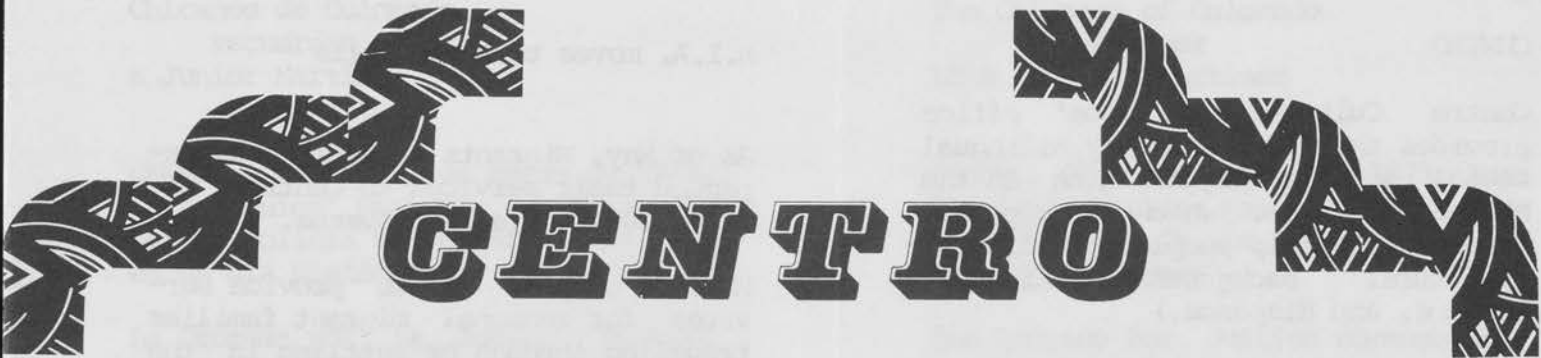




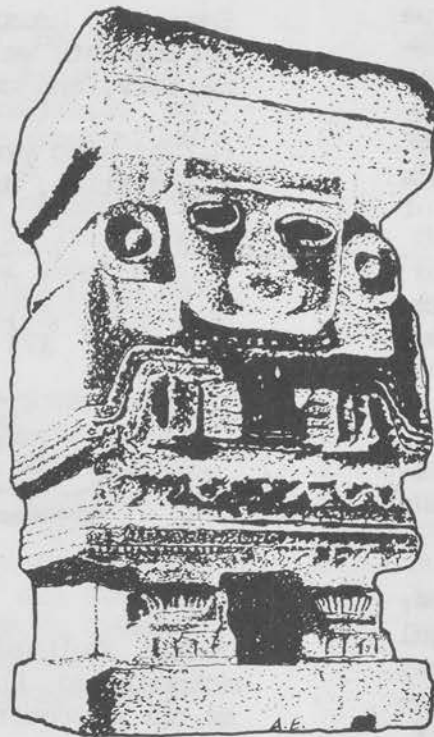
Irene Gomez-Bethke Papers.

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**CENTRO
CULTURAL
CHICANO**



NEWSLETTER



Story on Logo and
Arist next addition

CENTRO

Centro Cultural Chicanos' office provides the first and only bilingual social service organization in the Minneapolis area, which has programs directed to help people of bilingual bicultural background (Chicanos, Latinos, and Hispanos.)

Centro has been primarily functioning as an information and referral agency.

Due to the lack of funding and staff we are unable at this time to implement programs of important need for the Chicano community of Minneapolis.

Centro Cultural Chicano was mainly established to formulate services and continues to expand into every type of service that would possibly benefit the Minneapolis Chicano community and surrounding areas.

Our main concept is to apply services for the basic desires and needs of the Spanish speaking people.

Our main emphasis is to further expand the services of C.C.C. in order to reach the 10,000 or more people in the city of Minneapolis. We wish to provide them with services which will aid them in living a longer and better life here in the Twin Cities and in the state of Minnesota.

At this time our services include; the civil rights complaints, legal services, employment opportunities, chemical dependency and housing referrals.



P. 2

M.I.A. moves to Minneapolis

As of May, Migrants In Action has expanded their services to Centros' office, 204 W. Franklin Avenue.

M.I.A.'s purpose is to provide services for seasonal migrant families traveling through or settling in the Metropolitan area.

M.I.A.'s workers are bilingual and are familiar with the problems of the migrants.

If you have worked in seasonal farm labor during the year, you may qualify for these services.

Emergency housing, permanent housing, employment, welfare, medical, legal matters, and counseling.

M.I.A. also provides transportation, translation, and advocacy.

You may contact M. I. A. on Wednesday's from 1:00 to 5:00 p.m. and Thursday's from 8:30 a.m. to 12:00 p.m. 871-1423



Centro Cultural Chicano wishes to acknowledge Eulalia Reyes de Smith as our secretary.

Mrs. Reyes de Smith is a Native Minnesotan, and has been an active member of Centro Cultural Chicano for many years.

She previously worked for Control Data in Arden Hills as a secretary. On April 11th she began working for Centro.

"Lolly" is a pleasant, capable, bilingual secretary who believes in the philosophies of C.C.C. and has a strong concern and commitment for Chicanos.

Chicanos de Colorado recuerdan a Junior Martínez

DENVER, CO.- El 17 de marzo de 1973, Luis "Junior" Martínez fue eliminado por la policía de Denver. Hoy ese es un día histórico.

La Cruzada por la Justicia celebró una vez más este momento como expresión de solidaridad y apoyo a la causa del movimiento chicano. Entre los eventos se presentaron el Ballet Chicano de Aztlán; Dino Butler, un activista del Movimiento Indio Americano; Fleeta Drumgo de los Hermanos Soledad; Rodolfo "Corkey" Gonzalez, fundador y presidente de la Cruzada por la Justicia.

Anteriormente, cada 17 de marzo desde 1973 en adelante, se ha celebrado atrayendo la solidaridad de muchas otras personas y grupos, no solo de Colorado si no de todos los estados. Este año, la celebración duró tres días, del 17 al 19. Todo esto en solidaridad y en honor a un joven héroe de Aztlán: Luis "Junior" Martínez.

"Junior Martínez era un joven activista quien en vida y muerte representa claramente todo el sufrimiento, las metas y la determinación de nuestra nación chicano" expresa un vocero de la Cruzada, acentuando que con su muerte el poder del sistema se desató en contra de la Cruzada por la Justicia y en contra de los activistas más progresistas dentro del Movimiento Chicano.

Este triduo nace resaltar la esperanza de liberación de un pueblo constantemente oprimido. También deja ver que el espíritu de Junior Martínez todavía vive.



P. 3

The Chicanos of Colorado Remember Luis "Junior" Martinez

Denver, CO. - On March 17, 1973, Luis "Junior" Martinez was killed by Denver Police. It is a historical day for "los Chicanos".

The Crusade for Justice commemorated once again this day with expressions of Cultural Art and support to La Causa del Movimiento Chicano. The events included El Ballet Chicano de Aztlan; Dino Butler, (an activist del Movimiento Indio Americano) Fleeta Drumgo de los Hermanos Soledad; Rudolfo "Corkey" Gonzalez, founder and president of The Crusade for Justice.

Since, that dark day and from now on March 17, will be recognized as a day of tribute to Luis Martinez, not only by los Chicanos of Denver but from Chicanos all over.

The commemoration exercises this year took place over a period of three days, the 17th through the 19th in honor of El joven hero de Aztlan (Luis "Junior" Martinez).

Jr. Martinez was a young activist who in his short life stood for everything that is Chicanismo and lived the philosophy of the Crusade for Justice, and in his death signified the example of determination of nuestra nacion chicana.

His death is an affirmation that the power structure does not recognize the Crusade for Justice movement.



Law and Morality

At the outset we should acknowledge that the ability of the criminal laws to affect human behavior is generally limited. Merely passing a law, any law, doesn't make people change their behavior. Laws against drunken drivers have been in effect for decades yet incidents of this kind of drug-related crime continue.

Indeed, there may well be negative effect that flow from over-reliance on the criminal justice system to handle what is a broadly-based social phenomenon. By enacting sweeping laws we often hope to reduce the supply of specific drugs. When we prohibited alcohol from being legally manufactured, massive increases took place in the use of illegally manufactured more dangerous alcohol. The experience in this country has repeatedly taught us the principle.

While cataloguing the problems and failures of old laws, we all too often tent to assume that new laws will work perfectly. We are then discussing one of the most difficult areas of law enforcement. In 1914, for example, the Harrison Act outlawed the non-medical use of narcotics, yet by the mid 1920's, almost one third of the inmates in federal prisons were incarcerated on drug charges. The use of illicit drugs in our society wasn't curtailed. The following years saw attempts at treatment though civil and criminal commitment in many states as well as the federal level, an approach which didn't provide the longed-for panacea.

Substituting the work "hospital" for the work "prison" simply didn't change the nature of the problem. Our second general concern is whether there is a substantial risk that "get tough" laws and law enforcement efforts will do active harm and make the drug problem worse. There are signature risks that more stringent penalties would exacerbate some aspects of the drug problem.

Tougher criminal sanctions against non-medical drug use assume that our current approaches aren't working to improve the drug abuse situation. This is simply false, particularly with regard to driver-related crimes. The experts know, drug users know, and the public knows that isn't true.

Federally funded treatment programs have increased from 16 in January, 1969 to more than 400 in November, 1972, capable of offering treatment to more than 100,000 people per year. Local treatment program operators are beginning to report believable statistics documenting decreasing involvement in crime by individuals in treatment. These reports are coming from Methadone Maintenance Programs and Drug Free Assistance, Therapeutic Programs.

There is clear evidence of measurable values of treatment programs in terms of strong societal concerns. The chemically dependent person in treatment are becoming more able to function in society - available for training and jobs. It is to say there are reliable signs that things are improving, and progress is being made. Now is the time to take a leap into the unknown, especially when we have valid reasons to believe that the unknown harbors the real potential for making things worse.

By LABYOR



CHICANOS VENCERAN

PRESENTS

ANNUAL CHRISTMAS PARTY

GAMES PRIZES

REFRESHMENTS

DATE: DECEMBER 17, 1977

TIME: 1:00 p.m.

PLACE: THE CITY INC.

1536 East Lake St.

Mpls, MN

TREATS MOVIES

PIÑATA

EVERY ONE IS WELCOME

PARTY INFO. CALL RACHEL VARGAS

522-6551 522-6552

The Salvation Army will again be assisting needy families with, food (checks) and/or new toys for Christmas this year. Contact either of these two intake offices: 1604 East Lake St. (721-6462) or 2418 Plymouth Ave. No. (522-6581)

CENTRO'S SENIORS PROGRAM

CENTRO CULTURAL CHICANO

ATTENTION

ATTENTION

YOUR MONEY FUNNY?

SHORT ON CASH?

THAN TAKE ADVANTAGE
OF THE CHRISTMAS MEAL
AND FREE TOY OFFER
SPONSORED BY SALVATION
ARMY. FOR FURTHER

INFORMATION CALL

DONN VARGAS AT
NORTHSIDE SETTLEMENTS
UNITY BRANCH.

529-9267



Centro has information about a tour going to Mexico City on Mexicana Airlines, from Dec. 6 to Dec. 12, 1977.

The highlights of the tour will be to attend the mass of Nuestra Virgen de Guadalupe on her day December 12.

You will be seated on reserved seats directly in front of the main Altar and meet Mons. Lucio Sanchez and Mons. Salazar. After the mass you will receive your roses and have dinner. The tour also includes; round trip fare to Mexico City 8 nights, 9 days at the Hotel Purua Hidalgo, transportation to and from the hotel and airport, 4 hr. tour of the Ballet Folklorico de Mexico, evening performance. All day motor coach tour of Cholula & Puebla 4 hr. tour of the Floating Gardens of Xochimilco, 6 hr. tour of the Shrine of our Lady of Guadalupe. Call Centro for brochures and more information. 871-1423.

Catholic (Mass) Church services given in Spanish in honor of Our Lady of Guadalupe. Sunday, December 11, 1977 at 4:00 p.m. at Ascension Catholic Church. Located at 1723 Bryant Ave. North, Minneapolis. For information call 566-1264. (6-10 p.m.)

Chicano's Venceran has recently received a request for their financial statement to be publicized in Centros newsletter.

Since Chicano's Venceran is not affiliated with Centro's newsletter's budget, we the editors think it appropriate to publicize the following statement.

The officers of Chicano's Venceran would like it to be known to all the Chicano communities that the Chicano Venceran books are open to the public and if desired they can come and view the books personally.

Congratulations to Fridley Grace High School class A football team and Mike Hernandez (halfback) on their Victory Championship game against Cole Spring Ridcuri. The final game was played on the eleventh of November at St. Cloud Tec. which resulted in a winning score of 36 to 12.

ACKNOWLEDGEMENTS

Centro Cultural Chicano would like to acknowledge and thank the Dayton Hudson Foundation for their kind and welcome donation to our project.

Also, thanks to the Star and Tribune Foundation for their contribution to Centro. We gratefully appreciate the recognition and donation.

Centro would like to acknowledge the Chicanas who volunteered to help with the Hofstede campaign. Rachel Vargas, Laura Garcia, Patty Trujillo, Mina Hernandez, Marcela Trujillo, and Lorraine Garcia.

Children's Christmas Party

The annual Chicano/Latino children's Christmas party will be held on Dec. 17th, 1:00, at the City Inc. located at 1536 East Lake Street in Mpls.

The Christmas party is sponsored by Chicanos Venceran and its' co-sponsors are Centro Cultural Chicano and the Seniors Program. For information call 871-1423.

Nov. - Dec. 1977 PAGE 3
FREMONT COMMUNITY HEALTH SERVICES
2507 Fremont Avenue North
Minneapolis, Minnesota 55411
Phone: 529-9644

Fremont Community Health Services is a community Clinic for Northside residents. The Clinic has been operating since 1971. It began with one evening clinic, once a week. We now have nine clinic sessions per week. Our purpose is to provide concerned, quality medical care to the residents of North Minneapolis. We concentrate on developing quality care in our direct services. To us, this means a more humanized, personalized and accessible type of care in which the patient is an active participant.

We are committed:

- to uphold and respect our clients' rights to confidential, quality care and the community's right to alternative services.
- to provide direct medical services to North Minneapolis.
- to act as consumer advocates for individuals and the community in general.
- to promote education and awareness of health care needs, available resources, and how to make use of them.

The Clinic is open five days a week, from 8:00 A.M. - 5:00 P.M. One evening clinic (Tuesday evening) from 6:30 - 9:30 P.M. All clinic sessions are by appointment only. We have a billing system on a sliding fee scale.

CLINIC SESSIONS

General Medicine Clinic - Monday, Tuesday, Thursday and Friday
An M.D. assisted by an R.N., examines, diagnoses, and treats general health problems. Services include lab and pharmacy.

Tuesday Evening Clinic - 6:30 - 9:30 P.M.
Full medical staff (doctor, nurses, lab, pharmacy and patient advocates) available to diagnose, treat and counsel general health problems.

Well Child Clinic - 1st and 3rd Monday and Every Tuesday
New born to 16 years old. A pediatric Nurse Practitioner and an R.N. conduct routine well baby exams, physicals and immunizations.

Well Adult Clinic - Monday and Wednesday
An adult Nurse Practitioner does health assessment, physicals, diet and nutrition counseling, and deals with specific concerns of senior citizens.

Women's Clinic and Midwife Program - Thursday afternoon
Two nurse midwives do family planning prenatal care and diagnosis and treatment of special women's health problems.

At this time we do not have a dental service or X-ray equipment.

Fremont Community Health Services exists only in response to expressed community needs. We encourage community participation in planning, delivery and evaluation of our services. Our board of directors and many of our staff and volunteers are residents of North Minneapolis.

Anyone interested in being involved in community health care is invited to attend board meetings. (the first Monday of every month 2507 Fremont Avenue North) or volunteer at the clinic.

If you need an appointment, or are interested in our services, call 529-9644.

CENTRO CULTURAL CHICANO INC.

204 W. FRANKLIN AVE.

MPLS, MN. 55404

612-871-1423



May 31, 1977

Estimados Hermanas y Hermanos:

Centro Cultural Chicano's organization of Minneapolis would like to extend a sincere and cordial invitation to our next election of members meeting.

Place: North Regional Library
1315 Lowry Avenue No.
Minneapolis, Minnesota

Date: Tuesday June 14, 1977

Time: 7:00 p.m.

If you would like to be a member of our organization please attend this meeting, you are also welcomed at this time to express your opinions and ideas.

Sinceramente,

Ricardo Nevilles, Project Director
Centro Cultural Chicano

RN/es

Minnesota Women's Meeting

Marcela T. Gaitan has volunteered as a member of the Outreach Committee for the Minnesota Women's Meeting, which will be held June 2-5 at St. Cloud State University.

The committee is working to encourage rural, low-income, and minority women to attend the meeting. Marion Fogarty, Belle Plaine farm woman, chairs the committee.

Women of all ages, occupations, income levels, and cultural backgrounds will attend the Minnesota Women's Meeting. They will discuss topics as Battered Women, Sexism in Education, Physically Disabled Women, Day Care, Support Groups, Older Women, Looking out for women and many more.

They will also develop a State Plan of Action and elect delegates to a national conference in Houston next November.

Costs of the meeting are being kept low, and some financial assistance will be available to help low-income women attend.

Information is available from the Minnesota Women's Meeting Office, Room 400 SW, State Office Building, St. Paul, Mn. 55155, phone (612) 296-3834.

Latinos and American Indians who are linguistically and culturally non-English dominant have suffered academically under the present English-only instruction format in Minnesota schools. There is much documented evidence of a serious economic and educational problem for these communities, a problem that Minnesota schools have not been successful alleviating.

Many of these needs can be met by the use of bilingual/bicultural educational methods. Senate File 120 and House File 345 are bills that call for the establishment of six pilot bilingual education programs. Senate File 455 and House File 784 are bills that would establish six American Indian language and culture programs. Both of these bills would go a long way toward improving the educational situation of the Latino and the American Indian.

Recently both bills have run into trouble in the House Appropriations Committee and the Senate Finance Committee. It is of primary importance that all people interested in seeing the two bills passed write letters to the Chairman of the House Appropriations Committee, Representative Fred Norton, and the Chairman of the Senate Finance Committee, Senator Roger D. Moe.

The above legislators are key elements in the success or failure of the bills. Please write and let them know where you stand.



CREW CHIEF POSITIONS NOW OPEN
Supervision of 10-15 youths on environmental sight...18 or older to apply for infor. contact Center For Community Action...338-8733

ATTEN: Chicann Youths ages 14-18
NYC jobs are now opening check with NYC's Main Office 348-4031 for more info as to where to apply in your area.

Civil Rights Complaints

As of April, an investigator from the Minneapolis Department of Civil Rights, Richard Rico will be in Centro Cultural Chicanos' office every Monday afternoon from 1:00 p.m. until 4:00 p.m. to help people who have complaints about discrimination.

Mr. Rico will process complaints based upon race, color, creed, sex, physical or mental disabilities, age, affectional preference, marital status, denying or giving different terms for home mortgages or home improvement loans to dwelling units in so called high risk areas, and association in regard to public welfare.

If you feel you, or someone you know has been discriminated against contact Mr. Rico at C.C.C.'s office. The telephone number is 871-1423.

If you are unable to reach him at our office contact the Department of Civil Rights 348-7674 or speak to the intake person at 348-7736.

Remember this service is available.

Aquatennial Parade

Chicano families are needed from the Minneapolis area to prepare and sell meals at the Aquatennial parade this year.

You will be able to profit from the food you, yourself prepare and sell. However there is the Minnesota state sales tax, which is 4%.

The event of selling food will begin at 10:00 a.m. until 10:00 p.m. on July 15, 16, and 17th at the Nicollet Island in Minneapolis.

There will be other ethnic groups selling food at this event.

If you have any questions about selling meals at the Aquatennial parade contact Centro at 871-1423.

Congratulations

Mr. and Mrs. Alfonso Villagomez celebrated their 50th wedding anniversary on May 2, 1977.

Mass was held at Ascension Church to bless their golden marriage of 50 years.

In honor, of this special occasion, a dance was given with music provided by a local Chicano band, in which friends and family gathered to celebrate and share the joyful moments with the Villagomez family.

Mr. and Mrs. Villagomez have 10 children, 20 grandchildren, and 8 great-grandchildren living in Minneapolis.



Due to insufficient funds Centro Cultural Chicano is unable to distribute free issues of the newsletter to our readers.

If you have enjoyed reading our newsletter and wish to subscribe to Centro Cultural Chicanos' newsletter write to 204 West Franklin Avenue Minneapolis, Minnesota 55404 or telephone 871-1423.

A year's subscription costs \$1.80 and .15 per single copy.

The Newsletter also has available advertisement space for your business. If you wish to buy space, please contact Centro.

Centro's Services for Spanish Speaking Senior Citizens

At this time I would like to inform everyone of Centro's services for the Spanish speaking Senior Citizens.

We have submitted a proposal for Title III; (Older American Act) in order that Centro will receive funding for Senior Citizens.

We have approached the subcommittee from the United Way and the Advisory committee on aging and both presentations were very reassuring.

Following these committees actions, their recommendations will be reviewed by the Human Resources Committee of the Metropolitan Council for final consideration of our proposal.

Centro will be notified in writing by the Metropolitan Councils action, which will constitute final approval or denial of each proposal, except where an application has been tabled pending revision.

As you can see, the process is long, but worthwhile. We feel very strong that our proposal will be funded and will be in operation by July 1977.

The services provided will be; Individual Advocacy, this service will be provided to those Senior Citizens who are dominant in Spanish only. The supportive services will provide an escort to aid in translation and transportation to and from the Senior Citizens home. Escort service will facilitate the Senior Citizens to participate in our services. Organizational Advocacy, along with individual advocacy will attempt to sensitize other organizations or social agencies to understand cultural differences of the Spanish speaking communities. Supportive services will provide transportation which is a major problem to Senior Citizens.

Our intention of this program is to provide Spanish speaking Senior Citizens with the necessary services to help them live an easier life and to become fully integrated with others.

POESIA

La Muralla

On the southside de Milwaukee hay un barrio pequeño

Fixed in my mind are the beautiful faces of my people

In el barrio hay una muralla which reveals la historia de mi raza

Emiliano Zapata, who's glaring eyes portray a leader de la Revolución

La Virgen de Guadalupe, whom we've all prayed to so many times

The cold chill de muerte taking our lives one by one

The skeleton, who reaches out only to bring pain and suffering to those confused minds

Che Guevara, who represents a symbol of liberation

El Indio, whom we all resemble

La bandera de Mexico, with gleaming colors and symbolism

El embrión, which begins a new life

El Chicano, who sympathizes for his people and seeks a better way of life

Chicano poets, authors, and artists who came that day in May to witness the painting of the Chicano mural stand aware

I watch realizing the true meaning and I say to myself, "how proud I am to be a Chicana"

En el barrio are the beautiful faces of my people y la muralla

Patricia L. Trujillo



Por el gasto y el costo de la inflación, ya no podemos mandar gratis nuestro periódico de Centro Cultural Chicano.

Si a Ud. le ha gustado el periódico, y le gustaría recibirlo siempre, una vez por mes, por favor, escriba o hable a Centro Cultural Chicano.

204 West Franklin Avenue
Minneapolis, Minnesota 55404
(612) 871-1423

También recibimos noticias y anuncios comerciantes. Háblenos o escriba para saber el precio por tal servicio.

En nuestro primer esfuerzo de publicación, necesitamos el apoyo de todos, pero especialmente de nuestra comunidad.

Precio por año, \$1.80
por copia, .15

Centro Cultural Chicano now has job postings in our office for Henn. Co. employment and for Civil Service employment, most require H. S. Diploma or Equiv.

ADMISSIONS AND RECORDS

ARE YOU
INTERESTED IN
SCHOOL ?

For more information
See

Chicano/Latino
Representative
Armando Estrella
Morrill Hall - Rm. 7
Mon., Tues., Thurs. PM
Wed. & Fri. AM
373-2144



University of Minnesota

Centro Cultural Chicanos' newsletter is the only one of its kind from the Minneapolis Chicano Community.

The editors will edit such information as local community news as well as national news, poetry, local artists drawings, and other issues of interest pertaining to Chicanos.

Feel free to submit your articles of interest or drawings.

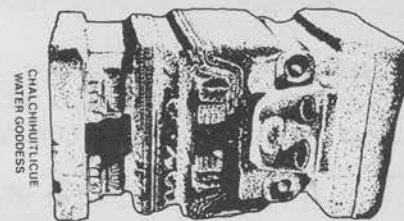
If you wish to subscribe to Centro Cultural Chicanos' newsletter, write to 204 West Franklin Ave., Minneapolis, Minnesota 55404 or telephone 871-1423.

Any donation to the newsletter will be appreciated and is tax deductible.

Founders: CENTRO CULTURAL CHICANO
Editor: Ricardo Nevilles
Assistant
Editors: Patricia Trujillo
Donn J. Vargas

Contributors:

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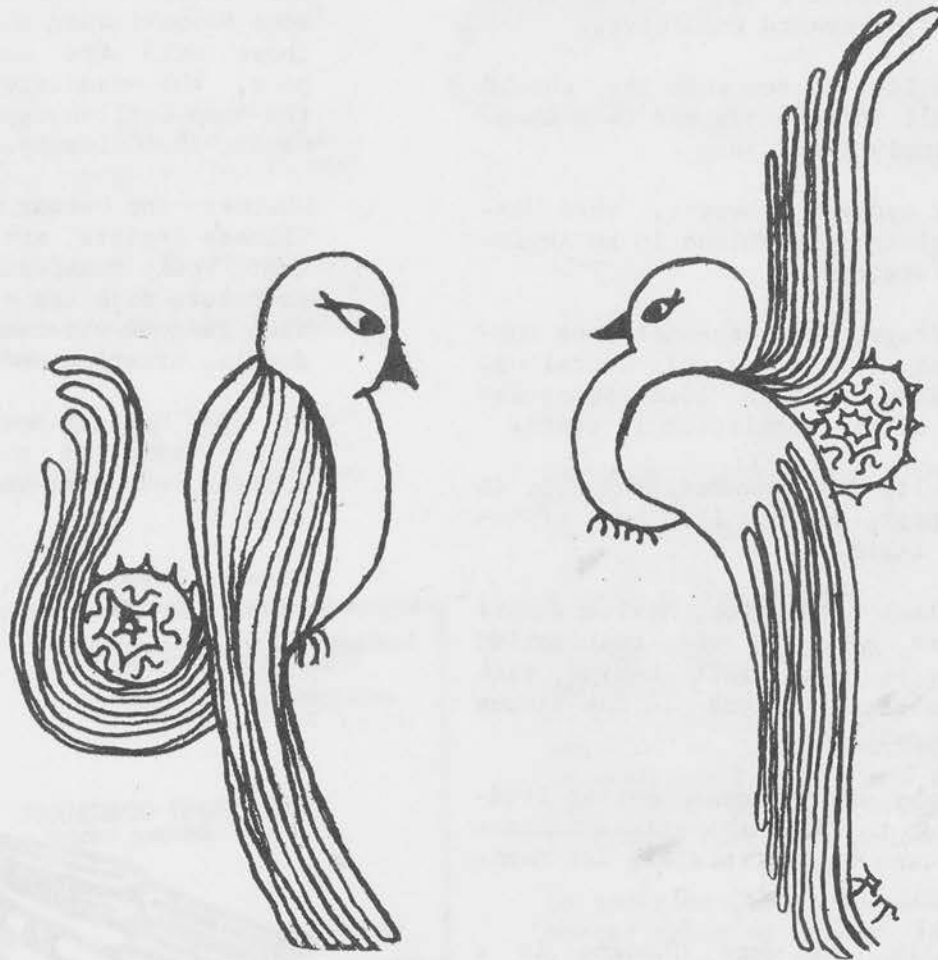


CENTRO CULTURAL CHICANO
204 West Franklin Avenue
Minneapolis, MN 55404

IRENE & JACK BETHEKE
4649 Decatur Ave N
New Hope, Mn 55428

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CENTRO CULTURAL CHICANO



NEWS LETTER

"CHICANO MOVEMENT SYMBOLIZES
NEW SPIRIT"

The Mexican-American movement long a disjointed and squabble-ridden phenomenon has been given a new lease on life through the infusion of new, younger leaders. Chicano leaders.

Though the second largest minority in the United States, Mexican-Americans have had little success in attracting attention to their problems.

The fact that some insist on being called Mexican-Americans, while others want to be called Spanish-American and yet others prefer the term Spanish-surname, indicates the complexity of their feeling toward themselves.

Outsiders like to say that they should forget all these names and call themselves simply American.

The fact remains, however, that Mexican-Americans are unique in an Anglo-oriented society.

On an average, Mexican-Americans complete just 8.5 years of schooling, while Blacks average 10.3 years and the rest of the population 12 years.

As a result, Mexican-Americans are, in a large part, an unskilled pool of industrial labor.

In the Black revolution, Mexican-Americans have come to the realization that they've been left behind, that they have not dissolved in the famous American melting pot.

That is why new Mexican-American leaders prefer to call themselves Chicanos. Chicano is barrio slang for Mexican.

Technically, the word Chicano is a crude word which in the eyes of the older generation connotes lack of education, breeding and economic stability. For this reason many Mexican-Americans, including the older more established leadership, resent the term and feel it is an insult to Mexicans.

Younger people, however, have taken it up as a badge of honor....A Chicano is a Mexican-American with a non-anglo image of himself. A Mexican-American will tell you that Chicano is an insulting term and may even quote the Spanish Academy to prove that Chicano derives from chicanery. A Chicano will say that such Mexican-Americans have been brainwashed by Anglos and that they don't like the word Chicano because it's abrasive to their Anglo-orientated minds....and back and forth it goes.

In a way, Mexican-Americans are becoming Chicanos just like Negroes became Blacks-through the realization that before Mexican-Americans can become "Americans" they must first help those with the most problems; the poor, the uneducated, the unemployed, the non-English speaking. In other words, the Chicanos.

Whether for better or worse, the new Chicano leaders are impatient, militant, icily realistic and aware. This contrasts with the older Mexican-American leaders who tended to be patient, docile, trusting and limited in scope.

As the Mexican-American movement becomes more of a Chicano movement, America may see yet another "revolution."

Viva La Raza!
Viva La Causa!



HISPANIC ADVISORY COMMITTEE

by Marcela T. Gaitan

The "Hispanic Advisory Committee" meets at 7:30 on the first Thursday every month at 807 N.E. Broadway.

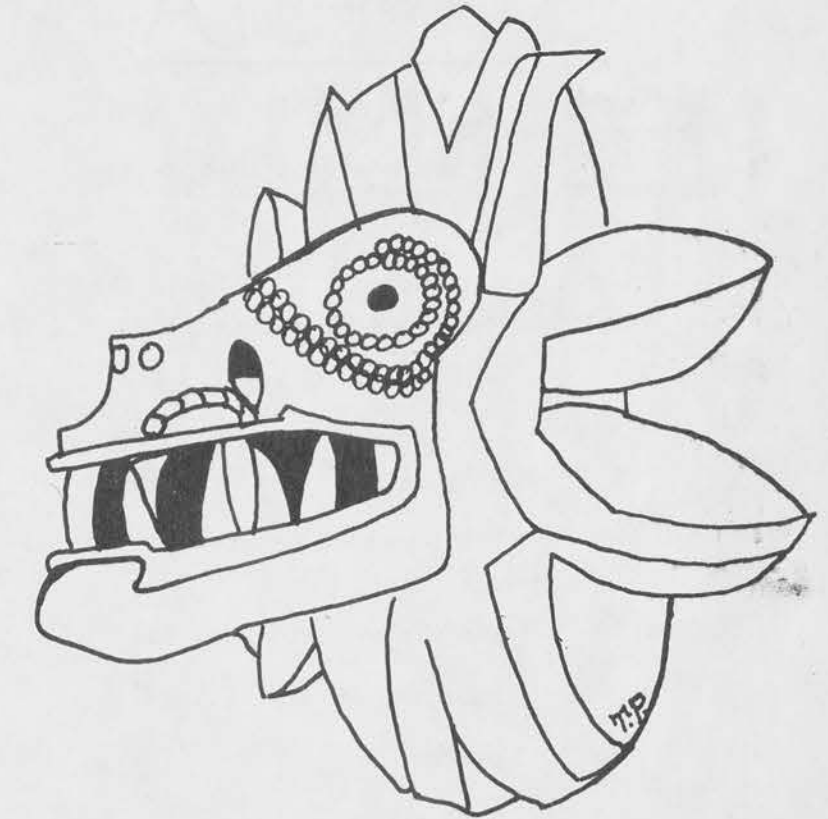
The members included the Chicano-Latino community of Minneapolis.

Some of the activities have involved participation and input, into the Bilingual-Bicultural proposal now in Washington D.C., the proposals for Title 1 (Supportive Services) and the Hispanic Cultural Enrichment Program.

The members have participated in School Board Meetings and are working closely with Dr. Arendt of the Modern Language Department.

The Hispanic Advisory Committee has funds to pay its members who wish to evaluate Chicano classes within the school system.

To be put on the mailing list, please call Dr. Arendt at 348-6014 or contact Marcela Gaitan at 522-2670 or 373-9707.



Washington, D.C.

About four out of every hundred Americans over 4 years old usually speak some language other than English, the Census Bureau reports. Nearly half generally use Spanish.

Of the 8 million people using other languages, officials said, about 4 million speak Spanish; about 400,000 use Italian, about 300,000 each speak Chinese and French, and about 100,000 each speak German, Greek, Japanese, Filipino, Portuguese and Korean.

In addition, about 800,000 people reported speaking other languages and 1.5 million did not indicate what language was usually spoken. The survey indicated that of those who usually do not speak English about 5 million use another language because they have trouble with English.

Others prefer their native tongue or have other reasons for not generally using English.



PROYECTO BILINGUE DE ENTRENAMIENTO
VOCACIONAL DE MINNESOTA
MINNESOTA BILINGUAL VOCATIONAL
TRAINING PROJECT

FRANCISCO TREJO
PROJECT DIRECTOR

ST. PAUL TV 1
225 MARSHALL
ST. PAUL, MINNESOTA

(612) 227-9121



POESIA

A CUAUHTEMOC

We are Mestizos born of the
same race

The blood of Aztlan runs
through our veins

A love for my people
cannot be erased

And yet we have come to
know the struggles and
pains

We have struggled only to
survive

With our children
standing by our side

My Aztec Prince we are
alive

And through our children
we shall survive

By Patricia Trujillo



"Centro Cultural Chicano", newsletter is published monthly by and for the Chicano communities of the Twin Cities.

