativa.

Como los jefes medicinales now han enseñado el camino rojo, y por el paso del Baile del Sol y como Toro Sentado y Caballo Loco los han enseñado la balanza de la naturaleza. Si vamos a sobrevivir.

Todas cosas que tienen
que ser
Tienen que estar en Balanza
y eso surge practica.

Federal probe demanded in jailing of New Mexico Activist

In Tierra Amarilla, New Mexico protests continue concerning the jailing of Pedro Archuleta, a Chicano activist. Archuleta was jailed for refusing to answer questions before grand juries in New York and Chicago concerning a network of latino terrorist bombings.

On July 20 the chairpersons of the Rio Arriba La Raza Unida party; Antonio DeVargas and Barbara Manzanares, called for a federal investigation of what they call "the cover-up of the federal grand jury civil investigation" of the Rio Arriba County Sheriff's dept. and requested the release of Pedro Archuleta.

Archuleta helped to form La Cooperacion in Tierra Amarilla and has been active in the land grant movement in New Mexico for many years.



Attorneys for Archuleta speak at a rally calling for a federal investigation.

On June 30 Archuleta was imprisoned by the order of a New York Federal Grand Jury investigating latino terrorism.

Tony Lopez of the community law center, called the grand juries fishing expeditions designed to fabricate a vast Puerto Rican, Chicano, Hispano Conspiracy.

Archuleta made a plea to be excused from testifying because the grand jury composition did not reflect proportionately to the latino community. It was upheld in Chicago but was overturned in New York.

Archuleta's lawyer, Joan Friedland said that Archuleta is probably the first person to face possible imprisonment for contempt by grand juries in two cities simultaneously.

Valentina Tijerina, a spokesperson for La Cooperacion said Archuleta will probably remain in jail until the termination of the grand jury a year from now.

She expressed some hope in that a campaign of demonstrations and letters will force Attorney General Griffen Bell to release Archuleta.

Pueblo Indian Conference stresses sovereighty



A two day Pueblo Indian Conference sponsored by the all Indian Pueblo Council discussed the difficulties Indians have had in preserving their sovereignty and way of life while dealing with federal bureaucracies, state governments and large corporations.

The conference held earlier this month is said to have been the first gathering of Pueblo professionals from the fields of education, health, social welfare, and politics.

Dr. Dave Warren from the Institute of American Indian arts, said that to be an Indian in the Southwest in the next thirty years will be tough sledding. We're already seen as "empending national progress."

Another common feeling discussed both in and out of workshops at the conference was the disintegration of traditional Pueblo culture. According to Dave Warren who is from Santa Clara Pueblo the cause of such disintegration is the fact that larger institutions are now taking over functions once fulfilled by the Indian family.

The nature of the extended family is to take children out of their home at an early age for headstart programs, and later sent to schools where they don't speak their native language. Even more dangerous, is the fact that some Indians are beginning to think about handing care of the elders over to a senior citizens institutions.

Speaking on political issues Frank Tenorio, Secretary of all Indian Pueblo Council states "What we're experiencing now is a grab". Tenorio refering to land and water rights in general and, in particular to the water rights of the Santa Domingo Pueblo now threatened by a copper leaching project proposed by the Occidential Minerals Corporation for the Cerrillos area. "There's going to be a big fight on this issue," says Tenorio because at present the conservancy has a contract with Oxyamin to deliver the water. The Santa Domingos are not going to give up their rights easily.

The major point of this discussion was that without a family we don't have community harmony without a community we have a series of institutions through which people move without that much real help.

One solution for Pueblo and other Indians is to reduce such dependence on government institutions. This is now possible under the recently passed Indian Self Determination Act which allows Tribes to contract with the federal government to run a school, business, or other agencies.

The first school to be operated under such a contract will be the Albuquerque Indian School, which up to this fall has been run by the BIA.

The school will create an environment where the young and old can get together; at the entrance, students and faculty had constructed an adobe wall, and to the right were two large Indian ovens constructed by Pueblo women who came down from San Idenfonso to share their skills with the students. Joe Abeyta, Superintendent of the newly recognized school says "We can't just imitate the formal public school".

Other important issues discussed at the conference included the need for more professional Indian people at the reservation level and the need for more political participation.

"The world is looking at us and the troubles we have had in the past, if we dwell on the negative, our chances for success are minimal. The Indians do it," Abeyta said.

Chicano-Indio Tribal Conference

Por Eduardo Sandoval

On August 10, 11, 12 a caravan of A.I.M. members, Chiefs and Indians from different tribes came to speak and exchange ideas with the Natives, Chicanos, and Meztizos of Colorado.

This conference was held at La Buena Mata in Denver (better known as La Casa Del Barrio) where they were provided with housing and services. Later at a rally in Meztizo Park, many Chicanos learned that the natives had just finished with the Sun Dance at the Rose Bud Reservation in South Dakota, lead by the new chief, Chief Leonard Crow Dog.

Sharing with everybody the power of the Sun Dance, Chief Leonard Crow Dog (the new chief's ceremony was held at this year's Sun Dance taking the place of Chief Eagle Feather) along with Frank Black Elk (grandson or Black Elk) also the chief of the Santee Sioux and members of A.I.M. expressed the need for high unity with the Chicano spiritually and politically.

The caravan's destiny is to take the power of the Sun Dance to the Sun Dance lead by Dennis Banks at D.Q.U. (a Chicano Indian University in San Jose California). The caravan will be speaking in different states and cities of Aztlan and returning to Denver for another conference.

The exchange of religious beliefs and social ways of ancestral tribes such as the Zapoteca, the Mayan culture, the Incas, the Aztec and others brought about great spiritual unity that is a common reminder of our essence of being gente de la Tierra (people of the land).

The Chicano, the Meztizo, has been the victim of a cultural deprivation, the taking away of one side of a culture or religion by the exploitation suffered through the past and present centuries is now beginning to form a new reality, a new way of life which is guided by "unity and love."

A nation is a people bound by a National Spirit sharing a common destiny searching for a common way.

Originally Indios studied the movement of the stars and planets. They built great pyramids and strived on creativity of their knowledge without hurting the Mother Earth or the Father Sun. Now more than ever more spiritual unity is needed, greediness and jealousy were emotions unknown long ago.

The brothers described the Chicano struggle as being the same as the Natives struggle. Chief Crow Dog, A.I.M. and the representatives from as far as Canada were there to show solidarity to the victims of the Curtis Park murders. This is a reality which is happening to us all and by uniting forces spiritually and mentally we may overcome the barrier that has unabled us to create and search for more balance in our world.

The Sun Dance Way is a prayer and a way in which we could search for more balance, for more wholeness in ourselves. "The Sun Dance is the Granddady Ceremony of the Sioux Nation" expressed Chief Eagle Feather who brought back the Sun Dance and piercing which was prohibited by the Washishu (gringo) for a very long time. Unlike many other religions the Sun Dance has not changed for over 10,000 years.

Frank Black Elk explains that "piercing in the Sun Dance is the Ultimate Sacrifice a Warrior could do for his people." Your ownself, the only thing you can give in the universe so your people won't have to suffer so much, could be part of the balance. One is to be totally sincere with oneself when giving flesh offerings. The Sun Dance is also a prayer in which man, woman, or child goes through, for different reasons, such as for more unity amongst the tribes or people. The washishu saw it as barbaric and savage-like looking at it from a foreign perspective and distorting its reasons.

Chief Leonard Crow Dog said that "the Sun Dance is a Red Man's dance for red men only." This includes Chicanos, we are represented as one of the 12 tribes that participated in this years and past years Sun Dances at Rose Bud, South Dakota. "Since this is the red man's dance, Chief Crow Dog says that Chicanos are to be respected as Indian people and it is time for the Red man and the Brown man to become "One Mind!!" so to unite forces to win our struggle for liberation" and a sovereign nation. Like the Revolution the Independence War in Mexico of 1821 when the meztizo the Indio and people of the land united their forces to win their war against the Spaniards. They won the war but lacked leadership to continue their liberation. We must have strategy and leadership in our struggle.

Like the Taos Pueblo Indians and meztizos lead by Chief Pope in 1680 revolted against the Spaniards. It is in our Chicano-Indio blood to suffer and struggle for our people to live.

The war of the land is the same in San Luis, Colorado and Tierra Amarilla as it is back in Wounded Knee and the Sacred Black Hills. Educational, economically we are all

Cont. on page 22



At a rally held at Mestizo Park, Frank Black Elk points to the color of his skin, then quoting Chief Crow Dog, Black said "My skin is the same color as yours is, now we must unite to become of one mind.

Paco Sanchez Sr.
Loved and ignored

by Joe Contreras

The memory of Paco Sanchez Sr. still remains in the hearts of most Denver's Spanish Speaking citizens. Yet four years after his death many have not recognized the work, ingenuity and sacrifice Paco made to upgrade the latino image in Colorado, some did not even respect it. As a result a controversy still exists today in regard to what ever became of the Paco Sanchez empire or if there ever was one.

Paco Sanchez arrived in Denver in 1948 as the advanceman for a touring Mexican orchestra. Finding no Spanish language medium for publicity he decided to stay and remained a Denverite for the rest of his life. Paco was born in Guadalajara, Jalisco, Mexico in 1915. He was educated in the Guadalajara public school system and attended the Univesity of Jalisco.

Christella Garcia, who worked with Paco for 15 years said she remembered that before Paco came to Denver there was no such thing as Mexican music in the area." "A lot of us didn't even know what a Marachi was," She said.

Paco established KSFC, Denver's Spanish language radio in 1954, initially broadcasting from his home then at 3348 Lafayette.

George Sandoval, who also worked with Paco for more than 15 years said Paco had to work and sacrifice to get the station going in those early years. "He would go up and down larimer street selling 60 second spots a dollar," he said. "He would sweep the floor at Lito's furniture trying to build up revenue, I know there must have been many time his family must of went hungry many," Sandoval said.

The Rocky Mountain News in 1954 published an editorial depicting "Mexican Americans" as backwards and helpless. Angered by the editorial, Paco founded the Good Americans organization (GAO), to show the Anglo community that Mexican Americans could be productive citizens of the community. As Paco's concern with latino issues grew his involvement with broadcasting became secondary.

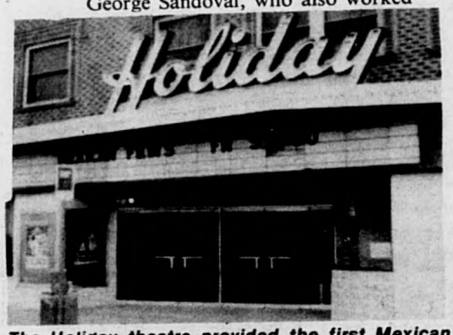
Paco purchased the holiday and Sante Fe theaters and provided Mexican film entertainment.

Paco became a member of several community organizations. He was on the Wyatt school advisory committee, a commissioner with the Denver urban renewal authority, vice-president of Cosmopolitan TV Inc. and in 1968 he was elected to the state house of representatives.

Paco also was the president of the GAO Federal Credit Union; president of the GAO homes Inc. with a 44 unit complex and a 13 story, 200 unit apartment building.

In the spring of 1973 Paco founded the Coronado National Bank. On July 12, 1973 Paco died of complications following surgery.

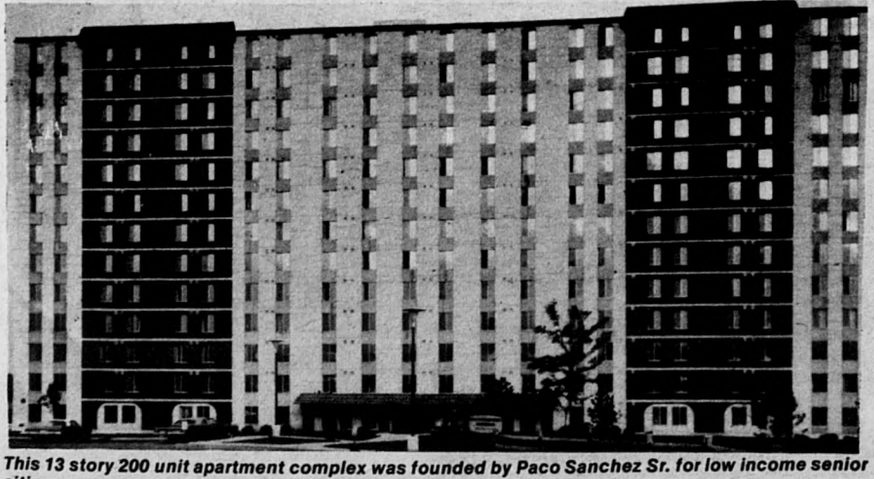
"Paco accomplished a lot of things but nobody appreciated him till after died," Christella Garcia told *El Diario* in an interview, "and even then, she said, those people who were jealous and despised Paco came in sympathizing and helping Paco's family only to see what they could get out of the estate. They all though Paco was rich," she said. "These people," whose names Mrs. Garcia did not publish for personal reasons, "though Paco owned everything that he founded," she said. Tkhey tried to convince stockholders that I was stealing from them and mismanaging the various organizati0ns. I actually had to bring documentation to prove to their attorneys that although Paco founded the GAO homes, the Coronado Bank, and other companies, they community ventures and Paco was a stockholder. Paco owned the two theaters and KFSC. When those people found out Paco owed money they dropped their assistance to the family like a hot potato," she said. George Sandoval acknowledged that this was the case.



The Holiday theatre provided the first Mexican film entertainment for Colorado's Spanish Language residents.



The Good Americans Organization dance hall featured renown Mexican bands and an opportunity for the Spanish speaking to socialize. The Dance Hall is still open today



This 13 story 200 unit apartment complex was founded by Paco Sanchez Sr. for low income senior citizens.



Paco's involvement in community issues made city and state officials more responsive to latino concerns. Paco, who was also a state legislator, interviewed former governor John Love for a public affairs segment.

"It's true, those people did exist," Sandoval said.

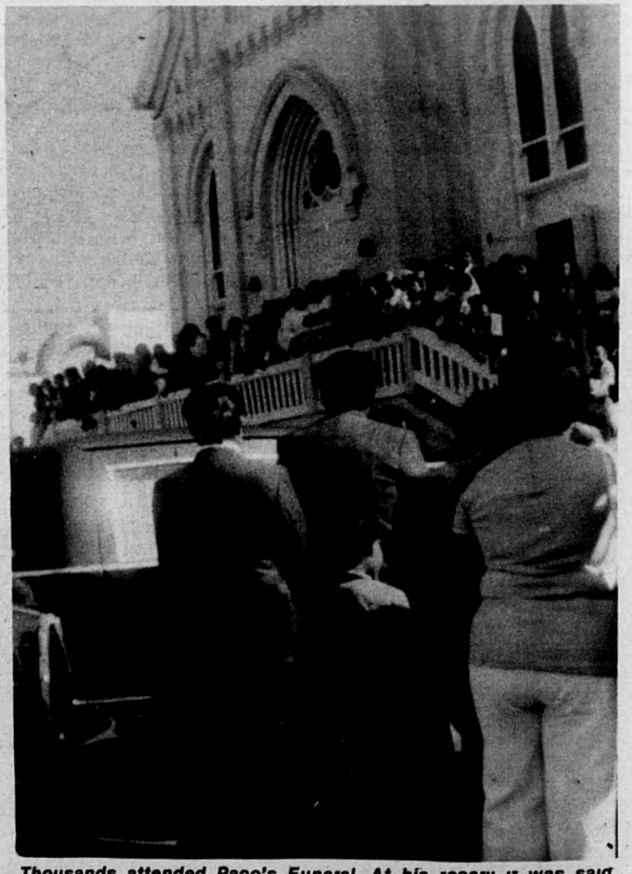
Paco made a lot of things possible," Mrs Garcia said but it took a lot of work from people working with him to turn his ideas into realities.

"I still hear the comment today that after Paco died every thing went down the drain. Its not true, I still operate the GAO homes, Garcia said. The GAO was sold in the best interest of the organization. Under the economic circumstances Paco would have done the same thing. We kept the Coronado Bank open for three years after Paco's death. There were several problems that led to the banks failure she said. The depositors were mostly low income people that had belonged to the GAO credit union. We couldn't draw the large depositors, such as latino business, because we couldn't service their needs as well as the more convenient large banks.

It was Paco's dream to have a latino bank but we weren't ready for a bank. After his death all his banking advisors disappeared "I didn't know anything about banking," Garcia said. Three years later we tried to sell the bank but



The procession of funeral was said to have been so long that when the herse arrived at Mt. Olivet Cemetary people were still leaving the Sacred hart Church grounds.



Thousands attended Paco's Funeral. At his rosery it was said "Although Paco was born in Mexico, he lived and died in the city of his dreams, his accomplishments, his work; his happiness."

Paco

Mrs. Garcia said she was tired of people making accusations without knowing the real story. People who never helped Paco were the first to criticize she said. People have forgotten the beautiful part of Paco accomplishments she said.

"Only the poor and elderly ever really cared for him" she said. He never got a penny for all the comthere were no buyers at that time. We negotiated with a group of Mexican Americans for a year but their financing fell through three weeks prior to the bank's closing.

"Closing the bank was a heart breaking thing. We knew the ramifications and bad publicity would come and that made it worse. A lot of low income investors whose only concern was to help Paco establish the bank lost their money. I lost $5,000 that I borrowed," she said.

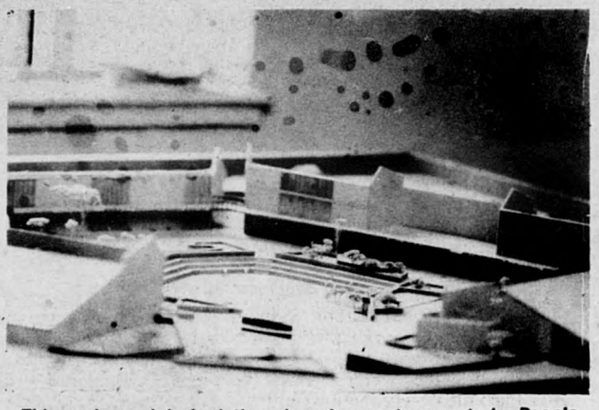
munity work he did, but that was what he cared to do most. He loved it, and did it strictly as a service to his people," she said.

He sacrificed his family and his life for his people, but Paco never did want to be praised she said. He did everything quietly and never got credit for it.

"Men like Paco are born not made Garcia said, "We probably will never have another Paco. He was an extra special person God sent to us."



Paco Sanchez Sr. established KFSC radio in 1954 originally broadcasting from his Denver home. "La Hora Guadalahara" was Paco's daily program for several years



This scale model of a latino shopping center was to be Paco's next venture.

Pictures; Courtesy of Christella Garcia

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TFW march reaches Georgia

The Texas Farm Workers Union's (TFW) 1500 miles "March for Human Rights" from Austin to the nation's capital is well on it's way with the marchers deep into Georgia.

The marchers are seeking to gain support from the President and the American people to attain two goals. Primarily the TFW is struggling to obtain collective bargaining rights for agricultural workers. In addition the repealing of section 14B of the Taft-Hartley Act (see related article), which is known as the "right to work" law.

The TFW believes their efforts will be for nothing without repeal of right to work laws. A right to work law provides neither rights nor work. It is a law passed by individual states which takes away the right of workers to organize a union.

To dramatize the fact that of 20 "right to work" states, 11 are in the south, the TFW is following a march route covering 8 of these states. The marchers will continue through Georgia then north into the Carolinas, Virginia and into Washington, D.C.

The 48 constant marchers are averaging 20 miles a day and are committed to reaching the capitol by September 5, Labor Day.

In Mississippi the marchers were arrested for having an unauthorized school bus in a school district.

In Austin, House Bill 1325, the collective bargaining bill in support of farmworkers is still in committee. The bill, introduced earlier this year by state legislators Paul Moreno and Gonzalo Barrientos, has a good chance of passing if it gets out of committee and reaches the floor.

The TFW has asked Cesar Chavez, president of the United Farm Workers Union to endorse the march, as yet Chavez has not responded.

Conflict between the two unions began in 1975. UFW organizers at the time felt unprepared for the melon strike and unhappy over the severe press coverage. This resulted in ill feelings and contrasting opinions between Texas organizers and UFW officials. The UFW then withdrew backing of the Texas farm workers.

Shortly after, former UFW secretary-treasure, Antonio Orendain stayed in Texas and together with the workers formed the TFW.

Chavez endorses FLOC

Cesar Chavez and the executive board of the United Farm Workers of America (UFW) have announced their endorsement of the Farm Labor Organizing Committee (FLOC).

The following is the text of the message:

"The United Farm Workers of America recognizes and supports the struggle of the Farm Labor Organizing Committee to win dignity and justice for farm workers in the midwest. We share common a commitment to liberating farm workers from discrimination and exploitation that impoverishes so many people in this rich land. Through our struggles one more step is being taken in realizing through one national effort an end to the suffering farm workers have known. Let us spread the good news which this message of cooperation and solidarity brings and the progress which will come from our efforts.

Viva la Causa
Cesar Chavez
United Farm Workers
of America, AFL-CIO

FLOC is generating a three-year compaign to demand collective bargaining agreements between farm workers and the large tomato canneries of the midwest.

FLOC leaders believe that UFW support of the organization will be an asset in cultivating new resources and spurring the midwest effort.

Floc
Baldemar Velasquez

The United Farmworkers of America recognizes and supports the struggle of the Farm Labor Organizing Committee to win dignity and justice for farmworkers in the Midwest.

We share common goals and a common commitment to liberating farmworkers from discrimination and exploitation that impoverishes so many of our people in this rich land.

Through our struggle one more step is being taken in realizing, through one national effort, an end to the suffering farmworkers have known.

Let us spread the good news which this message of cooperation and solidarity brings and the progress which will come from our efforts.

Viva La Causa!
Cesar E. Chavez,
President . . . United Farmworkers of America, AFL-CIO

Right to work law debated

Repeal of section 14B of the Taft-Hartley act has been a public issue for months and will continue to be so. Although not heavily publicized, 14B allows individual states to pass laws that forbid unions and employers from bargaining over union security. Ironically 14B states are called "right to work states."

The basic idea behind unionization is the requirement of every worker to be protected by a contract, and to prevent being undermined by the employer. Union dues assure its function and make it strong enough to live up to the terms of the contract.

Workers profit from better representation of a secure union and the knowledge that all workers are paying their share toward costs of a union.

Government has assigned specific obligations to unions which they are legally bound to. Unions must provide equal protection to all, even members opposed to it. This obligation is enforced through the labor board and the courts.

Union members who are opposed are provided with an opportunity to fight within the union itself, a common occurrence. Through petitions, changes can democratically be made.

Much of union dues are spent on direct trade union activities, negotiations, administration, grievance procedure, organizing, staff training, compiling data, etc. Beyond this, education, social security, medicare, minimum wages, unemployment insurance, housing, hospitals and more are all important to the well being of the workers.



Farm Labor Task Force reminds everyone that the boycott against non-union grapes, lettuce, Gallo wines and Coors beer is still on!

Strike continues, Coors boycott hurts sales



The strike by 600 brewery workers at the Adolf Coors Company of Golden, Colorado is entering it's fourth month with negotiations at a standstill. The Coors company says the strike has had an effect on sales and that unpasteurized beer has had to be dumped, while Coors distributors in San Francisco report sales are off by 50 per cent.

The major issues which caused local 366 to strike revolves around Coors' insisting on contract language which would destroy workers' dignity.

Coors uses lie dectector (polygraph) tests on it's employees and raises personal questions such as: political affiliation; sexual habits, practices and preferences; questions relating to life style past and present and numerous other questions totally unrelated to the job.

Coors' private police force can apply search and seizure practices against anyone on company property including but not limited to the search of lockers, personal clothing, lunch boxes, automobiles or any other personal effects. Refusal to submit to such a search results in an immediate discharge. Coors can also impose a physical examination on any employee at any time by Coors employed doctors. In addition Coors insists on the right to discharge if they feel that the employee's attitude is uncooperative.

The National Labor Relations Board has held hearings on Coors for committing unfair labor practices against it's employees and a decision is expected in October.

Coors is the fifth largest beer company in the United States, yet is only sold in 13 western states. It is also one of the state's biggest employers, operating packing and porcelain plants as well as the brewery.

Of the original 1500 strikers, 600 remain out with $25 a week strike pay. However, many other AFL-CIO unions have made weekly donations. The Steelworkers and the United Farm Workers have also supported the strike.

At a packed union meeting June 29, the strikers voted overwhelmingly not to return to work.

Joe Coors, who became president of the company after the strike began has stated the consumer boycott has had a minimal effect on sales. A union spokesman in California stated Coors sells 40-46 per cent of it's beer in that state, however sales in San Francisco are off 50 per cent while Budweiser sales are up 117 per cent.

Because Coors beer is not pasteurized, it must be kept at a constant 32 degrees. It has a shelf life of only three weeks after which it goes stale and could cause headaches and stomach trouble. If the beer is not sold quickly then it must be shipped back. In places where sales have slowed Coors has taken to cutting prices in an attempt to move the beer. According to a union spokesman in Colorado the stale beer is hauled from the Golden brewery to company owned land near Longmont to be dumped.

Joe Coors believes the union has cut consumption with it's campaign of telling people Coors isn't pasteurized. He claims the union's attempt to discredit his product may force an advertising campaign to answer the nonpasteurization charges.

Minorities, especially Chicanos, have boycotted Coors for years because of the company's discriminatory hiring practices. Many believe if in the past the union had made this issue it's own, instead of ignoring it, the possibility of a greater alliance between the union and the Chicano community would exist today.

Coors cancels grant to Latino organization

The Adolph Coors Jr. Foundation, has cancelled a $50,000 grant previously awarded to the American G.I. Forum of Colorado, a Mexican American organization that represents veterans of W.W.II and the Korean war.

The foundation cancelled the grant after the G.I. Forum supported striking Coors workers and cancelled its plans to drop a 9-year boycott of Coors beer.

The strike was called because of contract disputes, and poor working conditions.

The Forum has maintained a boycott of Coors beer because it believed the firm had practiced racial discrimination in its hiring procedures.

Ivan Padilla of Denver, who headed the forum's national boycott of Coors, said the boycott was temporarily suspended earlier this year as their talks with the Coors Company and the foundation moved ahead.

The Forum applied to the Coors foundation for a grant to continue operating an economic development project started earlier under a grant from another source.

Gordon Jones, the manager, told Ivan Padilla, the Forums strike support "was like biting the hand that feeds you."

Seeking a compromise, Padilla wrote the foundation, asking that the money be put in escrow until the strike is ended.

Foundation board members Joe, Bill, Pete and Jeff Coors, as well as Robert Windsor, a relative held their quarterly meeting and decided this wouldn't be done. Instead, they cancelled the grant.

Jones said the foundation seeks to be sure that any potential recipient of its funds is stable and nonpolitical. He said the G.I. Forum's decision to back the strike made it a political group and indicated its policies might not be as stable as the foundation would want them to be.

Legislation proposed for Undocumented Workers

President Carter has proposed that approximately 8 million undocumented workers living in the U.S. be given status which will allow them to remain lawfully.

His new legislation contains provisions on:

— adjustment of status; undocumented workers who have been in the U.S. prior to 1970 will be permitted to remain and apply for U.S. citizenship

— nondeportable states; undocumented workers who entered the U.S. between 1970 and Jan. 1 of this year can remain with five year work permits.

— employer sanctions; at present there are no penalties for hiring undocumented workers; a firm could be fined up to 1,000 dollars for each undocumented worker employed.

— improved patrols at the border

— foreign aid, aid would go to Mexico and other countries to create jobs so their citizens would not have to come to the U.S. illegally to find jobs.

Although it was recently submitted, legislation on the bill will probably not be considered until next year.

While in Colorado, state labor and employment director, Robert Ore has outlined a five point program to protect workers from being exploited.

His program will include the following points:

— his office will seek federal funds to add investigators to the division of labors two man staff to answer migrant wage complaints.

Employment service offices will be mobile to take migrant complaints and forward them to staff investigators

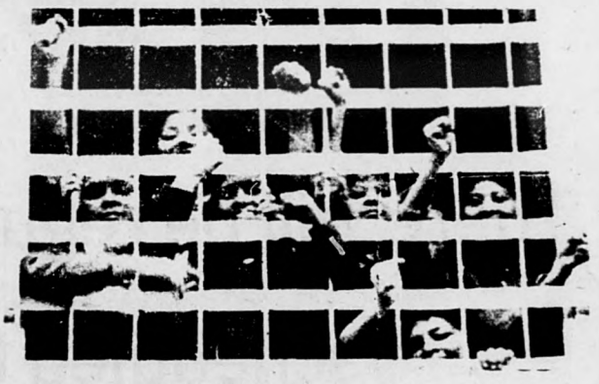
— increased registration of farm labor contractors.