The purpose of the newsletter is to inform and update the people on current information within the Twin Cities, as well as, give the people an opportunity for self expression and provide them with a medium of discussion of public problems.

"Centro Cultural Chicano", urges Chicanos students, parents and Chicanos of the Twin Cities communities and all interested persons to submit writings, commentaries and poetry to the newsletter.

Voice your concerns on matters of... whatever it might be, share it with us.

"Centro Cultural Chicano" 204 W. Franklin Ave. Minneapolis, Minnesota 55404.

Permission for republication of material in the periodical is cordially granted; please send a self addressed envelope to "Centro Cultural Chicano" at the said address or call 374-3504.

Our thanks and appreciation goes to those hermanas and hermanos who have worked to make this newsletter possible.

Founders: Centro Cultural Chicano
Editor: Ricardo Nevilles
Assistant Editors: Patricia Trujillo
Donn J. Vargas



NOTICIAS DEL CENTRO



LATINOS: NATION WITHIN NATION
EMERGING



Federal Housing Policy:

WHY LATINOS ARE LEFT OUT IN THE COLD

By Harry Turner

El Departamento de Viviendas y Desarrollo Urbano (HUD) ha sido una de las dependencias federales que más consistentemente ha ignorado los problemas y necesidades de los latinos. La administración del Presidente Carter, desde su famoso "paseo" por el Sur del Bronx, uno de los barrios latinos más dilapidados del país, ha prometido ayuda en el área de viviendas.

Ahora, con la creación de la Coalición Nacional Hispana Pro Mejores Viviendas y el nombramiento de William Medina como secretario asistente de HUD, la comunidad latina cuenta con importantes puntos de apoyo para ejercer una presión más efectiva, una presión que redunde en la preservación de nuestros barrios y en la creación de nuevos proyectos de viviendas que ofrezcan iguales oportunidades que a otros grupos minoritarios.

Read between the lines. This article is not really so much about housing as about the conditions under which Latinos live. More important, it is also about the Latino struggle for expertise and recognition—the vital first steps toward power. Since the housing story is not entirely a happy one, perhaps the best place to begin is a simple statistic: Roughly 13% of all the people in the U.S. live in what is officially classified as "substandard housing," but for Latinos the rate is about 30%. In blunter

terms, if you happen to be Latino, you are more than twice as likely to live in inadequate housing than if you are not Latino. That is a dry fact.

Read between the lines. What that statistic means is too many people crowded into too little space. It means plumbing and heating systems that often do not exist and, when they do, often do not work. It means turning on the light in the bathroom to see an explosion of cockroaches scrambling for cover. It means the stench of uncollected garbage in the halls and the scurry of rodents behind the walls. It means earthen floors and tin roofs and washing in irrigation canals. In short, substandard housing means substandard life, a feeling of helplessness, hopelessness and rage.

Discrimination—both ethnic and economic—plays a large part in creating and maintaining that situation. Yet there is a major federal agency working to correct at least the housing problems with ideas, programs and people—well, at least with the last two. Its name is the U.S. Department of Housing and Urban Development (HUD). And how is it doing for Latinos? The best way to answer that is with an analogy. Picture HUD as a huge, ponderous elephant. Now, picture a handful of Latinos trying to prod the elephant, to move it the way they want it to go.

They push. The elephant does not move. They push some more. The elephant moves a fraction. The elephant is

not being deliberately obstinate. It is just huge and unaware. Besides, the elephant has had a lot of groups pushing it over the years, and often they want it to move in different directions. So the elephant probably will respond—but it will take an awful lot of sweat and tears from Latinos to make it move the way they want it to go—which is toward a larger and fairer share of federal housing funds and services.

At the moment, though, Latinos have reason to think the elephant is made of stone. One Latino with twelve years of experience in Washington trying to pry more money out of HUD says: "When it comes to housing, we've always gotten screwed." Adds Rick Guerra, a former HUD official in Detroit, who is threatening a class-action suit against the agency for alleged discrimination: "As a first step, we want HUD to acknowledge that Latinos are not getting their fair share." And here is the view of California's Edward Roybal, the Democratic head of the Latino caucus in Congress: "Things are better at HUD now than before. I can use the word 'better' because something is better than nothing. But an attitude of neglect toward Hispanics still exists there."

Roybal is right, and the reason is that the federal government simply has not gotten around to addressing Latino's unique problems. Perhaps that is because HUD does not yet fully understand the Latino culture or language. But some progress has been made. Says Roy Santos, a housing program specialist with HUD in Washington: "Before 1968, absolutely nothing was done for Latinos. The push today still doesn't go as far as the need, but I've seen some fantastic efforts to help Latinos in the past few years."

Unfortunately, the operative word is "few." Before the 1960s, Latinos, like many minority groups, were unquestionably discriminated against in federal and local housing programs. Then, as the civil rights movement swept the land, Washington finally became aware of minorities and its duty toward them. The trouble, from the Latino standpoint, however, was that Washington's official concern centered almost solely on one minority: Blacks.

With their growing political strength, Blacks got most of the federal help in housing and other programs. Latinos got little. Moreover, Blacks were appointed to key jobs in HUD and other agencies where they were in a position to funnel federal aid to selected groups. Understandably, most of their concern was for Black organizations. It is a problem that continues today.

Indeed, to solve that problem, some Latinos, led by Congressman Roybal, want HUD to formulate a specific policy to help Latinos. Until now, argues this group, HUD policy has been to treat all poor people alike, regardless of cultural background. But these Latinos are not likely to prevail. As William Medina, Assistant Secretary of HUD, explains: "We don't have any specific policy to help Blacks. If we adopted a policy for Hispanics, sooner or later we'd get into a Black-Brown confrontation and the Browns would lose." What Roybal is likely to get action on, though, is his demand that HUD and other agencies begin developing census-type data on the Latinos they serve.

Roybal rightly contends that severe undercounting of Latinos in the various census, particularly the one in 1970, has given a false picture of their numbers—and consequently of their needs. "The end result," says the congressman, "is that we have been shortchanged, more so than any other minority. For Hispanics, the 1970 census was a fiasco." No one in HUD denies that. In fact, says a knowledgeable HUD official, "there is no data available on the housing needs of Hispanics. HUD had pretty much fudged on ethnic data. Frankly, we can't prove that we are or aren't helping Hispanics."

Officially, however, HUD cannot confess to such an error. So it contends its housing aid to Latinos is at least proportionate to their numbers. Reckoning that Latinos constitute 6% of the U.S. population, the agency notes that, of the 1,121,000 federal public housing units occupied, 134,700, or 12%, house Latinos. Beyond that, HUD claims that Latinos occupy 9% of the 261,430 units that have received federal subsidies for rent, mortgage or rehabilitation under Section 8 of the 1976 Housing Act. Such figures, says HUD, add up to proportionate treatment of Latinos.

But for every HUD boast, Latinos in the housing field can come back with examples of a hollow commitment. For instance, of the 40,000 units of housing built for the elderly in 1976 under Section 202 of the Housing Act, Latinos got only 2%. Or to put it another way, of the 200 organizations receiving Section 202 loans, a grand total of five were Latino. The same thing happens in the decisions made about how to run public housing complexes; although Latinos occupy a large share of such housing, fewer than half of 1% of public housing managers are Latinos—an invitation to cultural misunderstanding.

HUD can also be faulted for the failure of its outreach programs. Says one Latino HUD official: "There's a dire need to get out there and tell Latinos that our programs exist so they can take advantage of them. For example, I was in an area of San Antonio recently where there are still outhouses and the homes themselves are disasters. Well, some of these people could be living in good housing—all they have to do is sign up." HUD even has bilingual pamphlets available, but the Department merely sits back and waits for requests for them.

HUD has failed, too, in the view of this official, in disseminating knowledge of its lesser efforts, such as its crime insurance and flood insurance programs. Latinos, as a rule, know nothing about these low-cost programs. As if to make matters worse, the official feels, HUD has been deficient in alerting Latinos to its Community Development Block Grant Program. "This program requires much citizen participation," he says. "But in the HUD field offices in Hispanic areas, there is seldom anyone to do even simple things like notifying local leaders and making sure Spanish-language notices appear in the local papers. Consequently, help to Latinos in our block grant program has

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been very minor."

One reason—one big reason—Latinos are not informed of HUD programs is because there are not enough Latinos in the agency to do the informing. Of HUD's 15,200 employees, only 542 are Latinos—44 in Washington and 478 in the agency's field offices. That works out to a little more than one-thirtieth of the total work force. Many Latinos feel this is one of the main obstacles to their efforts to get a fairer percentage of federal housing help. They reason that more Latinos in HUD would at least mean more minds aware of their problems.

In this area, happily, help may have arrived in the person of William Antonio Medina. When HUD's hiring freeze was lifted last month, the Washington-born Puerto Rican official was ready to make sure that a substantial number of the 2,000 new employees are Latino. Wherever he travels, he seeks qualified candidates; whenever he can, he attends Latino meetings. It can be argued, in fact, that the 42-year-old official will prove to be one of the best things that ever came along for Latinos.

Since being named HUD's assistant secretary for administration by President Carter in early 1977—he left the Office of Management and the Budget to take the post—Medina has concluded that "Latinos need far more housing help for their percentage of the population. There is not the same awareness of their needs as there is, for example, for Blacks." So Medina is using his position to offer symbolic and practical assistance.

To help raise the federal consciousness, Medina conceived the idea for HUD's widely viewed documentary film on the housing problems and aspirations of this country's Latinos. It was he who came up with most of the ideas—and most of the drive—for HUD's celebration last September of National Hispanic Heritage Week, the most successful such celebration in Washington. And it is Medina who is changing HUD's banking policies so that more of the agency's vast deposits will go to minority banks, including Latino banks. The idea, he explains, is for the money to be used "to help every Latino community where a bank is located."

But even such a dauntless in-house champion cannot get HUD to respond as it should, at least not by himself. Fortunately, there are a few other things going on—other Latinos with other elephant prods. Stymied by HUD's apparent disinterest, private Latino groups started using their own resources in the early 70s to create their own housing breakthroughs. They did not depend on HUD, though HUD monies were used.

One outstanding success story is Maravilla, a beautifully planned Latino housing development in East Los Angeles. Conceived by a Chicano organization called the East Los Angeles Community Union (TELACU), Maravilla was constructed with \$10 million in HUD funds—but not without some resistance, primarily from the Los Angeles County Housing Authority and from HUD itself. David Lizarraga, TELACU head, remembers the fight well: "What HUD felt the community wanted had no relationship with reality. HUD wanted big apartment buildings around a huge parking lot." L.A. County, meanwhile,

sought to bring in middle-class residents, instead of building for the lower-income persons already living in the existing, deteriorated houses on the 62-acre site. "We were prepared to resist these ideas if we had to," says Lizarraga. "We told them so. With our firm stand and the community's support, we got our way." Their "way" was to build neat, tile-roofed, two-story townhouses, grassy areas, a community building and a center for senior citizens. It all has a strong Mexican flavor—and, not surprisingly, strong community backing. (See box.)

An even more diverse approach was taken in San Antonio by a Latino organization called the Mexican American Unity Council. Starting small, the council built five houses in the Southwest barrio for low-income persons. A HUD loan subsidy program helped provide the funds, and the project was so successful that the council then built 16 more houses for middle-income families; the homes were leased as part of HUD's Section 8 program, under which tenants pay only 25% of their incomes for rent. Again the project was received with applause. And again the council built, this time 60 low-rent apartments. Then the group undertook a program to help poor persons, most of them elderly, rehabilitate their homes, streets and sidewalks. Inspired by the way the work has spruced up the neighborhood, many other homeowners in the same area have done the same thing on their own.

The Mexican American Unity Council's most unusual project to date involves the renovation of an abandoned elementary school building. Purchased with \$150,000 in federal and foundation funds, the former schoolhouse now holds a city library, a community meeting hall, the council's offices and private office space. It is 95% leased, a feat that Phillip Garcia, HUD's director of the Division of Hispanic Policy and Programs, calls "just fabulous."

New York's Taino Towers proves that good housing can be built for Latinos even in big cities. The project consists of four strikingly designed, 35-story buildings with dazzling glass and concrete facades. To the lower-income persons who will occupy the 656 apartments, the concept behind Taino Towers may be just as beautiful as the structures themselves. The aim is to provide tenants not only with low-cost housing but also with a day care center, youth activities, preventive medicine programs and educational facilities, plus *bodegas* and other stores.

Originally proposed by a community group in the predominantly Latino East Harlem barrio, Taino Towers won the backing of the late Sen. Robert Kennedy in 1967. Construction began in 1972, with HUD putting up \$30 million of the \$45 million cost. But four years later, work was suspended in a welter of acrimony, lawsuits and no money. Then Ronald Reagan, seeking the 1976 Republican presidential nomination, charged that Taino Towers was another "giveaway" to the poor. So the project languished until Jimmy Carter took office and okayed another \$10 million HUD expenditure to complete the plan. The first two towers open this month, another in late summer and the last next winter. As for the people who move in—80% of them Latinos—they will find tiny efficiency apartments and huge ones with six bedrooms. The rents, under Section 8

La Llorona

No hay historia que se cuente con más frecuencia que "La Llorona."

Dicen algunos que esta historia tiene una base histórica. Se trataría de una cierta Luisa, amante de don Muno Múntez Claro. Ella le había dado tres hijos ya: cuando don Muno la dejó para casarse con una mujer de más categoría, Luisa mato a sus tres hijos.

Otros opinan que esta historia remonta al tiempo de los aztecas. Había una diosa, llamada

Civocatl, que había tenido que sacrificar sus hijos a los dioses. Se veía ella en la noche cargando una cuna vacía.

La historia de "la llorona" se cuenta de mil maneras. Así la oí yo en Laredo.

En el barrio, llamado "El Rincón del Diablo," vivía una mujer muy pobre. Ella y sus tres hijitos vivían en un jacal miserable a la mera orilla del río. Su esposo pasaba su tiempo en parrandas al otro lado del río, en Nuevo Laredo.

Ella, pues, lavaba y planchaba ropa ajena, a veces pedía limosna para que sus pequeños alcanzaran una comida por día. Era una vida tristísima y cada día traía miserias nuevas. Lo que le dolía más era ver a sus hijitos tan flacos y hambrientos.

Siempre quedaba un rayo de esperanza; un día su esposo volvería y todo se arreglaría. Pues, sí volvió el esposo para avisarle que se iba con otra mujer...para nunca volver.

Ya la mujer no se pudo aguantar. Ya nunca saldría de su agonía. Miró el agua que pasaba abajo. Sus criaturas tendrían que afrentar una vida entera de lágrimas...¡Probrecitos angelitos, estarían mucho mejor en el cielo! Dios les daría ropa fina, comerían cosas ricas...¡Qué contentos estarían allá arriba para siempre!

Sin pensarlo más, empujó a los chiquillos y los arrojó al agua. Flotaron por algunos momentos y finalmente desaparecieron.

Ella se sonrió por la primera vez desde mucho tiempo, convencida que acabada de cumplir con su deber de madre. Ya los podía ver arriba con sus coronitas, comiendo un buen plato de nieve de fresas.

Se acostó y se durmió felizmente.

Cuando despertó, la mañana siguiente, buscaba a sus niños. ¿Dónde estaban sus acaricias, sus sonrisas, sus lágrimas? Repentinamente realizó lo que había hecho y, queriendo estar con sus chiquillos, se echó al río.

Es cierto—y no falta quien lo quiera jurar—que cuando la luna está llena, se oyen los sollozos de una mujer, al lado del río.

¿Sera "la llorona" que todavía está en busca de sus niños?

Needy residents eligible for free insulation

The Urban Coalition of Minneapolis is conducting a program which will insulate and weatherize, approximately 360 residences occupied by low income families. Caulking, weatherstripping, insulation and storm windows and doors will be installed as necessary, without charge to eligible participants.

\$400,000 is being provided by the Minneapolis Community Action Agency (MCAA) and by the Comprehensive Employment and Training Act (CETA). A \$2000 grant from the National Urban Coalition made possible the development and planning of the project by the Urban Coalition of Minneapolis.

All materials will be installed by work crews supervised by union carpenters, and rental units, as well as owner occupied homes, will be weatherized.

The Urban Coalition hopes to provide training and jobs for the unemployed, particularly minority persons and recipients of income assistance. At present, 35 people have been hired and trained in the skills needed to weatherize homes. All participants receive classroom instruction as well as on the job training.

Interested persons should contact the Urban Coalition of Minneapolis Weatherization Program, 827-5465.

-Imported Shawls - Custom Tailoring-
-Dressmaking- Childrens Pancho's-
-Clothes made for women, men, and children. If you would like something made your way contact Francisca Mohanmd today!!!!!!!
522-4877

Important Meeting . . . Important Meeting

Chicanos/Latinos For Political Action

Northside Settlement Services
2507 Fremont Avenue North
Minneapolis, Mn. 55411

July 9, 1978 . . . at 1:00 p.m.

The future of the Chicanos/Latinos rests on this particular meeting. please make every effort to attend!

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UFW signs pacts with 7 growers

Associated Press

Fresno, Calif.
The United Farm Workers (UFW) announced Monday that it has reached contract agreements with seven table-grape growers at Delano, Calif., where Cesar Chavez began his long battle to represent field hands 13 years ago.

The contracts are with vineyards at which a majority of workers voted for UFW representation in 1975. They include an agreement with M. Caratan vineyards, at which the UFW won its first major victory in those elections, which were aimed at ending years of union-farmer strife.

"This marks the first big success in the UFW's drive to recover grape contracts lost in 1973 when most Delano grape growers signed with the Teamsters after their UFW agreements expired," said union spokesman Marc Grossman.

"The same Delano vineyards were originally struck by the UFW at the beginning of the 1965 Delano grape strike."

That 1965 strike and a later boycott of table grapes launched Chavez into national prominence.

Chicano groups file suit against Center School

Two Chicano groups of Center, Colorado, charging that the Center Board of Education has willfully failed to carry out an adequate bilingual-bicultural program for the last two years, have filed suit in Denver District Court asking for \$220,000 in damages.

The complaint was filed by the Center Bilingual Bicultural Community Committee, a group of citizens elected under the Colorado Bilingual Education Law to oversee the operation of the law, and five Chicano school children.

Federico Pena, attorney for the plaintiffs, said the suit asks for \$55,000 actual damages, the total of the unspent bilingual funds and \$165,000 in punitive damages.

The complaint against the Center School Board cites the fact that the school district had to return \$11,200 of state bilingual funds in the 1975-76 school year because of non-compliance with the law. The school district

carried out no bilingual program at all in 1976-77, and as a result forfeited another \$30,000 in state bilingual education funds earmarked for Center. For this school year the district has not hired a community coordinator for the program, so another \$11,000 will go unused, according to the complaint.

Center School Board Superintendent Russel Davis said the complaint was ridiculous. An attorney for the Center school district said the timing involved in the passage of the bilingual law and the dispersment of funds forced the school district to return some of the money for the 1975-76 school year as most of that school year was already over. The attorney said that in the 1976-77 school year the state approved the Center bilingual program but said Center should spend twice the money on the program as originally planned. The district refused and returned the \$30,000 to the state.

Betty Rodriguez, of South Minneapolis, and Jesse Gomez, of Robinsdale, formed a musical duo to participate in the Golden Age talent show on May 6, 1978. They did very well in representing the Spanish Speaking Seniors. Betty sang Besame Mucho, Sin ti and Solamente una Vez and Señor Gomez, accompanied her on the guitar. It was a very enjoyable day for all the Senior Citizens of Minneapolis, who attended. They were served refreshments, and by the sound of the applause and laughter they enjoyed themselves tremendously. Once again we thank Lupe Villagomez, and Rachel Vargas, who without compensation or complaint worked on what was supposed to be their day off so that our Senior Citizens could enjoy themselves. And another thanks to Dave Perez, who helped transport the senior Citizens to Edison High School where event took place and to Tina Garcia, who helped attend those seniors in wheelchairs. This event was sponsored by the Eastside Neighborhood Services and Northwestern Bell Telephone Co.

123,000 JOBS LESS?

Sacramento, Calif. More than the broiling heat of the Imperial Valley summers, more than tear gas and goon squads, *esquirolas* have always plagued the unionizing efforts of Latino farmworkers in this state. Ask the older *campesinos* about strikebreaking tactics and to their list—already consisting of the *bracero* program, propaganda, *mordidas*, and calls to “*La Migra*”—they are sure to add the hated scabs. But now there is a new entry for the list, and it seems a greater threat than the others. Its name: farm mechanization.

To the United Farm Workers Union, the ever-increasing use of agricultural technology is especially ominous because it comes in the guise of progress and development. But it also does enormous damage. Michael Linfield, one of the UFW's top lobbyists, has testified that some 123,000 farmworkers could lose their jobs over the next ten years because of mechanization. And that would go a long way to free growers from the threat of strikes. It is little wonder then that many *campesinos* see every new farm machine as a sort of mechanical *esquirol*.

The problem has been growing for some time. As early as 1940, cotton was picked mechanically and fruit shakers were used to shake almonds, prunes and walnuts from trees. The 1950s saw the introduction of machines that picked corn, rice and sugar beets. In the 1960s, tomato and grape harvesters came into extensive use. The result was dra-

matic. In the tomato industry, for example, 21,000 harvesting jobs disappeared between 1962 and 1972. When the tomato harvest began this year, another 11,300 farmworkers were replaced by new electronic tomato sorters.

And the pace of farm mechanization is still quickening. Agricultural scientists and engineers are right now perfecting mechanical innovations for wine grapes, raisin grapes, lettuce, peaches, apricots, cherries, melons, strawberries, olives, apples, and celery. Many of these mechanization projects—22 to be exact—are in progress at the University of California at Davis, while an additional seven projects are underway at the U.C. campus at Riverside.

There should be no doubts about what those projects can mean. If Gallo Brothers, the nation's biggest winery, continues to shift to a fully automated system—8% of its grapes were mechanically harvested last year—most of California's 25,000 wine grape pickers would be phased out within ten years. The prospect of less laborers pleases agribusiness, for the big California growers now pay the highest hourly wages in the nation (average: \$3.87) and fear being pressured by the UFW to pay even more. Indeed, says Bill Chancellor, a veteran agricultural engineer at UC Davis, “the thing that will press for more mechanization will be labor disturbances, strikes, large raises in wages, and so forth.” Meantime, of course, the UFW continues to sign up workers; some 30,000 of a total of 300,000 farmworkers have now

joined the union.

Not surprisingly, the UFW opposes further farm mechanization. One major objection is that the research is state-subsidized, even though it seems more likely to benefit agribusiness than the people of California. The State Auditor General's Office has started a study of precisely this subject; but UFW lobbyist Linfield is not waiting for the study's conclusions. “In a time of such high unemployment in California,” he says, “it is inconceivable that the State is spending the taxpayer's money to put more people out of work.” By eliminating farmworkers' jobs over the next 10 years, the new harvesting machines could add more than \$2 billion to welfare costs, Linfield maintains.

Assemblyman Art Torres is also concerned. At hearings before the Ways and Means Subcommittee on Health and Welfare, which he chairs, the Latino Democrat from Los Angeles estimated that more farm machines would cost taxpayers millions of dollars in unemployment insurance, AFDC, medical and employment services. To avoid such a waste of public money, he introduced legislation last year requiring assessment of the social, economic and environmental impact of labor-displacing farm equipment on rural and urban communities. The bill died after strong opposition from agribusiness. But early this year, Torres introduced another bill that may have a better chance. Under his current proposal, the sale and output of harvest machines would be taxed, and the revenue would be used for extended unemployment benefits, training, and job placement of displaced farmworkers.

UFW leaders are supporting the bill strongly, because they know that *campesinos* must receive job retraining if they are to successfully enter the U.S. mainstream. Beyond that, says a unionist, “we just don't think that the taxpayer should pay twice—once for university research and another time for increased unemployment and other social service costs.” The bill has already become a top priority item in California and will be watched closely in all states where farms depend on large numbers of migrant laborers. Many observers have already noted the irony in the issue: Without the sweat and toil of yesterday's underpaid farmworker, agribusiness could not now afford the big new machines that threaten to deprive today's *campesino* of his job.

—Mario Evangelista

Tomato-picking machines in action: Worse than scabs. ~ La mecanización agrícola eliminará 123,000 empleos—muchos de ellos ocupados por latinos—dentro de los próximos diez años. Líderes sindicales luchan por programas de re-entrenamiento.



Mexicans and Mexican-Americans.

Ruiz believes that the Southwest has “everything to gain and nothing to lose” from the cultural infusion, but some Anglo-Americans worry that MexAmerica could in time become a pro-separatist Catalonia or Quebec.

THIS IS A PROSPECT generally discounted by scholars and Mexican-American politicians, who instead envision a pluralistic, Third World society with heavy concentrations of blacks and Asians, a society in which every ethnic group could be a minority.

A study commissioned by California Lt. Gov. Mervyn Dymally, a black, predicted that California would be a Third World society by 1990. In this society Anglo-Americans would be the largest minority, but the numerical proportion of Mexican-Americans would increase dramatically.

“**THERE WAS A TIME** when the white men came in and overran us,” says Miguel Garcia, a militant Los Angeles lawyer. “Now it's like history in reverse.”

The under-representation of the Mexican-Americans in the political system reflects an even greater under-representation in such professions as law and medicine. That is changing too, though less swiftly than Mexican-Americans would like.

Ralph Ochoa, assistant to California State Assembly Speaker Leo McCarthy, remembers being the only Mexican-American to graduate from an accredited law school in California in 1969. Even today, Mexican-Americans tend to celebrate singular breakthroughs: There is one Mexican-American regent of the University of California, one Mexican-American cabinet official in state government.

AS MEXICAN-AMERICANS struggle to gain full equality, Bishop Arzube calls upon them to “upsurge like the Irish did.”

“After all, we all celebrate St. Patrick's Day,” said Arzube. “There will be a fear that we will dominate, as we might do for a while, but in the long run we just hope that the American culture will grow so it isn't Anglo-American but multicultural. That's the way it should be.”

rent subsidy program, start at \$90 per month.

Such projects, of course, do more than provide housing. They prove that Latinos can successfully work from outside HUD to get needed housing built. And there is reason to believe that Jimmy Carter may be sending some real HUD help to Latinos. Consider: HUD Secretary Patricia Harris has promised to beef up Phil Garcia's Division of Hispanic Policy and Programs. And Carter himself not only took that celebrated walk through the South Bronx last year but also followed it with a pledge of \$55 million in federal money within the next few months to rebuild the devastated area. He also has proposed a new urban policy, one which could have a major impact on Latino housing. Just the Urban Development Action Grants program alone calls for a \$275 million boost in spending. All told, HUD officials estimate, housing funds could increase by well over \$500 million a year—and most of that money will go to depressed areas.

But the brightest hope on the horizon—the brightest, by far—is the emergence of the National Hispanic Coalition for Better Housing, the first national organization to focus exclusively on housing for Latinos. The brainchild of Aureo Cardona, an official with the South Bronx Community Housing Corp., the coalition consists of representatives of Latino organizations from across the country. Since its creation in 1976, it has taken some impressive steps. Among them:

► It was instrumental in getting a \$248,000 HUD grant to train Latinos in public housing jobs, so they could be more easily promoted to property management positions, and to educate property managers to the needs and culture of their Latino tenants.

► It has elicited promises from top HUD officials to correct HUD's inadequacies in its Latino outreach programs and to increase the low proportion of housing funds going to the Latino elderly.

► It has placed members on the board of directors and the staff of the important National Association of Housing and Redevelopment Officials, the first time the organization has had Latinos on the board.

Further in the future, the coalition intends to develop a lobbying effort in Congress on housing legislation. Its leaders want to develop data on how housing programs are (or are not) affecting the Latino community. They vow to continue pressuring HUD and, perhaps most important, intend to provide technical assistance to local Latino housing efforts. “Until you have an entity, a national one, you're not effective,” says Richard Martinez, coalition secretary. “Other national Latino organizations had housing components, but they were isolated from each other. That's why we created the coalition.”

Most Latino experts hold the coalition in high regard. Bill Medina, for example, calls it “a crucial idea with tremendous potential,” and Phil Garcia feels it is “of major importance—the first real attempt to put together a national advisory group.” But is that enough? Certainly no one group is going to move HUD to action, any more than one man can stir a hidebound and apathetic elephant. Yet for the first time in memory, Latinos have a lot going for them—from expertise in solving some of their housing problems to political pull. It may well be too early to hope for a major breakthrough in housing. But at least Latinos are now poised to lay claim to the share of housing and services that has been denied them so unfairly for so many years. □

Spanish is spoken by two-thirds of the Catholics in MexAmerica. Churches where the pictures of past priests named O'Reilly or Murphy adorn the parish office walls are served now by priests named Sanchez or Gonzalez. Bishop Juan Arzube of Los Angeles, a leader in the growing "Latino" movement in the church, regards the Catholic parish as the basic building block for organizing Mexican-Americans whom he sees as a largely unmeltable ethnic group.

UNMELTABLE THEY well may be. In the 1960s third-generation Mexican-Americans experienced a rebirth in pride of heritage not dissimilar to that felt by third-generation Americans whose grandparents came to the United States from Europe.

They called themselves "Chicanos" appropriating what used to be a neutral term used to describe Mexicans who lived in the United States. (Many people of Mexican heritage who lived in the southwest at the time of World War II referred to themselves as "Mexican." The term "Mexican-American" came into wide usage at the time of that war, in which Mexican-Americans fought in disproportionately high numbers.)

But in the '60s "Chicano" became a proud badge of ethnic identification among the young, as "Latino" has become popular in the '70s.

THE METAMORPHOSIS of self-image has continued because the cultural influence from south of the border has been continually renewed. Unlike European immigrants, who were separated from their roots by an ocean, they are separated from Mexico only by a common indistinguishable border.

The influence of the United States also is strong in Mexico, particularly in the interdependent border region. While Spanish is taught in the high schools and colleges of the U.S. Southwest, English uniformly is offered in Mexican schools. Clusters of twin factories known as maquiladoras dot the border region, taking advantage of cheap Mexican labor and a custom-free zone to hand-finish radios, toys and calculators.

American foodstuffs and clothes are both necessities and status symbols in Mexico, which is the fourth-largest customer for U.S. exports.

IN THE BORDER REGION a crisis in one country frequently means a crisis — or an opportunity — in another. Unemployment in rural Mexico drives illegal immigrants north. The Arab oil embargo brings American motorists into Mexico to buy its plentiful gasoline. When the Mexican peso devalued in 1976, business on the American side of the border slumped so severely that Texas Gov. Dolph Briscoe asked the Small Business Administration to declare El Paso and five border counties a disaster area.

The man who epitomizes the two-nation quality south of the border is Roberto de la Madrid, a charismatic bilingual politician who rose from shoeshiner to banker to governor of Baja California Norte. He once served as vice chairman of the San Diego Planning Commission, and in the opinion of Lucy Killea, who runs the San Diego-based border organization known as Fronteras de las Californias, "could have as easily been elected in this country as he is in Mexico."

Indeed, de la Madrid and his young, aggressive staff favor Americans' political techniques and admire families such as the Kennedys. De la Madrid campaign posters said simply "Roberto." As governor, he has introduced daily press briefings and televised reports to the people.

EVERY FEW WEEKS de la Madrid flies his plane North for a meeting with California Gov. Jerry Brown who comes down from Sacramento to meet him at a quiet Hollywood restaurant called El Adobe. It is a meeting of equals between two canny politicians whom supporters believe will one day become presidents of their respective countries. The equality is based on mutual need: Brown wants Mexican oil and natural gas commitments as backstops for his anti-nuclear energy stand in California and de la Madrid wants American tourist dollars and a second border crossing at San Diego to bolster Baja's economy.

"We're inextricably linked with those people, and the sooner we realize it the better," Brown said in a recent interview. "Mex-

co's not an island. If something goes wrong in Mexico City, it will be felt in Los Angeles and El Paso."

Recently Brown demonstrated his political grasp of the growing importance of MexAmerica when he kept hundreds at a Democratic convention waiting for him until midnight in San Diego while he addressed a nonpartisan Mexican solidarity rally in Los Angeles that concluded, "Viva la Raza (the Mexican people)! Viva yourselves."

THE SAME DAY that Brown was making points with Mexican-Americans the state convention of the California Republican Party was passing a resolution condemning bilingual education. On its face this was an act of political folly demonstrating anew why the GOP has become a seemingly permanent political minority. But the action also reflected two other facets of MexAmerica — the longstanding political impotence of Mexican-Americans and the fear of some members of the Anglo majority that a new ethnic awakening is about to occur.

The situation is somewhat different in New Mexico, where a Spanish-American tradition developed before English immigrants landed at Plymouth Rock. In other states, however, Mexican-Americans have never been represented in proportion to their numbers. They are about to become a political majority in San Antonio because of federal pressure to change the election system, but there is not a single Mexican-American councilman in such strongholds of the Mexican heritage as Los Angeles.

THERE ARE MANY in the Southwest who think that this historic pattern of political under-representation is about to change. They see protests and political stirrings in Texas, Colorado, Arizona, New Mexico and California as signs that Mexican-Americans are on the verge of pressing as strongly for full civil and political equality as black people in the United States have done during the past generation.

This awakening is exciting to people such as Ramon Eddardo Ruiz, a Latin-American historian who returned to the University of California at San Diego from New England — which he regards as "the only truly civilized place in the United States" — because he wanted to be around

By Lou Cannon
Washington Post

A NATION WITHIN the nation is emerging in the Southwest.

Its language is a hybrid of English and Spanish. Its culture is a blend of modern, technological United States and developing but still rural Mexico. Its existence is most evident along the 1,933-mile border that the United States shares with Mexico, but it is highly visible as well in such diverse nonborder cities as Los Angeles, Phoenix, Albuquerque, Houston and Denver. Its existence poses a threat to the American melting pot ideal greater than ever faced from the Irish, the Czechs, the Italians and the Poles.

ITS NAME IS MexAmerica, and the lessons it is teaching the larger nation are not limited to the Southwest.

By the mid-1980s, the number of Hispanic-Americans — including immigrants from Caribbean islands and South America as well as Mexico — is expected to exceed the 30 million projected for American blacks.

Today, in the southwestern states of Texas, Colorado, New Mexico, Arizona, and California, Mexican-Americans already vastly outnumber blacks, Asians and all other minorities, reaching as high as 36 percent.

THEY EVEN OUTNUMBER "Anglos" in many of the fast-growing Sunbelt cities that dot the hot, dry, mesquite-covered landscape from San Diego to Brownsville.

"A binational, bicultural, bilingual regional complex or entity is emerging in the borderlands," says historian and retired Nation editor Carey McWilliams. "Nothing quite like this zone of interlocking economic, social and cultural interests can be found along any other border of comparable length in the world."

The history of MexAmerica dates back to the conquistadors and mission padres who roamed the area that is now the American Southwest. But its startling growth, both in numbers and influence, is a recent phenomenon. The Mexican component of this two-nation society continues to boom on both sides of the border. Mexico itself has a higher birth rate than Bangladesh.

IN THE UNITED STATES, the Mexican-American population, which may have been severely undercounted in the 1970 census, is growing steadily and is believed to total more than 7 million in the Southwest alone.

Even in Diboll, Tex., in the Dixie-oriented pinewoods section of the state near Louisiana, Mexican-Americans are nearly numerically equal to blacks, and the town's largest employer, plywood company Temple EasTex, is considering instructing new employees through bilingual film strips.

LOS ANGELES, WITH a larger population of Mexican heritage than any other city except Mexico City, is considered the capital of MexAmerica. It is home to 1.5 million citizens of Mexican ancestry and

perhaps 500,000 more illegal immigrants. Large sections of east Los Angeles and the downtown area, sometimes derisively called "Baja Hollywood," are indistinguishable from similar areas in a large Latin American city. The language that is spoken there is both Spanish and English and often, as in the phrase, "Presta mi su credit card," it is a mixture of both languages that irritates purists of either one.

For the first time, Mexican-Americans outnumber either Anglo-Americans or blacks in the Los Angeles school system. The world that will be emerging most clearly in kindergarten where 50 percent of the children claim Spanish as their first language. And the Los Angeles police force for the first time is requiring all of its cadets to take six months of conversational Spanish.

IN EL PASO, Enrique Perez grew up when public school students were detained after school if teachers overheard them speaking Spanish during school hours. Today, Perez is the school system's director of federal programs, which helps fund a \$5.5 million bilingual education program that teaches Spanish to Anglos and English to Mexican-Americans with the goal of making students fluent in both.

In New Mexico, Jerry Apodaca recalls the days 35 years ago when he lived with his family in across-the-tracks segregated housing in Tyler, Tex., where his father was a soldier. Today, Apodaca is the first Mexican-American governor of New Mexico since 1917. Ineligible to succeed himself under state law, he is looking forward to running for the U.S. Senate in 1982.

AND IN ARIZONA, well-off Mexican-Americans have adopted the Mexican custom, following a tradition of 16th-century Spain, of presenting their 15-

year-old daughters to society at events known as Quinceanera balls. At the other end of the socioeconomic spectrum, the Mexican-American sections of Phoenix are organized into 16 barrios — or neighborhoods — where residents warn each other of approaching welfare workers or policemen.

The growing Mexican influence is seen in food, fashion, architecture and music.

The Mexican milk candy, dulce de leche, is now sold outside the barrios. So are the Mexican embroidered dresses favored by many Anglo women during the long, hot southwestern summers. Tex-Mex fast food stands and cafes, doling out tacos and burritos with hot sauce that many Mexicans regard as barbarously American, abound.

DEPARTMENT STORES in the Southwest feature racks of "disco Mexicanos," long-playing records of Freddy Fender singing in English and Spanish and of such Spanish-language favorites as Julio Iglesias, Silvestre Vargas, Pedro Infante and the Los Humildes 4.

Increasingly in MexAmerica, Spanish is the language of the airwaves. The Southwest used to have only a handful of Spanish-language radio stations. Now there are 37 in Texas, 28 in California, six in Arizona, four in New Mexico.

In Midland, Texas, cable television brings in the Spanish-language channel from San Antonio. In California, Los Angeles-based Channel 34 serves an audience of 2 million from San Diego to San Francisco with all-day broadcasting of news, variety shows and movies in Spanish. At 7 p.m. daily the news-oriented Mexican-American customarily sits down to watch anchorman Javier Calodsky, known as the Walter Cronkite of Mexico, over the Spanish Information Network.

THE WRITTEN WORD in the Southwest also is becoming both English and Spanish. Popular magazines such as "Nuestro — the Magazine for Latinos" are written in both languages. So are emergency warning cards on Texas International Airlines, legal advertisements in Houston and dialing instructions on telephone booths throughout Southern California.

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Super Value Stores - Mr. Hosokawa
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Any donation to the newsletter will be appreciated and is tax deductible.

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Nuestro
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Washington Post
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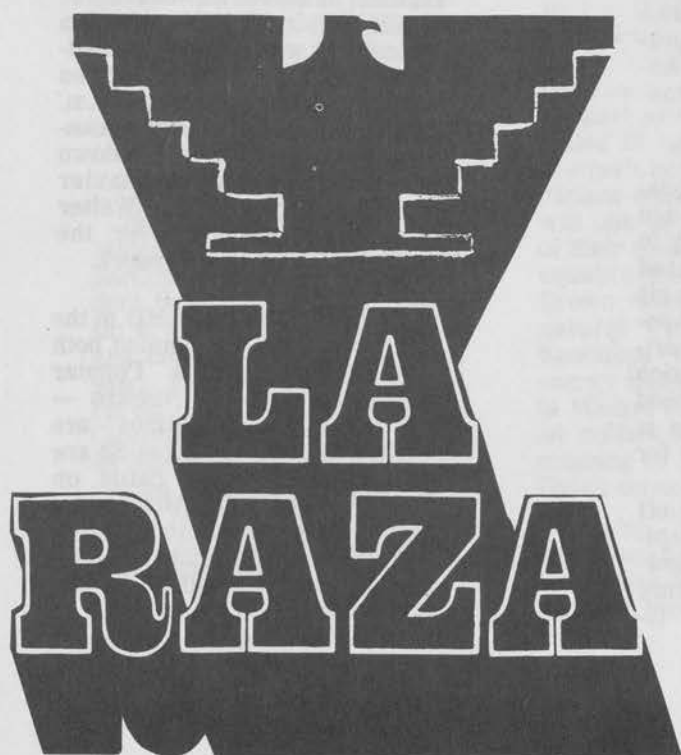
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CENTRO CULTURAL CHICANO February 1977 Second Edition P.1

CENTRO CULTURAL CHICANO



NEWSLETTER

The Texas Farm Workers Fight for Justice

Highway U.S. 83 runs along the Rio Grande and is the principal artery of migrant labor in South Texas, which then extends through New Mexico, Arizona and into California; or up North through the Panhandle and the Rocky States.

It is hence in the South lower valley of the Rio Grande, in the counties of Starr, Hidalgo, Willacy and Cameron, that the Texas Farm Workers Union has its base. And here is its history.

In 1966, the United Farm Workers Organizing Committee sent Antonio Orendain, the secretary-treasurer of the UFW and one of the original founders along with Cesar Chavez of that union, to Texas to begin the first serious attempts in that states history to organize farm workers and to wage a struggle for union representation in the fields.

During this period of 1966-67 general strikes were called in the melon fields, resulting in the harassment and beating up of hundreds of farm workers and organizers by the Texas Rangers who protect agri-business interests in that state. Many, including sympathizers were arrested with charges of illegal trasspassing, unlawful assembly, secondary boycott, illegal strike and abusive language.

For ten years after that there were no more strikes, and a year ago a federal panel of judges reled that the Texas Rangers had in fact taken the side of the growers and that some of the laws used to prevent the strike were unconstitutional. Nevertheless, justice delayed is justice denied.

This is not to say that there was no growing support or organizing efforts for ten years.

Antonio Orendain, a native of Mexico and a farm worker all his life, has been instrumental in gaining support for the Union on both sides of the border through a spanish program on the radio, La Voz del Campesino, through publications and through speaking engagements in community organizations and in the fields. A grass-roots movement began to regain force and farm workers began to mobilize in 1975.

In May of 1975, organizers were passing out flyers to farm workers "green carders," who crossed the International bridge at Hildalgo daily to be loaded on trucks and be taken to the fields. In a matter of minutes 1,500 workers were ready to participate on a strike. A march was organized and many were persuaded to leave the fields and join in the strike.

It was then that the ranch foreman, C.L. Miller, came and opened fire against the workers, claming they were trasspassing private property.

Eleven workers were wounded, one was another ranch foreman. Mr. Miller was never arrested but a supreme judge did charge a number of strikers with illegal striking and trasspassing. Mr. Miller went on national television stating "I declare an open season against Mexicans and I promise to harvest my melons even if they have Mexican blood on them".

This was simply the beginning. And after this incident popular sentiment grew in favor of the strike.

From May to September of the same year 200 families went on strike in four different ranches and hundreds of other farm workers did the same in the melon fields not just in the valley but also in the Panhandle and Trans-Pecos areas.

LAMESA, TEXAS

Centro Cultural Chicano doesn't just have meetings and give dances in the community.

I would like at this time to give an example of what Centro has done for the family of Benancio Carrisalez from Lamesa, Texas.

It was reported to our office that a Chicano was injured and now to this date is in a coma in the Hennepin County Medical Center and has remained in a coma now for three weeks.

Centro contacted the Carrisalez family in Lamesa, Texas. They drove to Minneapolis and arrived January 28, 1977. The four sisters were lost for three hours trying to find the hospital. Scared and didn't know who to turn to for help, the Hennepin County Welfare Department referred the family to the??????? Hotel and I must say it isn't one of the finest places to stay unless you're a drunk who lives there.

It's a very bad referral on the part of the Hennepin County Welfare Department.

If you can just place yourself in their position as well as the emotional pressure placed upon them to be worrying about the condition surrounding them.

The Social Service Department referred the family to Centro the next day. Immediately the word was passed around to the members of Centro and action was taken.

The four sisters were housed with Frances Zamora the secretary for Centro. That evening blankets, beds, pillows and cold weather clothing were donated for the family.

The family had never been to Minnesota and they weren't prepared for the severe cold weather.

Once a stable home was provided they informed their family in Texas they were safe and in a good home and among their own people.

They had told us they didn't think there were any Chicanos living here in Minneapolis. It was a very emotional sight to see them all in tears talking with their mother who then told us she can feel more relaxed now that she knows her daughters are safe and with their own people.

The ladies stayed here in Minneapolis for five days. We know with the understanding of the circumstances that four of those days were pleasant.

Transportation was provided to and from the hospital and home cooked meals were served for them.

People also made donations to help out with buying of goods and at the same time people were ready to prepare hot dishes in case of a longer stay.

A non-member, but a friend of C.C.C. Gail Douglass provided current road maps and emergency highway information from A.A.A. for a safe trip home to Texas. They left with a promise to come back and visit us all under a more pleasant circumstances.

They left with smiles on their faces and with hugs of gratitude. Once they were in Texas they phoned to let us know they were home.

This is just one example that we feel you the people should know of this experience.

Can you imagine what would of happened if Centro Cultural Chicano didn't exist?

Ricardo Nevilles



Texas Farmworkers Fight for Justice
(continued) from P.2)

Meanwhile, in California, the UFM was seriously engaged in state supervised elections and petition drives, placing it in a different position of carrying an organizing drive 2000 miles away.

It was in light of these objective conditions that TFW was officially created on August 14, 1975, to legally constitute an organization capable of carrying out its motives of incorporation, which are, 1) to form a structure capable of continuing the growing movement for a farm workers of Texas, that, as a non-profit organization would qualify to receive financial support for the struggles of the farm workers in Texas.

Since its' formation the TFW has encountered repressive attacks from ranchers and agri-business in Texas.

Recently, four young Mexican workers were brutally shot at with bird pellets, dragged through the desert, tied and tortured by a grower and his sons in his ranch in Douglas, Arizona. The grower was set free on bail at \$1,500 per person - less than shooting a deer out of season!

Another worker was brutally beaten by the Boarder Patrol and died in his native town across the boarder.

These only to mention a few. These are only overt attacks. But Texas, as all the states in the South and most in the Southwest, has "right to work laws," that is, laws that give the right to every worker to a job and not belong to a union.

That is how it works, when an employer is faced with a strike he can bring in any person unemployed to work for him, simply because that person has the right to work; in essence a union busting law.

On the other face of the coin, the National Labor Relations Act of 1935 did not include farm workers and it denied them the right to union elections rights which are enjoyed by any other worker in the U.S.A.

Historically, farm workers have constituted a major economic force for the development of this nation and the super profits for growers and agribusiness. The Bracero system was on form. Today it is the "green carders".

Yet, because our country finds itself in a capitalist crisis and there is a high unemployment rate, the capitalist class is telling us that the "illegal aliens" are the cause, taking away jobs from the American people.

The Rodino Bill, which has just been introduced to Congress would make it illegal for any employer to hire an undocumented worker. It is simply another attack of making the farm workers the scape goats of our economic crisis.

In light of the recent peso devaluation and the land seizures in Mexico, and the growing crisis of that country, it poses many dangers for Mexican nationals crossing the border daily in search of work.

The Texas Farm Workers recognizes that the enemy of a worker is not another worker. It has taken a strong stand against deportations, the repeal "of right to work laws" the disbandment of the Texas Rangers the K.K.K. and other posse gangs.

The Texas farm workers fight for justice, for their right to union elections, for better working and living conditions, for decent wages and for decent education for their children. Texas has the highest infant mortality rate and highest school drop-out rate nationally, the lowest life expectancy among farm workers, and the highest death rate due to kidney infections among women caused by the absence of toilets in the fields.

McCallen Texas, has recently been named the poorest city per capita per person in the nation, Laredo Texas is second. This is why the farm workers of Texas call their home "El Valle de Lagrimas". "The Valley of Tears".

For more information write to Mauricio Longoria, 307 16th Avenue Minneapolis, Minnesota 55414.

by Mauricio Longoria



GLORIA CAREAGA

Fifteen year-old, North High student Gloria Careaga is doing something to let people know how chicanos in Minneapolis are. She 's writing a book.

"I'll write about the kids who go to North High," says Gloria, "about chicanos at North and chicanos outside of North."

Gloria projected that it would take her about six months of interviewing and researching before gathering enough material to complete her anthology of stories, poetry, humor and history.

If you would like to talk with Gloria, you can reach her by calling 376-1233.

NON-PROFIT PHARMACY OPENS

The first Senior citizen-owned, non-profit pharmacy in Minnesota has opened at 2113 Chicago Ave S. The Federation Pharmacy was acquired by the Metropolitan Senior Federation in December.

Low cost pharmaceutical products are available to the elderly, handicapped and general public. Volunteers serve as clerks and Clifford Carlson volunteers as acting manager. Michelle N Dahl is the paid registered pharmacist. The pharmacy is open Monday through Friday, 9 AM to 6PM. Call 784-1011 for information.

Our apologies to TIM PEREZ for failing to name him as the artist of January's edition of this newsletter.



CCC wishes a speedy recovery to Alma Ceballos Samels. We hope that you're back with us soon.

Reporters are needed
Suggestions are needed
YOU are needed....

TOPICS OF INTEREST FOR THIS PAPER

If you have information concerning any social events for the metro-twin cities area: trips, birthdays, anniversaries, new arrivals, visitors etc., please share it with us. Call us at 871-1423 or send it to CCC, 204 W Franklin Ave Minneapolis 55404.

CENTRO CULTURAL CHICANO would like to apologize for the late notice of our general meeting dated January 22, 1977. The Post Office held up our mail because the Bulk Rate Fee was due for 1977 and they didn't say our mail was to be held. -----Another meeting will be scheduled and notices will be sent.

Also, regarding the flyer for the February 12th dance....sorry about the spelling errors in Spanish. Volunteers do their best...if you can assist in any way your efforts are appreciated.

VOLUNTEERS NEEDED VOLUNTEERS NEEDED

We need people to help out with the addressing of mail, notices of social functions, meetings, other newsletters, etc., if you are a parent, student or what-have-you with some free time.... make use of it.....help us out!!!!


NOTICE OF APPRECIATION

We would like to thank St Clair Beeman for the use of his typewriter during the first two weeks of operation at our new office.

PROFILES

CENTRO would like to do an article each month on a Senior, on outstanding students (grade school, high school and college) Anyone wishing to have an article done on their parientes please call Centro.

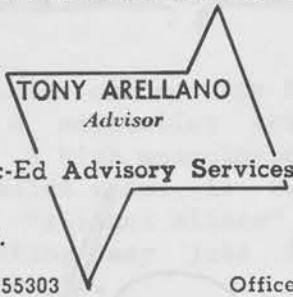
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POESIA

POESIA DE ALBERTO P.G. CASTELO

LA LUCHA (Part 2)
MY BIRTH (The Birth of Nation)

They say
I am the center of nothing.
Yet,
in reality
I am the nucleus of everything,
a particle of the universe
made of the sun
and earth.
The color of my mother,
Brown;
refined through the baking of my
father,
Bronze.
In me
the fervor of revolution,
the cry of the campesinos,
and the leadership of Zapata,
thrive.
Aztlán,
a nation
conquered and chained,
in its labor pains
moulds
Carnalismo y Machismo,
giving birth to...
La Raza.

from Caracol, San Antonio
Febrero 1977



the birth

i wait
it has been foretold,
the sun-father, the moon-mother
i wait
one old age (ce ueutiliztli)
i wait
they are joined
rejoice!
what was, no longer is
i am born

r.h.

POESIA

Walk in beauty
tread softly on the rickety
baby is sleeping floor
now.

Don't disturb him
He'll too soon waken.

Walk in beauty
as he creeps across the wood
exploring every footstep in
search

O what shall be
He'll too soon know.

Walk in beauty
as you guide his little steps
baby is awake
now.

You must not sleep
He needs you.

Walk in beauty
for when he is old enough to
understand
you must gently tell
him.

For he must know
To walk in beauty
And in beauty
See.

—Monie
from Akwesasne Notes, Mohawk Nation
Midwinter, 1976-77



ADORADA

The memory of you haunts me like a
ghost.
I is but a moment since I saw you
yet the pain makes it
a century.

I regret that too late we within ourselves
realize our mistakes
when the reality of
it all is but a
ghostly whisper in the
hall of memories

Armando Estrella

BOOKS TO ORDER

1. Heart of Aztlan, a novel by Rudolfo Anaya. Order from JUSTA PUBLICATIONS, PO Box 9128, Berkeley, CA 94709 \$4.50
2. El Calendario Chicano from Southwest Network. Order from Southwest Network, 1020 B Street, Suite 8, Hayward, CA 94541 Individuals pay \$3.00, Institutions pay \$3.50. Add 25¢ for postage. The Calendario describes over 400 Chicano history events. Good art from all over Aztlan.
3. Make Mine Menudo by Ella T Lopez. Libro comida Mexicana. Order from Sunburst Enterprises, PO Box 391, La Puente, CA 91747. Only \$2.50 + 30¢ for postage.
4. Chicano Perspectives in Literature: A Critical and Annotated Bibliography by Francisco Lomeli and Donald W. Urioste. Order from Pajarito Publications, 2633 Granite NW, Albuquerque, NM 87104 \$4.50
5. Abrazo (a Chicano magazine) PO Box 2890, Chicago, IL 60690. Fall-1976, 1st issue only \$2.00. Los batos de Abrazo also solicit photos, cartoons, letters, noticias, arte, literature and whatever. Abrazo is put out by MARCH, a 45 member Chicano group from the Midwest and Texas. The first issue of Abrazo is a collectors issue. Really beautiful. Friegos de fotos de la Revolucion Mexicana.
6. Calendario de MARCH 77. Order from MARCH, PO Box 2890, Chicago, IL 60690. \$2.50 El grupo de Chicago (Northern Aztlan) really moving on.

This book list courtesy of Caracol of San Antonio, Texas



Migrants In Action
1162 Selby Ave.
St. Paul, Mn. 55104
Ph. 612-646-4566

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CENTRO'S



NEWS LETTER

The senseless killing of Miguel Valtierra.

A 21 year old minority youth was shot five times by a south Minneapolis grocer, Billy Wayne Hemby, 36, owner of the City Market, 3548 Grand Ave. South shot Miguel P. Valtierra, 3510 Grand Avenue South after they got into an argument in the City Market store.

It was later learned that the dispute began when Valtierra came into the store on February 7th to refund \$1.50 worth of pop bottles.

Hemby told Valtierra that he would keep the refund of the bottles to pay for a bad check that Valtierra had written earlier for \$8.10.

His father stated that his son went to his home to see if he had received his Veteran's check which hadn't come yet, and he didn't have any money.

According to Hemby, Valtierra reached into his jacket and at the same moment Hemby drew his .38-caliber Smith & Wesson revolver from his right trouser pocket and fired five shots at Valtierra.

Hemby said that Valtierra was "reaching into his pocket." Valtierra's relatives stated that he was wearing pants that didn't have pockets.

All five shots were fired from the range of four to six feet. All five shots hit Valtierra who laid sprawled out in front of the store's door.

A little earlier before the shooting a witness left the store about 12:45 p.m. He said that he was driving away when he overheard something that sounded like gunshots. He said he heard three quick shots, then there were two more quick shots.

When the police arrived at the store, Valtierra was already dead. It was stated that Valtierra didn't have a gun or any kind of a weapon on him.

At first the police refused to let the father see the police report, when he demanded to see it he learned that his son had been shot in the head, neck and the chest from the five shots.

Miguel P. Valtierra was Chicano and Native American.

On Tuesday the 15th of February the minority community organizers from the Native American, Chicano and Black Communities were at the City Market protesting the shooting of Miguel P. Valtierra. They were all waiting the grand jury's decision.

On Tuesday the 15th of February the grand jury decided not to indict Billy Wayne Humby or to issue any criminal indictments in the murder of Miguel P. Valtierra.

Since the murder of Valtierra and other minority killings an organization was formulated to serve people of color and concerned citizens for justice.

The main emphasis of the Federated Inter-racial Services Together (FIST), will be to increase minority representation on all jury selections.

This was founded because there has been so many senseless killings of racial minorities by policemen and other people authorized to carry guns.

By Patricia Trujillo



CORRIDO DE MIGUEL VALTIERRA

Murió Miguel Valtierra

Sin ninguna explicación

Nomás porque era Chicano

Nadie le pone atención

Será desdicha del hombre

El servir a la bandera

porque al Chicano aprecian

Nomás cuando está en guerra

Valtierra murió como hombre

como Chicano en donde quiera

por reclamar su derecho,

entrega su vida entera

¿Dónde están los líderes que dicen

de las colonias Chicanas?

Ahora reclaman justicia

¡Ahora, no el día, de mañana!

Los líderes de un barrio

no quieren salir al sol,

dicen Valtierra no fue nadie

porque no era de St. Paul.



Cuando matan a un Chicano

sin ninguna explicación

allí nos matan a todos

Sangre, Libertad y Honor

Cuando un Chicanito muere

Sea de Tejas o de Nueva York

No deja de ser Chicano

porque no es de St. Paul.

A Valtierra, lo asesinaron,

por cinco botellas vacías

por eso, la libertad

tiene su fecha y su día.

Si Socialista hubiera sido

Nuestro padre de dolores,

todavía estuviera mandando cartas

al Rey de los españoles.

Valtierra nos dejó llorando

así comienza el sufrir

y seguiremos llorando

por no queremos unir.



Continued on page 4

A Valtierra lo mataron
y ellos tienen la razón
sólo el Chicano cuando habla
para ellos, nunca hay perdón.

¿En que pared les escribo?
Cabrones, paren le ya,
Ya tienen a los vendidos,
¿Qué mas les podemos dar?

Valtierra ofreció sospecho
sin ninguna explicación
consejo para los que dicen
que no hay discriminación.

Valtierra, tu allá en el cielo
ruega por toda tu gente
porque aquí nos están matando
porque somos diferentes.

Palomita tú que vuelas,
En invierno y la primavera
Anda, avísale a mi Aztlán,
que mataron a Valtierra.

NICOLÁS CASTILLO SR.
ST. PAUL, MINNESOTA

Our apologies to the newsletter In Amatl for not recognizing them for the use of an article in February's issue.

El señor Nicolás Castillo, Sr., is the Chicano poet laureate of the Twin Cities.

All of his poetry has been set to music, usually as a bolero or as a corrido.

The history of the Chicano movement in the Twin Cities is recorded in his poetry.

He not only observes and records the events through poetry, but is an active participant in the Chicano's struggle for justice and civil rights.

He is recognized nationally in the Chicano movement as THE Chicano poet and leader of this area.

¡Qué Dios le guarde y qué le de muchos muchos años más, nuestro historiador-poeta del pueblo Chicano minnesotano!



One Friday in February, I was fortunate enough to take part in a class on Piñata construction, held by the Hispanic Cultural Enrichment Program (which is directed by Ramedo Saucedo) and taught by Nancy Muñoz of St Paul, who comes from a famous family of piñata makers.

The Children who attended this class were very enthusiastic and really produced some beautiful piñatas.

It was a pleasure to see Chicanos, Chicanas, Native Americans, Blacks and Anglos working together on a project so significant and so specifically of our culture.

Mr. Saucedo has other projects planned for interested students which include comida Mexicana and Flamenco demonstrations.

This type of enrichment is so valuable to students that we all must see to it that a project of this type be able to continue and flourish. F.Z.

---THE BILINGUAL PROJECT
IN ITS SECOND YEAR---

The Minnesota Bilingual Vocational Training Project is presently in its second year of operation at St Paul Technical Vocational Institute.

The Bilingual Project's objective is to enroll Latinos in Technical-Vocational courses throughout Minnesota. The Bilingual Project has its main office in St Paul and a branch office in Austin, Minnesota.

Over the last 18 months over 500 Latinos have applied at our offices. We have graduated students from a variety of different courses including International Trades, Air Controller, Air Frame Maintenance, Medical Laboratory and Accounting.

The Bilingual Project offers preparatory courses in English and Math for those students who need to upgrade those areas. In addition, the project also offers a Bilingual Clerical/Bilingual Accounting Clerk course.

For further information, feel free to contact Roberto Acosta, Helen Boddy, or Francisco Rivera at 227-9121, extension 238.

MEXICAN SPEAKING COUPLES WANTED to set up and manage a Bilingual/Bicultural day care center. Use your own home or rent one. We will refer to you, families interested in having their children enrolled. Call now for further information. Grassroots approach. C.C.C. 871-1423.

Families wanted who are interested in having their pre-school children attend spanish cultural day care. Loving care will be provided along with the Spanish language. Movies, story telling, and singing all in Spanish. Excellent for working parents. Early hours. Low-cost. Call now to express your need. No commitment or obligation. C.C.C. 871-1423.

---EL SEGUNDO AÑO DEL
PROYECTO BILINGUE

---EL SEGUNDO AÑO DEL
PROYECTO BILINGUE---

El proyecto Bilingue de Entrenamiento Vocacional de Minnesota se encuentra en el segundo año de existencia en el Instituto Vocacional de St Paul.

El objetivo del Proyecto Bilingue es de matricular Latinos en cursos tecnico-vocacionales a travez del estado. El Proyecto Bilingue tiene su oficina central en St Paul y otra oficina en Austin, Minnesota.

En los ultimos 18 meses mas de 500 personas han aplicado en nuestras oficinas. Hemos graduado estudiantes de una variedad de cursos incluyendo: Comercio Internacional, Laboratorios Medicos, Contabilidad, Mecanico de Aviones y Control de Trafico Aereo. El Proyecto Bilingue ofrece cursos preparatorios en Ingles y Matematicas para esos estudiantes quienes requieren mas practica en estas areas. Ademas, El Proyecto tambien ofrece un curso de Oficinista Bilingue y otro de Auxiliar de Contabilidad.

Para mas informacion llame al 227-9121, ext. 238 y pregunte por Roberto Acosta, Helen Boddy, o Francisco Rivera.

Are you interested in the University?

Any Chicano/Latino students who desire to attend the University of Minnesota should contact Armando Estrella, who is the representative for Chicano/Latino students at the Admissions and Records office at the University of Minnesota. You may call him at 373-2144 or stop in at room 7, Morrill hall on the U of M campus. Make your contact as soon as possible as admissions deadlines are coming up.

On January 3rd. of this year, Betty Rodriguez and her daughter Rita Maria, flew to Mexico City. They began a seven week stay in and around Mexico.

While in the Distrito Federal they stayed with their amiga Linda Garcia-bal in the apartments Villa Olympica.

They rented a car and went to Acapulco and stayed at the Hotel Avenida, which was only a block away from the beach. After returning to the Distrito Federal, they went to Guadalajara by way of Mil Cuvres, stopping in the beautiful town of Morelia.

Betty and Rita visited parks, museums and historical sights along the way. The food and the variety of fresh juices were delicious.

They went to different restaurants each day, where the prices were usually very economical. For example \$1.25, most of the time.

They stayed in Guadalajara for three weeks, and enjoyed every minute of it. In the Distrito Federal they went to a hotel with a revolving nightclub.

Betty said, "It was fabulous." Rita is a student at the University of Minnesota and is working on a degree in Bilingual Education. She had the chance to visit Mexico's Universities and take notes for a requirement at school from which she will graduate in 1978.

Betty expressed that we mention her thanks and gratitude to Rita for a wonderful trip which is an excellent way to get away from Minnesota's cold.

As many of us know, Betty is confined to a wheelchair, but remains more active than many of us.

In April, Betty will undergo several major surgeries. As she said, this trip was a marvelous way to spend the time relaxing in preparation for her upcoming ordeal and long recovery.

Our prayers are with you Betty.

On March 4th, Centro was contacted by the Southside Neighborhood School at 24th and Chicago, to give a cultural class for their students who are three and four years of age.

They were fortunate to have two members of El Ballet Folklorico de Minnesota, Juanita Meza and Jack Bethke, who performed for the children.

Juanita and Jack performed three dances which the audience was very happy listening to the music, and watching the fancy footwork. They were amazed to see such beautiful costumes.

Meanwhile, Fermina Hernandez donated her time and talent, preparing the bunuelos for all who participated.

Three groups of children came into the schools kitchen to watch and assist in making the delicious treat.

Sr. Hernandez is kind enough to share her recipe of Bunuelos with us.

BUNUELOS

4 Cups sifted flour
2 Tablespoons sugar
1 Teaspoon baking powder
2 Teaspoons salt
2 Eggs, beaten
3/4 Cup milk, beat with egg
1/4 Cup butter or margarine melted

Sift dry ingredients together, add the milk and eggs, and the butter or (margarine) mix the dough until it is easy to handle without being sticky. Add more milk if needed.

Turn the dough out on a floured board and knead until smooth. Divide into 18 to 24 pieces, shape into round tortilla shapes.

Fry in 1/2 inch of oil until a light gold color is apparent. Drain on paper towels. Sprinkle with sugar or cinnamon or spread with a thin of honey.

LAS CONDICIONES DE VIVIR Y TRABAJAR DEL CAMPESINO TEXANO

Desde que se formó la Unión de Campesinos de Texas, muchas personas y organizaciones le han criticado sus actividades organizativas, diciendo que Texas todavía no está listo para una unión de campesinos.

Pero dando vista a los siguientes datos tocante los campesinos del Valle del Río Grande (en donde vive la mayoría de campesinos en Texas) un ve la necesidad para una unión de campesinos no nomás en el Valle pero através del estado.

Datos:

--El campesino de Texas tiene una expectativa de vida de 49 años - la más baja en el país. La mortalidad infantil es 125 por ciento más que el promedio nacional, la más alta del país.

--El promedio de enfermedades en el Condado de Hidalgo es 200 a 250 por ciento más alto que el promedio nacional. Más casos de tifo, tifoides, disenteria y lepra se reportan an este condado que en cualquier otro lugar en el país.

--El nivel de educación en el Valle es 7-8 años; de los que llegan a graduar de secundaria solo 7 por ciento van a colegio.

--Cuarenta y dos por ciento de las familias migrantes son niños de 16 años o menos, quienes siempre se encuentran en los campos porque sus padres no tienen endonde dejarlos durante el día. También cuamdo trabajan junto con sus padres, ellos pueden ganar unos centavos extra para agregar a los sueldos miserables de sus padres.

--Como a los niños se les paga menos, los rancheros animan este trabajo "forzado". Los sueldos de los niños también sirven para mantener otros sueldos bajos.

--Las condiciones de trabajo de los campesinos Texanos son de las mas peores. Cada día son trasladados en troques o camionetas al campo. No se encuentran facilidades sanitarias en el campo y muchas veces tampoco hay agua potable. Debido a la falta de facilidades sanitarias, muchas mujeres tienen que esperarse hasta que no llegen a la casa, después de un día de doce o más horas. La consecuencia es un promedio alto de infecciones del riñon entre las campesinos de Texas.

--Seguridad de trabajo no existe. Cada día el campesino se le tiene que acercar al troquero y pedirle trabajo. Si no esta muy viejo y muy joven, y si el troquero se siente bien, quizás le den trabajo - pero no más para ese día, el proceso se tiene que repetir todos los dias.

--La área del Valle ha sido llamada por el Departamento de Comercio "la más pobre de América". El ingreso personal por persona as \$2, 343 anualmente comparado con el promedio nacional de \$4, 492 y el estatal de \$4, 045.

--La Mesa de Encuesta de Ciudadanos a la Hambre y Desnutrición reportó que el porcentaje de familias pobres en el condado de Starr (el más pobre del país) es 71.4 y el promedio de muertes de recién nacidos es 9.7 por 1,000 comparado al promedio nacional de 5.9 por 1,000.

Todos estos datos claman la necesidad para esfuerzos organizativos en el estado de Texas! No se debe de permitir que estas condiciones sigue, por eso seformo la Unión de Campesinos de Texas. No se formó para competir con otras uniones, pero si se formo de la necesidad del campesino Texano quién quiere mejorar su vida.

KUOM is located at 770 on your dial.

KUOM is a daytime station and shares time with WCAL in Northfield, Minnesota. This means that it is on the air starting at 10:30 in the morning and goes off the air at sunset.

KUOM was the first station in the Twin Cities to devote air time to the Spanish speaking community.

The station has one programmer employed on a part-time basis, Angel Fernandez, who produces the "ASI ES MI TIERRA" one hour program on Wednesday's at 5:30 pm. Also KUOM has a full-time Spanish speaking producer, Ralph Peralez, who is being trained in broadcasting and will be able to take advantage of news and events in the Spanish speaking community and report them to the public at large.

The public is encouraged to submit things of interest or information to the attention of either Angel Fernandez or Ralph Peralez at:

KUOM-Radio
550 Rarig Center
330-21st Ave. So.
Minneapolis, Minnesota 55455

Centro would like to express their appreciation to the McKnight foundation for the funding that helped get Centro and this newsletter started.

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Centro Cultural Chicanos' newsletter is the only one of its kind from the Minneapolis Chicano Community.

The editors will edit such information as local community news as well as national news, poetry, local artists drawings, and other issues of interest pertaining to Chicanos.