— pressure the attorney general to rule whether farmworkers are covered by the states new minimum wage law

— informing farmworkers in other states that there is little work available in Colorado

Colorado migrant council director Luis Jaramillo said they have been receiving complaints from workers who were paid with bad checks or not paid at all and others forced out of their jobs when cheaper labor was found.

Ore said labor contractors are largely blamed and that registration, under a law that went into effect on July 1, 1977 gives the state authority to audit their records. The law also provides for workers to be given a written contract specifying rate of pay providing workmen's compensation and prohibiting a "company store" in which exhorbitant prices are charged for goods.



New Mexico Raza Unida announces candidates

The New Mexico Raza Unida Party (RUP) announced that they will run Isabel Blea for governor of the state of New Mexico, Juan Jose Pena for the U.S. Senate and Larry Hill for attorney general in the 1978 election.

At a news conference announcing the campaign, Blea, RUP state chairperson, pointed out that even though the states current governor, Jerry Apodaca, is a Chicano, the problems facing Chicanos here havn't been solved.

She noted that Chicanos still suffer from racist education, poor housing, and high unemployment. Blea added that the allegiance of past governors has been to the rich who has financed their companies. The RUP is a party of working people, she explained, and her allegiance is to her supporters.

Pena attacked the Democrats and Republicans for their indifference to New Mexico's working people. He said that the "most critical problem" in the state is unemployment.

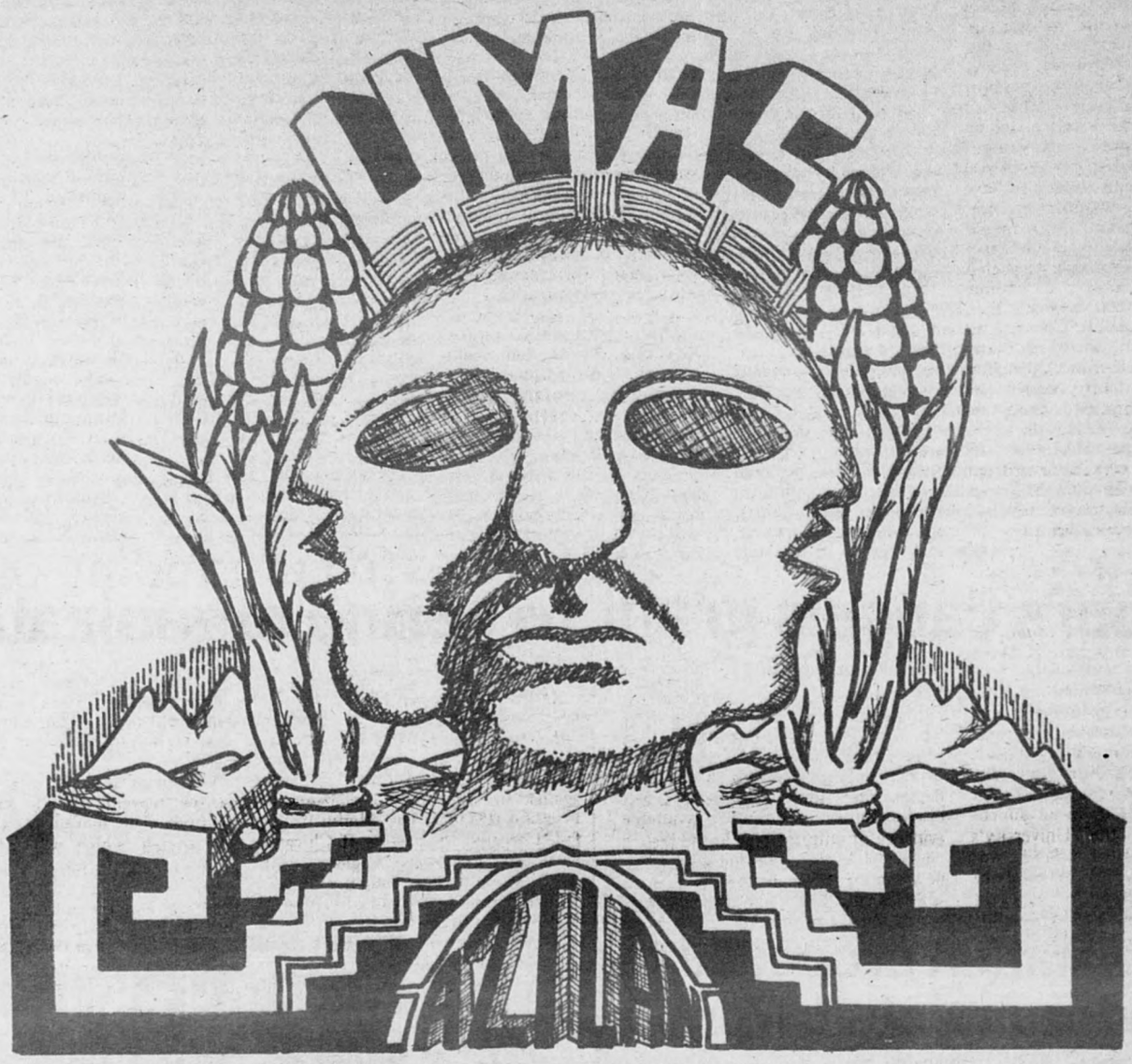
He said he favored an open border with Mexico and unlimited immigration deporting undocumented workers, he said, creates "a class of citizens who are essentially the same as slaves."

Full employment can be achieved Pena explained, by instituting a program of public works program would run up against a labor shortage.

Blea added that New Mexico's rich natural resources should be tapped in such a way as to benefit the states Chicanos, not just the big corporations.

Pena will run against Apodaca, a Democrat, and incumbent Republican Pete Dominici.

UMAS wants to extend an invitation to all freshmen to Board of Directors' meetings, Monday nights at 5:30, Room *158* A



There will be regularly

scheduled UMAS

General Assemblies

throughout this semester

UMAS

The Bakke Opinion: Inspect it, Dissect it, Reject it

In the summer of 1973, Allan Bakke, a white 35-year-old engineer who had been denied admission to UC Davis Med School, informed the University that he was considering a lawsuit based on age or racial discrimination. On July 18, Peter Storandt, an assistant dean of the medical school at UC Davis, responded. Storandt's letter denied discrimination on the basis of age, while encouraging Bakke to research "admissions policies based on quota-oriented minority recruiting." He wrote: "I don't know whether you would consider our procedure to have the overtones of a quota or not, certainly its design has been to avoid any such designation, but the fact remains that most applicants to such a program are members of ethnic minority groups." Storandt then referred Bakke to the *DeFunis* case, in which an unsuccessful white, male law-school applicant filed suit challenging the law school's minority admissions program. "While the case is on appeal to the U.S. Supreme Court at this time, the immediate practical result two years ago was a lower court-ordered admission for the plaintiff." The dean finally referred Bakke to two attorneys expert in medical jurisprudence.

Taking Storandt's cue, Bakke promptly sued Storandt's employer in the case of *Bakke v. Regents of the University of California,* and the California Supreme Court found the special admissions program at Davis unconstitutional.

While the University "lost" the case, the real losers are minorities who may soon be excluded from professional schools. Representatives of those minorities have charged the University with inadequate representation of their interests. The NAACP, in an amicus brief filed when the University's petition for a rehearing of *Bakke* was pending before the California Supreme Court, asked the Court to open the case for intervenors representing minority groups by remanding the case to trial court. That petition was refused. The Mexican-American Legal Defense Fund, along with other civil rights groups and the Lawyers Guild, has filed a brief with the U.S. Supreme Court asking that the court refuse to issue *certiorari,* on the grounds that there is no real "case or controversy" as required by Article III of the Constitution, and that the trial record is wholly inadequate to adjudicate such an important issue.

Due to its own conflict of interest, the University failed to defend the lawsuit on a grund which was sure to win: justifying the special admissions program on the basis of the University's prior discrimination. As Law Professor Charles Lawrence wrote, in the Winter 1976 edition of the Guild Practitioner, "Such a defense would have constituted an admission that would have subjected the defendant to legal attack by minority students who had been denied admission. Additionally, institutions, just as individuals, find it difficult to recognize and accept their own racism." Even the court noted this conflict of interest, "Admittedly neither the University nor Bakke would have had an interest in raising such a claim (of previous discrimination by the University). But this fact alone would not justify us in making a finding on a factual matter not presented below."

Moreover, the court's decision was explicitly based on the University's failure to meet its burden of proof. It did not attempt to prove that there were no alternative means which would achieve the same goals without an overt racial classification. It failed to demonstrate that the MCAT was discriminatory, despite available evidence of cultural bias in the test, a bias which even the testing service has now admitted. Despite the University's heavy burden under the strict scrutiny test, it failed to put on even one word of oral testimony: no testimony at all was taken from expert witnesses, students, or members of minority communities. The University based its entire case on the pleadings, interrogatories, and the deposition of the chairman of the admissions committee at Davis medical school. The resulting record made it easy for the California Supreme Court to sustain the trial court's decision. They simply pointed out what the defendant had failed to show.

Outright collusion was unnecessary to reach this result. The defendant University is a large and wealthy state corporation, supported by taxes, military and scientific research contracts, and corporate investments. UC's record on racism has not been exemplary. It has recently resisted federal orders to institute affirmative action employment programs. It has been unwilling to sell its shares of corporations investing in apartheid South Africa, and has refused to exercise its proxy vote against such racist ties. To this day, administrative leadership at all levels of UC remains almost entirely white. And it was not until the late 1960s that the University, under intense political pressure, agreed to adopt affirmative action programs for minority students.

The University Corporation has lost nothing in losing *Bakke.* The minority admissions programs are far more difficult to administer than quantitive admissions criteria, and these programs undoubtedly reduce endowments by producing less wealthy alumni. Furthermore, there has been opposition to the program from professional school faculty who believe that minority admissions lower the "quality" of the school.

Finally, the University's counsel and administrators, the plaintiff, and the court were of course all white, bourgeois and male. They acted in a manner reflecting those interests, and inevitably a result was reached which protected the white male bourgeoisie. In defending the decision, Mosk wrote that "human nature suggests a preferred minority will be no more willing than others to relinquish an advantage once it is bestowed." Those are ironic words in a decision establishing the right of the professional elite to refuse to share its cake with other races.

Threats to cut funding of CU student groups defeated

Last semester, the University of Colo. (Boulder) administration, in collusion with some of the faculty, made serious efforts to eliminate minority students from the campus. The attack at that time was "academic" and directed primarily against the Educational Opportunity Program (E.O.P.) The administration failed because the masses of Chicano-black and progressive Anglo students stood up, united and fought to defend the democratic right to an education.

Yet with this victory, we knew we had to prepare for the next attack. It came in the form of the Executive Council EC-2 bill as proposed by the CRAP (Critical Rational Analysis Party) representatives in UCSC, (Univ. of Colo. Student Union) this summer. The aim of this bill was to abolish the present system of student group funding which would eliminate the source of revenue for minority, women, and progressive student organizations on campus.

Again a great display of multinational unity was needed and instrumental in its defeat with over 500 persons in attendance at the UCSU meeting.

Victory at this meeting was by a narrow margin of 8-6 with 2 abstentions. This margin is indicative of the struggle which will face student groups now in the fall.

Currently, plans are being made for a survey and possible referendum in the fall by USCU. It is our duty to become aware of the issue and struggle for a favorable result to the proposed referendum and survey. We must have adequate input into this survey to insure a fair presentation of this controversial question.

Their "argument" is that C.U. students pay outrageous amount of fees (a total of $89.00/semester last spring). This amount is staggering, but

Continued on page 16

Courts interpet Bakke

In 1968-70, without special admissions, only two blacks and one Chicano were admitted to the UC Davis medical school. A special admissions program was initiated in 1970, and allotted 16 out of 100 available admissions slots to economically or educationally disadvantaged students of all races. Although 20 percent of its applicants were white, only minority students were admitted under the program.

On these facts, the court framed the narrow issue: does a state program which gives preference to racial minorities to the detriment of the white majority violate the majority's constitutional right to equal protection of the laws?

The court first held that the government would have to meet a heavy burden of proof to justify the use of "suspect" racial classifications, under the strict scrutiny test which is routinely applied in race cases. The University had argued that the use of racial classifications to help minorities should be upheld if it can meet the more lenient "rational basis" test, under which any reasonable justification may be accepted.

The court then stated that, in order to meet this more rigorous standard, the University must show (a) that the purpose of the program's racial classification serves a "compelling state interest," and (b) that there are no other reasonable ways to achieve its goals by means which infringe less on the rights of the majority.

The court assumed that two basic objectives of the program met the "compelling state interest" test: integrating the medical school and the profession, and providing more doctors to serve minority communities where health needs are urgent. The more difficult issue was whether the University had shown that it could not achieve these legitimate goals by any means short of racial classifications. The University argued that the only way to admit minority students was to apply special consideration to them, because their grades and test scores are lower than those of white applicants. The court nonetheless held that the University had not proven that the use of race was necessary, because the court said the same result could be achieved by revising admissions criteria to de-emphasize quantitative scores. The court also suggested that the University institute aggressive programs to identify, recruit, and provide remedial schooling for disadvantaged students of all races, and increase the number of places available in the medical school.

The court also found that the University hadn't shown that its other major objective — more physicians to serve needy minority communities — would be "appreciably impaired" under the court's suggested alternatives. The University hadn't shown whether minority doctors actually are more willing and likely to serve in minority communities. And the court pointed to more reliable means of achieving this objective: academic and clinical courses directed to the medical needs of minorities, emphasis on training general practitioners, and admissions standards which look to an applicant's past service and future plans.

Finally, the University cited Title VII cases which have upheld affirmative action programs in employment to justify the University's affirmative admissions policy. However, the court distinguished these cases on the grounds that preferences were allowed only because the particular employers had demonstrated a practice of discrimination in the past. Since the court had no evidence before it that the University had a history of racial discrimination in admissions, it refused to uphold a system which disadvantaged the majority.