Feel free to submit your articles of interest or drawings.

If you wish to subscribe to Centro Cultural Chicanos' newsletter, write to 204 West Franklin Ave, Minneapolis, MN 55404 or telephone 871-1423.

Any donation to the newsletter will be appreciated and is tax deductible.

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NEWSLETTER

Chicano deaths spur cries of police brutality

By Juan Vasquez
New York Times Service

San Antonio, Texas

Nearly eight years ago, after extensive hearings, the U.S. Civil Rights Commission asserted "there is evidence of widespread patterns of police misconduct against Mexican-Americans in the Southwest" and cited incidents of excessive police violence against Mexican-Americans.

Today, similar charges are echoed across Texas in the aftermath of a series of incidents in which Mexican-Americans have been killed while in the hands of law enforcement officers.

A wave of protests reached the Justice Department in Washington after a jury in the eastern Texas town of Huntsville recently found two former Houston police officers, accused of drowning a young Chicano, guilty of criminally negligent homicide, a misdemeanor. The Houston case was transferred to Huntsville on a change in venue.

The decision drew protests from Mexican-Americans and calls for federal action from such state officials as Gov. Dolph Briscoe.

Further, the jury's action focused public attention on the question of what progress, if any, had been made since the Civil Rights Commission hearings in late 1969.

State Rep. Ben Reyes of Houston, reflecting the comments of other Chicano leaders across Texas, termed the decision "a farce." Reyes was among the first to call upon the federal government to step in and bring civil rights charges against the former police officers.



On Oct. 7 a group of Mexican-American leaders met privately in Washington with Terence F. Adamson, special assistant to Attorney General Griffin B. Bell, and told reporters afterward that they felt confident that the Justice Department would act. "We were told that there was no longer any question about the federal government investigating the case," said Ruben Sandoval, a San Antonio lawyer who was on hand. Sandoval said he had reason to believe that a federal indictment would be forthcoming within 10 days and that at least three former Houston police officers would be named.

Sandoval played a key role in the case that led to a change in Justice

Department policy on dual prosecutions — by states for criminal charges, by the federal authorities for violations of civil rights. That case centered on the death of a 26-year-old Chicano, Richard Morales of nearby Castroville, Texas, while in the custody of the community's police chief, Frank Hayes, in September 1975.

Hayes took Morales into his custody late one night on suspicion of burglary. He then shot Morales to death with a shotgun on an isolated country road, and he asserted later that the gun had gone off by accident as he and Morales were struggling for it.

Hayes was indicted for murder,

but a state jury in the West Texas town of San Angelo, under Texas legal precedents, found him guilty of a lesser offense, aggravated assault. He was sentenced to two to 10 years.

Sandoval, on behalf of Morales's family, urged the federal government to file civil rights charges against Hayes under a statute aimed at protecting persons who are deprived of constitutional rights by anyone "acting under the color of law." Last month, Hayes, his wife and her sister, who played roles in the disposal of Morales's body, were convicted by a federal jury of violating the victim's rights. Sentencing was set for Oct. 28.

The Houston case involves the death last May of Jose Campos Torres, 23, who was arrested after a disturbance in a tavern. At the former officers' trial, it was testified that he was taken to an isolated area near Buffalo Bayou by six police officers and kicked and beaten.

His body was found three days later. One of the six officers, a recruit, reported the incident to his superiors and the indictment of Officers Terry Denson and Stephen Orlando followed. The defendants contended that Torres had jumped into the water and that they saw him last as he swam away.

The two officers were found guilty of negligent homicide and sentenced to a year in jail and \$2,000 fines each.

Another recent case also aroused bitter comments and demonstrations in the Texas Chicano community. Twelve-year-old Santos Rodriguez of Dallas was shot to death by Police Officer Daryl Cain while he was handcuffed in a police car. The boy had been picked up on suspicion of burglary and was being questioned when, according to the policeman, the gun went off accidentally.

The officer was convicted of murder without malice and drew a five-year sentence.



Denver killer-cops murder two Chicanos

[Faint, illegible text from the reverse side of the page, including words like 'GAMES - PRIZES' and 'Denver' visible through the paper.]

Centro's services for Spanish Speaking Senior Citizens is now in operation. Our office is located at 821 1/2 W. Broadway, phone No's are 522-6551 and 522-6552. Before I continue with the description of the program and what it is about, I think it is only proper that I mention those responsible for writing the proposal and persistently pursuing the avenues that led to it's funding by the Metropolitan Council. I am speaking of Ricardo Nevilles, Director of Centro Cultural Chicano, and Donn J. Vargas, member of the Board of Directors of Centro Cultural Chicano, and who is also president of Chicanos Venceran. These two carnales have worked hard for the Spanish Speaking Community. Also to be commended for their contribution to the Senior Citizens Program are; Alfredo Garcia, Patty Trujillo, Rachel Vargas, Irene Bethke, Eulalia Reyes de Smith, Linda and Ramon Almeida, Alma Samels, and Rafael Esparaa.

Without Centro Cultural Chicano, there would not be a Spanish Speaking Senior Citizens Program. Although there were many people involved in the establishing of "Centro", there are four people who stand out. Manuel Guzman, Ramona and Francisco Rosales who established the idea in the community. Ms. Marcela Trujillo, an instructor at the University of Minnesota (Chicano Studies) was instrumental in writing and presenting the proposal to the McKnight Foundation by which Centro Cultural Chicano was originally funded. Manuel, is currently engrossed in his studies to become an attorney. Mr. & Mrs. Rosales are busy raising a family and involved in other rewarding endeavors. The community should be proud of all these people for consistently struggling for the needs of the Spanish Speaking community.

As Director of Centro's services for the Spanish Speaking Senior's, my intentions as well as those of my staff, Rachel Vargas and Lupe Villagomez is to provide Spanish Speaking Seniors with the necessary services which could alleviate some of their burdens and hopefully lead to a more comfortable life. We know that because of the language and cultural differences the Spanish Speaking Seniors have not fully benefitted from all that Minnesota has to offer. We intend to close this gap, but we need support and help from the community, if the program is to be successful. Our Senior Citizens deserve everything we can do for them, because their struggle for survival has not been an easy one and in spite of great odds, they have raised beautiful families. In many instances the woman had to do it alone and for these beautiful ladies who sacrificed and struggled for their families, and now are senior citizens, every effort will be made to lighten their burdens.

The purpose and objectives of the program are to enhance the socio-economic and medical well being of our Senior Citizens in the Minneapolis Community. This will be accomplished by providing individual and organizational advocacy services. By individual advocacy, I mean that the staff of the "Program" will interpret and/or speak up for the client whenever necessary. By organizational advocacy, I mean the Director and staff will take the plight of our program to other organizations and agencies, so that others will be aware that we do exist and that we will need their support.

We will provide our clients with transportation to their; doctor, dentist, hospital or any supportive agency or organization. We will assist our clients in getting every social benefit they may not be aware of. Since we don't have any money for recreation, we will work with Chicanos Venceran, to promote benefit dances, loterias, (bingo) and cultural events. The money from these promotions will go into a general fund that will be used specifically for the recreational needs of our Senior Citizens. We also hope to get our Senior Citizens involved in money making project that could add to our general fund. We want to fix up a lounge at our place of business where our Senior Citizens can sit at ease and meet other people to spend the day visiting



HAPPY HOLIDAYS PARTY

GAMES — PRIZES

MOVIES — TREATS

CHRISTMAS TREE RAFFLE



SANTA CLAUS



25¢ PER PERSON
OR

50¢ PER FAMILY

DATE: DEC. 21, 1977

AGE LIMIT
4-12 yrs

children 4-4
MUST BE ACCOMPANIED
BY AN ADULT

TIME: 5:30-9:00 pm

PLACE: N.S.S.I

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with one another, which would contribute to the well being of the Spanish Speaking Community. We would appreciate it if the community would donate a few things to make our lounge possible. What we need most is a sofa, a couple of coffee tables, bookshelves, and a magazine rack. We would also appreciate some pictures or paintings we could hang in our office.

We will also have an advisory committee made up of Senior Citizens and people representing other age groups. We want very much to encourage people from other age groups to become acquainted with our agency, so that they can become aware of the problems of the aged.

Jose A. Gaitan, Director
Centro's Services for Spanish Speaking Seniors

Attention Spanish Speaking Seniors

Christmas Dinner will be served for you at the Unity Branch 2507 Fremont Ave. No. on December 10, 1977 from 1:00 to 5:00 p.m.

If you need transportation please call: Jose A. Gaitan, Rachel Vargas or Lupe Villagomez, at 522-6551 or 522-6552. or Donn J. Vargas at 529-9267.

Dinner sponsored by: Centro Cultural Chicano, Chicanos Venceran, and
Centro's Services for the Spanish Speaking Seniors

Atencion Gente Anciana de Habla Española

En conmemoracion de la navidad se servira una comida en el "Unity Branch" 2507 Fremont Ave. No. El Sabado Diciembre 10, 1977 de la una a las cinco de la tarde.

Si necesita transportación por favor llame a Jose Gaitan, Rachel Vargas, Lupe Villagomez en numeros 522-6551 o 522-6552 o tambien a Donn J. Vargas en numero 529-9267.

Patrocinada por: Centro Cultural Chicano, Chicanos Venceran and
Centro's Services for Spanish Speaking Seniors



MAKING LIVING FROM TOURISTS — Eighty-six-year-old Luz Corral Fierro Villa, recognized by the Mexican government as the legal widow of revolutionary bandit-hero Pancho Villa, makes her living in Chihuahua, Mex. talking with tourists. The widow lives in a 50-room stone mansion rebuilt following destruction in the revolution gives visitors a personal history of her notorious husband. (AP Wirephoto)

Klan patrols border to stop illegal aliens

DULZURA, Calif. (AP)—The national director of the Knights of the Ku Klux Klan says private patrols have begun along the 2,000-mile Mexican border to stop illegal aliens from entering the United States.

David Duke, the klan's grand dragon, said last night at a press conference that about 230 Klan members will patrol the border in southern California, with another 150 in Texas, 60 to 75 in New Mexico and just a few in Arizona.

Duke said that if any illegal aliens are found, klansmen will use citizens band radios to relay the information to the border patrol.

Food-stamp allotments

to be increased Jan. 1

Associated Press

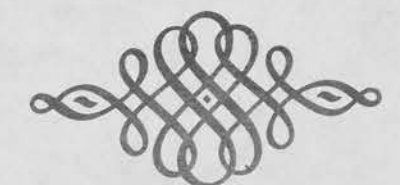
Washington, D.C. Food-stamp allotments will be increased 2 to 3 percent on Jan. 1 because of higher food prices last spring and summer, the Agriculture Department announced Tuesday.

The program allows for adjustments every six months to reflect inflation in previous months. For example, the differences in food prices in August, compared with those in February, determine the allotments for the following January-through-June period.

The allotments were raised July 1 by slightly more than 2 percent, the first increase in 18 months.

After Jan. 1, a family of three with a monthly income of \$220 after paying its rent, utilities and other basic expenses would pay \$58 to get \$138 worth of food stamps. A family of three with an after-expenses monthly income of \$460 would be eligible for food stamps.

The monthly allotment now is \$134, and the income ceiling is \$447.



Announcements

Congratulations to Mr. & Mrs. Tim Perez Jr. who were wed on October 22, 1977. Best wishes to you both.

Atención

Servicios en Español (Misa) en honor de Nuestra Señora de Guadalupe en la parroquia Ascension 1723 Bryant Ave. No. Minneapolis. El día 11 de Diciembre del 1977, a las 4:00 pm. Para mas informaciones llama 566-1264.

When your done reading this newsletter don't throw it away, pass it on to a friend, cousin, parent, got the idea.

Market Research Co. has part-time openings for bilingual interviewers. No selling. Interesting day, evening and weekend assignments. Car required and mileage paid. Will train. For further information, please call Dee at 881-5400.

Centro Cultural Chicanos' newsletter is the only one of its kind from the Minneapolis Latino Community.

The editors will edit such information as local community news as well as national news, poetry, local artists drawings, and other issues of interest pertaining to Latinos.

Feel free to submit your articles of interest or drawings.

If you wish to donate to Centro Cultural Chicanos' newsletter, write to 204 W. Franklin Ave., Minneapolis Minnesota 55404 or telephone 871-1423

Any donation to the newsletter will be appreciated and is tax deductible.

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Ramon Almeida
Mrs. Vargas
Mpls. Star & Tribune

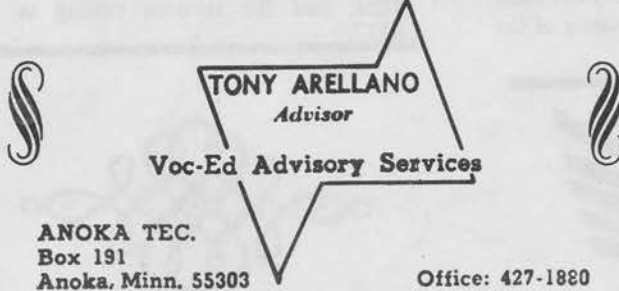


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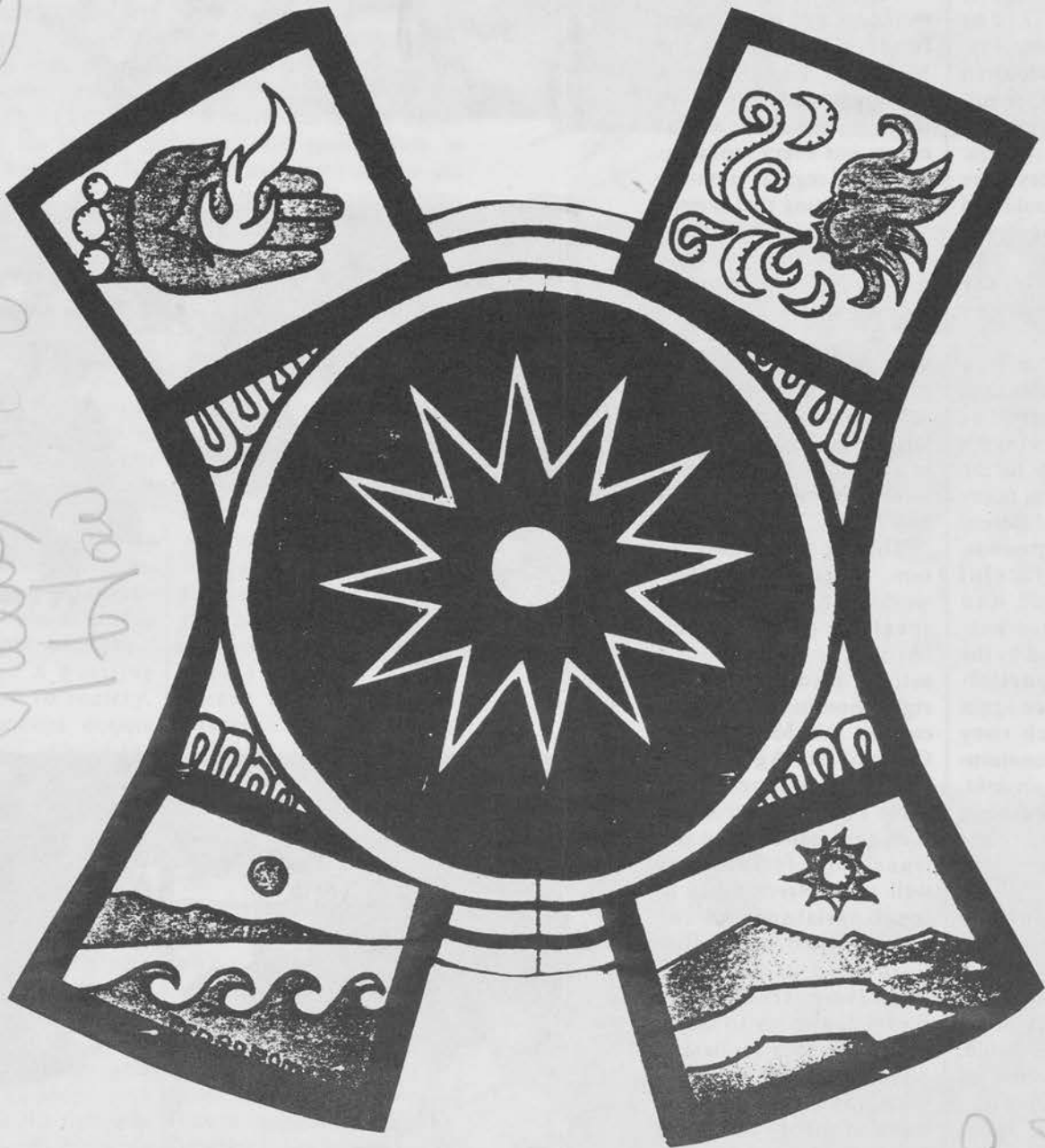
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**CENTRO CULTURAL
CHICANO**
NEWSLETTER



*July 770
to now*

Mary V. Bettes

What's going on?



At 4th of July picnic Chicanos look to the

By Hafiz Sahar

The road in Theodore Wirth Park that took me to the Chicano community picnic was scenic and beautiful that Tuesday afternoon. Independence Day. Every moment was full of joy and fascination. Just on turning the corner on Glenwood, a multitude of people that were happily engaged in different activities caught my eye. Men, women and children were seen running, jumping, laughing, dancing and shooting off fire crackers. No matter what they were involved in, you could feel that their smiling faces were the reflection of their enjoying the picnic, the atmosphere and the occasion of the 4th of July.

I parked my car and started walking toward a crowded hill where the Chicano picnic was taking place. On my way to the picnic I had to cross many family circles of different groups and backgrounds, enjoying their graceful offerings of food and drink. The sincere welcome I was accorded by the Chicano picnic participants made me once again realize how much they appreciated their community newspaper, *Insight*, and this gave me a feeling of satisfaction and pleasure in representing the paper.

I met many people including Don Vergos, the president of the Chicano Venceron, with whom I had quite a lengthy interview, and Ricardo Neville, the executive director of Centro Cultural Chicano.

The picnic was sponsored by three Chicano organizations, namely 1.) Centro Cultural Chicano, 2.) Central Service for Spanish-speaking Seniors, and 3.) Chicano-Venceron. The three organizations

may differ in their activities, but all serve the common goal of serving Spanish-speaking people in various ways.

Centro Cultural Chicano is mostly concerned about organizational advocacy, finding jobs and trying to defend the rights of their community in different areas. In other words, they provide interventive assistance. "We have four staff members and our original funding came from the McKnight Foundation, a flat grant of \$30,000. We have a newsletter that comes out every month as well as a regular monthly board meeting that is open to the public," said Ricardo Neville.

They are at this moment located at 204 W. Franklin, but within the next year or so, they hope to move to a more appropriate residence that would be large enough for the organization. For further information, call Neville at 871-1423.

The second organization, as its name implies, works with senior Spanish-speaking people, something they have been actively involved with for eight months now. financed by the Metropolitan Council on Aging, this organization performs some individual advocacy such as transportation and translation facilities, as well as different types of legal assistance to the seniors. Their main office is located at 821½ W. Broadway, from where they will also try to move, preferably to a residential building close to Centro Cultural Chicano. They have monthly advisory board meetings and socialization activities such as taking the seniors to dances and field trips.

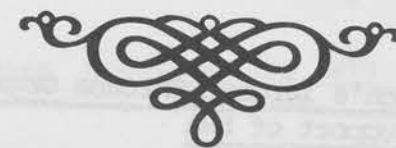
The third organization, Chicano Vencerenos, unlike the aforementioned



Mary is not here at this present time

's

future for total freedom



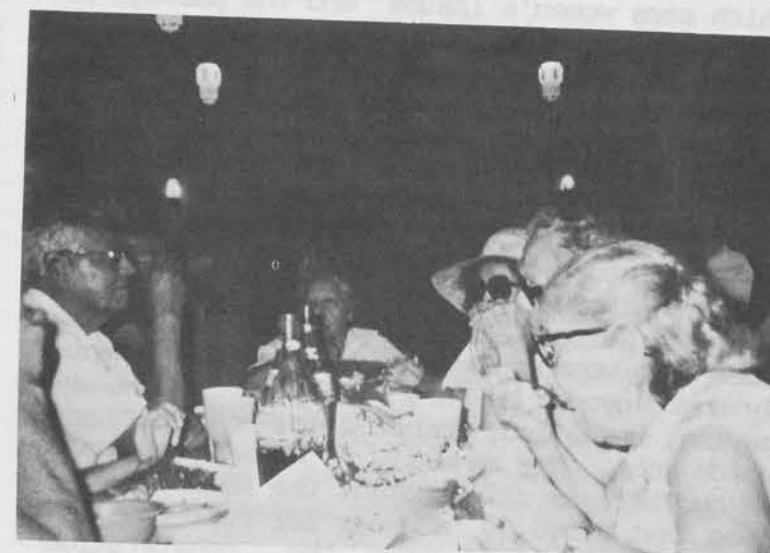
two, is not a non-profit organization. It is politically active in the affairs of Minneapolis and St. Paul. It is a small and closely-knit organization that is financed by community donations. Similarly, it performs some promotions and social functions for Minneapolis and St. Paul.

"We don't believe in the same idea of Independence Day as the majority do," said Vergos, the president of the organization. "The way we look at it, the past 200 years have been 200 years of oppression, particularly for people of color, rather than 200 years of freedom and independence. We understand the U.S. viewpoint in celebrating 4th of July as Independence Day, however." When asked why they are celebrating something they don't believe in, Vergos said, "No, we don't believe in this respect with the majority. There is no equality in the job market, they don't offer people the opportunity for advancement so that Spanish-speaking people, as well as other people of color, could make a positive contribution to society. We have noticed double standards not only in the job market, but in many other areas, such as housing. We feel we should be able to move where we would like to, not where we have to. As to why we are celebrating something we don't share with the majority, I would like to say that in the next 200 years, we hope to bring about total freedom and equality for all people and this hope for the future is motivating and encouraging enough to celebrate the 4th of July, get together and wish for that dream to come true."

According to Vergos, the 49,500 Spanish-

speaking people are the biggest minority in the state of Minnesota, but for such a big minority, no services of any kind have been available. "That is why we started our own organization to offer services to our people. Our financial source is our community donations. We offer membership and opportunity to help for those who donate. We also provide social functions in the community to raise funds and this picnic is one of our social functions. We have 100-200 members and 50 active members. However, our membership is open and currently we are seeking additional members," Vergos stated.

When asked if he has a message for the *Insight* readers, Vergos responded emphatically, "As a matter of fact, I do have something to share with your readers. We hope that the general public comes to realize through promotion and publications that we are a beautiful people with a beautiful culture and background. Our traditions sometimes go back to Aztec ancestors, the Mexican Indian. We are called Mestizo, which means mixed blood of Mexican Indian and Spaniards from Spain. The majority of our people are Catholic, a religion forced on Aztec Indians replacing their own religion. Most of our people work as non-professional workers or whatever is available for them. However, our younger generation is now trying very hard to get a college education and secure professional jobs. Last but not least, I would like to thank *Insight* for the interest it has shown in the activities of our community." In return for his appreciation, thanked all the Chicano-Latino participants for their hospitality and warm reception.



Nation's largest Chicana Organization Marches in support of ERA

Comision Femenil, Mexicana Nacional, Inc. The largest Mexican-American Feminist Organization in the United States, is one of the official delegation participating in the ERA extension march on Sunday 9, 1978.

Sandra Serrano Sewell of Los Angeles, CFMN National president who is heading the delegation, spoke of the significance of the Chicana presence in the march. Serrano made the following statement:

"In our delegation, we have not only a geographical spread of Chicana feminists, from California, Colorado, Texas, Kansas, Oregon, Illinois, Ohio, but also women who are full-time homemakers, unemployed workers, migrants, and professionals," she said. "Some of us are marching with our husbands and children. Contrary to popular belief, there is a growing current in the Chicano community which sees women's issues and the passage of ERA as relevant to all people. We have a vested interest in the passage of ERA as we are, along with the other Hispanic women in the United States. The minority that suffers disproportionately from the triple burden of discrimination because of our sex because of our bilingualism all of which lock us into perennial unemployment and underemployment".

Ms. Serrano continued "Forty-seven % of our young women, ages 17 to 22, are currently unemployed. We are concentrated in low-paying, unskilled, domestic service and non-union jobs. The majority of households headed by Chicanas still comand the lowest wages, less that \$2000.00 a year for full-time employment. Equality under the constitution for us is a matter of survival. This is why we are playing an increasing role in coalition building with other feminist groups to assure that our special concerns are placed on the agenda of the national women's movement of this country".

The Chicana contingent will be meeting with their congressional delegation and members of the Carter Administration to express their dismay at the lack of attention afforded the national plan of action that came out of the Houston Conference last November.

NOTICE:

If you have changed your address, or receiving duplicate mailings, or wish to have your name deleted from our mailing list, please let us know.

New Spanish Speaking Council Appointed

Governor Rudy Perpich has appointed a new commission to the Council on Affairs of Spanish-Speaking People.

Efren Tovar, from East Grand Forks, Minnesota, is a member of the Minnesota Migrant Council. Irene Gomez de Bethke, from New Hope, is director of the Ballet Folklorico de Minnesota, Food Services Supervisor of Homeward Bound Inc., chairperson for Mayor Hofstedt's Chicano/Latino Advisory Committee. Gilbert DeLao from the West Side of St. Paul is Assistant Youth Services Coordinator at the Neighborhood house. Fidelina Lopez de Fischer, currently living in St. Cloud has her M.A. degree in Sociology from the Institute of Social Science, Paris, France. Frank Guzman, from St. Paul, is director of Migrants in Action. Arthur Rivera, from South Minneapolis, is Affirmative Action Personnel Officer at F.M.C. Corporation and has received his B.A. degree in Economics from Queens College, New York City, and his M.B.A. in Business Administration from Columbia University. Marilyn McClure is director of the Latino Unit at Ramsey County Mental Health Unit.

The newly created Council replaces the Office of the liaison for Spanish-speaking people.

The purpose of the Council is to advise the Governor and the Legislature on issues confronting Spanish-speaking people living in Minnesota. The Council will help to ensure that such people have access to State services and benefits, suggest methods to improve their economic social condition, serve as a channel to state government for organizations of Spanish-speaking people, and serve as a liaison with the federal, state, and local governments.



Minnesota Radio Talking Book Network

The Minnesota Radio Talking Book Network will loan a receiver to anyone in Minnesota who cannot read because of a visual or physical problem, or who is unable to read English or newspaper print.

Contact: Communication Center, 1745 University Avenue St. Paul, Minnesota 55104 or call 296-6723. They also are in need of volunteers to assist with the various services offered.

Historical Materials Focusing on Mexican Americans in Minnesota

The Minnesota Historical Society has available a publication entitled "Mexican Americans in Minnesota" an Introduction to Historical Sources. Sr. Ramedo Saucedo compiled the material and among the collected materials are 74 taped interviews conducted the summers of 1975 and 1976 in 11 Minnesota counties, with a cross section of Mexican Americans interviewed ranging from early settlers to young activists.

The booklet is available at \$1.75 per copy (ISBN 0-87351-124-7) from the Order Department, MHS, 1500 Mississippi Street, St. Paul, Mn. 55101. There is a 50-cent handling charge for mail orders, and Minnesotans should add 4 per cent sales tax to their order. It may also be purchased at the Societies book store at 690 Cedar St. St. Paul, Mn. Address inquiries to Jean Brookins, Managing editor, MHS 690 Cedar Street, St. Paul, Mn. 55101 (612) 296-2264.

Spanish Speaking Medical Students

Spanish Speaking Medical Students will be at the Community University Health Care Center, 2016 16th Avenue South on Monday and Wednesday evenings until further notice.

Monday evenings there will be obstetricians available and Wednesday evenings there will be pediatricians available. You may call 376-4774 for additional information, the contact person is Mrs. Smelker.

Spanish Classes

Northside Settlement Services is offering "Spanish Classes" on Wednesday evenings from 6:00 p.m. to 8:00 p.m. Located at 2507 Fremont 25th Avenue North, Mpls.

International Bookshop Opens In The Twin Cities

There is finally a bookshop in the Twin Cities that will cater to reading needs of the Latino and Chicano communities! A wide assortment of popularly priced paperbacks has already arrived and many more are on the way.

All books are new and imported from Mexico, Spain and Argentina.

A complete customer order service also exists for ordering ANY book upon request.

The book shop is located at 318 East Hennepin Avenue, Minneapolis, Mn. 55414 and you may call (612) 378-0961.

Mail order is P.O. Box 2254 Loop Station, Minneapolis, Minnesota 55402.

LATINOS/CHICANOS:

Migrants in Action has a new office in Minneapolis. We help Latinos get jobs or training. If you, your family or friends are looking for work or would like to get into a training program, come to our office at 122 West Franklin Avenue, Room 1. We are open Monday through Friday from 8:00a.m. until 4:30 p.m.

Migrants in Action tiene una nueva oficina en Minneapolis. Ayudamos a los Latinos a conseguir trabajo o entrenamiento. Si usted, alguien de su familia o amigos busca trabajo o desea comenzar un programa de entrenamiento, venga a nuestra oficina en 122 West Franklin Avenue, Cuarto 1. Estamos abiertos de lunes a viernes desde las 8:00 de la mañana hasta la 4:30 de la tarde.

Migrants in Action 870-3657.

Harriet Tubman Women's Shelter

In Minneapolis there is a safe place for women and children who are victims of abuse and/or battering. Harriet Tubman Women's Shelter also can provide advocacy and information, support groups and a wide variety of alternatives to being a victim of abuse, Chicanas/Latinas who are or have been in this situation or who knows of a friend, neighbor or relative who can use these services are encouraged to call 827-2841. This number is answered 24 hours a day by people who care about you.

The Chicano/Latino community also has a representative employed at Harriet Tubman Women's Shelter, Frances Zamora, who will talk to groups or individuals who need more information.



'Oposición' Sponsors International Festival

The weekend of May 12-14, the 2nd annual festival of the Mexican Communist Party (PCM) newspaper, *Oposición*. The festival, held in Mexico City had a massive turnout of over 50,000 people. The festival was constructed as a show of international solidarity with progressive peoples and organizations representing countries from all over the world.

Members of the Voz Fronteriza staff were invited to participate in the festival along with other representatives of CASA—HGT to voice the struggles of the Mexican people here in the U.S.

The festival opened Friday evening with an introduction and history of the PCM and its newspaper, *Oposición*. Featured were such artists and performers as Oscar Chavez, Grupo Víctor Jara,

Carlos Mejia Godoy, Carlos Puebla, Grupo Folklorico (USSR), Orquesta Aragon of Cuba and Los Folkloristas.

The festival itself consisted of various political and cultural activities and exhibits. Conferences and discussions open to the public were held throughout both days of the festival. Arts and crafts from the different countries were also displayed and sold. Among those countries participating were Cuba, Poland, USSR, Vietnam, Hungary, Korea, Bulgaria, Czechoslovakia and others.

In all, the festival provided the opportunity for progressive organizations and individuals to come together in an exchange of political ideas and culture.



Brutalidad Policiaca: "Tu Seguridad es Nuestro Negocio"

por Salvador Hernandez y Juan Mora-Torres

Hoy en día la brutalidad policiaca ha alcanzado su meta en represar y perseguir la comunidad mexicana. Texas ha sido uno de los enfoques de tal terrorismo por parte de la policía. Las víctimas de esta "fria" brutalidad policiaca varían entre jóvenes y personas mayores, aún mujeres embarazadas.

Un ejemplo de esta brutalidad, es la muerte de Danny Vazquez, joven de diecisiete años y estudiante en el Paso High School. El incidente en el cual fue balaceado por un agente del sherife tomó lugar el 21 de enero de este año mientras que atendía una quinceñera.

El 7 de mayo de 1978, 2000 personas celebraban las festividades del Cinco de Mayo en el Parque Moody cuando un pleito comenzó entre dos jóvenes, minutos más tarde, 300 policia acurrieron al incidente y comenzaron a atacar a la gente con macanas y bombas de gas, causando que la gente simultaneamente se rebelara contra la policía de Houston.

El coraje de la gente era parcialmente por la muerte de José Torrez, quien había sido asesinado el año pasado. Este había sido golpeado y subsecuentemente ahogado por la policía, su cuerpo fue encontrado dos días después en la desague. Los asesinos fueron sentenciados a un año de probación. Es por eso que el disgusto de la comunidad se manifestó en Parque Moody.

Por dos días, violencia dominó la comunidad mexicana en Houston, Texas. La policía terrorizó la comunidad golpeando y arrestando más de 40 personas. Los oficiales de la ciudad culparon la causa del levantamiento a "agitadores extraños a la comunidad," para cubrir la mala reputación que el Departamento de Policía posee.

La comunidad mexicana de Texas ha tenido una larga historia de resistencia. Ellos lucharon bravamente contra la expansión estadounidense en 1846, y también contra los rinches racistas de Texas.

El levantamiento de Houston es una prueba de la habilidad de la gente para defenderse contra las injusticias.

Hoy en día, ellos continúan uniéndose formando coaliciones para combatir el terrorismo policiaco, y debe de estar claro que solo con su habilidad para organizar y resistir los ataques, ellos podran derrotar esta forma de represión.

Bitter Lesson in Houston

The riot early last May involving thousands of Houston's Mexican Americans presents an unfortunate lesson. It is unfortunate because violence is always regrettable and winds up hurting our people. Still, the disturbance was understandable. By no coincidence, it took place one year after Joe Campos Torres was killed by policemen who were not seriously punished for the crime. Such uncurbed police brutality is all too common, and riots will continue to be likely if Latinos see no hope of getting justice through the legal system. That is not a threat; it is simple reality. Law enforcement agencies across the U.S. should learn that lesson.

Economic Dependency Breeds Poverty

(NACLA) To carry out the austerity plan of the International Monetary Fund (IMF) and Mexican business interests, Lopez Portillo designed the "Alliance for Production," a "gentlemen's agreement" between capitalists and officials of government controlled unions ostensibly to keep both price and wage hikes below 10 percent.

In fact, however, prices on basic consumer goods have soared while wages remain virtually frozen, forcing a 30 percent plunge in real wages between January 1977 and January 1978. Massive layoffs have pushed the combined underemployment rate to over half the working age population, and police repression against strikes and democratic unionism mounts daily.

More than 11 million persons are now unemployed or severely underemployed in Mexico. Over a million have been laid off in recent months due to the recession and cutbacks in public spending. Construction of low-cost housing has been frozen by presidential decrees, intensifying the urban overcrowding. And reduction in public spending on essential services has produced a "significant increase in the mortality rate."

The Alliance for Production has also had a devastating effect on workers who have retained their jobs— including the 16 percent of

industrial workers employed by primarily U.S. based transnational corporations. Wage increases for most of 1977 were held to 10 percent, in spite of peso devaluations in late 1976 that cut workers' buying power in half. Independent unions, such as those at Nissan, Uniroyal, Volkswagen and the National University that struck to break the 10 percent limit were dealt with harshly by government troops and goons.

The ongoing wage controls coupled with increased prices and trade union collaboration have provoked a rash of wildcat strikes in the first months of this year labeled "acts of social terrorism" by Sanchez Mejorada, wealthy industrialist and head of a powerful new grouping of national capitalists, the Executive Coordinating Board (CCE).

Attempts at unionization were also dealt with harshly during this period. Troops were called in last May to break the organizing attempts of construction workers at PEMEX, the state-owned oil company, leaving eight workers dead amid the rich oil fields of Chispas. And when 600 maintenance workers on Mexico City's metro subway threatened to unionize to win higher wages, the managers of the metro organized goon squads and detention centers in the underground stations to intimidate and harass the employees.

Migra Murders Pregnant Woman

Fellow Brothers and Sisters in the Struggle:

On May 16, la Sra. Contreras and her family were returning from Nuevo Progreso, Tamaulipas Mexico, they were detained by the Immigration while crossing the international Bridge in Progreso, Texas. Mrs. Contreras was 8 months pregnant and ill, she and her family of nine were pulled over to the side to be interrogated by Immigration officials. Mrs. Contreras was taken into the INS office, there she was pressured through interrogation and harassment. Mrs. Contreras' daughter and family pleaded with the officials to let her go and to not pressure her because she was sick. The officials continued their harassment, they took away her papers and they intimidated her by threatening to deport her. In the process, Mrs. Contreras got sick in the interrogation room, although she pleaded for help and for an ambulance the officer neglected her. She and her 8 month unborn child died.

The murder of Mrs. Contreras is just one more of the countless list of crimes by the INS. Here in the Valley many workers have suffered continued attacks and arbitrary actions in the hands of the Immigration Dept.

The Texas Farm Workers' Union is making a call to all mass organizations, churches, minority groups, trade unions and progressive individuals to join forces and struggle for Justice for the Contreras family and demand: a) an investigation of this crime and of the Immigration Department, b) that the officials responsible be suspended and fired immediately, c) that all deportations of undocumented workers be stopped, d) and that all attacks and harassment against Mexican workers cease.

¡ Viva La Causa!

- 1) President Carter, White House, Washington, D.C. 20500
 - 2) Attorney General: Griffin Bell, Department of Justice, Wash. D.C. 2
- Please send letters and telegrams to:

P.O. Box 876
San Juan, Texas 78589

For additional information on who to write letters and telegrams to turn to page 8.

May

Centro Cultural Chicanos' newsletter is the only one of its kind from the Minneapolis Latino Community.

The editors will edit such information as local community news as well as national news, poetry, local artists drawings, and other issues of interest pertaining to Latinos.

Feel free to submit your articles of interest or drawings.

If you wish to donate to Centro Cultural Chicanos' newsletter, write to 204 W. Franklin Ave., Minneapolis Minnesota 55404 or telephone 871-1423

Any donation to the newsletter will be appreciated and is tax deductible.

Founders: Centro Cultural Chicano
Managing Editor: Ricardo Nevilles
Editors: Patricia Trujillo Garcia
Donn J. Vargas

Contributors:

- Theresa Garcia
- Insight
- Frances Zamora
- National Council of La Raza
- Migrants In Action
- Voz Fronterisa
- Nuestro
- Paul Basquez
- Pedro Romero

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8c

RESERVATION CARD
1st ANNUAL BANQUET
CENTRO CULTURAL CHICANO

Enclosed is my check for \$ _____, made payable to Centro Cultural Chicano.

Please reserve _____ places at \$4.00 each (\$3.00 Seniors)

Name _____

Company or Organization _____

Address _____

City _____ Zip _____

(Reservations should be made before August 12, 1978)

Migra Murders Pregnant Woman


Please send letters and telegrams to:

- 1) President Carter, White House, Washington, D.C. 20500.
- 2) Attorney General: Griffin Bell, Department of Justice, WA, D.C. 20530,
- 3) Supreme Court Justice Warren Burger, U.S. Supreme Court, WA. D.C.
- 4) Texas Governor Briscoe, State Capitol, Austin, Texas 78711.
- 5) Attorney General John Hill, Supreme Court Bldg., Box 12548 Austin, Texas
- 6) Senator Lloyd Bentsen, US Senate, WA. D.C. 20510.
- 7) Representative Kiko de la Garza, U.S. House of Representatives, WA. D.C.
- 8) Representative John Tower, U.S. House of Representatives, WA. D.C.
- 9) Copies of letters and telegrams to Lionel Castillo, Department of Justice, INS, WA. D.C. 20536.
- 10) Mexican Embassy, Hugo B. Margain, WA. D.C. 20005.
- 11) U.N. General Sec., Kurt Welhaim, New York, N.Y. 10017.

(Please send copies of letters and telegrams to the TFW Union) For more info. write or call: TFWU, P.O. Box 876, San Juan, Texas 78589, (512) 787-5984. Viva la Causa!

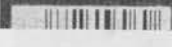
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WATER GODDESS

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New Hope, MN 55428



This article appeared as a cover story
 in TIME newsmagazine October 16, 1978
 Vol. 112 No. 16. This a a reprint of
 said article.

COVER STORY

"It's Your Turn in the Sun"

Now 19 million, and growing fast, Hispanics are becoming a power

In Washington, D.C., leaders of 120 Spanish-speaking organizations call for a White House conference on Hispanic Americans. Among the demands they want aired: greater emphasis on bilingual education; bigger immigration quotas; more federal civil service jobs.

In Sacramento, California's Governor Jerry Brown drops in on a Mexican-American convention. "You're the leading minority in the Southwest," Brown tells the crowd. "It's your turn in the sun and I want to be part of it."

In Miami, Carlos Arboleya, president of the area's Barnett Banks (assets: \$315 million), surveys the local Cuban-American community and confidently declares: "History will write Miami's future in Spanish and English."

That extraordinary vessel, the American melting pot, is bubbling once again. The source of ferment: American residents of Spanish origin, whose official numbers have increased by 14.3% in the past five years alone. Now the country's fastest growing minority, they are bidding to become an increasingly influential one.

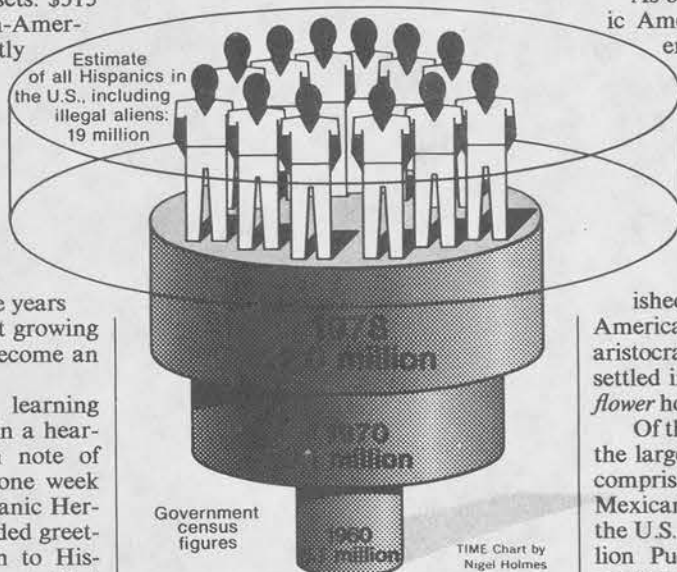
Hispanic Americans are learning how to organize and how to win a hearing. Jimmy Carter has taken note of these stirrings; he proclaimed one week last month to be National Hispanic Heritage Week and sent tape-recorded greetings in his unpolished Spanish to Hispanic communities across the land. First Lady Rosalynn Carter underlined those *saludos* by appearing at a Washington fund raiser for Congress's five-member Hispanic Caucus.

The Hispanic presence has been a palpable one in U.S. life for centuries. But broad awareness of its scope and potential did not really dawn until the 1960s, with the unionizing struggles of Cesar Chavez's United Farm Workers and the spread of Hispanic populations. Today, migratory bands of Hispanics are picking apples in Washington and Oregon, helping with the harvest in the Midwest, tending vegetable and fruit crops in California's fertile valleys. Hispanics are also flooding virtually every important U.S. city in search of better jobs, creating Latino enclaves from the crowded *barrios* of East Los Angeles and Spanish Harlem to the manicured suburbs of Dade County, Fla.

The Hispanics' very numbers guarantee that they will play an increasingly im-

portant role in shaping the nation's politics and policies. Just as black power was a reality of the 1960s, so the quest for Latino power may well become a political watchword of the decade ahead. Predicts Raul Yzaguirre, director of the National Council of La Raza (The Race), an umbrella group of Hispanic-American organizations: "The 1980s will be the decade of the Hispanics."

Statistics back up Yzaguirre's contention. According to 1978 census estimates, there are 12 million Hispanic Americans in the U.S. Hispanic leaders, however,



claim that their constituency was seriously undercounted in the 1970 census and all subsequent projections. The spokesmen may have a point. Until 1960, census takers counted as Hispanic only people born in Spain, Mexico, Central and South America, the West Indies, Puerto Rico and Cuba, plus any U.S. residents with Spanish surnames. In the 1970 census, the definition was broadened to include the racial origin of respondents no matter the accident of birthplace, resulting in a dramatic increase in the numbers of Hispanics (see chart). Census officials have promised to take special pains to get a more accurate count during the 1980 census, in effect acknowledging that their methods have been inadequate.

Even the most reliable census figures, however, fail to take into account the enormous numbers of Hispanics who are living and working in the U.S. illegally. At a conservative estimate, some 7.4 mil-

lion "undocumented" Hispanic aliens raise the actual total to more than 19 million, and the Hispanic proportion of U.S. population to around 9%, vs. 12% for blacks. Because the rate of natural increase (births over deaths) among Hispanics is 1.8%, .6% higher than that for blacks, and because Hispanic immigration (legal and illegal) is running at the staggering rate of an estimated 1 million people a year, Hispanics may outnumber American blacks within the next decade. Already the two groups are competing fiercely for jobs and Government aid.

As blacks are united by race, Hispanic Americans are united by two powerful forces: their language and their strong adherence to Roman Catholicism. But many more factors divide them. They may be Castilian Spanish, or Caribbean island black, or Spanish-Indian mestizo. Among them are Cubans who fled to the U.S. with money and middle-class skills; impoverished Puerto Ricans or Mexican Americans looking for a job—any job; aristocratic Spaniards, whose families settled in the Southwest before the *Mayflower* hove into Plymouth Harbor.

Of the officially recognized Hispanics, the largest single group is the chicanos,* comprising some 7.2 million people of Mexican origin concentrated largely in the U.S. Southwest. An estimated 1.8 million Puerto Ricans live chiefly in the northern-central states, particularly the Northeast. Some 700,000 Cubans, mostly refugees from Fidel Castro's regime, are now in the U.S., mainly concentrated in Florida. But there are also Dominicans, Ecuadorians, Colombians and natives of other Latin American countries or of Spain itself scattered all over the U.S., totaling an additional 2.4 million Hispanics.

The groups may mix, but so far they have failed to blend. Upwardly mobile Floridian Cubans have felt little in common with lowly Mexican-American migrant citrus pickers. Even in impoverished New York ghettos, newly arrived Dominicans look down on native American Puerto Ricans who, some of the latecomers feel, have not exerted themselves to move up the economic ladder.

*The word is a colloquial, shortened form of *Mexicano*. It became fashionable among younger Mexican Americans during the '60s; some members of the older generation prefer not to use it.



Above: East Los Angeles children jumping rope near chicano mural; Puerto Rican festival in Manhattan's Central Park; Cubans playing dominoes in Key Biscayne. Below: Hispanic gallery. Top row, left to right: Fireman Anthony Romero, Los Angeles Dodger Manny Mota, Policeman Victor Solis, Doctor Helen Rodriguez, Construction Worker Raul Alboniga. Center: Utility Representative Vivian Cabrera, Correction Officer Hedda Gentile, New York Assistant Deputy Mayor Shirley Rodriguez Remeneski, N.Y. Supreme Court Justice John Carro. Bottom: Boxer José Fernandez, Social Worker Doris Feliciano, Banker Juan Villanueva, Secretary Isabel Alicea, Cameraman Juan Barrera. Foreground: Students Manuel Feliciano, Camila Arbelo.



Voter registration project's Velasquez (left)

In their diversity, the Hispanics have brought some distinctive flavors to the American banquet: the thumping Tex-Mex music of the Southwest borderlands; the salsa dancers of urban discos; the splashy colors of wall murals in Latin communities across the U.S. Equally distinctive are a number of attitudes that many, if not most, latinos share.

Generally they have a strong regard for the family and maintain close kinship ties across the generations at a time when the weakening of traditional U.S. family bonds is a focus of concern. Many come from strongly patriarchal societies and find themselves in conflict with expanding social opportunities for American women. Most intangibly, latinos offer the U.S. an amalgam of buoyancy, sensuousness and flair that many northern peoples find tantalizing or mysterious—and sometimes irritating or threatening.

As has happened with almost every ethnic group in America, the Hispanics are learning that growing numbers and assertiveness often produce growing hostility. As far back as 1943, hundreds were injured in a Los Angeles race riot, an event dramatized in the current West



Wall mural in Chicago's Pilsen neighborhood
"The 1980s will be the Hispanic decade."

Coast hit play, *Zoot Suit*, by Luis Valdez. But now the antipathy is becoming more intense and pervasive as the Hispanics become not only more visible but also more insistent on their rights.

As America's latest great wave of immigrants, Hispanics are learning another hard lesson: latecomers start at the bottom. Nearly 27% of Hispanic families in the U.S. earn under \$7,000 a year; only 16.6% of non-Hispanic families fare as badly. For the second quarter of 1978 the Hispanic unemployment rate was 8.9%, while the national average was 5.8%. As a group, Hispanics are the most under-

Socializing in the South Bronx: an open-air pig roast



Jean-Carlos Ortiz studying in the South Bronx

educated of Americans—despite their own deep belief in the maxim, *Saber es poder* (Knowledge is power). Only 40% have completed high school, vs. 46% of U.S. blacks and 67% of the whites. In urban ghetto areas, the school dropout rate among Hispanics frequently reaches 85%. Language is an obvious handicap, but the vocal Hispanic demand for bilingual education raises particular problems.

In a society more aware of minority rights than ever, that demand is hard to brush aside. Many Hispanic spokesmen speak of "linguistic liberation" and argue that failure to provide bilingual education amounts to "cultural colonization" by the majority anglos. Others say that failure to provide bilingual instruction guarantees that most Hispanic children will fall hopelessly behind in classwork.

Critics attack bilingual programs on several grounds: that they are inadequate or inefficient; that extra efforts should not be made for Spanish-speaking children unless they are also made for French-speaking or Hebrew-speaking or Vietnamese-speaking children; and, perhaps most cogently, that Hispanic students who speak mostly Spanish at school and whose parents speak mostly Spanish at home will never really learn to compete in American society as a whole. Cultural pride notwithstanding, this could prove a fatal handicap in a specialized, highly technological nation where language skills are more important than at any other time

Hispanic family picnicking beside California's San Gabriel River



Nation

in history. What is more, the perpetuation of a large subculture with little or no skill in English could lead to something the U.S. has so far managed to avoid: the rise of a nation-within-a-nation, the growth of the sort of linguistic or "communal" factionalism that has long haunted countries such as India, Sri Lanka, Belgium and most recently Canada.

The slow growth of Hispanic affluence and educational attainment is mirrored in politics and in Government bureaucracies. There are five Hispanics in the House of Representatives, compared with 16 blacks and 22 Jews. The Hispanics are Edward Roybal, 62, of California; Manuel Lujan, 54, of New Mexico; Robert Garcia, 45, of New York; Henry Gonzalez, 62, and Kika de la Garza, 51, of Texas. Since the defeat of the late Joseph Montoya of New Mexico in 1976, there have been no Hispanic members of the Senate. There is only one Hispanic Governor: New Mexico's Jerry Apodaca, and he cannot succeed himself when his term expires in January. Mexican-American ballots nailed down Texas' 26 electoral votes for Jimmy Carter in 1976, and he reciprocated by appointing more Hispanics to federal positions than

crimination. But the most immediate—and most easily remedied—reason is their failure to register in sufficient numbers. Of 7 million Hispanics eligible to vote, only 37.8% are registered, vs. 66.7% of the population as a whole.

That is where many Hispanic leaders want to concentrate their efforts. Says Richard Hernandez, 31, one of Carter's White House counsellors: "You can't work outside or around the power system. You've got to get inside. And where it counts is with votes."

Political activism is gradually—very gradually—beginning to bring Hispanics together. In Los Angeles, Latin neighborhood associations have forced city authorities to provide better services, and pressured the state government to investigate auto insurers on charges of setting unreasonable rates. In Texas, Hispanics have organized civil rights marches reminiscent of the '60s, often to protest police brutality.

More mundane than those demonstrations, but ultimately more fruitful, may be the time-consuming, door-to-door work of men like Willie Velasquez. A former activist with *La Raza Unida* (The United Race), a chicano social and political movement founded in the late

in three other cities: metropolitan Miami, whose Cuban population (430,000) is exceeded only by Havana's; metropolitan Los Angeles, whose 1.6 million Hispanic population, which is overwhelmingly chicano, makes it the world's second largest Mexican agglomeration after Mexico City; and New York, which surpasses San Juan in Puerto Rican population (1.3 million). There is a fourth community that also demands study: that furtive, elusive subculture-within-a-subculture, the illegal aliens.

MIAMI

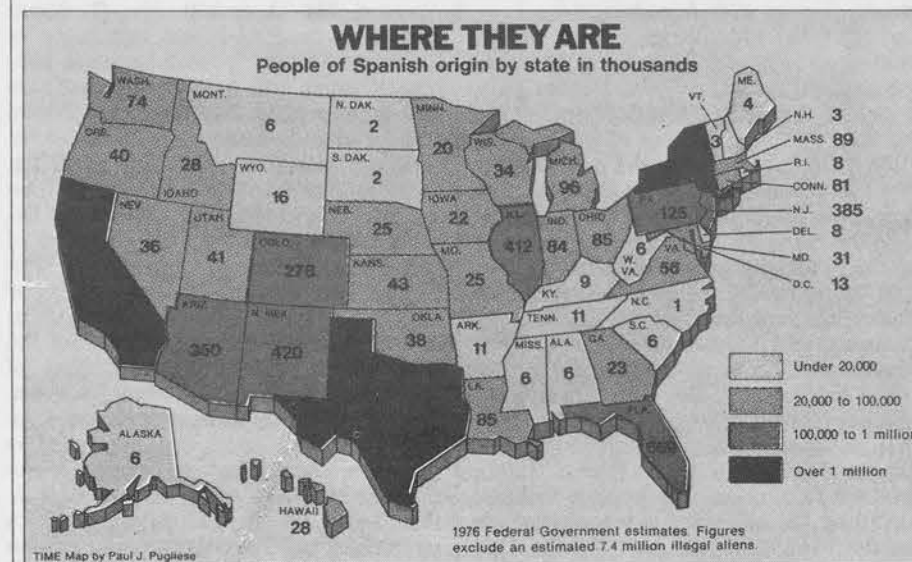
The sharp smells of fresh *pasteles* (pastry) and *café cubano* waft from a hundred neighborhood coffee stands. Youngsters are everywhere, downing *batidos* (exotic fruit milkshakes) at open-air counters or putting away *Grandes Macs* at the McDonald's eatery on Flagler Street. This is Little Havana, a 5-sq.-mi. Cuban enclave in the middle of Miami.

Hispanics account for more than half of the city's population (207,000 out of 370,000), and the overwhelming majority of them are Cuban. They have given Miami, as Rum Maker Gerardo Abascal observes, "a spontaneity and boisterous flavor that it never had before."

Some 700,000 largely middle-class Cuban refugees have fled their Communist-dominated island home for the U.S. since Fidel Castro took power. Of these, 430,000 have settled in southern Florida's Dade County, where they were initially welcomed with sympathy and federal relocation grants. The Cubans have long since spread out from Little Havana. Neighboring Hialeah (pop. 133,000) is 65% Latin, and the Cubans have moved on to such well-tended suburbs as Coral Gables, Kendall and Westchester. They have prospered mightily, prompting Cuban Writer José Sanchez-Boudy to boast with only slight hyperbole: "We have been the most successful immigrants this country has received since it was founded."

Cuban enterprise has transformed Miami and Dade County into a dynamic commercial center. The area now boasts 230 latino restaurants, 30 furniture factories, 20 garment plants, a shoe factory that employs 3,000, and about 30 transplanted cigar factories. Hispanics are prominent in land development and make up 60% of the construction work force. They control 14 of the 67 local commercial banks. One, the Continental National, has seen its deposits swell from \$2 million to \$29 million in the past four years. Latinos generate an estimated \$1.8 billion in annual income and have created 100,000 jobs. Says Jan Luytjes, a business professor at Florida International University: "We are seeing the rebirth of small entrepreneurship."

Every day scores of planes, from 747s to vintage C-46s, haul television sets, machinery and other U.S.-manufactured



any of his predecessors. But, while they hold 112 of 1,201 presidentially assigned posts, none are at the Cabinet level. Hispanics hold only 3.4% of jobs in the federal bureaucracy, while blacks hold 16%, and the Hispanic proportion of federal jobholders has inched up only .7% in the past ten years. The same pattern holds true at state and local levels.

There are a number of reasons for the underrepresentation: the Hispanics' relatively late arrival as a major immigrant group; their reservations about politics, often the result of once having lived under corrupt, autocratic regimes; their traditional preoccupation with family and community affairs rather than broad political issues; outright racial and social dis-

'60s, Velasquez, 34, now heads the San Antonio-based Southwest Voter Registration Education Project. Says he: "Every immigrant group that's come to this country has gotten involved in the political process as a major part of their advancement. We keep giving the same message: political participation is indispensable to any minority group." Last year the project registered 160,000 Hispanic voters in 68 cities across the country.

More and more Hispanic Americans are settling in places like Chicago, Boston and even Greenwich, Conn. (some 10,000 in a town of 63,000). The problems, and promise, of the Hispanic-American experience in the U.S. may be best illustrated, however, by what is happening



Frank Soler, Cuban-born editor of Spanish-language edition of the Miami Herald
In Little Havana, a different flavor but also Grandes Macs.

goods to the Caribbean and Latin America, returning with clothing, fresh flowers and food. In Coral Gables alone, 80 international firms have opened offices. Exxon, Du Pont and General Electric have their Latin American headquarters there. International trade now accounts for \$4 billion in state income and has created 167,000 jobs, some of which have been filled by other Latin American nationals who have been drawn to the booming area.

For the Cuban middle class, hatching deals over lunch at Little Havana's American Club or lounging on weekends at the Big Five Club, life in the U.S. is a dream that grew out of a nightmare. Says Frank Soler, 35, who fled to the U.S. at age 17 and is now editor of *El Miami Herald*, a Spanish-language edition of the *Miami Herald* with a daily circulation of 50,000: "Suddenly we lost everything and were confronted with potential poverty and hunger. Fear spurred us to work our tails off to regain what we once had." Result: 40% of the county's Hispanics earned more than \$12,000 last year. Nearly two-thirds own their own homes.

Brief though their stay has been, the Cubans have already had considerable impact on the region's culture. They have a plethora of Spanish-language newspapers and a string of glossy magazines to choose among (including a Hispanic version of *Cosmopolitan*). The Cubans enjoy a Spanish-language television station and a multitude of nightclubs that have brought back Havana's brassy night life.

The youngsters of the Hispanic community make up one-third of Dade County's pupil population, and they score well above other Dade students on English and math achievement tests. They have ready access to bilingual education, and in 1976, 72% went on to college.

In 1973 Dade County declared itself to be a bilingual jurisdiction, and Spanish became the second official language for such things as election ballots, public

signs and local directories. Despite this accommodating gesture, there is friction between Hispanics and non-Hispanics in Dade. Many English-speaking residents, particularly older ones, resent the pervasiveness of the new language. There are frequent complaints of Cuban clannishness (only 5% of Cubans intermarry) and of arrogance. Result: many anglos are gradually retreating from Miami.

Miami's black community, which makes up 16% of the local population, is particularly resentful. Garth Reeves, publisher of the black *Miami Times*, warns of black hostility because of competition with Hispanics for low-cost public housing and lower-level service jobs that formerly were a black preserve. Says Reeves: "Before the Cuban influx, blacks had most of the hotel jobs, now they have less than 2%." One reason for this decline is that many jobs now require both English and Spanish, and most blacks do not speak the latter.

The Cubans have their own complaints. They point out that only two Hispanics hold elective offices in Miami: Mayor Maurice Ferré, a Puerto Rican, and City Commissioner Manolo Reboso, a Cuban. Cubans have no representatives in the Florida legislature or in the U.S. Congress. Latins hold only 20% of the city government jobs in Miami and only 4.9% of the top bureaucratic posts. Much of the blame for that rests with the Cubans: only 47% of them are American citizens. Many still see themselves, apparently, as anti-Communist absentees from their island home.

But the old political emotions are fading. Says Alex Robles, a prosperous homebuilder who fled Cuba in 1960: "To move back would be just as big a dislocation as coming here. I wouldn't go through the pain." As Mario Vizcaino, director of the city's Cuban National Planning Council, puts it: "Ten years ago, to become an American citizen was almost an act of betrayal. Now there is a growing awareness of voting power, that the voting booth is the place to get things done." Coupled

with that attitude is a developing feeling that perhaps the U.S. is, after all, the Promised Land—a feeling that 132 other Cubans were allowed to share recently, when the Castro regime, in a small bid to thaw chilly relations with the U.S., gave them permission to emigrate.

Whatever the reason, Cubans are now taking out U.S. citizenship at the rate of 1,000 a month. They are also registering to vote at the rate of 800 a month; at present about 100,000 of the 351,000 eligible latino voters are actually registered. As a result of this increasing political involvement, two latino city commissioners were elected in Hialeah last year, and a hefty slate of Hispanic candidates is being prepared for state elections. Says Florida state Democratic Chairman Alfredo Duran: "We've been viewed as outsiders with no interest in government. This is going to change."

LOS ANGELES

On weekends, downtown Los Angeles' Broadway is a teeming mass of Hispanic shoppers. Record-store loudspeakers blare Mexican hits: *Juro que Nunca Volveré* (I Swear I'll Never Return), *Mi Fracaso* (My Downfall). The Orpheum Theater, where Al Jolson once sang in blackface, screens Spanish-language dubbings of anglo hits. An archipelago of taco and burrito carts dots the street. Stores and merchandising stands tout their wares: *vestidos*, *tocadiscos*, *muebles* (clothing, phonographs, furniture). Farther east, on Whittier Boulevard, young Hispanics express themselves with a unique form of Saturday night fever known as "low riding"—cruising in ornately decorated autos equipped with hydraulic pumps that lower the chassis to within inches of the roadway so as to produce showers of sparks as the car bounces along the street.

The Spanish-speaking presence in sections of downtown Los Angeles is so pervasive that other Angelenos sometimes refer to the area, with an edge in their voices, as "Baja Hollywood." Yet a strong Hispanic flavor is hardly surprising in a city that was founded in 1781 as *El Pueblo de Nuestra Señora la Reina de Los Angeles de Porciúncula*. At a conservative estimate, some 1.6 million of the metropolitan area's 7 million residents are Hispanics, overwhelmingly of Mexican descent. That makes Los Angeles a magnet for the estimated 7 million legally resident Hispanics scattered across the southwestern U.S.

In 1970 Hispanics replaced blacks as the largest minority in Los Angeles. They are now overwhelming whites, whose share of the city population has declined from 80.9% in 1950 to a projected 44.4% in 1980. Rapid demographic swings have brought racial edginess back to Los Angeles, where the Watts ghetto riots of 1965 are still remembered with fear. Says retired Los Angeles Police Captain Rudy

de Leon: "There is more outward prejudice now against Mexican people than there has ever been." Los Angeles *Times* Publisher Otis Chandler did not help when he noted in an interview that his paper did not court the city's black and Hispanic readership because "it's not their kind of newspaper. It's too big. It's too stuffy, if you will. It's too complicated."

Activists such as Vilma Martinez, president of the Mexican-American Legal Defense and Educational Fund (MALDEF), argue that chicanos have "a long way to go before we can use our collective muscle as a middle class." But, even with some 19% of chicano families below the poverty line, Martinez concedes that a middle class is "clearly emerging."

In the militant chicano rhetoric of the '60s, middle-class Hispanics were often criticized as "Tio Tacos" or "Tio Tomases"—the equivalent of the blacks' "Uncle Toms." Today businessmen like Gilbert Vasquez, 39, head of the largest Hispanic certified public accounting firm in the U.S. (five offices, 65 employees), feel that individual successes will be "stepping-stones" to lasting change. Vasquez, who has moved out of the *barrio* to suburban Alhambra, remains involved in ghetto issues and tries to get other Hispanic professionals to take part in politics. At one chicano fund-raising cocktail party, guests anted up \$20,000 for Jerry Brown's re-election campaign.

Brown has appointed 27 Mexican-American judges and named MALDEF's Martinez to the board of regents of the University of California (she replaced Mrs. William Randolph Hearst). A chicano, Mario Obledo, 46, is Brown's secretary of health and welfare, the highest ranking Mexican-American official in the state government. But while Hispanics make up 15.8% of California's population, they hold only 2% of the state's 20,000 elective posts, including only six seats of 120 in the California legislature. With less than 8% of the state's population, blacks boast eight seats. There are no chicanos on the Los Angeles city council or the Los Angeles County board of supervisors. The sole California Mexican-American representative in Congress is Los Angeles Democrat Roybal. (Roybal has admitted that he "probably" pocketed a \$1,000 payment from South Korean Wheeler-Dealer Tongsun Park. The House ethics committee has officially censured Roybal for that involvement.)

Part of the problem has been chicano political passivity, which includes a hesitancy on the part of many longtime Mexican-American residents to become U.S. citizens, often because, no matter how permanent their ties to the U.S., those to Mexico are even stronger. State Assem-



Hispanic shoppers in downtown Los Angeles food market
In the wake of rapid demographic swings, racial edginess.

blyman Art Torres' own mother could not vote for him in 1974 because she did not become naturalized until the next year. But now, says Ignacio Lozano, publisher of Los Angeles' Spanish-language daily *La Opinión*, there is "very clearly a political awakening." In 1976 members of Cesar Chavez's United Farm Workers registered an estimated 350,000 voters in the state, bringing total registration to 52% of eligible Hispanic voters. Los Angeles' United Neighborhood Organization (UNO) is mobilizing thousands of *barrio* citizens to improve their neighborhoods. Says Father Luis Olivares, an East Los Angeles priest and UNO organizer: "The people involved never did anything before because they thought that they couldn't change anything."

Like other Hispanic groups, chicanos strongly support the California law providing that students who speak little or no English should receive bilingual education if their parents want them to. Last year only half of the 120,000 students in Los Angeles schools who were eligible for that help were getting it. One reason: a mere 5.5% of the city's 30,000 public school teachers are Hispanic.

A 1978 nationwide survey showed that 23% of Mexican Americans had less than five years of schooling, compared with 3.6% for the rest of the population. The school dropout rate among chicanos is high (one informed estimate: 42%), and many of those who leave school enroll elsewhere—in youth gangs. An estimated 13,000 young Hispanics belong to such gangs in Los Angeles County alone. Last year there were 69 gang killings.

Hispanic leaders were upset by recent announcements of more stringent entrance requirements for the University of

California. They also fear that the Supreme Court's decision in the Allan Bakke case will work against their admission to U.S. universities. Meanwhile, chicanos deeply resent the success of black colleges and universities in getting federal aid. Says Los Angeles School Board Member Julian Nava: "There are 120 black [U.S.] colleges and universities receiving multimillion-dollar subsidies from Congress, but there isn't a single, goddamned Mexican-American institution of higher education." Actually, there are five—all small, struggling colleges, and all receiving little or no federal aid. But the point is that Nava and other Mexican Americans resent the blacks' preponderance—and that resentment does not bode well for racial harmony on the West Coast.

NEW YORK

Most of the 1.3 million Puerto Ricans in the greater New York City area live in the grim, crumbling tenements of Manhattan's East Harlem and Lower East Side, or in Brooklyn's Williamsburg ghetto, or in the burned-out wasteland of the South Bronx. For them, life is mostly a grinding struggle for survival.

But then there are the festivals, especially Puerto Rican Day in June, when some 250,000 members of the community parade up Fifth Avenue and turn Central Park into a joyous 840-acre cookout. It is then that Puerto Rican exuberance blossoms. Hotels and nightclubs rock to the three-two rhythms of *salsa*. Hot dog vendors watch forlornly as their all-American offerings are spurned in favor of *bacalaitos* (codfish fritters), *alcapurrias* (plantain-meat rolls) and *tostones* (fried plantains). The community comes ablaze—forgetting for a while the gritty realities of its plight.

Puerto Ricans are the largest—and most beleaguered—national group among the estimated 2.6 million Hispanics in and near New York City.* They are, of course, not ordinary immigrants but U.S. citizens, as are all 3.3 million inhabitants of the Puerto Rican commonwealth. Despite that advantage, the Puerto Rican experience today is all too often one of blighted hopes. Says Carlos Garcia, 20, a school dropout and part-time carpenter on Manhattan's Lower East Side: "I expected a *West Side Story*, and never got it."

Puerto Ricans are even more hard pressed than New York's ghetto blacks; 48% earn less than \$7,000 a year, compared with 42% among blacks. The proportion of Puerto Ricans on welfare is

*Among the others: 400,000 Dominicans, 220,000 Cubans, 200,000 Colombians, 170,000 Ecuadorians and 150,000 Peruvians. An estimated half of these are illegal residents.

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34%, vs. 32% for blacks. Among Puerto Ricans over 16 years old, only 6% have completed any job training; the rate for blacks is twice as high. With 14% of New York City's population, Puerto Ricans hold only 3.1% of police department jobs and 1.3% of those in the fire department.

With Puerto Rican youngsters now making up 25% of the public school population, one of the community's highest priorities is education. But according to New York's deputy mayor for education, Herman Badillo, the city's efforts on behalf of Hispanic pupils are a "disaster in all areas." Says Badillo, a Puerto Rican: "We have plenty of jobs in the skyscrapers of midtown Manhattan; the problem is that kids can't spell."