Amici briefs (Friends of the Court) from the NLG and the Mexican American Legal Defense Fund contended that the University had relied on tests and grades which were both unreliable and de facto discriminatory. The court did not rule on this issue, as no evidence of it was in the record, but suggested that a racially discriminatory purpose as well as racially disproportionate impact must be shown to prove discrimination.

Both the court and the University let down the interests of minorities: the University by not producing evidence to prove the need for special admissions programs, and the court by setting an impossible standard. If racial integration is a desirable goal, how can it possibly be achieved without using race as a criterion? The court implies that the same results can be achieved by redefining the admissions criteria. But in order to accomplish its avowed goal, any redefinition would have to use race as a covert standard. While it would be a step forward to de-emphasize standardized scores, the court's position fails to recognize the necessity of using racial classifications in order to remedy the effects of historical discrimination.

Editorials

Mexican National continues to be scapegoat for U.S. economy

The Mexican national seeking employment in the U.S. continues to be the scapegoat for unemployment and bad economic conditions in the country. The government and media keep this mode of thinking constant by supporting stricter immigration regulations.

In favorable economic conditions the U.S. has recruited Mexicans for labor in the states. After the war between the U.S. and Mexico in 1848, the southwest United States, called Aztlan, a nation of millions of Raza came to be governed by a foreign nation.

The rapid growth of the area demanded workers, so Mexicans constructed railroads, many of today's towns were railroad labor camps.

In 1923 another demand for laborers in the Bethlehem Steel Company and Automotive Companies recruited thousands of immigrants for their plants. As long as the U.S. economy needed workers, immigrants were admitted into the U.S. without much difficulty, even after the Immigration Law of 1917.

In 1929, during the Depression, industry and agri-business began systematically harassing people with or without proper papers. The following year, Americans started accusing Mexicans of taking their jobs.

Since signing the agreement in 1942, of the Bracero program and the United States, Mexican Nationals have been used to satisfy the needs of the American agri-business.

The end of the Bracero program, in 1964 signalized the renewing of efforts to unionize farmworkers in the United States. The Carter Administration helped anew this, when 809 undocumented workers were allowed to harvest onions near Presidio, Texas.

President Theodore Roosevelt, in 1933, eliminated numerous agencies and instead established the INS.

Undocumented workers, who seek help with immigration laws aren't going to risk getting deported. The INS is a law-enforcement agency first, with any other functions secondary to its primary purpose.

Amnesty for immigrants has become a standing problem that has grown acutely. And it faces the Carter Administration with a classic policy dilemna. Daily, 3,000 people enter this country illegally. According to the INS there are 6 million undocumented workers today. The majority of aliens come from Latin America and half are from Mexico.

President Carter promulgated a statement that he would take action to alliviate deportation to some who have already established roots in the United States.

The Department of Labor suggested that workers be barred because farmers don't make adequate efforts to seek American Laborers; however, Carter and INS refused to accept that view.

Protests from the United Farm Workers (U.F.W.) union said INS urged farmers to avoid improving their substandard housing, which relates to the reason why many American laborers ever consider farm work.

Stuart Eizenstat, domestic affairs advisor, opposes extentions of and the number of visas granted to immigrant laborers.

During April 1977, opponents rejected the idea of a blanket amnesty for immigrants who established residency in the U.S. for five years or more and were law abiding citizens. It was decided that this proposal would increase the unemployment rate in the U.S. and would depress our government budget.

"Non-deportation" for immigrants, who are settled residents, was suggested, but those who opposed said it was another name for amnesty.

The drought today in Colorado discouraged domestic workers from taking the jobs and is drawing a larger number of immigrants to farm work.

Approximately 50 to 70 percent of the farmworkers in the Arkansas Valley are undocumented workers. According to Colorado Rural Legal Services (CRLS), the farmworkers are experiencing more exploitation this summer than ever before. They came to this country despite low wages, substandard housing, scarce jobs, and unsafe working conditions.

Those handling the ax are the U.S. businessmen and government officials, who are responsible for today's current situation. Their actions speak for them, the abuse of minorities is nothing new. Amnesty may not be granted, but something should be done about the racist actions of the INS, especially during deportation.

Lengue Ingles Servicios

Lenguaje Ingles Services Tutorial Opportunidad, (LISTO) para hablar ingles, este programa es para la gente que necessita ayuda a hablar ingles. Sea para busca de trabajo, y para llenar formas de aplicacion de trabajo y asuntos personales.

UD. tambien puede hablar ingles. Este servicio se ofrece sin cobrar ninguno. Las interes es solamente para ayudar gente que se encuentran en esta situacion.

La programa, "LISTO" es parte de Lutheran Community Center. Para mas informacion llamen:825-4862, o viyan a 215 W. 5th. Ave. Para sevirles estan estas personas: Ben Maestas, Carlos Vallejo y Alice Ramirez.

El Diario de la Gente is an independent Chicano newspaper published monthly by Chicano students at the University of Colorado, Boulder campus. The editorial content does not necessarily reflect the views of UMAS-EOP or the University of Colorado. Our offices are in the University Memorial Center, Room 416, Boulder, Colorado 80302.

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Chicanos must enter political arena

At one time it was not suprizing to find that Chicanos in the United States were a political non-entity. Though many thousands are citizens by birth or naturalization, they keep clear of political obligations and therefore do not take advantage of political opportunities.

There are counties in the Southwest where the Chicanos could swing the results of an election if they registered and voted. But too often they do not. This in turn means that state and federal legislation rarely takes them into account.

An analysis of the Latino vote in last November's election provides a mixed message: While Latinos played a key role in the election of President Jimmy Carter, they came nowhere near measuring up to their potential.

Statistically, according to the Southwest Journal, 81 percent of the latinos who voted chose Jimmy Carter giving him the margin of victory in two key states, Texas and Ohio.

Although approximately 2 million latinos voted, their vote was substantially lower than that of the nation as a whole. For every two latinos who voted, three potential latino voters stayed home.

If all the Chicanos in the southwest of voting age were to vote, their political voice would substantially increase, the problem of hundreds of thousands of Chicanos is that they are not registered to vote.

A bill now before congress would provide federal funds to states for voter outreach programs. The provision would encourage the programs by funding them with 20 cents for each person voting in a given election.

This type of legislation is very advantageous to Latinos as their economic situation and education are not on par with that of the Anglo. And since political candidates feel they get limited returns, they do not invest much time wooing Latinos who will not vote. The voter outreach provision is part of a bill that would require states to allow voters to register at the polls for federal elections.

This type of program in Colorado would help to register more of the approximately 135,000 eligible Latino voters. Only 81,000 or 60% of the latinos registered for the last presidential election, of these 60,000 latino votes were cast.

Some people may believe that having a goal of creating a new political party is futile because they may feel that Latinos are not concentrated in large enough numbers to constitute the majority of the potential or the registered voters.

The truth of the matter is that within a decade's time, latinos will be the largest minority in the U.S.

With the formation of the La Raza Unida party Chicanos have brought their self determination to a higher level.

This type of mass movement and political organizations for Chicanos in the barrios must be formed. Organizations other than PASSO or LULAC which seem to be middle-class Chicano orientated (vote getters for the Democratic Party).

The organizational effort for this to be accomplished must be ingenious and prolonged, but unless Chicanos act to revitalize the barrio, the most immediate resource we have for a land base internally and soon, the more difficult it will be to enkindle the sense of peoplehood and protect the political advances we may achieve.

If visions are to go beyond mere talk, Chicanos must awaken to the reality that short of total revolution, and collapse of the system, which does not seem imminent, the burden of entering the political arena rests on their shoulders. No complete alternative is apparent. Aloofness from action means passive compliance to political decisions and implementation by others.

Puerto Rico; Statehood or Independence

The chances of Puerto Rico remaining a U.S. colony are almost impossible. The United Nations Decolonization Committee, a group made up of mostly Third World nations, is certain to end U.S. colonial influence on this Caribbean island.

The $10-40 billion copper and nickel reserves in Puerto Rico along with the recently discovered two billion barrels of oil found near the island is invaluable, and Puerto Rican statehood would bring it under U.S. control.

Being a commonwealth denies the islands full political rights.

Low tax incentives have lured small companies such as electronics, pharmaceutical and shoe manufacturers to the island. Statehood would deter this, possibly forcing many to move, leaving the people unemployed and an economical collapse.

Many believe there is a definite link between the oil and the statehood interest.

Independence supporters believe the oil and other natural resources is the reason statehood advocates want to make Puerto Rico a state.

The pro-independents fear the pro-statehooders will use the natural resources as the economic base to convince Congress Puerto Rico would not be a burden to the U.S.

These same resources pro-independents say can also be the base for the development of an independent Puerto Rican nation.

The U.N. committee is likely to favor the independence advocates. Many committee members are from countries who were former colonies and involved in struggles to gain control of natural resources in their homelands.

Forum Letters

Philanthropy funding disregard

Dear Editor:

The National Committee for Responsive Philanthropy is a coalition of low-income, racial/ethnic minority, women's and social change groups, who in their attempts to meet the pressing public needs of their constituents, have become concerned about the existing allocation patterns, access and accountability of private philanthropy.

One of the major thrusts of NCRP is to work with local groups to urge them to assess the patterns of philanthropic giving in their own communities as they relate to critical public needs. This is an issue which should be of concern to all non-profit organizations which are dependent to some degree upon the support of foundations, United Way's and corporate-giving programs to carry out their activities, and which have experienced frustrations in seeking private funding.

Because your publication reaches people served by such groups, we are enclosing a brief announcement inviting them to contact us for information and advice on how to proceed with the assessment of their local philanthropies. We would appreciate it if you could print the announcement, as written or shortened if space is limited.

Almost $27 billion annually is spent by private philanthropy on what are loosely termed "public needs." Yet studies done recently document how few dollars from private philanthropy flow to organizations working actively to correct injustices suffered by racial/ethnic minorities, by women and by other Americans generally powerless before the major governmental, economic and other institutions in the United States.

Most private philanthropic dollars are contributed by individuals. Nevertheless, private foundations, community foundations, company-sponsored foundations, and corporations distribute over $3 billion annually, and federated fund-raising organizations, such as United Way, collect, spend and distribute from $1-2 billion annually. These figures are relatively small compared to governmental expenditures. But then again, there is an extremely limited availability of government dollars to fund organizations which challenge how the government conducts its business, or how business often tries to conduct government, or how business, government and major non-profit institutions not infrequently disregard the rights and interests of racial/ethnic minorities, women, poor people, older Americans and other citizens outside the mainstream.

Therefore, the National Committee for Responsive Philanthropy has formed:

— to focus more attention on what private philanthropy does, and does not do, with its critical dollar resources;

What can you or your organization do?

The National Committee for Responsive Philanthropy has some ideas. Because of the limited information available, we believe that assessments of the patterns of philanthropy need to be made in every major locale and in every critical area of public need. We think that these assessments should look at the priorities of philanthropy's grant-giving programs, at the public's access t philanthropy's decision-making, and at philanthropy's accountability to the public. Further, we think that wide publicity should be sought for the findings and recommendations for reform which emerge from these studies.

But the National Committee would also like to hear your thoughts about what can be done.

Sincerely,
Robert O. Bothwell
Executive Director

Write to Bob Bothwell, Executive Director, 1000 Wisconsin Avenue, N.W., Washington, D.C. 20007, or call him at 202/965-5380

Thanks

El Diario Staff, Comarados:

We recently received your July 77 edition, thanks. We appreciate getting the paper, and wanted to let you know this. Keep up the good work, and please continue to let us know what's happening in Colorado, Aztlan.

Unidad En Lucha,
Phil Torres
for MECHA Communications
University of California, Berkeley

Criticism

Dear Sir:

I just recently read the recent issue of El Diario de la Gente, vol. 5, number 4 and was shocked at the lack of professionalism by the writers and staff. No wonder Chicanos have a bad name when, in the name of our brothers and sisters, you publish so many lies, half-truths, and innuendo. Mixed with some truth, it is an effective propaganda sheet at best. In fact, it appears as if the Crusade for Justice writes your paper for you.

Your paper is full of accusations of racism, yet the paper itself is probably one of the most racist attempts at dividing and separating our people from the anglo that I have ever seen. What human being in this world does not want to be accepted for him or herself and accepted fully. You do not heal, you wound, hurt, and create hatred.

We all know that the bombs carried by Los Siete de Boulder were in the cars because those involved decided that the way to end oppression was to oppress. Yet we repeatedly lie to ourselves and our brothers and sisters by claiming these individuals as martyrs. Why do we make heros of those in our society who sow their own form of hatred.

I for one choose the tough road — loving and forgiving. It is too easy to hate, to lie, to choose to believe the worst and to see only the evil in people. It is also an ugly way to spend the short 40 or 50 years we have left, you and I.

I have but one suggestion for you if you would speak for the Chicano community anywhere. Work a bit harder at the truth — the total truth. Not just our side of the truth.

One who tries to be
honest no matter
how much it hurts.

El Diario to be preserved

Carnales,

We look to the future.

We at the Chicano Studies Library realize that what you are doing now will be important to Chicanos 10, 20, 50, even 100 years from now, and we want to be sure that a complete collection of your publication is around for them to read and learn from.

The Spanish conquerors destroyed most of the priceless records and history of our ancestors. As a result, much of our culture was forever lost. **We must not allow this to happen again.**

That is the purpose of this letter. We are about to microfilm EL DIARIO DE LA GENTE MAG. to preserve it for those Chicanos who will follow us.

Mil gracias!
En solidaridad,
Oscar Trevino
Serials Librarian

Police slander Mestizo park victims

Self preservation is something we all have in common. The police officers that participated in the July 30th shooting in Curtis Park, in which two Chicano men were shot under questionable circumstances, are no exceptions. As well as the victims, who in their inebriated condition, may not have realized that the two officers, both in civilian dress, were actually police officers and decided to defend themselves. This mistake could easily been made, under the circumstances, as easily as the officers could have hidden the racial animosity that might have driven them to over act in a situation that perhaps could have been settled in a less forceful manner. The truth of these and other assumptions are now, hopefully, being determined by the grand jury investigation.