We took it over and we burned it up." That could be one result of the deep ambivalence that many Puerto Ricans feel about living in the U.S. Indeed, after two decades of steadily rising immigration, the trend in recent years has been in the opposite direction—back to Puerto Rico. On any night, airliners buzz over the Statue of Liberty filled with returning or visiting Puerto Ricans who can afford the \$87 fare. At Christmas, there is a two-month waiting list for night-flight seats to San Juan. Successful Puerto Ricans often prefer to export their new affluence. Says John Torres, head of the Metropolitan Spanish Merchants Association in The Bronx: "We don't vote enough nor do we get involved in the political process. I know many, many people who have two dreams: to have a house in Puerto Rico and to educate their children."



Hispanic Sunday procession near St. Cecilia's Roman Catholic Church in New York City. After two decades of steadily rising immigration, a trend back to Puerto Rico.

After heavy prompting in the form of a judicial agreement signed in 1974, New York grudgingly began providing bilingual education for Spanish-speaking youngsters. By the New York City board of education's most recent estimate, there were only 2,333 Hispanics among the city's 48,813 teachers.

Meantime, Badillo estimates the Puerto Rican school-dropout rate at 85%. Discouraged youngsters are almost natural prospects for membership in the city's underclass, quickly contributing to the ghetto plagues of violent crime, drug use and arson. Says one Lower East Side youngster: "A lot of kids want an education to get out of here. But in order to survive, they're dealing [drugs]. Kids ten and eleven make more money than their old man in the factory." Says another: "I saw some pictures of this place 20 years ago, and it had benches and trees.

Ex-Congressman Badillo points out that only 13 years ago he was the sole Puerto Rican actively engaged in elective politics. Now the community can boast three New York City councilmen, four state representatives and two state senators. Badillo's fellow Hispanics lamented his decision to abandon Congress for his deputy mayor's job, but his successor in Washington, Robert Garcia, is applauded as a compassionate, hard-working advocate of Puerto Rican concerns. Still, activists like Dora Collazo-Levy, 42, a Democratic Party district leader, complain that political passivity is the Puerto Rican community's principal bane. Says she: "People ask us why they should vote. We give them long-range answers."

Where music and dancing and painting are concerned, though, New York City's Hispanics are anything but passive. Salsa Bandleader Eddie Palmieri, 41, has

become a latino superstar who packs halls across the U.S. No fewer than 169 recognized bands regularly tour New York City's circuit of Latin clubs and dance halls. Cityarts, an artists' collective now funded by the New York State Council on the Arts, mobilizes painters to create ghetto murals. Last March *El Museo del Barrio*, a Puerto Rican cultural museum begun in 1969, opened new quarters on Manhattan's Fifth Avenue. Its first show, "Resurgimiento," included Artist Domingo Garcia, whose work is in the city's Museum of Modern Art collection. Miriam Colón, whose Puerto Rican Traveling Theater gives summertime performances in ghetto streets from the back of a flat-bed truck, has opened the first Hispanic off-Broadway theater in a recycled West Side firehouse and will offer plays in both English and Spanish. On the Lower East Side, the New Rican Village cultural center lures actors and dancers and poets. So whatever else the New York experience has done to Puerto Ricans, it has not stifled the creative impulse.

THE "ILLEGALS"

The scene is played out in the San Jacinto Plaza of El Paso, Texas (pop. 381,500), in the dawn hours of most Mondays. Sedans cruise slowly around the square, their drivers eying clusters of young women. Every so often, one of the women is beckoned from the sidelines. Deals are struck and the cars pull away.

The object of this ritual is not prostitution and the women are not harlots. They are illegal immigrants (known euphemistically these days as "undocumented aliens") who have crossed the Rio Grande from neighboring Juárez, Mexico, looking for work as maids. Their usual rate: around \$25 a week. Because of its proximity to Juárez, El Paso is the second largest crossing point for undocumented aliens in the U.S. The largest is Chula Vista, Calif., which shares part of its sewerage system with neighboring Tijuana. Aliens have been known to crawl through the common drainage pipes to reach the U.S.

Undocumented aliens are the most shadowy portion of the Hispanic community. By federal estimates, there are 8.2 million of them in the U.S. Other estimates range from as low as 3 million to as high as 12 million. As many as 90% of the total are Hispanics. A million more are suspected of joining them every year.

Whatever the exact numbers, there is little doubt that the tide of undocumented Hispanic aliens has reached flood stage. Many thousands have come from Central and South American countries like Guatemala, Colombia and Ecuador, but about 90% are Mexican. On foot, by air or in autos, they filter across the 2,000-mile-long southern U.S. border. Last year nearly 1 million illegal entrants were apprehended and deported by the Immigra-

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Illegal Mexican immigrants being rounded up at U.S. border near Tijuana

tion and Naturalization Service. But, admits Los Angeles Police Officer Antonio Amador, "the only way we're going to stop them is to build a Berlin Wall."

Behind the mass influx are some stark economic figures: half of Mexico's 18 million-member labor force is unemployed; a devalued peso has sent prices there spiraling; the country's 3.5% population growth is one of the world's highest. Says Border Patrolman Michael S. Williams: "They're starving to death down there."

Typical of them is José B., 33, who as a tenant farmer in an isolated area of Mexico's Jalisco state could earn no more than \$500 in a good year. Now he works in a metals factory near Los Angeles and brings home \$160 a week, counting overtime pay. In six years he has saved \$2,000. Says José: "I love Mexico. It is very beautiful, but you can't live there. Coming to the U.S. was a question of economics."

After crossing the border three times near Yuma, Ariz., and being apprehended each time, José paid a "coyote" (smuggler) \$200 to ferry him across. After a year in Los Angeles, he paid another coyote \$400 to smuggle in his wife and three of their six children. Eight months later he sent for the other three, at a cost of \$250. Now the family—including two children born in the U.S.—occupies a sweltering one-bedroom *barrio* apartment, in which every available piece of furniture doubles as a bed. Even such cramped quarters are an improvement over what would be available in Mexico. Pointing at his twelve-year-old daughter, José says: "If we were in Mexico, she would be working in the fields by now."

Many of the undocumented aliens live in a shadowy netherworld, fearful that anyone could betray them to the INS. They are preyed upon by coyote racketeers who take their fee and then skip out on the smuggling assignment; by shyster notaries who have made fortunes providing them with worthless documents; and by employers who call the INS to round up the illegals just before payday.

On top of all that, they are deeply resented. Some labor unions have asked for tougher enforcement measures against them, arguing that they take jobs away from legal residents and undercut wage rates. In Texas, local school boards have refused to provide free public schooling to children who cannot prove permanent legal immigrant status for themselves or their parents. Even fellow Hispanics often turn undocumented workers over to the INS. Says José Ramirez of the Chicano Training Center in Houston: "There are mixed feelings about the undocumented in the Mexican-American community. The feeling is that they're receiving services that should be going to [legal] Mexican Americans."

Some federal authorities argue differently. A 1975 Department of Labor study estimated that while 77% of illegal aliens had Social Security taxes withheld from their paychecks and 73% had federal income taxes deducted, less than 1% were on welfare and less than 8% had children in school. The study's conclusion: illegal aliens provide a net benefit to the U.S. economy.

They also fill many jobs that nobody else wants, even in a period of high unemployment. Farmers near Presidio, Texas, in the Rio Grande Valley, learned that lesson while cooperating with a local INS crackdown on undocumented laborers from the nearby Mexican town of Ojinaga. The growers took out newspaper advertisements requesting 4,000 domestic agricultural workers at the minimum farm wage of \$2.20 an hour. They got 300 replies. Finally the growers were allowed by the INS to import the help they needed—from Ojinaga.

Concerned about the ever increasing numbers of illegals pouring into the U.S., Jimmy Carter has proposed an unorthodox solution: an amnesty for any undocumented alien who arrived in the U.S. before 1970 and could prove it. Those who arrived after that date would be granted five-year temporary residence status, and at the end of that time would be asked to



INS's Leonel Castillo

leave. A number of Congressmen object to Carter's policy on the grounds that it is unworkable, or even undesirable, and have stalled it in the Senate Immigration Subcommittee of the Judiciary Committee. The amnesty may never see daylight.

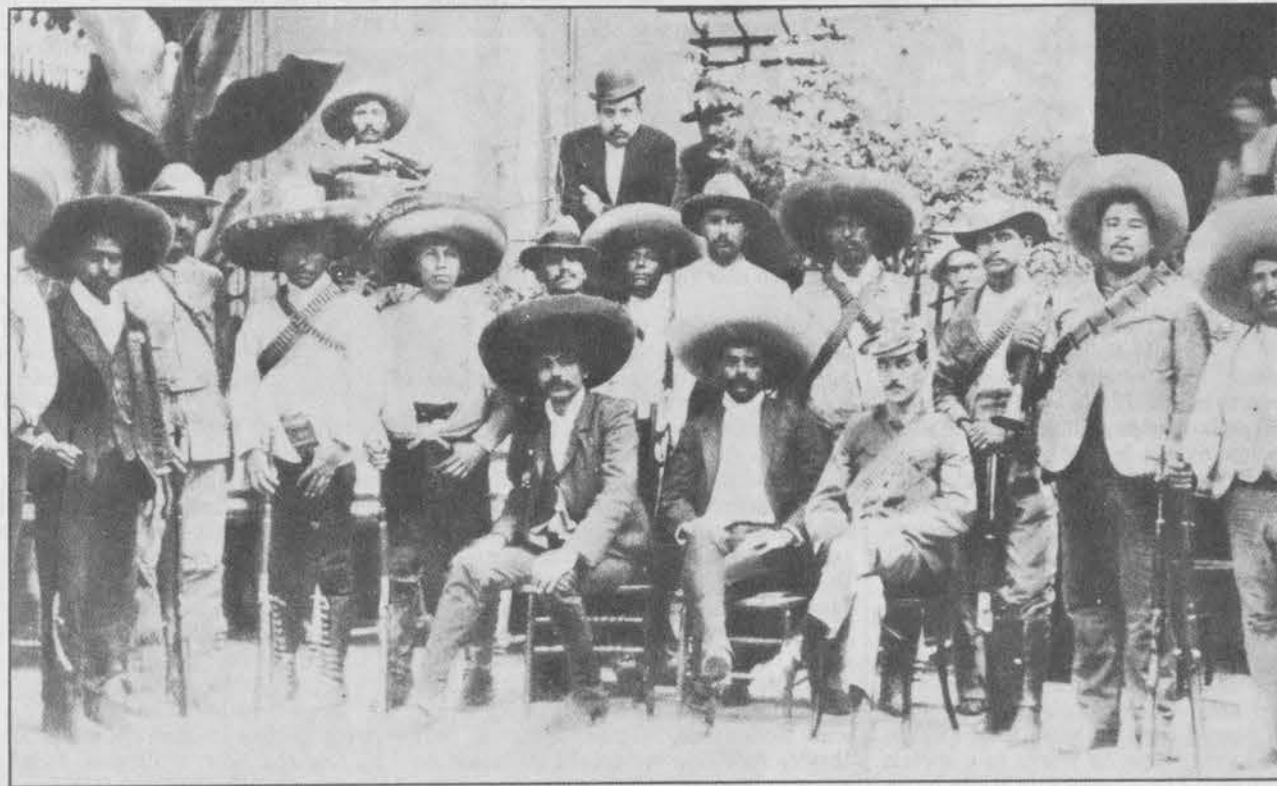
But the President has succeeded in making one notable change. In 1977 he appointed the first Hispanic commissioner in the history of the INS, Leonel Castillo, 39, a former Houston politician—and the grandson of an illegal immigrant. Castillo has unofficially endorsed the establishment of private counseling centers where illegal aliens can go for help without being turned over to immigration officers; recast the INS' four detention centers as "service processing centers"; and even, in El Paso, provided thousands of dollars worth of soccer equipment for detainees. All this has irked the hard-pressed, 4,000-member U.S. Border Patrol, which would rather see more money spent on helicopters, sensing equipment and manpower to stem the tide of illegals. In an El Paso Border Patrol office hangs a cartoon showing a group of bedraggled, serape-wrapped aliens who have crossed the Rio Grande. On it, someone has scrawled the caption: "Castillo's cousins."

Sooner rather than later, Congress is going to have to confront the problem of halting the flow of illegals. Meanwhile, there are millions of legal Hispanics in the U.S., and it no longer matters whether they or their ancestors arrived as wetbacks splashing across the ankle-deep Rio Grande or as political refugees in fishing boats from Cuba, or in the trunks of coyote cars or the staterooms of proud galleons. What does matter is that they—and their fellow Americans—now face another problem: writing a new chapter in the perpetually unfinished story of American pluralism. Both sides will undoubtedly have ample reason to recall that in U.S. politics, representation by ethnic population is not handed out gratis, but must be fought for and won. The same goes for many of the other advantages that Hispanics are likely to demand.

"No, we haven't arrived yet," says Graciela Olivarez, director of the federal Community Services Administration and the first woman graduate of the University of Notre Dame Law School. "But never before have we had so many Hispanic assistant secretaries [in the Federal Government], or people in every Government department. We don't have someone on the Supreme Court yet, or a Cabinet Secretary, but we'll have that to look forward to in the next go-round." Olivarez's confidence is just one more proof, if another were needed, that Hispanic Americans will be pressing for many more go-rounds in the years to come.

YESTERDAY

Emiliano Zapata Was Not A Superman



Emiliano Zapata (seated center with open jacket) and his compañeros.

By Murillo

I recently saw *Viva Zapata* on television again. This film, written by John Steinbeck and directed by Elia Kazan with Marlon Brando as the Mexican revolutionary hero, is a serious and artistic attempt by *norteamericanos* to deal with actual Mexican events. As Brando plays him, Zapata is heroic, enigmatic, stoic, and even looks Latin. But the film is hopelessly flawed because it is based on a lie.

The film portrays Emiliano Zapata as the proud offspring of a humble peon family, a hero who though uneducated was able to lift the yoke of oppression from his lethargic, enslaved people. The first scene shows a group of peasants in sombreros on the way to an audience with Mexico's president. Timidly and politely they ask for the return of expropriated land. The president, resplendent in his uniform, informs the Indians that he will

look into the matter. The farmers turn quietly and begin to file out, until one young man—Zapata—stops the farce by demanding an answer to their petition.

Where did an ignorant Indian peasant get the courage to face such an awesome symbol of power and wealth? That question seems to amaze El Presidente—and it taints the film. In a flash, Zapata has become bigger than life, beyond ordinary men, a folk superhero to spur the fantasies of American youth; surely such a man must be a freak of nature, a mystery. By contrast, the other Mexican peons are depicted either as self-effacing nonentities or romantic but basically stupid *bandidos*.

Neither image is correct; both are gross distortions. One wonders if there might be a truth more valuable in Zapata's story.

Like all mortals, Zapata was a product of his region, his learning, his times. He grew up in the town

of Anenecuilco in Morelos State, an area that had always been in the forefront of Mexico's agricultural movement. The first mention of the region in recorded history was in 603 A.D., when the Aztecs conquered the Tlahuicas, who then supplied the Kingdom with its cotton. When the town of Anenecuilco became a formal entity in the 14th century, it had a carefully organized, self-sufficient agrarian economy. The surrounding land belonged to the village. But each family that tilled a part of it, kept that part within the family until the family died or the land ceased to be used. Order was kept by a *calpuleque*, who was elected by the villagers to fight for the interests and the rights of his community.

Emiliano Zapata was aware of all this. His family and the town's elders taught him the history and

Murillo is a New York filmmaker from Puerto Rico.

LAWYERS

Public Policy for the People

President Carter recently took the legal profession to task. Stating that the U.S. has "the heaviest concentration of lawyers on earth," he charged that "we have more litigation, but I am not sure we have more justice." Latinos can identify with having little justice. But with a higher percentage of persons in prisons than in graduate schools, the Latino people were surely not whom the President meant when he talked about a heavy concentration of lawyers. Among Chicanos, for example, there is one Raza lawyer for every 9,480



Ceniceros. ~ *Hacen falta más abogados latinos que defiendan nuestros intereses.*

of Raza, compared to one Anglo lawyer for every 530 Anglos.

Leonel R. Ceniceros, 32, is one of those Raza attorneys. And as managing attorney for Southern New Mexico Legal Services in Carlsbad, he believes that those statistics—bad as they are—do not fully state the problem. "More important than the statistics," he says, "is the disastrous implication of not being able to influence the public policy which affects our communities. That means the law, and that's why the legal profession is important to Raza. Lawyers make decisions. Law school prepares you to make decisions, to help others make decisions and to deal with public policy at its very foundation."

Sitting in his modest quarters, Ceniceros points out that "only about 10% of cases actually go to court. So it is the lawyers, not judges, that are making the decisions." That is one reason why he opened this office, the first to offer legal services for the poor in Carlsbad. Ceniceros, who received his Juris Doctor degree from the University of Texas at Austin, declares urgently:

"People who are looking for social change or who want to enter public office need to consider the law profession seriously." Just how difficult is it to get into law school and become a lawyer? "I believe it's easier to get into law school than into graduate school," says Ceniceros. "You also have special programs such as CLEO (The Council on Legal Educational Opportunities), which can give you an orientation on law study. I would say that there is a very high percentage of people that get through law school." The bar exam has drawn a lot of fire lately because some contend that it is used as a barrier to Third World peoples. But nonetheless, says Ceniceros, "I believe, overall, at least 85%-95% of the people eventually pass the bar. The possibility of success is really very good."

Once admitted to the profession, a lawyer has lots of intangible advantages, says Ceniceros. "There is a certain amount of security (though this is often overstated). You have a certain level of credibility; you have flexibility to move to other professions, such as teaching or elected office or public service, and there is certainly some social status to the profession." And money? "That depends. There are actually few very rich lawyers. Lawyers tied to law firms are maybe more financially secure, but most private practices don't make all that much. Still, after about five years, a lawyer should be able to set up a viable clientele that will enable him or her to pay the bills."

As for those like himself who are neither in a law firm nor in individual private practice, Ceniceros admits, "There is a little less security. [He makes \$17,000 a year.] But it is much more satisfying, because it enables you to be involved in more politically potent cases. In private practice, you do a great deal of mundane work." By contrast, one of the important cases currently in Ceniceros' office involves the government's plan to build a nuclear waste plant near the predominantly low-income, rural Chicano community in Loving, New Mexico, just ten miles from Carlsbad. The impact of that issue could affect many tens of thousands of people for generations to come.

But Ceniceros cautions against choosing to be a lawyer to make news in sensational cases. "There is very little glamour. Just lots of hard work." And satisfaction? "And satisfaction," he agrees. How about the future issues and outlook for the legal profession? "There is plenty of work for Raza lawyers in their communities," answers Ceniceros. "I see growing issues about environmental law—dealing with scarcity of resources. I believe another important issue will be legal services as a right for all citizens in our growing, complex society. Lots of things. There is no end to the issues we have." —José Armas

Those thinking about becoming lawyers should write CLEO, 818 18th St. N.W., Suite 940, Washington, D.C. 20006; the Mexican American Legal Defense and Education Fund, 28 Geary St., 6th Fl., San Francisco, Calif. 94108, or the Puerto Rican Legal Defense and Education Fund, 95 Madison Avenue, 13th Fl., New York, N.Y. 10016.

Centro has the following brochures in Spanish.

Centro tiene folletos de información sobre los siguientes.

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Para mas información llame a Centro 871-1423



Zapata from page 10

cultural skills of his people. In addition, under the tutelage of his uncles José and Cristo, both heroes in the War of Reform (1857-61), he learned military tactics and the use of firearms. And his father taught him to train horses, a skill that Emiliano soon mastered.

Biographers report that Zapata first became aware of responsibility to his people around the age of nine. At that time, the outlying acreage of the village was taken over by one of the 870 property owners of Mexico. Seeing his father weeping in frustration at the great injustice, Emiliano vowed: "When I grow up, I will make them give us back our lands." Rather than being merely precocious, such idealism was a natural consequence of the Indians' communal consciousness.

In his late teens, Zapata used such revolutionary rhetoric while speaking at a town fiesta that the government arrested him. His older brother Eufemio rescued him from the police at the point of a gun, and the brothers left town. But Don Ignacio de la Torre y Mier, owner of the Hacienda de Tenextepango and

son-in-law of President Porfirio Díaz, valued Zapata's services as a horse trainer highly, and intervened on his behalf.

His later adventures as a *guerrillero* and militant leader of Mexico's agrarian reform movement are well documented. It is true that he acted nobly. Zapata was characterized by friend and foe alike as honest—impossibly honest. A historian writes of his "naked integrity" and "single-mindedness that was a violent creative force."

But even this extraordinary honesty is not all that mysterious when one remembers that Zapata was representing 14 centuries of culture. Indeed, it can be said that his was the voice of old, instinctive humanism speaking out against a new breed of *científicos*. They believed that the formula for Mexico's progress included the subjugation of "inefficient" small farmers to the owners of the large haciendas. Everything in Zapata's experience pointed the opposite way. When his village elected him *calpuleque*, a man yelled "We just want a man with pants on, to protect us." Emi-

liano Zapata could do nothing less.

Though Kazan's attempt to portray Zapata on film was sincere, the stereotypes that he presents are erroneous—historical and cultural overviews biased by the mistaken impression that civilization started with the coming of the Europeans to the New World. The farmers were neither ignorant nor powerless. They had been living in a civilized, lawful manner for over 1300 years. When their rights were violated, they rose as a people, and Emiliano Zapata was the personification of their outrage.

Thus, in today's language of surface appearance, a venerable, vital culture is mythologized into a dull-witted, sleepy people, incapable of surviving in a modern world without superheroes and supermartyrs. And the problem with this image, as it is flashed on screens everywhere, is that it becomes a kind of truth for Latinos and the rest of the world. Distorting our history does a disservice. It causes our ancient New World cultures to wither, shamed by falsehoods that color Latino dealings with the world. □

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Donn J. Vargas

Contributors
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Nuestro

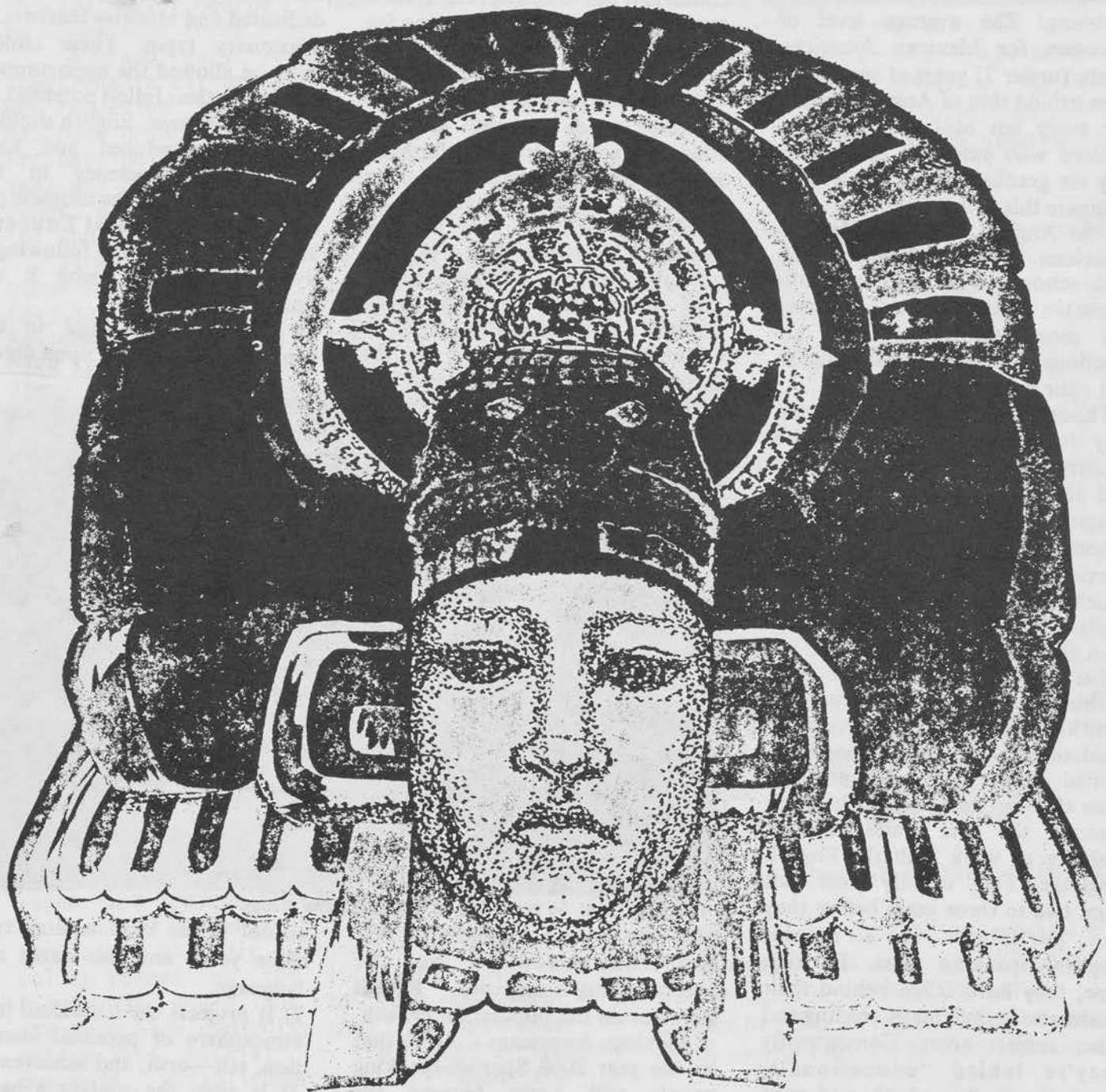




CHALCHIMULICUE
WATER GODDESS



**CENTRO CULTURAL
CHICANO**
NEWSLETTER



Why We Need Bilingual Education

by Ricardo Salazar Stanton

To know and understand the history of neglect of the Mexican American people in our educational system, is to know the true magnitude of the racial inequality that plagues our country. Such social illnesses as racism and discrimination have always affected the Mexican American child, and the consequences have been overwhelming. The average level of education for Mexican American youths (under 21 years of age) is two years behind that of Anglo children. For every ten Mexican American children who enter the first grade, only six graduate from high school (compare this to the nine out of every ten for Anglos). Of those Mexican American children that complete high school, 60% read and write below the standard or expected level; and most of these children are functionally illiterate in both English and their native language.

Though these are striking figures, they do not tell us what effect this country's so-called education has had on their personalities. One can imagine what twelve years in our educational system can do to the Mexican American child; a system which has traditionally tried to white-wash minority children rather than celebrate their uniqueness.

Let us consider some of the problems that arise when Spanish-speaking Mexican American children enter a typical school in the United States. The main problem these children face, especially those entering the first grade, is their inability to work with the English language. They usually must wait from two to three years before they can participate in a regular English-speaking class. By that time, they have fallen behind their classmates in their math, reading and other subject areas. Consequently they're labeled "educationally handicapped", "retarded", and even "inherently slow". If this is not bad enough, learning the English language often becomes a personal and social crisis which requires the child to reject both his native

language and his cultural uniquenesses. This is the process by which our racist society strives to forcibly disseminate a mono-cultural uniformity. Unfortunately the "melting pot" theory is still very much alive and thriving.

However there is hope, and it lies behind the on-going struggle of the Mexican American people as well as all Third World people in our country; it lies in their demand for a meaningful and equal education for their children. The need and desire for Bilingual-Bicultural Education has survived a long history of broken promises made to the Mexican American people. It was as far back as 1848 with the Treaty of Guadalupe Hidalgo that the states of California, Arizona, New Mexico, Texas, Colorado, and Nevada officially became bilingual states. This meant that the laws, social services, and education had to accommodate the needs of the Spanish-speaking population. The



Teachers must be sensitive to our childrens' needs .

Mexican American people at that time happened to be the overwhelming majority. Recent statistics on the population growth of Mexican Americans show us that by the year 2000 Spanish-speaking people will again become the majority. However, the Treaty of Guadalupe Hidalgo was simply a promise which has never been kept.

Today the challenge of Bilingual-Bicultural Education must be met.

As Spanish-speaking children enter school, they must be educated in their native language. The materials used to teach them along with the tests used to measure their progress must be culturally relevant. The teachers responsible for teaching these children must be able to identify with them, speak their native language, and be sensitive to their individual and cultural uniqueness. Mexican American children deserve dedicated and sensitive teachers, not missionary types. These children must be allowed the opportunity to develop to their fullest potential, and at their own pace. English should be gradually introduced and finally mastered. Competency in both languages must be the ultimate goal. Bilingual-Bicultural Education provides for this. The following are five good reasons why it must become a reality:

1) It allows the child to begin progress immediately upon entering

school rather than waiting two to three years until he learns a new language.

2) It projects the individual into an atmosphere of personal identification, self-worth, and achievement.

3) It gives the student a base for success in each field of work.

4) It preserves and enriches the cultural and human resources of a people.

Continued pg. 3

COZY BAR

St. Paul's West Side community residents have formed a task force to take action on a shooting which took place Thursday night, July 6, at the Cozy Bar.

By 7 p.m., Friday after the death of West Sider, Jimmy Salas, community people marched peacefully to the Cozy, covering the surrounding area and picketed the bar. These residents made their demands known to St. Paul Mayor George Latimer, and formed La Gente Task Force.

A grand jury investigation on the questionable circumstances of the shooting was requested by community residents and has been granted. Residents felt that an ordinary police investigation would not reveal why bartender, Larry Howe, son of the owner, had to shoot Jimmy Salas with a pistol and rifle.

Jimmy Salas had an argument with two other men in the bar and shot them. The Cozy Bar has a history of such incidents. Residents feel that if the Cozy wouldn't have let these incidents occur in the past, Jimmy wouldn't have brought his argument into the bar.

La Gente Task Force is circulating petitions throughout the community in favor of closing the Cozy Bar. Over 700 signatures have been obtained.

The task force met with Joe Carchedi of the St. Paul City Council Liquor License Committee to revoke the liquor license of the owner of the Cozy Bar. La Gente met with the West Side Team Police to gain support on the issue and keep the Cozy closed until the issue has been resolved. Favorable results were gained from both meetings.

If there was to be no grand jury investigation, these same residents who marched to take a stand on the issue, feel that this would give bartenders the right to take the law into their own hands, this would give bartenders the right to have unauthorized weapons behind the bar, and this would allow bartenders to totally disregard the safety of their customers. An ordinary police report on the incident, which is filed away, would look to some members of the West Side community that the West Side police are partial to the rights of the business establishments more than the rights of people.

For more information contact: Tony Valdez, La Gente Task Force West Side Community St. Paul, Minnesota - 227-8497.



Upon the request of the Spanish-speaking ~~community~~ community two monthly Masses were celebrated to encourage a sense of visibility and to create a greater awareness that the Hispanic community is not alone in their need to pray and worship God as a family.

The fact remains that historically we have been involved more consistently with social, economic, political, and civic needs of our people. However, the enthusiasm expressed by the people as a result of the aftersaid masses - approximately 700 people attended (Fathers Day) on June 18, at the Basilica of St. Mary and approximately 200 attended on July 10, 1978 - was very evident. Such an experience reinforces the potential visibility and substantiates the need.

Therefore, starting with the Spanish Mass that was celebrated on August 20, 1978 at the Basilica of St. Mary there will be a Spanish mass celebrated every third Sunday of the month at the Basilica of St. Mary's 88 North 17th St. at 6:30 p.m. (except for Sept.).

Spanish Speaking Mass Calendar 1978

September 17, 1978 ... Mi nehaha Park
October 19, 1978 ... Basilica
November 19, 1978 ... Basilica
December 10, 1978 ... Basilica (will be celebrating Our Lady of Guadalupe)

The mass's are very important to our community, just as important as the brotherhood of the Spanish speaking people.

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 SEPTIEMBRE
 SAT. 23, 1978
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 1:00-2:30
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 LA GENTE
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 Donn J. Vargas

Contributors:


Theresa Garcia
 Voz Fronterisa
 National Council of La Raza
 Manuel Guzman
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CHALCHIHUITLICHE
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**GENTRO CULTURAL
CHIGANO**
NEWSLETTER



Volume 2 - Number 16 - September 1978

▣ Chicano Park ▣ Selfdetermination

We are advocates of the right to self determination and believe that it means the right to a homeland and self-government. The following article is a reprint about how the San Diego Chicano community took over some land and turned it into a park which they run themselves under the Chicano Park Steering Committee. We believe it is an example of the beginnings of self-determination.

The cold pillars of the Coronado bridge stood on a piece of land that was cleared by the State in the barrio of Logan Heights. A portion of land that was cleared of people's houses, gardens, trees and their way of life. Cleared by the roar and pounding of heavy, cold machinery. Cleared only to be replaced by the tall grey concrete pillars that support the Coronado Bay Bridge.

For a long time the people of that community had been asking the city for a park where their children could play and not have to risk their lives playing in the busy streets of Logan Heights. A park where the viejitos of the area could come and rest their bones. But little did they know that this is not what the city had in mind.

The red brick building that was constructed on the bare land was not to be harbored by the residents of that barrio but rather, by the Highway Patrol. This was the discovery of a passing-by Chicano as he was walking by one day and asked a construction worker what it was they were building. The worker replied, "a Highway Patrol substation."

Stunned at the worker's reply, the Chicano quickly set off to spread the word to the barrio residents. The community was soon informed on the matter and began to rebel.

It was on April 22, 1970 that the people of Logan Heights walked on to the land and took it over to construct it into a park. Thus history was born in the city of San Diego.

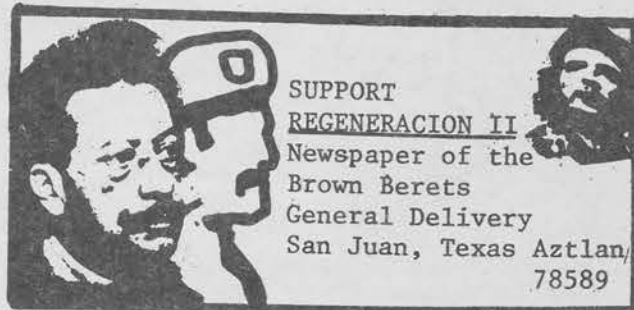
Men, women and children came on to the land with picks, shovels and rakes to start working the land. Women of the barrio brought food and drinks for the hard working people. The news spread like wild fire throughout the county. The media was immediately called to the scene of action to give their version of Chicano Self-determination.

Thus the birth of Chicano Park prevailed for the residents of Logan Heights and La Raza of San Diego. This was only the end of the beginning.