But who will judge or reprimand a officer of the police department who has made a statement that might be seen as an attempt to sway the course of that investigation. What is being referred to is a statement by Captain Jerry Kennedy, reported by the Rocky Mountain News, where he said that Artie Espinosa, one of the men slain in Curtis Park, "was a real bum and a S.O.B." As if to imply by this declaration that just because a man is a bum and a S.O.B. this should relieve the police department of the very caution that it must exercise in an effort to make sure that all alleged law breakers are apprehended in as safe a manner as possible, if only to protect the lives of innocent bystanders.

It is obvious from his remarks that Captain Kennedy has a low opinion of the deceased, but until the validity of these words can be determined they should be viewed as nothing more than hearsay or speculation, therefore reducing their immediate value of nothing more than common street gossip.

These words can also be seen as a move to reduce any influence that an outraged Chicano community might have on public opinion. For there is a chance that the publicity resulting from this incident could lead to a more unified demand that a civilian police review board be appointed.

Captain Kennedy's statement reeked of innuendo and the effect that these words will have on the final outcome of this tragedy cannot be estimated.

A few almost casual words, a supposedly careless statement is all that is necessary to give the police department the critical edge that is needed to gain the sympathy of the public. With this mandate they can avert any criticism of their conduct and defeat any challenge from the minority community.

O.W. Martinez

Undocumented workers

Dear Brothers and Sisters,

We were glad to see the excellent article in your May 1977 issue on the problems of undocumented workers. Such articles, which clearly point out the real issues involved in the situation, are greatly needed. They effectively refute the misinformation and outright lies being spread by the racist enemies of immigrant workers and all Chicano people.

A conference has been set for October 28 in San Antonio to plan a response to the new offensive against undocumented workers.

Undocumented workers or Illegal Aliens

El Diario has been a progressive alternative to the raciast newspapers. I commend the staff for the job that is being done. As the staff well knows El Diario is a widely read paper and has a profound effect on the minds of young and old Chicanos alike. Understanding the effect that El Diario has on our people, the staff must be extra careful about what gets printed in the paper. Every statement must be scrutinized and analyzed with respect to how it will be perceived by the reader. With this in mind I would like to draw your attention to page 5 of the first summer edition.

The caption under the photograph with the term Illegal Aliens is an unexcusable mistake on the part of the staff of El Diario. Are our brothers from Mexico illegal? I would venture to say consiously that the staff of El Diario doesn't believe that they are illegal. You, the staff must look deep into your minds. Do you still have subconsious feelings that these people are "Wet backs." The indoctrination of Chicanos to hate our brothers from Mexico has been very thorough.

To use this statement reinforces the tactic that has been used to oppress us "Divide and conqueor." I would suggest that El Diario print a statement about the use of the term Illegal aliens and clarify your position.

Miguel Miera

Editors Note: The caption and the picture in the edition questioned were taken from the Rocky Mountain News, (as noted) to illustrate the sensational coverage undocumented workers receive in commercial media.

El Diario regrets any misunderstanding (see editorial)

conference set

This conference can be a big step forward toward uniting all those who oppose the harrassment and deportations of undocumented workers into a campaign of action in their defense. NSCAR is helping to organize support for this conference on a national scale, from Boston to San Diego and from Miami to Seattle.

The San Antonio conference is planned as a forum — for a full discussion of the issue, democratically-made decisions on a course of action, and the launching of a national campaign. To be successful, the conference must have the broadest possible sponsorship and participation from the Chicano community and those who support its struggle.

Se debe ensenar La Cultura en un clase bilengue

En cuanto a la instrucsion en un clase de bilenguismo se debe de ensenar la Historia y Ethnologia verdadera. Es para dar un buen perspectiva de quien es uno y quien es su raza sin tener conflictos y dar ideas esteriotipicos entre gente y culturas. Comesando con su lengua materna para que sea clara. De este modo uno puede identificarse con los diferentes conceptos de sus raizes.

Dando al Nino un imagen de se mismo con objectos positivos para amplificar su destino en balansa con todos. Esto surge practica por medio de communicarles en varios tecnicos de la ensenanza; como en artes visuales, libros biculturales de nino, fuegos, radio y television metedos, poesia tradicional y bilengue y formas literales Chicano Indios y las otras Razas.

El objecto de tal programa no se comprendera muy facil sino que es por una meta mas larga. La cual se debe de cumplir antes de que uno sale al mundo real. Ensenando al nino de lo que se trata en su comunidad o sea realidades que forman entre su vida diariamente. La cultura que se ha perdido, especialmente en los ciudades donde se encuentre minorias, se debe de ensenar como se dio forma esta cultura de ellos y lentamente dicirles porque se ha perdido y porque deben de aprenderlo otra ves. Ensenando tecnicas interesantes da mas expansion de interes al quien esta aprendiendo.

Educacion bilengue puede servir a terminar lo ethnocentrismo (Anglo) o pluralismo de la cultura. Antes de que derivio las nuevas emociones de codicia, selo, y envidea la gente vivia en harmonia.

Lo maestros tienen que saber que educacion es un proseso social. Si la escuela permanese aliado a los valores y necesidades de la comunidas si esta corrido beocraticamente, entonces los ninos no recibaran la educacion que tienen derecho a. Sin embargo no importa en que lengua lo ensenen no aprenderan lo que se debe de saber.

El contenido de el plan de estudios bilengue estimula los planos de comunidades etnicos y linguisticos y pone mucho atencion a los variedades de cultura (Mexico, Sur America, Espana, Indio, Anglo,) en un cierto modo que tiene la alternativa con cual identificar y en que tiempo inponer su introspectiva do los diferentes culturas. Esto da al personal un variedad de conocimientos y formas de vida sin pensar que esta forma de vida es muy obsurda. Sin enbargo en un folklor de un cierto gente que se ha crecido con este modo de pensar y hablar; Que no es cada hombre un producto de su casa, su ambiente y tradiciones ansestriales?

Unos reporteros del Newsweek (7 de Abril 1977) al citar a bilengues pueden dividir al pais. Esto recuerda las tacticas nazis de Adolfo Hitler que proclama, "Una lengua una raza un lider."

En realidad la educacion bilengue puede crear una comprension entre grupos etnicos y ayudar las relaciones humanas en este pais que siempre ha estado dividido y ahora mas que nunca.

Echan en el mismo costal la necesedades edudativas del Chicano y la de los grupos imigrantes Europea ignorando las realidades historicos, sociologicas se olvida que se hablo antes que niguna otra Europea en este hemesfero y que grupos Chicanos a traves de los siglos la han conservado.

Lo que si da la impresion el tal articulo es que el bilengualismo es una invension yanqui y que todo lo que lo sostiene es el renacimiento del orgullo etnico los minorerias particularmente el Chicano.

Los programas bilengues son viejos como la educacion misma y es un concepto solido ya establecido que no requiere de evaluacion.

Bilingual funding questioned

The La Junta Bilingual-Bicultural Community Committee agreed to meet with state and local education officials to iron out differences over La Junta's bilingual education program, according to Federico Pena, attorney for the group.

Earlier the committee filed suit in Denver District Court in an effort to stop state bilingual education funds from going to La Junta schools in the East Otero School District.

Pena said the funds – about $70,000 of the $110,000 awarded to La Junta and Rocky Ford – were not allocated in compliance with the law.

E C 2 Bill defeated

Continued from page 9

what is important is that only 1.75 from each $89.00 was used to fund more than 50 organizations on campus. Yet CRAP'S "miracle cure" was to cut this 2% off student fees.

It is a model of modern, political economizing that effects those who can least afford it. They do not mention the other 98% of student fees and the $2.34 of the $89.00 that goes specifically to the UCSU. That EC-2 explicitly allows and reaffirms UCSU's right to fully benefit from the present system of mandatory fees, but prevents the more than 50 students organizations, which are the backbone of campus life, from such benefits, clearly exposes CRAP's double standard and hypocritical lamentation over high fees.

Another "argument" of the sponsors of EC-2, and one that has succeeded somewhat on confusing the real issue, has been the much heralded "right of each individual student to choose" which student organizations to fund out of his or her fees, if any. CRAP and other right wing organizations argue vehemently that it is only fair for each student to have the right to decide how to distribute his or her fees. Except that they they restrict that right to mean "the right to distribute only 2% of the fees, namely, those spent on funding 50 or more student organizations. These "guardians of our individual right to choose" are nevertheless consistently opposed to students choosing how to distribute the remaining 98% of student fees (specifically that portion which pays certain fat salaries or which create big profits for others). They, in fact, oppose all and any student movement that goes further and demands the right to choose, participate and control the entire educational process at C.U.

Now, even if all students did individually distribute 100% of their fees, could anyone seriously argue that funding student organizations that way would be fair for the minority organizations, given the shameful fact that the minorities continue to be grossly under-represented in general student population on C.U. campus?

Only ignorant individuals argue that way! When the minority student population faithfully reflects their relative proportion in society, then, and only then, will the wisdom of individually distributing our fees, and then, not 2% of them but all of them! Otherwise, such "projects" will guarantee the destruction of minority and progressive student organizations.

This attack is another manifestation of the racism which the Student Coalition, a multi-national organization, faced last spring in the struggle with the administration and the attitude with which all students must come to grips.

The Student Coalition

UMAS vanishing

Over the past years the personality of the U.M.A.S. student organization has changed drasticly. This can be attributed to a few factors. Of prime importance is the backgrounds of the students now coming to the University of Colorado as in comparison to past students.

In the formidable years when U.M.A.S. was struggling to achieve the goals the students at that time set forth for themselves, the students that came here were from the barrios of Denver, Pueblo and the rural farming communities of the San Luis Valley. These type of people knew what it was like to struggle, and through dedication, hard work and even death, they fought for programs and organizations that would benefit all students. Their efforts helped Chicanos solve problems that were previously answered by simply dropping out of school. As the programs developed, the student populace of U.M.A.S. increased.

As for the early revolutionaries that fought for progressive change at the University, many didn't graduate due to being ousted by college officials for their actions, or because the time spent fighting for the needs of the students didn't allow any study time, resulting in poor grades and eventual withdrawal.

With each passing year the strong personalities that U.M.A.S. was born with slowly dissappeared. Specific incidents also sent potential leaders to the grave or into hiding for fear of their lives. Long term jail sentences also contributed to the decline of U.M.A.S. as a potential campus organization power in the United States.

A new wave of students began arriving at the campus, but with a different set of ideas which were in sharp contrast with the previous students who struggled so that these new students might have an opportunity to attend the University. Students now didn't put anything into U.M.A.S. [organizations, General assemblies, board meetings], only take out [E.O.P. courses, Admission and financial aid].

Students who in the birth of U.M.A.S. called their homes "the Westside, Northside of Denver, Brighton, Adams City, the Westside, lower Eastside of Pueblo", Antonito, Del Norte, Alamosa and Monte Vista today refer to suburbia as their homes, Westminster, Aurora, Thorton, Lakewood, Colorado Springs and others.

To say that to go back recruiting in the barrios and valley will bring back power to U.M.A.S. is not assured. Perhaps some of the older students are waiting...for what? I don't know? Maybe a leader to instill the old spirit again. But the answer must be found soon or someday people will refer to U.M.A.S. as, "oh, yeah, wasn't that some kind or other type of minority program here in the late sixties or early seventies?"

Parents file discrimination suit

In Center, Colorado, a group of parents have filed suit against the Center Public School System for racial discrimination. Of 37 students in the seventh grade who flunked 36 were Chicano.

This is the third time the school district in Center has been accused of racial discrimination.

Of the persons filing suit, most were parents of the children being held back. Reasons cited for the suit were lack of Chicano teachers and prejudice by the teachers.

The parents argued that their children were put in Special Ed classes because the school "doesn't know how to teach Chicano children."

Those filing suit included former Chicano teachers who weren't rehired to teach at the schools after teaching one year.

State director for bilingual education on appointed.

The Colorado Board of Education Tuesday appointed Mrs. Rosalie Martinez of Fort Lupton as the state director of bilingual education.

Mrs. Martinez heads the bilingual program for Fort Lupton area schools, she has held the position for the past five years. Mrs. Martinez has been a teacher in the area since 1957.

The state bi-lingual program administers more than $2 million in state funds to local programs and also provides technical assistance.

Three top officials of the program resigned April 11, saying their philosophy of bilingual education differed from that of the state Department of Education.

FCC criticized for allowing race, sex stereotyping

The U.S. Civil Rights Commission reported last week that television is marked by racial and sexual stereotyping and that the Federal Communications Commission (FCC) appears unwilling to push hard to end such discrimination.

The commission said the FCC appears "willing to accept little more than a paper commitment" by the television industry to end such discrimination.

"In doing so it has thereby demonstrated its unwillingness to live up to the promise of its original call to the 'conscience' of the nation's broadcasting media and its own mandate to encourage the broader and more effective use of radio and television," the report said.

THE COMMISSION urged the FCC to revise its equal-employment opportunity guidelines and employment forms. Congress also was urged to give the FCC power to regulate the employment policies and practices of the networks. The FCC now has no direct authority over the networks.

The FCC also was urged to conduct a public inquiry and proposed rulemaking on the problem.

The 181-page report, titled "Window Dressing on the Set," evaluates network dramatic programming broadcast from 1969 through 1974, news programs broadcast in 1974-75 and employment data for 40 major market commercial and public television stations.

The report blames the networks for the alleged sexual and racial stereotyping in programming, since they produce most programs seen on local stations.

In TV drama, the report said, white males dominated the screen, appearing in 65.3 percent of all major and minor roles. White males appeared more frequently in serious roles and portrayed older, more independent characters having diverse and prestigious occupations, the report said.

It said white females had 23.8 percent of all roles, many of which were comic and portrayed characters who were young, unemployed, underemployed and tied to the family.

Minorities continued to appear primarily in ethnic settings or as tokens in all white shows, with 8.6 percent of the roles being played by nonwhite males and 2.3 percent by nonwhite females, the report said.

IT SAID MINORITY and female news correspondents rarely reported crucial national stories and civil and women's rights topics received "minimal coverage" on network television news.

The Civil Rights Commission said white males made 88.6 percent of the 131 appearances made by TV correspondents during the survey period. Women and minorities were rarely the "news-makers," the commission said, and stories relating to their achievement or accomplishments weren't reported on network news.

Their exclusion from network news suggests to the nation that minorities and women "may not matter," the report said.

In its employment study, the report found the number of women and minorities made visible on the screen at local television stations increased. However, it said minorities and women continued to be concentrated in the clerical and technical ranks.

The report said women and minorities were almost totally excluded from decision-making positions, and that their actual employment status was misrepresented by the local stations.

The Civil Rights Commission is an independent, bipartisan fact-finding agency.

Chicano games examined

A new, soon to be released, book is outlining the games that Chicano Children play.

The book will be titled *Games, Games, Games/ Juegos, Juegos, Juegos.* The authors stated some of the objectives of the book. "We wanted to show Chicano children in their own world playing games that are bridges between the past and present, between the village life of Latin America and the barrios of the United States, between the children's present games and the realities they will face as adults."

For the children, the authors have provided a collection of games and rhymes written in both English and Spanish.

The authors, Ruben Sandoval and David Strick, come from a diverse background. Ruben Sandoval lives in the barrio of East Los Angeles. A graduate of Loyola University in Los Angeles, Mr. Sandoval teaches in the Los Angeles School System and edits the literary magazine there, El Playano.

David Strick is a freelance photographer based in Los Angeles, whose work is featured regularly in the New York Times. In addition, his photographs have appeared in Time magazine, Newsweek, Rolling Stone, and the Los Angeles Times.



Julian Nava who wrote the introduction to the book has been a member of the Los Angeles City Board of Education since 1967, and he is a professor of history at California State University and Northridge, California. He has taught at the U.S. Cultural Center, Caracas, the University of Puerto Rico, the Universidad, Spain, where he was a U.S. Fulbright Lecturer; he is also the author of numerous books on Mexican American History and Culture.

The planned publication date is November 1977. The age level of the book is from 10 and up. The cost is $6.95.

For further information contact Miriam Redrick or Monica Pecot, Doubleday & Co., 245 Park Avenue, New York, 10017, (212) 953-4490.

Public dissatisfied with TV programming

Results of surveys taken nationally and locally (Denver) show that the public believes TV does not adequately serve the viewer. According to Federal Communications Commission (FCC) guidelines TV networks have a responsibility to devote time to some form of citizen access.

TV stations across the country are increasingly becoming a daily part of peoples lives. The TV medium plays an intregal role in the molding and shaping of today's generation. Many of the viewers interviewed labeled TV as "dumb and boring".

The national survey, conducted by the Committee for Open Media, showed that only 2.3% of all broadcast prime time was devoted to some sort of citizen access. The survey monitored 67 television stations across the country that reached about 45% of all Americans with television sets.

In Denver, the Raza Association Of Media Advocates (RAMA) conducted a survey of Latino attitudes toward TV in regard to their community. Most of those interviewed alleged that television was unable to meet the needs of Latinos. Proper recognition to the Chicano community was not implemented in television news they said.

Federal Communications Commission (FCC) guidelines require a fair and impartial presentation of the news. Many believe that the FCC fails to enforce this obligation.

El Diario asked people how they felt about local coverage of TV news. The majority of these persons said the news was biased and didn't properly reflect those views of the general public. Channel 9 was picked as being the most racist. Carl Akers of Channel 9 was also unanimously picked as giving distorted and extremely biased commentaries.

Latino media conference held

On July 30th and 31st the Raza Association of Media Advocates (RAMA) held its 1977 regional media conference.

Rama is a non-profit organization in Denver. It's primary goals are advocating and advancing positive Chicano interests, participation, representation and decisive input that affects the Chicano television, radio, production and delivery systems.

It is made up of people from the Denver community and from throughout the state which make up their Board of Directors. There are also professional Chicano members from the local media involved.

The theme of this years conference was, Media Advocacy: A Chicano reality.



Larry Alvarado, media professional, told Denver news directors, Chicanos are tired of irresponsible news coverage of latinos and issues that concern them. Several speakers addressing the panel charged that Chicanos are included in news-casts only in sensational or negative issues. Many said the significant contributions Latinos make to the area are never recognized.

Throughout the weekend there were various workshops and activities held. On Saturday a panel of news directors from the various Denver television stations answered questions concerning media coverage of Chicanos.

There were also several certificates of appreciation awarded to members of the community. These were for their support and assistance in the development of meaningful community-media relations.

Entertainment was provided throughout the weekend by various individuals and an excellent performance by Ballet Chicano De Aztlan.

RAMA will be hosting a National Latino Media Conference next May in which Latinos from all over the United States will attend.

Luis Valdez in film

LUIS VALDEX of EL TEATRO Campesino is making a movie with noted comedian RICHARD PRYOR. The movie is called *Which Way Is Up.* The movie focuses on the plight of farmworkers, the relationships between blacks and Chicanos. LUIS VALDEZ plays the role of Ramon Juarez, a farmworker leader resembling CESAR CHAVEZ. The movie will include songs from the album "Huelga en General."

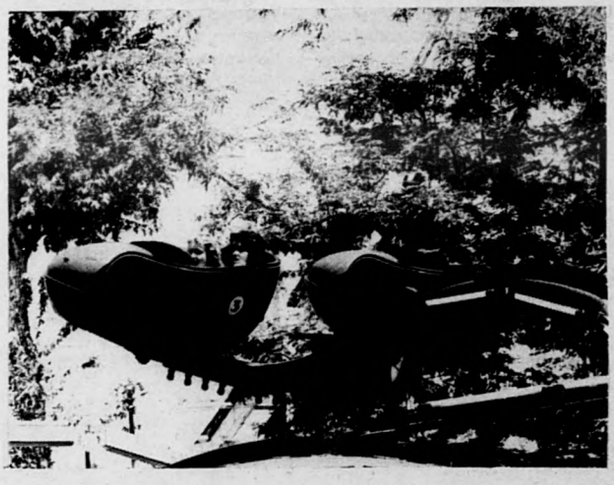




Lakeside

Un dia con La Raza

Annual "Un Dia Con La Raza" was held this past weekend at Lakeside Amusement Park. This annual celebration is sponsored by the Skyline chapter of the American G.I. Forum. This years celebration attracted more than ten thousand chicanos.







Photos by Joe Contreras



One of the more concerned and active priests in the Denver Chicano community, Father Lara, delivers mass at the 1977 "Un Dia con La Raza" at Lakeside Amusement Park. The Marachi mass was one of many attractions at the event.

La Revolucion entre la Revolucion:

La emancipation de las mujeres de Cuba

Parte dos

Las mujeres estaban animados a estudiar y aspirar a una educacion. Fue durante la Campana de Alfabetizacion de 1961 que se realizaron las metas en una realidad mensurable.

Con respecto al trabajo una entre siete mujeres trabajaban fuera de la casa y las que trabajaban, trabajaban por nesesidad y la sobrevivencia de su familia. Las unicas salidas que tenian abiertas fueron avenidas sin salidas o sea, como resultado de los salarios del trabajo domestico; el trabajo domestico fue preludio a la prostitucion, una institucion opresiva del sistema capitalismo.

Mujers formaron organizaciones y leyes, por ejemplo "ley de vagancia;" este ley exigio que todos los ciudadanos que son capaces de trabajar, tanto mentalmente como fisicamente, que trabajaran; las implicaciones para las mujeres fueron obvias.

Los hechos y la lucha de que las mujeres Cuba han tomado parte, deben ser un ejemplo para todos las avances valiosas que se han hecho los seres humanos en la lucha contra explotacion e injusticias de una sociedad.

El colonialismo y neo-colonialismo prepararon a las mujeres para ser sirvientes sin educacion en su propia casa y tambien en las casas de otros. Las mujeres que rebelaron contra este pre-destinado papel y quienes se incorporaron en el proceso revolucionario ayudaron a destruir la estructura de explotacion. La falta de educacion de las mujeres mantuvo la proteccion para mantener el "status quo"

El censo de 1953, registro que una entre cinco mujeres no podia escribir ni leer; en los lugares rurales esta cifra subio a dos entre cinco. Un tercio de las mujeres do la edad de diez anos no estaba en la escuela en el tiempo del censo y una entre cien mujeres de mas de 25 anos tenia una educacion universitaria. Durante los primero cinco anos de la Revolucion, desde 1959 a 1963 mucha atencion se centro para vencer la doble explotacion de la mujer. Esfuerzos para subir el conocimiento en general, habilidades basicas, conciencia politica, mostro el camino para el desarrollo de programas como las escuelas para trabajo domestico para las campesinas.

Cerca del medio de los anos de 1960, la meta de proveer mujeres con educacion basica fue casi alcanzada. Tambien durante este mismo periodo, las extructuras viejas en el sistema educativo iban sistematicamente destruido. Estas ganancias dieron a las mujeres acceso al entrenamiento y al conocimiento a los que muchos antes de la Revolucion, no podian aspirar. Fue durante la Campana de Alfabetizacion de 1961 que se realizaron las metas en una realidad mensurable; redujeron el analfabetismo de 23 por ciento a tres coma siete por ciento y el 57 por ciento de todo esto fueron mujeres que aprendieron a escribir y leer. En 1970, mujeres constituyian 49 por ciento de los estudiantes de la escuela primaria, 55 por ciento de estudiantes en secundaria y 40 por ciento de los estudiantes en educacion superior. Las mujeres estaban animados a estudiar y aspirar a una educacion.

Con respeto al trabajo una entre siete mujeres trabajaban fuera de la casa y las que trabajaban, trabajaban por necessidad y la sobrevivencia de su familia. En 1958, por todas partes del pais, mas del 600,000 personas o 28 por ciento de la fuerza laboral estaban sin empleo o sub-empleado y las esposas e hijas de ellos tenian que trabajar para ayudar a la familia. Los trabajos eran dificiles de encontrar. Las mujeres no tenian muchas alternativas, llenaban los rangos mas bajos de la ejercito laboral reservado. Historicamente las mujeres entraban en las fuerzas industriales con el final de la escalvitud. En Cuba desde despues de la Guerra de Diez Anos, las mujeres iban a trabajar en las fabricas por la primera vez. Desde ese tiempo las mujeres llegaron a formar parte del proletariado de la fabrica. Mientras la esclavitud fue prohibida en 1880, dando sus ultimas boqueadas, la codicia industrial, ya no podia depender el labor de escalvos, pero maldispuesto a pagar salarios de hombres libres, crearon el proletariado femenina, que es mas barato.[3]

En 1953, los sectores de industria mayor abiertos a mujeres para trabajo fueron la fabrica de tobaco que constituyia 57 por ciento de los trabajadores y 46 por ciento de las trabajadores en la fabrica de tejidos. En las fabricas o como obrera domestica podia encontrarse la mujer en sus rangos mas bajos. En el censo de 1953, registro 70,000 de trabajadoras domesticas, pagadas entre cinco y siete pesos mensuales. (Un peso equivalia a un dolar). Ya no fue categorizado formalmente esclavitud pero en realidad fue la misma deshumanizacion como la esclavitud. Las unicas salidas que tenian abiertas fueron avenidas sin salidas o sea, como resultado de los salarios del trabajo domestico; el trabajo domestico fue preludio a la prostitucion, una institucion opresiva del sistema capitalismo.

La Federacion de Mujers Cubanas (FMC) fundada en Havana en 1960 fueron la organizacion que mas ayudaron mobilizar a las masas de las mujeres; sus responsibilidades fueron las de **organizar y mobilizar las mujeres para ser participante activa en la vida de su pais y de la Revolucion.** Tambien tiene la tarea de analizar los problemas que se presentan a las mujeres y de proponer soluciones. **Como son Marxistas;** creen que la super-estructura refleja la estructura — cultura, actitudes y comportamiento — esto cambiara solo con cambios economicas.

En 1964 el FMC anadio otro enfoque a la incorporacion de las mujeres en el trabajo. Hubo progreso, despacio pero estable. Lo que fue el esfuerzo decisivo, fue las preparaciones de la cosecha de 1970 que tenia la meta de recoger un millon de toneladas de azucar que tambien fue un cambio de orientacion hacia las mujeres en el trabajo. La cosecha de 1969-70, que resulto en la introduccion de muchas mujeres para trabajar como voluntarias e incorporacion de muchas otras en trabajo de salario, marco un periodo de transicion dejando el sub-desarrollo. Fue tambien la base de la fundacion de la liberacion total de las mujeres Cubanas, como trabajadores contribuyendo al bienestar social de la sociedad entera y como personas libradas para participar en el mundo fuera de la casa y de su vecindad.

El tiempo de 1970-74 fue otro periodo de transicion para las mujeres; se marco cambio y transicion para todos con el ley que tomo efecto en 1971; fue la ley de Vagancia. Este ley exigio que **todos** los cuidadanos que son capaces de trabajar, tanto mentalmente como fisicalmente, que trabajaran; las implicaciones para las mujeres fueron obvias. Algunos centros recomendaron que el peso completo del ley ser aplicada las mujeres. Generalmente, sin embargo, fue reconocido que las condiciones materials todavia no permitian tal aplicacion. Aun, todavia, para 1971, mujeres constituyeron 23 por ciento de la fuerza total del labor en Cuba. Esta cifra representa un incremento proporcional de 64 por ciento desde 1953-71. Este cambio fue importantisimo por que fue una transicion mayor, de la casa a un tratamiento y participacion en la construccion de la nueva sociedad.

Como todavia las condiciones materiales no existia por causa de la escasez de recursos, los servicios completos para aliviar la mujer de tareas domesticas simplemente no podian ser provisiones imidiatas. Fue claro que las mujeres tenian la responsibilidad social a trabajar y con el incremento de numero de las trabajadoras, nadien presento el desafio de la suposicion de que los ninos, la lavanderia y el cocinar fue trabajo de mujeres. Las mujeres todavia tenia el doble cargo de su trabajo y la responsibilidad de la casa. Pero sin duda ninguna, la Revolucion se encargaron a proveer, lo mas priso que seria posible, las facilidades necesario para completir las condiciones materials, haciendo lo mejor posible de su situacion del los recursos limitados. De todos modos, el numero y la variedad de las servicios ofrecidos a las mujeres trabajadoras se va creciendo en cuantidad y variedad.

En 1974, hubo 610 centros criaderos de dia para los ninos, en operacion para mas de 50,000 de ninos. Aunque hay mas que 3 veces mas ninos en criaderos de ninos en Cuba como en Nueva York, ambos tiene la poblacion de aproximadamente 8 millon, todavia no es suficiente. En muchos casos, en particular, en los casos rurales no tienen acceso a estos criaderos y usan la familia extendida.