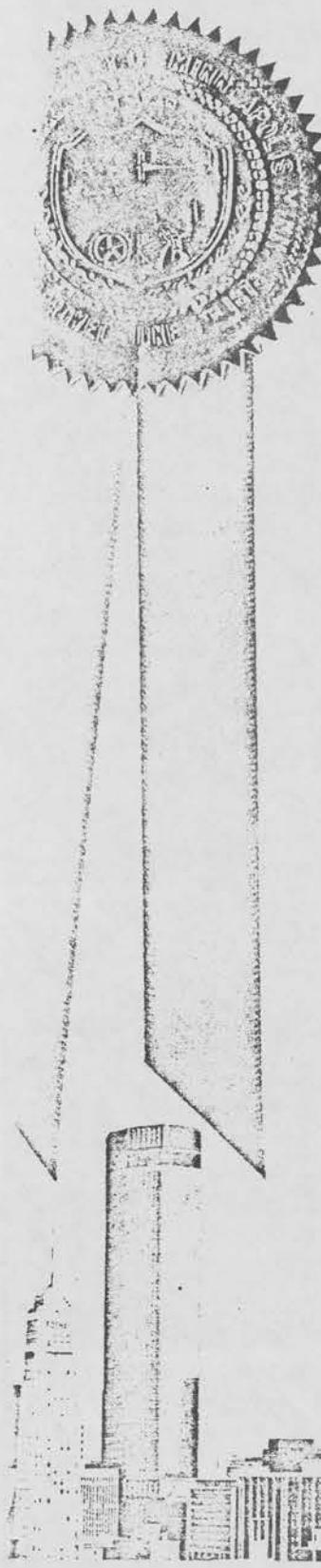
Hard work, organizing, negotiating and sacrifice lied ahead for the builders of Chicano Park. The red brick building was utilized, trees were planted and the grass began to sprout.

For the first time the land under the bridge was filled with music, dancing and a harmony of hearts of the people. Thus began the trend of the annual Park Day Celebrations, commemorating the take over or the land. As the years went by the celebrations as well as the fame of Chicano Park began to grow. The park began to take color with the beautiful murals that were painted by local and non-local Chicano artists of Aztlan.

The first children's playground equipment was installed and later more was to come. Chicano agencies, housed in the red brick building offer social services to community residents. Public schools soon began to bus students on field trips to give them an example of Chicano self-determination. A Kiosco in the architectural form of a Mayan Temple was constructed in October, 1977 and a plaza will soon be under construction. After eight years of sacrifice, the city is finally beginning to recognize and respect the history and purpose of Chicano Park.



Proclamation



WHEREAS, the Hispanic community of Minneapolis is a growing, vital segment of our City; and

WHEREAS, the Hispanic cultural achievements are rich and diversified; and

WHEREAS, the culture and heritage of Hispanics deserves to be formally recognized and honored; and

WHEREAS, the Hispanic community's celebrations should be shared and enjoyed by all citizens of Minneapolis.

NOW, THEREFORE, I, Albert J. Hofstede, Mayor of the City of Minneapolis, do hereby proclaim the week of September 10 - 17, 1978, as

HISPANIC HERITAGE WEEK

in the City of Minneapolis and encourage all citizens to note and participate in this worthy event.

Albert J. Hofstede
Mayor of Minneapolis

CLASSIFIED AD

The university newspaper, The Minnesota Daily, is looking for photojournalists. Applicants must have a basic knowledge of newspaper, and be a University of Minnesota student. Portfolio with 10-25 photographs and any clips of portfolio works will be accepted through September 29th only. Bring portfolio to room 10 Murphy Hall, University of Minnesota, Minneapolis Campus.

The MINNESOTA DAILY has an immediate opening for a library assistant who can work 18-20 hours per week. Must be UofM student. Some library experience preferred. Job requires ability to work under own initiative without close supervision. Duties include clipping articles and filing cards, clips and photos, plus circulation maintenance. \$3.00/hr. Apply 10 Murphy Hall, UofM, after Sept. 25. The MINNESOTA DAILY is an equal opportunity, affirmative action employer.

ATTENTION

Those interested in knowing Jesus better and experiencing his power in your life will want to hear Timothy Wrinn, a Dominican missionary brother. He will be speaking and giving a mission bilingually (english & spanish) for three consecutive Thursdays from 7:30 - 9:00 p.m.. The dates are: Sept. 21, 28, and Oct. 5th. All meetings will take place at the cafeteria of the Basilica of St. Mary, 88 No. 17th St. Mpls. This program is sponsored by the parish of Our Lady of Guadalupe, St. Paul. For further information call: Sister Audrey Loher 224-0724 or Mr. Jose Gaitan at 522-6552.

ATENCION

Los que quieren conocer mejor a Jesús y experimentar su poder en su vida querrán oír al Timoteo Wrinn, un hermano misionero Dominicano. El va a platicar y dar una misión en ingles y en español tres jueves sucesivos a la hora 7:30 a 9:00 p.m. Las fechas son: 21, 28, de Septiembre y 5 de Octubre. Todas las reuniones se realizará en la cafetería de la Basilica de St. Mary, 88 N. 17th St., Mpls. Este programa se ofrece por la parroquia de la Nuestra Señora de Guadalupe, St. Paul. Por más información favor de llamar: Hna. Audrey Loher-224-0724 o Sr. Jose Gaitan 522-6552.

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Contributors:

El Mestizo
Mexican American Commission
State of Nebraska
Sister Audrey Loher

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204 W. FRANKLIN AVE.
MPLS., MN 55404

Would you be interested in having your child in a bilingual/bicultural day care center? Check below and help us determine if there exists a great need for it or not.

Yes _____

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**GENTRO CULTURAL
CHICANO
NEWSLETTER**



PANCHO VILLA



His widow's reminiscence

By Stan Redding
Houston Chronicle Staff

(Contemporary photos by Darrell Davidson, Houston Chronicle Staff; others from the album of Guadalupe Maldonado, Nueva Laredo)

□ Luz Corral was 17 that day in 1910 when Pancho Villa and a small band of his "Dorados" (Golden Ones) rode into San Andres, a little village on the railroad that transverses the Chihuahua Desert.

She was the gentle daughter of the town's woman storekeeper, Sra. Trinidad de Fierro Corral. The girl had hair the color of cornsilk and eyes of cobalt blue.

Villa was 32, a former outlaw freshly cleansed of his sins and newly commissioned a colonel of cavalry in Francisco Madero's Army of the Revolution.

Actually, Villa's followers were not then known as the Golden Ones, the fabled horse-men of the rebellion, and Villa was yet to win his sobriquet as the "Centaur of the North."

But in the states of Chihuahua, Durango, Sonora and Coahuila at the time, Pancho Villa was THE revolution.

"He was invited to San Andres by Abraham Gonzalez, later governor of Chihuahua," the storekeeper's daughter recalls. "He came to recruit soldiers and to raise money for the revolution."

They met in her mother's store. Villa was a big man, 6-foot-2 and 200 pounds and he presented a fierce mien in his big hat, boots and spurs and leather leggings, his chest and waist draped with carrilleras (cartridge belts), a pistol on his hip and a rifle in his hand. He was a figure to either terrify a girl or excite her romantic imagination.

Pancho Villa scared the hell out of Luz Corral.

"He wanted \$5,000 from my mother," she remembers. "He did not talk to my mother himself. Some other man, named Estrada, talked to her. While they talked, I was watching Pancho Villa and he was watching me."

"Then he took a pencil and made a note, which was passed to me. It said, 'Little girl, don't be scared. Don't tremble. We will not hurt you.' He smiled at me."

"My mother was not scared. She refused to give them \$5,000. She said if she did, the next stranger would want \$10,000. She offered them clothing, sugar, beans and coffee."

Villa never completed his business with Sra. Corral. Federal soldiers, alerted to Villa's presence in San Andres, arrived on a train from Chihuahua, and a battle broke out at the depot.

"There was much shooting," says Dona Luz. "He ran from the store, leaped on his horse and went to help his people. But as he rode off, he shouted to my mother that he would be back to talk to her about 'La Guera.'"

"He meant me. 'Guera' means fair-haired in Spanish."

Villa returned 15 days later. They were married on May 29, 1911. Villa was assassinated in Parral in July of 1923.



This is Luz Corral de Villa photographed in Laredo at a recent birthday (her 86th) party in her honor. The top photo shows her and Pancho Villa minutes after their wedding. She appears dark-haired and dark-eyed but was actually blonde and blue-eyed.

But today, 68 years after their first meeting, 55 years after Villa's bullet-torn body was brought to her at their ranch, the marriage endures.

For Luz Corral de Villa, Pancho Villa never died. He still rides boldly across the vegas of her heart and mind.

"Senor Villa had a way about him," she says softly. "Yes, I still love him. How much must I love this man, that I never remarried?" It is a question that answers itself.

She is one of the world's grande dames. Mexico's second lady. The summer gold of her hair has given way to the white of winter snow. The plows of the years have furrowed her features.

But only the mirror speaks of the present.

Reporters and admirers beseiged her in Laredo

continued from page 3

To hear her tales is to ride with Villa

Continued

When she talks of Villa, which is often, time shrinks back and she is once more "La Guera," Villa's beloved "Blondie," his one legal wife and the only true companion of his heart.

The eyes, still azure clear, light like chandeliers when she tells of Villa's deeds and glories, flame with St. Elmo's fire when she scalds his enemies and detractors. The visage, as strongly sculpted as the Chihuahua landscape, glows with the warmth of the Sierra moon when she speaks of their love.

And all who sit at her feet and listen to her tales also ride with Villa.

She brought her memories to Laredo last June 7, to celebrate her 86th birthday as the honored guest of the Texas Good Neighbor Commission and the Hilton Inn. For two nights and two days, she enthralled a select group of Villa buffs with her wit, humor and stories.

The delightful occasion resulted from an exaggerated report of her death. Felix Garcia, director of the Texas Good Neighbor Commission office in Laredo, heard the report of Dona Luz's demise earlier this year during a visit to Nuevo Laredo. Garcia, a tall, erudite man with the manners of a cavalier and a historian's fervor for research, was shocked.

Garcia is an avid student of the 1910 Mexican revolution and its political complexities and something of an authority on the life and times of Pancho Villa. Garcia first met Dona Luz in 1967 while in Chihuahua gathering material for one of the many articles and treatises he has written on the revolutionary period. As with most people who meet her, Garcia was enchanted with the lady, who has turned

her big home into a museum.

"When I was told that she had died, and the museum was in very bad shape, I immediately called the museum to talk to her successor and express my regrets," said Garcia.

"Happily, I got Dona Luz herself, who told me she was fine and the museum was in good shape and were it not for a leg ailment that has her temporarily confined to a wheel chair, she would be celebrating her 86th birthday in Spain, the guest of the Spanish government.

"I asked her to celebrate her birthday in Laredo, and she said she would if I came and got her."

Gaston Correa, general manager of the Laredo Hilton Inn, promptly offered accommodations for the famous lady and her entourage, and Garcia commenced lining up local and state dignitaries for a reception committee and arranging a gala banquet.

Actually, the whole affair degenerated into a sort of cheerful chaos that might have piqued a dowager of lesser stature than Sra. Luz Corral de Villa. Garcia, because of a Mexican airline foulup, became stranded in Monterrey and had to meet Dona Luz there. He drove her back to Laredo.

The official reception committee and motorcycle escort that was to have met Dona Luz at the International Bridge didn't show. Joey Garcia, no kin to Felix Garcia but the assistant manager of the Laredo TGNC office, made some frantic telephone calls and a blue-and-white radio patrol car howled to the border to escort Sra. Villa's party to the Hilton.

Sra. Villa was delighted with the escort, a dark-haired policewoman with a big smile

and a big revolver. "Anna Maria Gonzalez, Unit 16, Badge Number 303, and I gotta get back on patrol," she said, bestowing a kiss on Dona Luz before fleeing.

Larry McCaig, a pistolero more in the mold to which Dona Luz is accustomed (or was accustomed), took over. McCaig, a lean, tough state trooper attached to the Major Crime Task Force on the border, was at the hotel to pick up his wife Evelyn, Correa's executive assistant, but he stayed to pay homage to Sra. Villa. "Pancho Villa was one of my boyhood heroes," he grinned.

The mayor of Laredo snubbed Dona Luz, as did most of Webb County's official family.

But what Laredo municipal leaders lacked in couth, Garcia y Garcia (Joey and Felix) and the Hilton people made up in courtly manners and gallant gestures. Flowers, fresh fruits and fine wines complemented her suite overlooking the Rio Grande, which was running boldly and rambunctiously as if in tribute.

And during her every waking hour in Laredo, Dona Luz was beseiged by eager newsmen from all over Texas, personal admirers or Villa aficionados, some of them the sons of men who rode with Villa. She took time to talk to each one.

Sra. Villa was accompanied to Texas by Sra. Margarita Campos, a long-time confidante and friend, and Luce Angelica, a doe-eyed teenager who is the daughter of Sra. Villa's housekeeper. Dona Luz was plainly irritated at being confined to a wheelchair.

"If it wasn't for this leg, I'd be dancing in Madrid," she grimaced. "I am invited everywhere to talk of Senor Villa."

Villa, since his death, has occupied an ambiguous niche

in history. Political pundits and historians tend to view him variously as a folk hero, super patriot, callous murderer, bandit and rustler, statesman, illiterate martyr, unwashed Don Juan, military genius, incompetent guerrilla leader or a combination of all these things.

Dona Luz Corral de Villa, of course, views Villa through eyes of love, but she is also realistic in her appraisal of him. If she prefers to talk of his virtues—she recalls him as a proud, warm, compassionate man with a fervent love of Mexico and its people, a deep love for children and a high degree of integrity—she is also candid concerning his faults. Villa was tough, merciless and unyielding in war. But the times and conditions demanded such men. And he was a notorious philanderer, she says.

"But he was never a bad man, and never a murderer," she adds firmly.

There is the ring of truth in her tones when she talks of Villa and his men, and her recollections of Villa and his personality, his quirks and quixotics, jibe with those of the more serious historians who have delved into Villa's life.

He was a peerless horseman and an accurate shot with either pistol or rifle who shunned alcohol and tobacco. Villa once shot to death a cavalryman who showed up drunk during an interview with an American correspondent.

"He hated anyone who even smelled of alcohol," said Sra. Villa. "When he and his men took Torreon, he ordered all the cantinas emptied of whiskey and tequila, which was poured in the river."

"The only time I ever knew him to drink was the time he was invited by the officers of Fort Bliss in El Paso to shoot against them in a pistol match. They kept slipping whiskey into his soft drinks and he got high."

A satisfied smile flitted across Dona Luz's lips. "It didn't do them any good. Senor Villa outshot them all."

Still vivid in her memory is Villa's courtship. She laughed when she recalled how he fled San Andres with only 12 recruits, a pound of coffee and a half pound of sugar. But when he returned 15 days later and summoned her mother and her to the nearby Hacienda Zuluaga, "he had hundreds of men with him."

Villa was blunt. He wanted "La Guera" for his wife. Sra. Corral was dubious, very much against a hasty match. "Put yourself in my place," she told Villa. "I'm a mother. This is my only daughter. I am for the revolution, but at the moment the revolution is very shaky. I don't want my daughter marrying a man who might be killed tomorrow."

The girl was even more emphatic. "I don't love him, mama, I'm scared of him," she pleaded.

Villa agreed to take things slowly and won permission to court the girl. As a swain, he was suave, charming and courteous. On horseback he was a veritable Gawain of the greasewood and, in fact, wore out several good horses courting the girl between far-flung battles.

"He was a very handsome man when he wanted to be," said Sra. Villa. "He thought it would be easy to persuade me to marry him, but it was not easy."

But Villa persisted and even used a little sagebrush psychology on the girl. He would make cutting remarks about her feminine skills. Could she even sew, for instance?

Dona Luz's laughter tinkled like crystal. "He was testing to see if I could do anything around a home," she said. "I knew it. I had some black satin material and I

made him a shirt. The next day, he was wearing it. Then I made one for his brother, Hipolito, who admired the shirt."

Eventually she did fall in love with Villa and they began making plans for a wedding. The priest who was to perform the ceremony came to shrive Villa. "You need to make a good confession," said the padre.

Villa was getting ready to attack Chihuahua. "Listen, Father, I'm in a hurry," he barked. "To get a good confession from me would take three or four days. Most of the sins I have committed have been with God's help. Just gather them all together and forgive me."

After Chihuahua fell, Dona Luz went shopping for a wedding gown. She called at Chihuahua's most prestigious salon, Nuevo Mundo. The proprietor had one, but it belonged to a wealthy landowner's daughter who was getting married a week hence.

The man said he could make Dona Luz a wedding gown, allowed several days, or perhaps get permission to loan her the dress on hand. Dona Luz said she wanted a dress of her own, since the groom was Pancho Villa.

"Take the dress! Take the dress! I'll make another for her," the shop owner hastily exclaimed. Pancho and Luz, bound together with a vaquero's lariat, were married the next day. The wedding fiesta lasted two days.

Sra. Campos, Sra. Villa's companion, is a tartly gracious lady of 75, a retired school teacher (50 years in the classrooms) and gifted pianist. Where a piano is handy, she sits down and plays the rousing tunes of the revolution—"La Adelita," "La Cucuracha," "Los Tres Pelones" and others—and Dona Luz is always quick to join her in song, their aged contraltos trilling like silver bugles from the distant past.

"My father, Pedro Hermosillo, was one of Villa's officers," said Sra. Campos. "When I was a child, Pancho Villa came often to our home, and I would play for him. I thought he was wonderfully brave."

She still expresses disapproval of Villa's womanizing, however. "That man," she clucked. "He would see a pretty girl and he would say, 'I want to marry with her right now.' He married one, two, three, four, I don't know how many, but of course none of the marriages was valid. He was already married to Dona Luz, and he always returned to her."

Was Sra. Villa ever angry at her husband's wandering ways? She laughed. "No. What for?" she queried in return.

Many young women of Mexico rode as fighters with Villa. They were known as "Adelitas." Dona Luz was never an "Adelita," but she was on hand for several of Villa's battles and served as a nurse for the wounded. Mostly, however, Villa kept her cached away in safe places like El Paso, San Antonio or Havana. But she would always tire of the sanctuaries and return to Chihuahua, where she was always kept busy running impromptu orphanages Villa kept filled.

"He loved children," she recalled. "I would get a wire telling me there would be 300 children on the train the next day. When I asked where he got them, he would say, 'They were sleeping in the streets, hugging a dog for warmth or covered with newspapers. You take care of them.'"

"I put them in technical schools, our house or wherever I could find a place for them. Senor Villa formed an orchestra with them, hired teachers to instruct them and took care of them from his own pocket."

She also reared four of Villa's woods colts. But she points with pride to the many lawyers, doctors, teachers and other prominent Mexican businessmen in Mexico today who were once Villa's waifs.

She never met Emiliano Zapata, the "Tiger of The South," but Villa was a close friend of his revolutionary counterpart from Morelos. She did know most of Villa's top aides, and her favorites were Gen. Felipe Angelos and Gen. Rodolfo Fierro.

"Gen. Angelos was the best shot in Senor Villa's army," said Dona Luz. "He was a very cultured and erudite man, a graduate of the military academy and a gentleman's gentleman. We called him the 'White Angel.'"

Fierro, a brooding, passionate Indian who was one of the most feared and controversial figures in the revolution, was known as the "Black Angel of Death," Villa's executioner, by many historians. It was said he once used 300 federal prisoners as target practice after the battle of Zacatecas.

"That did not happen," says Dona Luz firmly. "That was one of the stories made up by journalists. Fierro was never as bad as he was portrayed. I have always defended him and always will. He did kill Gen. Tomas Urbina for cowardice and desertion at El Ebano. Senor Villa would have killed him personally, but could not, for he had taken part in baptising one of Urbina's children. So Fierro took him (Urbina) out and shot him. And I have never heard Fierro referred to as the 'Black Angel of Death.'"

Prior to World War II Dona Luz was invited to Los Angeles as a guest of MGM for the world premiere of "Viva Villa," an epic movie starring Wallace Beery and Leo Carrillo (as Villa and Fierro, respectively). "It was just a lot of fiction," said Sra. Villa dryly.

The lady never forgot Pancho Villa

Villa continued from p. 4

She has recently written her own book, "Pancho Villa, An Intimate Look," in collaboration with Mexican biographer Pepe Vasconelos, in which she attempts to dispel many of the myths and misconceptions surrounding Villa.

Her warmest memory of Villa concerns his building a 50-room mansion for her, which he named "Quinta Luz" and had the name lettered over an archway entrance. Hipolito Villa visited the great house during Pancho's absence and had workmen take down the name and replace it with a huge "F" for Francisco Villa. Pancho, on his return, promptly summoned Hipolito and demanded an explanation.

"She is just a woman," scoffed Hipolito. "You are the lord of this house, the owner. Your name should be on the gate," argued Hipolito.

"Put back 'Quinta Luz,'" ordered Villa. "Name a street after me, name a town after me, but this is Blondie's house."

Since Villa's death, Sra. Luz has operated the great mansion as a combination museum and shelter for destitute families.

"There are always a lot of children living with me," said Dona Luz. The museum section contains the 1919 Dodge in which Villa was riding when assassinated, his guns, saddles, swords, pistols and other memorabilia, and hundreds of photographs. There is also a wanted poster issued by the Columbus, N.M., police chief after Villa's raid on that city in March of 1916. The reward is \$5,000, dead or alive.

"I was in San Antonio, and I do not know if Senor Villa was actually with his men," says Dona Luz. "He never talked about it very much."



Gen. John Pershing and his cavalry pursued him after Villa raided Columbus, N.M. (where this poster was issued). "He did not even catch sight of Senor Villa," said Dona Luz smugly.

She feels Villa's major goals of the revolution, freedom for his people and education for all, were largely realized. "He believed in education. He taught himself to read and write. Today, there is a school in every village in Mexico."

Some Mexicans still believe Villa is alive and living in the Sierras. "He is dead," says Dona Luz. "But he lives in the hearts of his people and in the schools."

She knows nothing of the present urban guerrilla movement in Mexico, save what she reads in the newspapers, but she is certain there are no Villas or Zapatas among the rebels.

At the gala banquet staged in honor of her birthday, the main speaker failed to appear, as did the mayor of Laredo. But a host of city councilmen and U.S. consular officials appeared, and Renato Zapata, a shirttail kinsman of Emiliano and a Nuevo Laredo resident, galloped to the rescue.

Zapata delivered a ringing speech lauding Villa and his Dorados and laden with gallant and flowery phrases.

The tribute moved Dona Luz to tears. "I will never forget this," she said. "I wish I could take my heart out and leave it here with you."

Pancho Villa was murdered in 1923. Two years later, ghouls dug up his body and cut off the head. The crime was never solved. Recently, Villa's headless body was interred in Mexico City, after he was proclaimed a national hero.

Sra. Villa knows who killed Pancho. He was ordered killed by Alvaro Obregon, whom Villa opposed in the national elections of 1923. She does not know who took Villa's head, which was never recovered.

"Just before his death, he stopped at the Hacienda of the Three Brothers," she recalled. "He told the owner, 'I know I am marked for death, and not even dead will they let me rest. But I tell you this: Even dead, I will feed my people.' And he has, for Mexicans have made much money off the films, books, magazine articles and other stories about Pancho Villa. He knew this would happen."

Dona Luz took her heart with her back to Chihuahua. No matter. Everyone who met her in Laredo now knows what is graven on that heart in letters of love:

Luz Corral de Villa. Nunca Olvido Pancho Villa. That, gringos, means she never forgot him.

END.



Villa, a superb horseman and brilliant cavalry commander, was called "The Centaur of the North" by newsmen of the day.



Renato Zapata, a shirttail kinsman of Villa's counterpart in Southern Mexico, Emiliano Zapata, came over from Nuevo Laredo to pay gallant tribute to Sra. Villa on her 86th birthday.

Medicine:

Aztlàn Style

article by

C.G.C.



El C.G.C. is the anonymous writer who upset some people one year ago with his "Carta Abierta To L.K. Bañas". This time he does not get involved in the arguments of Marxism and Raza, but instead, he touches on the positive aspects of indigenous medicine.

When the Spanish conquistadores began their rape of the great civilizations of Mexico and Central America, they were amazed at the superiority of the medicine and good health of the natives. The conquerors wrote that the Indios had excellent bodies, beautiful complexions, perfect teeth, and eyes, and that physical deformities were rare among them. The Spaniards noticed that few of the people were bald or gray-headed. However, the incredible longevity of the Aztecs y Mayans impressed them most of all. The European conquerors could only hope to live half as long as the peoples they intended to enslave. It was common for the pre-conquest Aztec y Mayas to reach the age of 100 and more. The Toltec leader and his lady, Iztaccuauhtzin and Quetzalcochith, both lived to 140 years of life!

Since the European mentality was, and still is, stuck on symptomatic medicine, the Spaniards attributed the Indians' robust health and longevity to their highly developed herb medicine. During the first century of conquest, the Spaniards enthusiastically swallowed Aztec y Mayan herbal concoctions themselves, thinking that they could be as healthy and as long-lived as the natives. They were bitterly disappointed. Therefore, medicine de los indios was labeled as "Devils Work", "superstition" and at times suppressed. Fortunately, many of the ancient medical practices have managed to survive, having been handed down father to son. It is true that much of the herbal knowledge is still kept out of the white man's grasp. Yet, modern medicine could benefit immeasurably from what is already known about Indian herbal work if someone would only learn, understand and apply the simple SECRET which makes pre-conquest medicines effective on everyone—the secret which helps bring about healing and health, even though the herbs are NOT taken.

SECRET REVEALED

During countless interviews with many curanderos and after studying most of the literature on Indian medicine, the fundamental "secret" was revealed to me many times. However, my colonized mind, which was oriented toward symptomatic medicine was unable to understand or believe such a basic little truth. It finally had to be spelled out to me in 2 + 2 clarity by an educated Mayan herbalist. The basic theory behind the Aztec and Mayan medicine is so simple and easy to understand that the rudiments can be learned in the few minutes it takes to read this article. Religion and Medicine were mates in the world of the Aztecs and Mayans. They believed that all illness and tragedy were caused by man's offenses against the forces of nature (the gods). A knowledge of the "germ theory" wouldn't have altered their thinking. They would have said that the gods allow germs to attack and destroy all those who have weakened themselves through incorrect, immoral habits and wrong dietary habits.

LIE PERPETUATED

Most historians help perpetuate the lie that the Aztecs and Mayans were polytheists, people who worshiped many kinds of Gods. Yet, there is an abundance of concrete evidence available to prove that the Old Mexicans and Guatemalans were on to monists, that is worship of one supreme source. For instance, the Hanab Ku of the Mayans was "The Only God". He is known as HUNAC: plurality in ONE. The Aztecs and Mayans worshipped divinities as saintly representatives of different aspects of Nature. They were aware that men, animals and deities were all subject to and were a part of one divine source.

The architect of the universe had a special purpose and function for each and every creature. A creature's divine purpose, its superiority or inferiority when in comparison to man, was determined by its principal food source. The principal food was believed to be the bulk material in an animal's blood and body. According to the Aztecs, Mayans and Zapotecs, the human race was made of corn. The POPOL-VUH, a book of the cosmos, religion, mythology and

history of the Mayan-Quiche tribe of Guatemala, states that: "Corn entered into the flesh of man. This was his blood, from this blood Ixmucane made nine drinks, and from this came the force and tissue which created the muscles and the vigor of man...." Also in the creation account of this world it reads: "The arms and legs of the first true people were made of corn dough. Only corn dough went into the flesh of our parents...." The first humans were so superior that they were almost divine. The Mayan deities were put to a test with the "men of corn", the PoPol Vuh is a wellspring of information as to what strength the first people had. The Mayans knew that men could and did survive on other foods than just corn (grains). However, they believed that only corn (grains) could make them creative, intelligent, sensitive, healthy and spirit wise. Although they do not give the exact percentages, historical records show that 60% to 100% of the daily diet of these people consisted of maize/corn. Complements of the basic corn diet were vegetables and fruits, beans, and honey also the meat of fish, birds and plant eating animals. The Aztecs did not promote eating animals that ate the flesh of other beasts nor did the wise Aztecs seek out the milk of other animals. Those who did not accept corn as their basic food were looked on as "poor" people. The Aztecs fought wars and made slaves of those tribes for many reasons, but one of the reasons was that those who ate away from corn/grain were dangerous. One legend states that the Toltecs, the first people in the Valley of Mexico before the Aztec, once lost respect for corn, and this led them down into ignorance and savagery. Fortunately, they again returned to corn as the main food and received the forgiveness of their God.

Aztec, Mayan, Zapotec and Inca children were commonly given 100% corn diets until the age of ten. This was done once off the cycle of mother's milk. It was believed that the pure corn diets would accentuate and increase their superior human qualities and make the child strong against disease. The Indian parents also knew that this severe dietary practice would create a longing for the taste of corn/grain all their life, since most humans prefer that to which they are accustomed to eating. The traditional dietary style is still followed, although it is much harder to maintain. Most of Mexico's rural Indians and Guatemalan Indian's health have deteriorated because of the harmful liquors, sugary soda drinks, unsanitary conditions and mass social injustices which the ruling class has imposed upon the pueblo. In times of sickness there are some Indians which can cure themselves, or others, by stopping all the intake of white man's food and drink, candies and drugs. Until he gets better, he will exist almost entirely on teas of herbs and atole.

"Return to the arms of Mother Corn" is the advice that the better Indian herbalists give to

their patients. It is the fact that herb cures cannot really cure anyone who does not accept cereal/grains as their main food. What if an ancient Toltec or Mayan doctor could come to earth at this time, what would he/she say about so much disease in the modern world—that we in general have denied or forgotten our link to grain—our gift from God. Were the pre-conquest Indians correct about the role of food as on humankind? Could some of our health problems disappear when again we Chicano/Mexicanos replenish our bodies with whole cereals, the "divine" food? Is it better for us to be "men of corn" rather than "men of cokes, white bread and jello"? Raza, that is a very important issue if we are going to survive!

IDEAS NOT ORIGINAL

The thinking of the Indians is not completely original in the area of food. In other lands people had wise men in Asia and Africa that linked up how important human health and happiness is to grains. Even the Judaic-Christian teachings seem to indicate that man must depend on grain and vegetables. "...In the sweat of thy face shalt thou eat bread." (Genesis 3:19) In the Lord's Prayer, we beg God to "give us this day our daily bread." Few American Indians will



explain or elaborate on matters which they believe to be instinctive. The Mexican Indians will discuss their herb medicine with passion. But they both will devote no more than a sentence to grains. They assume that everyone knows that cereal/grains are vital to a human life just as much as sleep and water. When a friend of mine once asked a native healer about the role of food and corn in particularly Hopi life, the healer looked as shocked as you would be if someone asked you what is the importance of our hands. Perhaps we can all be blind and lack instinct when it comes to food. Most people only eat with their eyes, meaning if it looks "good" they will eat it. Answer this question: how many people living in the city even know where the food they are getting really comes from? Doctors most often themselves are poorly informed on nutrition in the U.S., think about it. "...Here is the secret you think we Indians are hiding from you, ... But know that first you are really only hiding it from yourselves. You should know this like instinct, but maybe you and others like you will never understand anything so basic." ■

CONGRESO POLITICO

LEGISLATIVE INITIATIVES

Adopted by the

SPANISH SPEAKING AFFAIRS COUNCIL

October 6, 1978



Statement of Principles on a Contract Bill

Because of the inequity of bargaining power between migrant farmworkers and local agricultural growers and processors, and because of the history of abuse of migrant farmworkers by some growers with respect to the terms and conditions of their employment, and because not all state workers are offered the protection of interstate recruitment under the terms of the Wagner-Peyser Act, we recommend a bill governing the contracts between all field workers and those employed in agricultural work and food processing which would include, but not be limited to, the following terms:

- a. That no person or business entity may bring or arrange for another to bring a migrant worker into the state for employment or by means of an express or implied job offer induce a migrant worker to come to the state for employment or hire a migrant worker in the state unless a written work agreement is supplied and signed by both parties.
- b. That the agreement shall contain, but not be limited to, the following terms:
 1. place of employment
 2. kind or work
 3. wage rate
 4. approximate hours of employment
 5. housing to be provided and the charges in connection therewith
 6. cost of meals if provided by the employer
 7. any charges or deductions from wages
 8. a guarantee of a minimum 20 hours work in one week period for those employed in food processing or harvesting asparagus
 9. the agreement to be written in English and in the customary language of the worker
 10. Housing to be in compliance with state and federal regulations
 11. Transportation assistance should be provided
 12. Travel insurance between the home state and Minnesota should be provided
 13. In sugar beet work, second hoeing behind electrical thinner should be paid at the same rate as the initial thinning.
 14. Agreement should be the grower and the head of the migrant household and not between the grower and a middleman, (crew leader).

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The Contract Bill should also include a statement of rights to visitation of migrant workers in temporary housing or camps, such as:

Because migrant farmworkers do not give up basic rights as citizens upon accepting employment, workers should be guaranteed by statute the right to decide who may visit them in their place of residence or abode.

This clause should also contain a provision of protection against retaliation.

Educational Assistance

Be it resolved that the Latino-Chicano political convention, taking note of a. The contriguations of the Minnesota Latino/Chicano community to the economic well being of this state; b. inequitable economic standing of the community in comparison to the majority population of the state; c. the disadvantaged educational status of the Latino/Chicano community in comparison to the state's population; d. the relationship between education and economic wellbeing which it obtains in this society,

Respectfully requests that the State of Minnesota address the educational and economic needs of its Hispanic origin residents by funding a program of scholarship support for those individuals of the Latino/Chicano community who wish to pursue programs in higher education, but who are prevented from doing so for economic reasons. This assistance is to include vocational as well as other forms of educations, such as community education programs.

Bilingual Personnel

Be it resolved that the State of Minnesota provide for the hiring and placement of bilingual personnel in agencies providing state services for state residents such as personnel, human rights, welfare, health and others and that it encourage other governmental bodies and private agencies and institutions to do likewise. Bilingual capability by these agencies is of critical importance if services in this state are to be provided in a fair and equitable basis.

Human Rights

Be it resolved that the Minnesota Department of Human Rights take affirmative action to insure that it's capable of providing services to all Minnesota citizens, including those of limited English or no English speaking ability and therefore that the Department hire Spanish speaking staff in the areas: of field investigators and supervisory personnel.

Be it further resolved that any increase in the Department's appropriation include the provision of providing this bilingual services, and support for this increased appropriation can only be given if it will include this provision.