Poco a poco, las responsibilidades que encierre las mujeres en las casas en Cuba, van llegando a ser aliviados de parte de la sociedad. El gobierno esta trabajando animado para establecer criaderos a traves de toda la isla. Mujeres pueden llevar sus hijos alli desde cuando tiene 45 dias de edad, se los visten, los dan de comer, y los dan atencion medical — todo es gratis.

Ademas a los criaderos, estan estableciendo facilidades de comer en las escuelas y fabricas. Estas dos medidas son necesidades basicas que permitan las mujeres a participar en la construccion de la economia Cubana mientras quitan el cargo de tareas domesticas.

Estrategicamente la Revolucion absolutamente necesita la mujer, por que ". . . va a llegar el momento cuando la fuerza laboral de los hombres no va a ser suficiente." — segun Fidel. "Las leyes y politica del partido y los de las organizaciones de las masas deben ser cuidadosa en el mantenimiento de la integracion de las mujeres en el trabajo. Primero, porque es una cuestion de justicia elemental y tambien porque es una necesidad imperativa a la Revolucion." Entonces es imperativa la lucha de discriminacion en dos niveles: los dos manifestandose en condiciones objectivas y subjetivas. Las condiciones objetivas serian vencidos con el desarrollo de la economia Cubana. Pero con el caso de las condiciones subjetivas, tal vez, implicara una lucha en gran parte mas esfuerzosa que los elementos objetivos. O sea, tratando problemas de la vieja cultura, de los viejos habitos, de los conceptos viejos, y de prejuicios viejos implicara mas trabajo. Estos factores tienen raices profundas y tanto los hombres como las mujeres tienen que lucharlo diariamente. Una sociedad socialista, o para que sea humanitaria, tiene que eradicar todas formas de injusticias y discriminaciones. ". . . Es precisamente la responsibilidad de la sociedad humana a establecer las normas de co-existencia y justicia para todos," segun Fidel Castro en su discurso anotada previamente.

Sin duda, una sociedad que aspire a la justicia para todos, no solo en lo formal pero en la realidad es un mundo real para mi, y la explotacion y disrespeto de otra sociedad es lo irreal, porque si explotan uno, dana a toda la sociedad; si uno de sus miembros estan enfermos toda la sociedad esta enfermo.

Ha sido demonstrado en el caso de Cuba que el nuevo sistema ha introducido reformas economicas y sociales que han sido por mucho tiempo advocadas pero nunca han sido hechos en realidad; ademas es sumamente superior en su funcionamiento que su precedesores. Medidas son adaptadas proque aparecen obviamente a ser en el interes de las masas o porque son necesitados para el complemento de otras medidas que yas son adoptadas, y nunca porque quepan en una estructura ideologica. Jean-Paul Sartre, el filosofo Frances y dramaturgo quien visito Cuba, comento sobre este aspecto de la Revolucion Cubana, "En Paris, pregunte a ciertos individuos de Cuba, pero nunca fue capaz de entender porque negaron a decirme si el objetivo de la Revolucion Cubana fue o no fue para establecer el socialismo. Ahora, entiendo porque no podian decirme. Es decir, que la originalidad de esta revolucion consiste precisamente en haciendo lo que lo necesitan hecho y sin atempto a definirlo por medio de un ideologia de antemano."[5] Si todavia exige que ponemos un nombre que es apropiado a la sociedad Cubana, probablemente lo decia, Joseph Newman del **New York Herald Tribune,** que el gobierno y la Revolucion, "son ni socialista ni comunista pero simplemente Cubana y humanitaria."[6]

Podiamos decir que fuerzas trabajando en Cuba y las fuerzas que han hecho Cuba una sociedad aparentamente socialista, son fuerzas que estan parcialmente arraigados en la politica presente de la regimen revolucionaria y en parte son resultos de las necesidades de la sociedad, sobre que no tienen control. Me parece entonces importante, que no es ultimamente necesario si las medidas tomadas de parte de la nueva regimen son dictados por consideraciones ideologicas o si son objectivamente llegando en esa direccion. Lo importante me parece es los cambios progresivos ocuriendo en lo mas importante de nuestro mundo: las relaciones humanas.

Si vamos a hacer avanzadas, descubrimientos y llegar a conocimiento adelantados, hacemos lo que seria valioso de ser llamada avance humana.

Los hechos y la lucha de que las mujeres de Cuba han tomado parte, deben ser un ejemplo para todos de las avances valiosas que se han hecho los seres humanos en la lucha contra la explotacion e injusticias de una sociedad. La participacion de construir una nueva sociedad con justicia para todos no puede ser realizados si excluyen la mitad de la poblacion de las mujeres. Esta contribucion de la mujer, "a traves de su trabajo, a traves de una contribucion a la vida de la sociedad en la cual esta reflejado . . . que una persona realiza su conciencia total de un ser total, que es equivalado a su realizaction toal como un ser numano . . ."

When the KKK ruled Colorado

The invisible empire told George Norlin to fire Jewish and Catholic faculty members. He refused, and the University survived 1924 with out a cent of appropriated state money.

From: The Silver and Gold Record
Published by the C.U. faculty.

By Pamela Patrick

When George Norlin was president of the University during the 1920s, he was affectionately known as the "kindly professor of Greek." It isn't surprising, then, that when Ku Klux Klansmen ruled Colorado, they pictured a University president who was mush instead of man. Perhaps they pictured the "kindly professor" as a bookish sort who knew and cared little about the world outside academia.

And perhaps that's why they came to Norlin. First there were messengers from Colorado's Klan governor, and then Governor Clarence Morley himself. Not content to be in control of the highest office in the state, both houses of the Legislature and virtually every important political post in Denver from mayor to chief of police, the Klan sought to extend its influence to the University of Colorado.

Consequently, in 1924 Klan messengers warned Norlin that appropriations for the University would be cut unless the Klan had a say in the course of instruction and unless it was given veto power over faculty appointments.

Years later, in 1939, Norlin wrote of the Klan's pressure to Rep. J.S. Boggs. "The Governor assured me that the University could have what it wanted in the way of appropriations provided the University would play the game with the Ku Klux Klan; that is, definitely provided the University would dismiss from its staff all Catholics and all Jews."

It may have come as a surprise to the Klan, but Norlin wasn't mush. Norlin, verbally at least, threw the Klan out of his office and off the campus. His reply to the Klan: "I stated flatly to the Governor that if we had to pay such a price for the support of the Legislature, we preferred to do without that support."

Norlin was true to the University and its standards of truth and learning. The Klan was equally true to its word. The University got nothing from the state Legislature in 1924 and managed to survive solely on the percentage of the mill levy due the University according to state law.

How did Colorado, bastion of western hospitality and independence, become a bastion of the Ku Klux Klan? How did Denver, Queen City of the West, become the Queen City of the Invisible Empire? It was written later that even when the Klan movement in the rest of the United States was faltering, Colorado and Indiana remained strongholds of the group, with diehards still parading around in white sheets, burning crosses on lawns, at the state Capitol, and even atop famed Pikes Peak.

Coloradoans hadn't even heard of the Ku Klux Klan when a man named Simmons, proud possessor of the title Imperial Wizard, came to Colorado on a Klan recruiting trip in 1921. His trip was a success, for after a private meeting one Sunday afternoon in a room at the Brown Palace Hotel, Colorado's first Klan klavern, or chapter, was formed and the Colorado Klan was born.

It may have been the beginning for Colorado but not for the Klan. The road back to the Klan's beginning — and to the root of how it could have ended up on the University's doorstep in Colorado — is a much longer one.

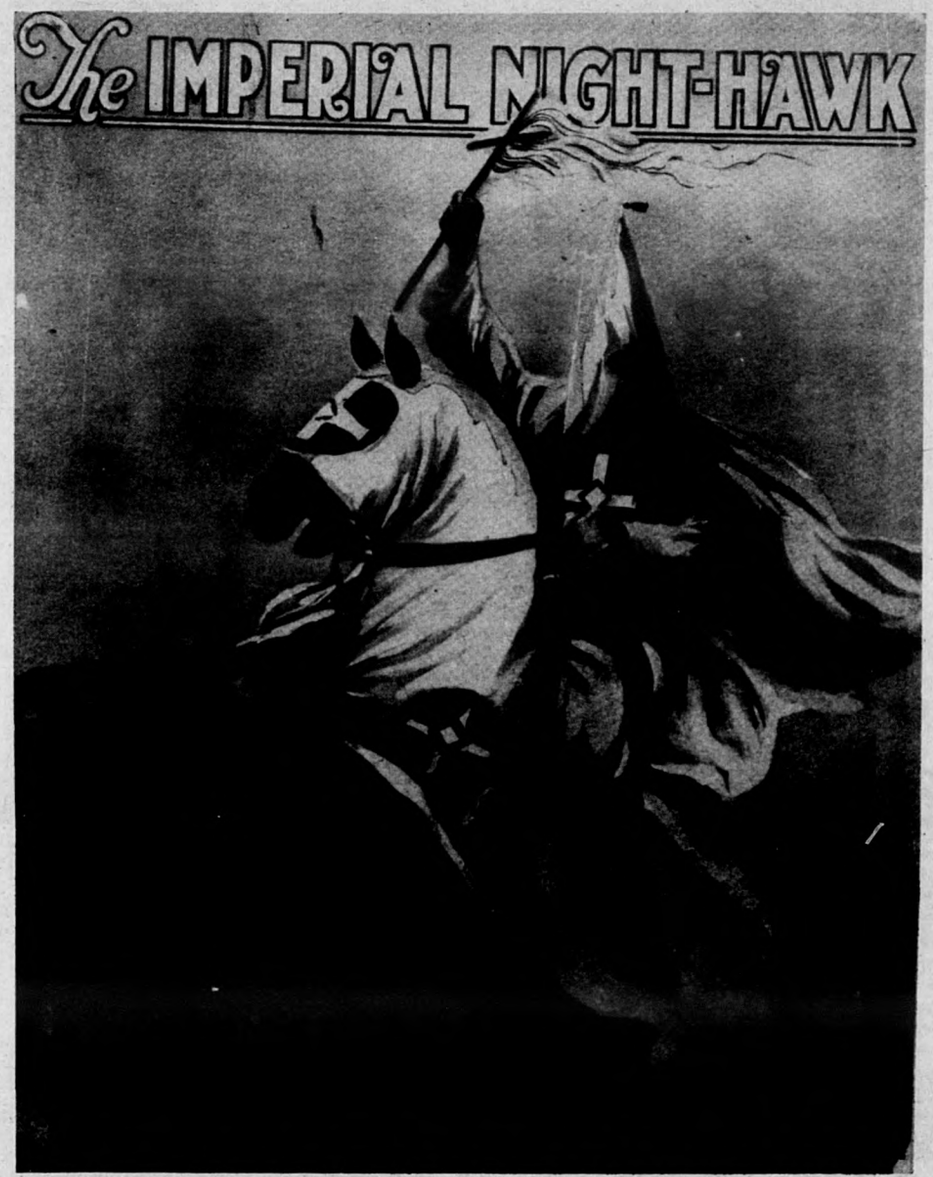
Ironically enough it was on Christmas Eve, a traditional time of brotherhood and good will, in 1865 that the Klan was formed. It was a social club at first, formed by six Confederate veterans in Pulaski, Tenn., and it drew its name from the Greek word *kuklos*, meaning "circle." The group quickly became the white southern Democrats' primary instrument of resistance to "uppity" Negroes, Northern carpetbaggers and Republican scalawags during Reconstruction.

By 1869, the Klan, now dubbed the Invisible Empire, had spread throughout the South, providing a perfect vehicle for Southern resistance to Black equality and carpetbaggers. Under the convenient secrecy of the white sheet, lynchings and terrorism spread throughout the region. Realizing that a little "harmless" venting of anger and frustration had gone too far, Grand Wizard Nathan Bedford Forrest tried in vain to disband the dangerous, violent group. It was out of his control, though, and the rampage continued until Congressional investigations and public opinion on the part of moderate Southerners forced the Klan into dormancy.

The white sheets may have been put away, but the feeling that produced the Klan was merely dormant and far from dead. It took only a book and a movie around the turn of the century to revive the old feelings behind the Klan. The book was a novel by Thomas Dixon called "The Clansman, A Historical Romance of the Ku Klux Klan." which, needless to say, glorified the Klan and its fight against Federal power and Blacks. The movie did virtually the same thing. "Birth of a Nation," the epic film by D. W. Griffith, showed the Klan as the "good guys" saving the civilized world from the newly freed slaves.

"Birth of a Nation" was making news around 1915, and it was then that William Joseph Simmons, an ex-preacher and ladies' garter salesman from Alabama, decided the time was right for a Klan revival. The mood of the country was strongly patriotic and strongly suspicious of anything "unAmerican," including Catholics who revered the Pope in Rome, and Jews who obviously hailed from eastern Europe and so weren't "true Americans."

Simmons held his first Klan meeting at Stone Mountain, near Atlanta, Ga. Fifteeen people showed up, and there was the ubiquitous fiery cross, a Bible, an American flag, a sword and a canteen of "holy water."



The Imperial Nighthawk, a weekly magazine was just one of the publications the KKK used to diseminate its ideology

Things were slow for the Klan until 1920, when the country's isolationist feelings were running higher than ever after thousands of its young men had died on foreign soil during World War I. In 1920 Edward Young Clarke and his mistress, Mrs. Elizabeth Tyler, became the Klan's primary recruiters. Apparently, they didn't do it for their health — they received a cut from each $10 "klectoken" or membership fee they collected. The two must have worked hard and the new Klan's emphasis in favor of patriotism and against "unAmericanism" caught on. By 1921 the Klan's membership had reached about 100,000 nationally.

Clarke and Tyler didn't stay with the Klan long enough to reap the big profits. They were thrown out after being discovered half-drunk and half-dressed together, which wasn't surprising considering the Klan's ban on liquor and fornication. However, the recruiting methods Clarke and Tyler developed stayed on and by 1924 national Klan membership was conservatively estimated at four million.

Denver was fertile ground for the new Klan movement. It had long been a conservative stronghold, and anti-Catholicism was popular in Denver for years before the Klan knew Colorado existed. Before the turn of the century Denver had 10,000 members in 25 chapters of the American Protective Association — a group formed to "protect" Americans from Catholics. It was discovered later that many of the people who joined Colorado's Klan were sons and daughters of the members of the A.P.A.

There were plenty of Catholics in Denver for the Klan or the A.P.A. to hate. In 1920, 35,000 of Denver's 256,000 citizens were Catholics. That figure includes 20,000 U.S.-born Catholics and another 15,000 recent Italian immigrants who settled in Globeville and Denver's "Little Italy." In addition there were about 11,000 Jews.

Imperial Wizard Dr. Hiram W. Evans, who by 1924 had ousted Simmons as head of the Klan, explained in a speech at a Klan rally in Texas why Jews were not acceptable Americans. He described them as "another unblendable element" and said, "Were the melting pot to burn hundreds of years Jew and Gentile would each emerge as he is today, only the Gentile would have been affected by many other elements and the Jew would not." Apparantly, Evans' point was that Jews would not become more "American" in time. Instead, they would continue to be the "rotten apples" that somehow spoiled the American barrel.

The Klan's argument against the Black was a little more specific. There were about 7,000 Blacks in Denver in 1920, and Evans said, "They have not and they cannot attain the Anglo-Saxon level. Both biology and anthropology prove it, and the experience of centuries confirms the conclusion."

The Wizard explained further that, "The low mentality of savage ancestors is inherent in the blood stream of the colored race in America. No new environment can more than superficially overcome this age-old hereditary handicap."

As for Catholics, the Imperial Wizard spoke for the Klan when he gave new meaning to a quote from Lincoln: "No nation can long endure that permits a higher temporal allegiance than to its own government." Evans maintained that Roman and Greek Catholics "violate that principle." He said, "To them the presidency at Washington is subordinate to the priesthood at Rome. The parochial school alone is sufficient proof of a divided allegiance, a separatist instinct. . . .

Chicano Business Students Association

The Chicano movement in this country has taken many forms and the need for formulating Chicano organizations has grown alongside the movement. Chicanos have not been a part of the economic machine, which operates large corporations, therefore, Chicanos do not have an equal share of the economic power, a power that governs the politics of the entire nation.

The Chicano Business Students Association was formed to assist Chicanos by helping them get into business schools and then out into the business world where their input is essential for all Chicano communities.

The organization initiated in the fall of 1972 and had as its first president, Stan Perea. Presently, the officers of CBSA are as follows: president, Pete Escobedo; vice-president, Eugene Lucero; budget director, Phyllis Romero; secretaries, Carol Paiz, Yolanda Chavez.

Their goal taken from a document written by Stan Perea is "to establish a state organization based on the awareness of Chicano business students that a serious need exists for more and better qualified Chicano businessmen to serve their community, as the present business structure does not adequately deal with the business problems of the Chicano community."

CBSA encourages Chicano students to enter the business fields to increase the number of Chicano managers and executives in business. CBSA also acts as a resource area, making available to the private and public sectors, names of Chicano business students who have completed their formal studies.

CBSA has also developed a number of committees within the organization to better aid students. There is a fund-raising committee, a grievance committee, an auditing committee, and a tutorial assistance committee, along with the newly formed student organization, "Unidos Hablamos" . . . a toastmasters' group dedicated to self-improvement in public speaking.

Students interested in business are welcome to attend CBSA meetings. The time and place will be posted at a later date. Our office is located in the Business building room 149, telephone 492-6181.

All minorities planning or thinking of majoring in accounting are urged to apply for scholarships given by the:
American Association of Spanish-Speaking Certified Public Accountants
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Send your name and address, in order to receive applications.

C.B.S.A.

First Fall Meeting: Tuesday, Sept. 13, 7:30 p.m.
Room 208 Business Bldg.
All new and returning students are invited and urged to attend this important meeting

Poemas

Gloria L. Trevino una nueva poeta que estudie en la Universidad de Northern Colorado en Greeley, esta tratando de publicar y compartir sus poemas con todo su raza.

Gloria ha presentado sus poemas en un "CHPCANO Artist Confrence" en Mayo llamado "midwest Canto Al Pueblo" y recientemente regreso de la Universidad de Albuquerque donde recito por La Floricanto IV de Artistas Chicanos".



Quien Soy

Soy Malinche.
Sufri las desgracias del conquistador.
Soy la Virgen Maria.
Sufri los dolores del castigador.

Soy la Adelita.
Sufri las batallas de la revolucion.
Soy la Llorona.
Sufri la venganza de la supersticion.

Soy la mujer mexicana.
A veces, la mujer chingada.
Soy la mujer Chicana.
A veces la mujer olvidada.

Soy la mera sangre.
y cultura de mi raza.
Soy el espiritu--
El sufrimiento del mestizo.

Soy la historia mexicana!
Soy la historia meshicana!
Soy la historia americana!

Mirame bien.
Escuchame bien.
Yo soy la mujer mexicana.

Gente del sol

Gente del sol,
la tierra llora
por tus caricias,
y
grita por sentir
la dulce firmeza
de tus manos.

Gente del sol,
la tierra goza de tu cuerpo
quemado y bronceado,
y
sufre por tu ausencia
cuando al anochecer,
te retiras bien cansado.

Gente del sol,
eres la inmortalidad
y siempre serás,
y
cuando todo cae,
por su blanqueza y debilidad,
tú, hijo del sol, vencerás.

Mi soledad

Nací en una soledad intensa
y moriré en una soledad inmensa.

Aunque penetres mi alma
nunca espantarás mi tristeza.

Me oyerás hablar,
me oyerás cantar,

Pero nunca mirarás las lágrimas
escondidas en mis entrañas.

Me desearás,
me abrazarás,
Pero nunca jamás,
en mi soledad entrarás.

Porque nací en una soledad materna
y moriré en una soledad nocturna.

"Social Security"

En la línea de welfare
todos somos unidos
por una distinta razón.

Blancos, prietos,
rubios y castaños,
todos esperando
las estampillas de la vida.

En la línea de welfare
se oyen voces diferentes:
--Se me fregó la batería.
--What time do they open the doors?

Y aunque no nos entendemos,
todos nos escuchamos
en la línea de welfare.

Estudiantes, abuelitas,
niñas y migrantes,
todos esperando
las estampillas de la vida.

(dedicada a Ricardo Sánchez)

Chicanos and Indians should become of One Mind.

cont. from page 7

surging for the same goal of being a sovereign nation.

The Sioux Treaty of 1868, Fort Larimie, and our Treaty of Guadalupe Hidalgo of 1848 were both broken. Thus, the U.S. Government is guilty of violating International Law.

The 12 tribes united into a intertribale council known as the Red Nations Sun Dance to promote spiritual awareness and unity that could perpetuate an understanding of people, who are in tune with the balance of life.

We have come to
understanding, all of us,
white, black, yellow,
and us red people.
I thank the powers of
the four winds,
and to the Grandfather,
Great Spirit,
and I thank the sacred
Mother Earth, Grandmother.
Thank you.
I ask you and bless
all people here,
from the powers of the
four winds,
and Grandfather, Great
Spirit, we thank you this
day that we are alive,
Grandmother we thank you
for keeping us alive.

Grandmother we stand here
on your lap and once
again you cradle us in
your arms, and feed us,
and comfort us, and
heal us and forgive us.
Metakuyeayase —
all my relations.

Before leaving Chief Leonard Crow Dog, teacher of the Sun Dance Way offered a prayer of peace to all his relations. He then passed around a sacred pipe which belonged to Sitting Bull (This had been in the possession of the washishu until recently) saying "This is to show a newly revitalized unity." Then a flesh offering was made to us all.



Chicano and Indian people united in a rally in Los Angeles and expressed their solidarity. Picture taken from *Andro*



Skyhorse and Mohawk with attorneys

Support grows for Skyhorse and Mohawk

The national Council of Churches has issued a nationwide appeal on behalf of Paul Skyhorse and Richard Mohawk, two American Indian Movement activists being tried for murder in Los Angeles.

Lucius Walker, associate general secretary of the council, brands the charges a frame-up and appeals for financial support to the defense.

His letter notes that the decision of his governing board to endorse the case was unanimous.

In taking this step, the National Council of Churches joins a growing number of groups and individuals who are registering their support for Skyhorse and Mohawk. One indication of this is that

each day supporters of the defense fill the spectators' section of the courtroom. Invariably they include people who have previously experienced and fought political and racist frame-ups.

Luna: sight and sound

"We want to be known as a show group with "sights and sounds" so good the audience will want more," says Rick Archuleta of Luna, one of the newer groups to Denver's music scene.

Although the average age of the group is 17, they all have been playing since they were 5 or 6, and now have enough material for about 30 original compositions.

The group, all from the Denver area have played throughout the state in cities such as Alamosa, Boulder, and Sterling. Soon they will be playing in Lafayette, Minturn, Del Norte, Pueblo, and at a concert at the air force base in Cheyenne.

Their main emphasis is on soul, disco, and Mexican music, but they are versatile and can play the kind of music they feel an audience will appreciate most.

All four members plan to go to CU to major in music, but at present are planning to improve the group more by adding a keyboard player and maybe some horns.

Recently the group purchased new equipment, for as Rick Archuleta puts it, "to play the best, you have to have the best equipment."

The group feels that since they are young, they have the potential to progress more than any other group in the area already has.



LUNA, a promising new group to the Denver scene. From L to R Moses Hermosillo, Rick Archuleta, Jimmy Trujillo, center; Tony Alcarez

Teatro Tonich

Arturo Bobian a teatro teacher gives his perspective on the performance of this summers teatro group at the University of Colorado at Boulder.

This year's summer teatro students were on tour in various parts of Colorado, where they performed outdoors drawing much attention and many emotions. The teatro group consists of new entering Chicano freshmen from primarily Denver, Pueblo and throughout the state of Colorado. The actos presented a series of social and cultural issues which expose the daily occurances in the Latino World.



Teatro Tonich performs at San Juan, a low income housing complex in Boulder.

The students chose to call themselves TEATRO TONICH. Tonich is an Aztec word meaning "of the sun", and is indicative of the cultural awareness of these students. Teatro Tonich became very personal to the students. It was their teatro more than it was a class, and this, coupled with a willingness to learn and pride in being chicano made Teatro Tonich successful.

The students of this summer are by far one of the most disciplined and aware groups I have ever been involved with. The openness which they displayed and the confidence with which they performed helped to project that awareness, not only to their audiences, but to each other. The sixty students in teatro displayed and the confidence with which they perormed helped to project that awareness, not only to their audiences, but to each other. The sixty students in teatro displayed and a solidarity that was heartwarming and indicative of the Chicano blood that brings us to each other. I am positive that the feeling of carnalismo prevalent amongst them made lasting impressions on our audiences. More than any other accomplishment, the teatro students became effective good-will ambassadors to the communities we visited, representing UMAS, MAP, and the Boulder Chicano.

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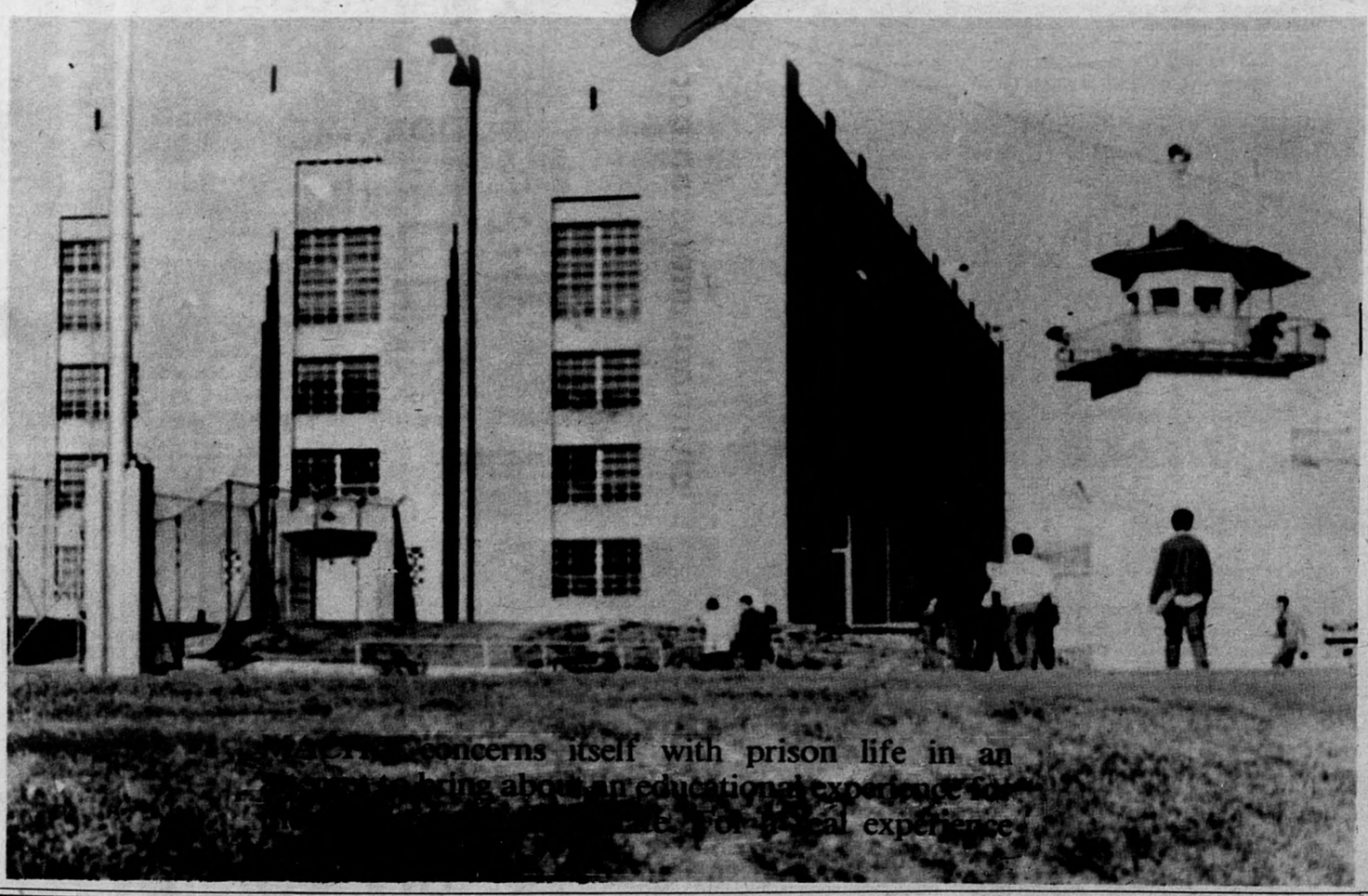
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