Statement on the question of minimum wage for sugar beet field workers

To the extent that the Federal Sugar Act now before the Congress is likely to be passed, it is unlikely that the State legislature will be willing to make an additional legislative guarantee. We do however, recommend that the legislature take action on such a measure if no wage support is granted in the 1978 Federal Sugar Act.



GRATIS

Instalación de un sistema de aislación contra el frío y el calor para:
ARRENDATARIOS Y PROPIETARIOS
de
MINNEAPOLIS
--aunque renten o sean dueños de casa.

Si es necesario, materiales de aislamiento, sobrevidriera (ventanas de invierno) y guardapuertas (puertas de invierno) se instalarán GRATIS a participantes de este propio programa.

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CENTRO CULTURAL
CHICANO



Program is made possible in part by and between the City of Minneapolis, Minneapolis Community Action Agency, financed under Grant #50228 from the Community Services Administration.

Centro Cultural Chicanos' newsletter is the only one of its kind from the Minneapolis Latino Community.

The editors will edit such information as local community news as well as national news, poetry, local artists drawings, and other issues of interest pertaining to Latinos.

Feel free to submit your articles of interest or drawings.

If you wish to donate to Centro Cultural Chicanos' newsletter, write to 204 W. Franklin Ave., Minneapolis Minnesota 55404 or telephone 871-1423

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¿Porqué Necesitamos la Educación Bilingüe?

Bil. Ed from 2

5) It reinforces the relations of the school and home through a common communication bond.

Bilingual-Bicultural Education must be viewed as an asset, a key to an abundant source of human potential. It must not be viewed as a liability, nor should it be seen as a remedial program. True bilingual programs, in effect, eliminate these.

Within the past eight years the necessity of educating the bilingual-bicultural child has been to some extent seriously acknowledged. Federal funding along with additional state and local assistance has induced many school districts to initiate bilingual programs. Recently a number of federal and state court decisions have been made against school districts employing unconstitutional practices in the education of non-english speaking children. For example, the case *Lau vs. Nichols*, decided by the U.S. Supreme Court in 1974, grants non-english speaking children the right to be educated in their native language.

However, the advances that have been made are only the first few steps on a long and challenging journey. The Mexican American people must continue to demand equal and quality education. Moreover, if things are to truly change, **social attitudes must change!** The schools must no longer be culturally bias. Community teachers and administrators must accept and become sensitive to the cultural differences of all children. We do not live in a mono-cultural society, rather, our country is a land of diversity, of people of all races and creeds who have all contributed to the building of this nation. The neglect of our children must end; they must be allowed the opportunity to grow and prosper. Our children are our richest natural resource. Our biggest hope for a better tomorrow

This article is also being printed in spanish, beginning here, and continuing on pg. 4

por Ricardo Salazar Stanton

Conocer y comprender la historia de negligencia en el sistema educacional del pueblo méxico-americano, es comprender la magnitud de la inigualdad racial. Racismo y discriminación han sido las plagas sociales que han afectado a los niños méxico-americanos, y sus consecuencias negativas han sido incalculables.

El promedio en el nivel de educación de los niños y jóvenes menores de 21 años está dos años atrasado con relación a los niños anglosajones. Por cada 10 niños méxico-americanos que entran en 1er grado solo seis se gradúan de la escuela secundaria, comparado con 9 de cada 10 entre los estudiantes anglosajones. De aquellos que terminan la escuela secundaria; 60% leen y escriben debajo del estandar esperado en sus respectivos niveles. La mayoría de estos niños son funcional y parcialmente analfabetos en inglés y en su lengua nativa. Pese a lo alarmante de estas estadísticas, estos no nos dicen las futuras consecuencias que este sistema de educación produce en sus personalidades. No es difícil imaginar lo que el sistema de doce años de educación puede lograr en los niños méxico-americanos, si pensamos que este sistema ha sido tradicionalmente diseñado para aculturar y adoctrinar a las minorías, más que para preservar su identidad.

Consideramos por un momento los problemas típicos que afronta un niño méxico-americano cuando entra a la escuela en los Estados Unidos. El problema principal que encuentra el niño cuando entra, especialmente a 1er grado, es su inhabilidad para funcionar con el idioma inglés. Usualmente, tiene que esperar de 2 a 3 años antes de que él pueda participar en una clase regular en inglés. Para este tiempo su atraso en el programa educativo se hace evidente en matemáticas, lectura y otras materias. Como consecuencia, él es categorizado frecuentemente como "retardado", "mentalmente inhabilitado" o simplemente como "lento". Como si esto no fuera suficientemente malo, el aprendizaje del idioma inglés produce crisis,

tanto social como personal turno un rechazo de su lengua nativa y su cultura de origen.

Por médio de este proceso, esta sociedad racista tiende a forzar y diseminar el concepto de una uniformidad cultural.

Sin embargo, todavía hay esperanza y está en la lucha activa del pueblo méxico-americano y tercer mundista en este país. Esta lucha que se basa en la exigencia por un sistema educativo justo que permite una mejor educación para sus hijos.

La necesidad y el deseo por una educación bilingüe y bicultural ha sobrevivido una larga historia de promesas rotas, hechas al pueblo méxico-americano. Esta lucha iniciada en 1848 con el Tratado de Guadalupe Hidalgo en donde se afirma que los Estados de California, Arizona, Nuevo México, Texas, Colorado y Nevada son oficialmente bilingües. Esto significa que las leyes, los servicios sociales y la educación tienen que ajustarse a las necesidades de la población de habla hispana. Al tiempo de este tratado la población méxico-americano era absolutamente mayoritaria y de acuerdo a las más recientes estadísticas se afirma que de acuerdo al actual crecimiento de la población méxico-americano, para el año 2,000, la población será otra vez la mayoría. Sin embargo las promesas del Tratado de Guadalupe Hidalgo nunca fueron ni se intentaron cumplir.

Hoy día, el sistema de educación bilingüe y bicultural debe ser una realidad, pues es evidente la necesidad de que los niños de habla hispana sean educadas en su lengua nativa y que los materiales de estudios y las pruebas para medir su aprovechamiento sean culturalmente significante.

Los profesores deben tener la reponsibilidad de ser sensitivos a los rasgos y manifestaciones culturales de sus alumnos, pero sobre todo deben hablar su idioma de origen y ser un modelo positivo de identificación.

Los niños méxico-americanos se merecen profesores dedicados y sensitivos, pero sobre todo se les debe brindar la oportunidad para desarrollar al máximo su capacidad.

Bil. Ed. from 3

la enseñanza de inglés deberá ser gradualmente introducida hasta que este idioma sea finalmente dominado, pero la total competencia en los dos lenguajes es la meta deseada.

El sistema de educación bilingüe y bicultural provee lo siguiente:

- 1) Permite al niño progresar inmediatamente al iniciarse en la escuela sin necesidad de esperar dos o tres años hasta que aprenda el nuevo idioma.
- 2) Provee al individuo una atmósfera de identificación personal, un sentido de valor y confianza en sus propias capacidades.
- 3) Da al estudiante una base de éxito en cualquier rama de trabajo o estudio.
- 4) Preserva y enriquece los recursos culturales y humanos de la comunidad.
- 5) Refuerza las relaciones entre la escuela y el hogar por medio de más estrechos medios de comunicación.

La educación bilingüe y bicultural debe ser vista como un elemento positivo y como la clave para alcanzar y utilizar el abundante potencial humano. No debe ser visto como una carga social ni tampoco como un programa remedial de educación de características temporales.

En los últimos ocho años la necesidad de la educación bilingüe y bicultural ha sido reconocida. Fondos federales y asistencia estatal y local han inducido a muchos distritos escolares a iniciar programas bilingües de educación.

Recientemente algunas Cortes Federales y Estatales han fallado en contra de algunos distritos escolares por usar prácticas inconstitucionales en la educación de los niños que no hablan inglés.

Por ejemplo, el caso de Lau vs. Nichols, decidido por la Corte Suprema de los Estados Unidos en 1974, garantizando a los niños de habla hispana el derecho a la educación en su propio idioma.

Sin embargo, los alcances logrados son los primeros pasos de una larga jornada. El pueblo mexicano-americano debe continuar sus demandas por una educación de calidad e igualdad.

Si las cosas deben cambiar, será necesario cambiar ciertas actitudes sociales! Administradores y educadores deben aceptar que las escuelas no pueden ser culturalmente discriminatorias. La educación bilingüe debe ser aceptada puesto que no vivimos en una sociedad mono-cultural. Este país está formado por una diversidad de gente, de razas y de credos que han contribuido a la construcción de una nación pluralista. La negligencia de nuestros hijos debe terminar, y sobre todo ellos deben tener derecho a la oportunidad de crecer y prosperar puesta que ellos constituyen la más grande esperanza en un futuro mejor.

THE MINNESOTA LATINO MEDIA COALITION

Will sponsor a Television presentation on Channel 2, Friday, September 8, 1978 at 11:00 p. m.

Discussion will center around Hispanic concerns throughout the twin cities. Among the panelists will be persons from: The Spanish-Speaking Cultural Club, Chicano/Latinos for Political Action, Puerto Rican Social Civic Committee, and Centro Cultural Chicano.

We urge all readers/persons to watch this important program. It is a rare opportunity for the Spanish speaking community to receive this type of media coverage.

Most importantly, this will give us a chance to educate the general public about the critical need for bilingual programs in areas of education, employment, and health care to name a few.

Malcolm X Day Commemorated with March for Jobs

by Paulina Boutris

Malcolm X Black activist who portrayed the bitter struggle of Blacks in the U.S. during the sixties. Concerned with such economic problems as unemployment, poor housing, and inferior education, Malcolm X attempted to reach Blacks in the ghettos where he could then begin to build a political consciousness among his people. Malcolm X devoted his life to exposing the crimes of exploitation and racism that the American political, economic and social environment nourished.

For this reason, May 19 has declared Malcolm X Day in commemoration of the long fought struggles and the hard earned gains of this dedicated Black leader. In recognition of this day, NIA of San Diego, a Black cultural organization, sponsored a march and rally. The overwhelming theme of the event dealt with the high rate of employment, particularly among minority youths, and the demand for jobs.

The march began at San Diego City College and proceeded through downtown Broadway, with over 200 people chanting, "WE WANT A JOB-GOTTA HAVE A JOB!" Along the route, many others joined in the march, not only as a show of solidarity, but to express their same demands for jobs.

Afterwards, a rally was held. Among the speakers were Leonard Grimes, Herman Baca, Alice Barns (UFW), Dolores Huerta (UFW), City Counselors Jim Bates and Yvonne Shultz, Dennis Banks (American Indian Movement), and Jane Fonda.

Representing the California Campaign for Economic Democracy, Jane Fonda gave a very forceful and penetrating speech on the significance of Malcolm X Day and the urgent need for us all to continue in his struggle. She pointed out some of the concrete economic issues and solutions, including, taking public control of the big corporations, reducing the military budget (for every 60 military jobs, there exist 100 peacetime jobs),

forcing banks to disclose their investment policy and having a say in where our money goes (i.e. to provide jobs, low cost housing, mass transit, energy alternatives, cleaning up the environment, etc.).

The rally ended with the music "Los Alacranes Mojados." Everyone joined in singing "De Colores," as all persons present joined hands with a brother or sister standing beside them. It seemed an appropriate way in which to celebrate Malcolm X Day and conveyed the general spirit of solidarity and goodwill of the day.

Persistent U recruiter attracts Chicanos

By PAUL FROILAND

Jose Cortez tells a story about a wall.

"There's a wall," he says, "and you start hitting at it. You hit it and hit it and hit it. If you keep hitting that wall, one day you'll see through it; then you'll go through it; and then others will follow you through it.

"But if you quit hitting it," he continues, "you'll never know what's on the other side."

For Cortez, the Chicano-Latino coordinator for the Office of Minority and Special Student Affairs (OMSSA), hitting that wall is the story of his life, and breaking through that wall is the history of Chicano enrollment attempts at the University in the past two years, the period of time that Cortez has held his current position.

Enrollment figures for Hispanic-surnamed students released fall quarter 1971 showed an increase of a paltry 14 students over the previous year. This appeared to concerned parties to be especially embarrassing in view of the fact that Chicanos are Minnesota's largest single minority.

Last year (1977-78), however, largely due to the recruitment efforts of Cortez, the Chicano population on the Twin City campuses was up to 358, boosted by the largest single annual increase—66—in the history of the University. That record already has been shattered for the forthcoming year, with more than 100 applications already in.

Cortez's secret? Hitting that wall. Cortez hits the wall on all fronts. He spends his weekends recruiting students for the University out of the two major migrant camps in Minnesota, one near Crookston, and one near Blooming Prairie. He spends his days jousting with those who control federal and state purse strings. He always is available to minority (and white) students—this is readily vouched for by any passing Chicano. He writes, directs and produces movies used for migrant recruitment. He works closely with the Minnesota Migrant Council. He sits on the state advisory board for higher education, appointee of the governor.

But mostly, Cortez is out and about, talking with, eating with, persuading and sometimes convincing migrant workers that there is a better way, and it is called education.

"I can go into the migrant camps," he said, "and if they have one donut left in the entire house, they will give it to me as a visitor. And I'll accept it, too. I can get in with them because I've been there myself—I was a migrant too."

Cortez usually takes a couple of Chicano students with him on these trips as well: living, breathing proof of the success of education.

"The selling job is hard," Cortez said. "Migrant families are very close—sometimes too close. We have to sell the entire family on the idea: mothers, fathers, grandmothers and grandfathers.

"It's hard to convince them that education is the best thing for their oldest son who is just finishing his senior year in high school, when it means that they will have to leave him in Minnesota when they go back to Texas after the agricultural season is over, and when it means that they will lose a fulltime worker in the fields who could help support the family better the next year."

In persuading them, Cortez flourishes a flyer that he wrote himself (the first bilingual promotional publication ever put out by the University). It is called "El Poder de la Educación" ("The Power of Education"). When he can get the migrants together in large enough groups, he shows them his 21-minute film with the same title, a film that, incidentally, was awarded a congratulatory certificate at last year's national Chicano film festival, and which, also incidentally, currently is being sought by no less than the U.S. Navy for its equal opportunity awareness program.

Cortez sees the tragedy of migrant families to be simply not knowing the options available to them. A lot of the younger workers, he says, have either high school diplomas or equivalent degrees, but have no plans for further education because there is no awareness of it or tradition for it in their families. Continued pg. 8



Workers and Organizations Take the Offensive Against Carter Plan

por Susana Martínez y Paulina Boutris

During the month of April of this year, a record 93,773 detentions and arrests of Mexican/Latino people were reported in the area from McAllen, Texas, to San Diego, California. This 35% increase over last year reflects the Carter Administration's increased repression against undocumented immigrants.

In order to fully comprehend the endless subjection of millions of Latinos to prove their legal status in this country, the issue of immigration must be studied in terms of its causes; its effect of the working class; and in the solutions presently being debated in the U.S. Congress.

The present economic crisis in Mexico and the U.S. is causing the massive immigration of Mexican immigrants into the U.S. In order to divert attention from the root cause of this immigration, U.S. corporate interests are targeting Mexican undocumented workers as the threat to a faltering economy. To accomplish this, undocumented immigrants are projected as stealing jobs and abusing social services at the expense of U.S. taxpayers. However, numerous studies have proven that undocumented workers are not a burden on the U.S. security, disability insurance and medical care even though they are heavily taxed for these services. At the same time, they live under the constant fear of INS (Immigration

and Naturalization Service) harassment and deportation. The fact that undocumented workers also have no right to unionize or strike demonstrates that they are the most exploited sector of the working class.

This more than any other reason, is why the present Carter Immigration Plan must be critically analyzed by all sectors of society in terms of whether it presents a just solution to the plight of undocumented workers. Many people and organizations have already rejected Carter's Immigration Plan as unconstitutional, discriminatory, and simply unacceptable.

Carter's Plan contains the following proposals:

1) *Penalties against employers who knowingly hire illegal aliens.* This will make INS agents of every employer. All Mexican/Latino workers, will face tremendous discrimination on the basis of their skin color, regardless of their legal status.

2) *\$100 million budget for tighter security measures along the U.S.-Mexican border in order to stop further immigration.* The further militarization of the border has already produced countless incidents of increased brutality against Mexicans attempting to cross the border.

3) *Amnesty for undocumented immigrants who can prove continuous residence in the U.S. for*

the past 7 years. This amnesty provision is extremely limited. The majority of undocumented immigrants will continue to live here without virtually any rights.

4) *Increased aid and loans to Mexico in order to create jobs and curtail immigration.* These job-creation schemes will in effect, only benefit U.S. corporations. Foreign aid has historically proven to be an instrument of control. Thus, Mexico's dependency on foreign capital will increase. Already, Mexico's foreign debt is at a staggering \$28 billion, as a result of the government efforts to revive the economy through foreign financing. This "open-door" policy to U.S. investment means more profits for U.S. monopolies at the expense of Mexico's working people. A study by the North American Congress on Latin America (NACLA) demonstrates the level of profits by foreign corporations: "According to the Banco de Mexico, in the first quarter of 1977, \$49 million flowed into Mexico in the form of credits and investments by foreign companies. During that same period, the transnationals took \$366 million out of the country in profits, royalties, etc." While all this wealth is created by Mexican workers, their wages have declined and living conditions have worsened.

In summary, Carter's Immigration Plan does not represent the interests of the working class. It does not guarantee the right of all workers to work in this country, to receive benefits such as unemployment, social security and medical care; nor to organize without the threat of deportation.

Recently, public hearings were held in Washington D.C. to discuss the Carter Immigration Plan. Counted among those organizations who took a strong and clear stance against the Carter Plan was the Mexican American Legal Defense and Educational Fund (MALDEF). Vilma S. Martinez, a Regent of the University of California and President and General Counsel of MALDEF argued in opposition to the Plan and its proposals for employer sanctions, which would lead to increased employment discrimination against U.S. citizens

Continued - pg.7

From page 6

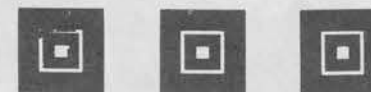
of Mexican descent; "continual residency" which would "deny residence to hundreds of thousands of undocumented workers who have made substantial contributions to American society and have developed close ties to their local communities."; a 5 year temporary worker permit which represents "move to institutionalize Mexican worker as a formal subsector of American society." Finally, she argued that there is a lack of factual information concerning undocumented persons and their impact upon our society, and that no legislation should even begin to be considered until a factual base has been developed. MALDEF has thus proposed the complete rejection of the Carter Plan and the implementation of a Government-sponsored Commission to collect the factual information necessary to reaching a rational and reasonable solution.

Presently, a great number of organizations are uniting in the struggle to halt the flagrant abuses against the undocumented worker. Such organizations as CODIL, the Coalition for Fair Immigration Laws and Practices, Trade Unionist for Action and Democracy, CASA-General Brotherhood of Workers among other organizations, have formed the Centro de Quejas (Complaint Center) in Los Angeles. Its essential purpose will be to help undocumented workers to form unions and to provide legal counseling and protection.

Currently the Centro de Quejas has allied itself with the struggles of Sbicca shoeworkers who were recently victimized by INS raids. On May 17, 120 of the 700 workers were arrested and intimidated into signing voluntary departure forms, thus forfeiting their constitutional rights to a hearing and legal counsel. In response to these attacks, legal organizations, law students, activists from ACLU, CODIL, and others, mobilized and were able to obtain an order stopping the deportation of the workers. Buses loaded with workers already in route to Tijuana were ordered to return.

Bail has been posted and workers will wage a fight within the courts against INS illicit deportation practices.

This victory for shoeworkers sets a strong precedence, and represents a step forward in the struggle to insure the rights of the undocumented worker.



Chemical Abuse Service Agency
(C.A.S.A.)

The Chemical Abuse Service Agency (C.A.S.A.) is an information and referral center, located at 203 Prescott Avenue next to the Riverview Hospital in St. Paul.

C.A.S.A. also provides both individual and group counseling. These groups include a co-dependents group on Monday evenings at 5:00, also on Monday nights at 7:30 there is a family anonymous group. There are three Alcoholic Anonymous groups that meet at C.A.S.A. These are Tuesday night at 7:30, Friday at 8:00 p.m. and a Spanish speaking A.A. meeting on Thursday nights at 7:30. A youth group also meets on Wednesday at 5:00 p.m.

C.A.S.A. is funded by the Governor's Chemical Dependency Bill. Its uniqueness lies in the fact that the program is oriented toward the needs of the Chicano/Latino people.

Eight of the ten staff members are bilingual-bicultural. The staff includes Carmen Rodriguez, program coordinator, three advocates Jose Barrera, Linda Saucedo and Isabelle Torres. The program has two counselors, Yasmin Overlid and Ted Guzman. Jeane Mikulich is a counselor aide. Kathy Nasi is the research analyst, Anselmo Quintero is a court liaison and Olga Gieryic is the secretary.

The phone number at C.A.S.A. is 227-0831, the regular hours are 8:30-5:00 Monday-Friday. In case of a crisis situation that occurs after hours a staff member can be contacted by calling 227-7001. This allows C.A.S.A. to provide services on a 24 hour basis.

Proteja Todo Niño

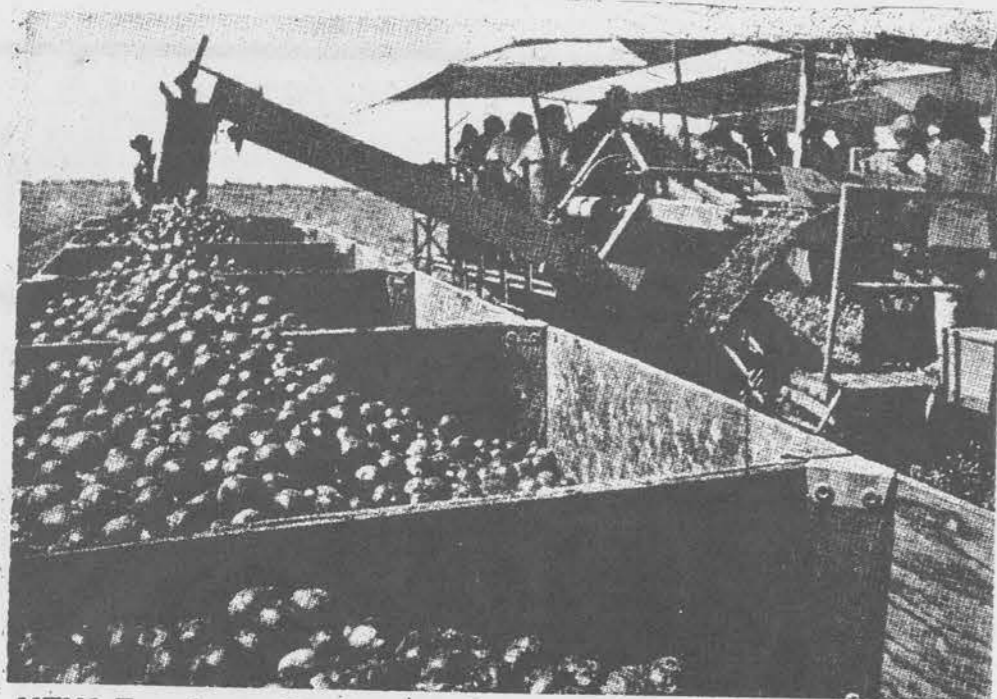
Vacuéelos ahora-contra estas enfermedades de la infancia

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CORRECTION

Irene Bethke is not the Director of El Ballet Folklórico, but the Costume Director of that group.



UFW Empieza Campaña Contra la Mechanización

La Unión de Trabajadores Agrícolas de America (UFW-CIO) una vez más está iniciando una campaña de apoyo para los derechos de los trabajadores agrícolas por el empleo y una vida mejor. Hoy día está en cuestión el futuro de miles de trabajadores agrícolas por la mecanización de la cosecha. Durante el verano de 1977 más de 11.000 trabajadores de la pisca de tomate en el condado de Yolo fueron despedidos precisamente por la introducción de la tecnología en los campos.

Investigaciones extensivas sobre el caso se han llevado a cabo, las cuales señalan que sobre los próximos diez años aproximadamente 100.000 trabajadores serán desplazados debido al incremento de tecnología en la pisca del tomate, la uva, la lechuga, el chavacán, el durazno y otros.

La lucha para reducir el impacto de la mecanización en los campos se figura ser una de las más importantes en la historia de la Unión de

Trabajadores Agrícolas. Apoyo público y mucha publicidad sobre esta tema será una prioridad de la Unión. La gravedad del problema de mecanización fue "parcialmente" la razón por la cual recientemente la Unión decidió cancelar su boicoteo de lechuga y el vino Gallo. El presidente de la UFW, Cesar Chavez, acordó con la decisión, "para que la Unión pudiera concentrar sus esfuerzos en la lucha inmediata".

La lucha se concentrará en la legislatura del estado el cual ya ha visto la introducción de dos leyes que se refieren a este problema, AB 1192 y AB 1537. Hasta ahora las dos leyes no han sido aprobadas. Sin embargo, la Unión tiene planes de introducir una ley similar pero será hasta después de que su extensa campaña para educar al público en general, sea levantada. De esta manera, presión pública podrá ser aplicada para cambiar las actitudes de los políticos en Sacramento.

"Message To La Raza"

Mejicano, Chicano, Latino, Hispano, Español, or whatever you may call yourself you still belong to the family of La Raza. For this reason we should all be concerned about all aspects of survival in the Spanish Speaking Community. We need to support each others endeavors even if you think that you will never need any kind of help, even if you think that a good job is the answer to all problems, as Raza we still need you, and as Raza you can't deny us we are each others identity. It is our purpose (Centro Cultural Chicano) our obligation to develop our community for the good of our people. Y con la voluntad de dios we can do anything we want to, as long as it's in the interest of the Spanish Speaking Community. In short, we need the support of all Spanish Speaking People.

Cortez from 5

"My aim," said Cortez, "is to break this cycle."

He pulled out file after file of University applicants. "Look at some of these grades! Look at this one: Physics: 97 and 100. This boy has a great future in science."

And there were others as good in other fields.

"But we need funds," Cortez continued. "We need grant money, not loan money. You cannot ask a family of 15 with an income of under \$5,000 to try to pay back a \$1,400 loan."

To this end, Cortez will undertake for a second time a legislative bill that bears the labels SF 736 and HF 956, reminders of a previously unsuccessful attempt at opening legislative coffers to minority students.

The bill provides scholarships for Spanish-surnamed American students. The going may not be any easier this time around than it was the last, when "they just hit me down on the forehead, and I went straight down."

But the bill is just another wall, and even if the Legislature says no, Cortez will keep hitting that wall and hitting it.

And pretty soon, that wall will crack.



Victory in the Courts for Skyhorse and Mohawk

(LNS)-Native American activists Richard Mohawk and Paul Skyhorse are free—but only after spending three and a half years behind bars and in the courts fighting murder charges. The morning after they won an acquittal and were released from a Los Angeles prison May 24, Richard Mohawk reiterated to the press his understanding of why the government put them through the lonest pretrial hearings in California history and then a trial lasting over a year. They had been singled out because of their activity in the American Indian Movement (AIM), he said, and because of their struggle for basic political and economic changes in the U.S. which the government viewed as a threat.

The defense learned through files release under the Freedom of Information Act that Skyhorse and Mohawk were targets of FBI programs against AIM as far back as 1972. "Blue Dove," an FBI informant assigned to gather information on Skyhorse and Mohawk before their arrest, testified on these activities during the trial.



Mexico, in Shift, Beginning to Court Chicano Movement

By Marlise Simons
Special to The Washington Post

MEXICO CITY — Aware of the growing strength of the Mexican-American movement in the United States, the Mexican government has quietly begun courting Chicano leaders in the hope that they will become a pro-Mexico lobby in the United States.

In recent months, President Jose Lopez Portillo has received more than a dozen Chicano representatives, while his administration has launched various cultural programs directed at the Mexican-American community in the United States.

After years of feeling awkward about Chicanos—persons of Mexican descent living in the United States—and their often vociferous activities, the Mexican government is now beginning to look at them and their movement with pride.

Last week, at Lopez Portillo's invitation, more than 50 members of the National Council of La Raza, the leading Chicano association, which claims nearly a million affiliates, held their annual board of directors meeting here and attended a seminar on economic development along the U.S.-Mexican border.

Deeply concerned that its actions will be interpreted as interference in American affairs, the Mexican government has kept its overtures largely on a cultural level and says it informs U.S. officials of its projects in the United States.

But high government officials here also hold frequent meetings with members of CASA, one of the more radical Chicano organizations, which is successfully organizing illegal Mexican workers in U.S. industries and is now seeking the support of Mexican labor unions.

So far, according to well-placed sources, U.S. officials have not reacted negatively to the developing political ties across the border.

"After all, it's quite a natural thing for the Mexican government to want to do," said one U.S. official.

The rapprochement between Mexico and the Chicano groups has been taking place slowly over the past four years, first stimulated, ironically, by the Chicanos' desire to reaffirm their origins in the culture that existed long before Spain, and later the United States, took over large parts of Mexico.

Traditionally the Mexicans, who are

fierce nationalists, have snubbed their fellow countrymen who preferred to settle in the United States, regarding them as traitors.

But with Mexican-Americans making up nearly 5 percent of the U.S. population and representing the fastest growing minority group, officials here became conscious of the growing political power of the Chicano movement.

The Lopez Portillo administration in particular has taken a keen interest, according to officials, in forestalling the use of the Mexican-American public opinion against its interests at a time when Mexico's economic and social troubles are deepening.

"It finally dawned on us that the position of 16 million Mexican-Americans will affect Mexico's future in a number of areas," said a politician who has been a driving force in the current courtship. "An anti-Mexican, or even neutral, Chicano movement could spell disaster for us, but on our side they can be a very important lobby," he said.

Last month, after a meeting with the Mexican president, Chicano leaders told reporters here that for the first time they had told Mexico they were ready to help it, the way American Jews helped Israel and Italian-Americans acted for Italy.

The most important political cooperation so far is the still private joint stance being formed against the Carter proposal to curb the vast, illegal Mexican migration to the United States.

The government fears that a plan stopping the nearly 1 million job hunters who annually cross into the United States will have disastrous economic, social and even political effects in Mexico.

The Chicano organizations say Carter's plan would spawn more racism and police repression against all people of Mexican ancestry.

The government here stresses its cultural programs in the United States. Last year, the ministry of education began preparing a collection of books for the Chicano community and granted 150 scholarships for medicine and social sciences.

The main target has been Los Angeles, which, with an estimated 1.5 million Mexican-Americans and more than a half million illegal aliens, has the largest population of people of Mexican descent outside Mexico City.

News from the National Council of La Raza

WASHINGTON: D.C. - The National Council of La Raza (NCLR), one of the largest constituency-based Hispanic organizations in the United States, will convene its First Annual NCLR Affiliate Convention on August 27, 1978, in Washington, D.C. The Convention will continue through August 30 at the Mayflower Hotel.

This year the NCLR celebrates its tenth anniversary as a private, nonprofit organization. It has grown from a southwestern regional organization to a national structure with over 100 affiliated community-based organizations which provide services to nearly 500,000 persons. The Convention represents the first opportunity for representatives and friends of these affiliates, and of the NCLR, to meet together to share ideas, experiences, and goals.

The theme of the Convention, VARIOS MODOS/UNA VOZ (Many Ways/One Voice), reflects the NCLR's growth from a regional to a national perception of the issues which affect the lives of Hispanics in the United States. This national perception, as the theme suggests, offers a unified voice for problems and issues which may be handled by individual affiliates in many different ways, according to regional and local situations.

A series of ten seminars is scheduled for the afternoon of August 28 and all day on August 29. Specific areas of concern to nearly 16 million U.S. citizens of Hispanic decent will be discussed. Topics include Economic Development, Education, Housing and Community Development, Administration of Justice/Civil Rights, Legislative Forecasting, and the 1980 Census.

Representatives of the Administration and various government agencies, as well as foundations, corporations, and private organizations, will be featured at the Convention as keynote speakers, panel members and seminar moderators. Among these are: Alex Mercure, Assistant Secretary for Rural Development, U.S. Department of Agriculture; Gerald Mukai, Director, Office of Economic Development, Community Services Administration; Pablo Eisenberg, Executive Director, Center for Community Change; Herman Gallegos, President, Human Resources Corporation, San Francisco; Burt Knauff, Vice President, Corporate Responsibility, Aetna Life and Casualty; Siobhan Oppenheimer-Nicolau, Program Officer, Ford Foundation; Dr. Juan Ramos, National Institute of Mental Health; Carmela Lacayo, Director, Asociacion Pro Personas Mayores; Gil Pompa,

Director, Community Relations Service, U.S. Department of Justice; John Huerta, Deputy Assistant Attorney General, Civil Rights Division, U.S. Department of Justice; Bob Reveles, Associate Staff Director, House Committee on Interior and Insular Affairs; and Emma Moreno, Statistics Services Specialist, U.S. Bureau of the Census.

The Honorable Walter Fauntroy, U.S. Congressman from the District of Columbia, will give the welcoming address at the 9:00 a.m. Plenary Session on August 28. Marta Sotomayor, Chairperson of the Board of Directors of the NCLR, will speak on the concept of the Convention theme. Patricia Roberts Harris, Secretary for Housing and Urban Development, will be among the Guest Speakers at the opening session. Graciela Olivarez, Director of the Community Services Administration, will be the featured luncheon speaker on August 28.

The NCLR Awards Banquet, Scheduled for 7:30 p.m., August 29, in the Grand Ballroom of the Mayflower Hotel, will include the presentation of five awards to persons who have offered outstanding support and friendship to the Hispanic community or to the National Council of La Raza during the past year. Among the five awards will be the first NCLR Ruben Salazar Award for Communication, to be presented to a person who has made special contributions to the Hispanic community through the field of communications. (Ruben Salazar was a journalist for the Los Angeles Times who was killed on September 29, 1970, by a metal tear gas missile while covering disturbances in the Chicano community of East Los Angeles.)

A special non-Convention activity has been planned for the evening of August 28. The World Premiere of the movie, "Only Once in a Lifetime," will occur at the American Film Institute of the John F. Kennedy Center for the Performing Arts. A "sneak preview" is planned for 5:30 p.m., with the World Premiere scheduled for 7:00 p.m. A reception in the Atrium Room of the Roof Terrace at the Kennedy Center will follow the World Premiere.

The movie is coproduced by Moctesuma Esparza and Alejandro Grattan. Grattan also wrote the script. The Production Executive is Davis Ochoa. Starring in the film are Miguel Robelo, widely acclaimed for his work in Miguel Piñero's Short Eyes; Claudio Brooks, star of numerous films; Sheree North, one of America's most respected actresses; and Socorro Swan.