CENTRO CULTURAL CHICANO

NEWSLETTER

Story on Logo and Arlis next addition

P. I
N.I.A. Moves to Minneapolis

Chicanos de Colorado remember Luis "Junior" Martinez

DEERER, 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 the Cause of the Movimiento Chico. The events included El Ballet Chico de Atzlan, Dino Butler, (an activist of the Movimiento Indio Americano) Plista Druango de los Hermanos Soledad, Rudolfo "Corky" Gonzales, 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 the 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 héroe de Atzlan (Luis "Junior" Martinez)."
Law and Morality

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

Indeed, there may well be negative effect that flows from over-reliance on the criminal justice system to handle what is a complexly-based social phenomenon. By enacting sweeping laws we often hope to reduce the supply of specific drugs. When we prohibit 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 enacting the problems and failures of old laws, we all too often seem 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 citizens 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 at the federal level, an approach which didn’t provide the longed-for panacea.

Substituting the word “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 some 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 Detoxification, 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 LASTOR

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

CENTRO'S SENIORS PROGRAM

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)
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 JARGAS AT
NORTHSIDE SETTLEMENTS
UNITY BRANCH.

529-9267
Chicano's Venceran has recently received a request for their financial statement to be publicized in Centro's 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 (halflback) on their victory Championship game against Ode Spring Ridge. The final game was played on the eleventh of November at St. Cloud Inc. 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 Chicano's Venceran and its co-sponsors are Centro Cultural Chicano and the Seniors Program. For information call 871-1423.
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
Newborn 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 nurses provide 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.

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**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 Neville

Ricardo Neville, 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. Marcia Fagarty, 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 Woman, Gay 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 meetings 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.

Latino 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 at alleviating.

Many of these needs can be met by the use of bilingual/bicultural educational methods. Senate File 120 and House File 405 are bills that call for the establishment of six pilot bilingual education programs. Senate File 455 and House File 764 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 to the chairman of the Senate Finance Committee, Senator Roger E. Sorensen.

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

CREW CHIEF POSITIONS NOW OPEN

Supervision of 10-15 youths on environmental rights...16 or older to apply for. Contact Center for Community Action...338-8733

ATTEND Chicago Youth ages 14-18 NYC who are low-income, check with NYC's Main Office 348-4931 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 Wednesday 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 371-1423.

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

Remember this service is available.

Aquatanal Parade

Chicano families are needed from the Minneapolis area to prepare and sell meals at the Aquatanal 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 10:30 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 Aquatanal parade contact Centro at 871-1423.

Congratulations

Mr. and Mrs. Alfonso Villagomez celebrated their 5oth 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 12 children, 20 grandchildren, and 8 great-grandchildren living in Minneapolis.

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 the committee's 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 denied pending revision.

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

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

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

A year's subscription costs $1.00 and $.15 per single copy.

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

La Muralla

On the southside of Milwaukee hay un barrio pequeno

Fixed in my mind are the beautiful faces of my people

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

Ilillano Zapata, who's glaring eyes portray a leader de la Revolucion

La virgen de Guadalupe, when 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

The ravana, who represents a symbol of liberation

El indio, whom we all resemble

La bandera de Mexico, with glowing colors and symbolism

El enrique, which begins a new life

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

Chicano poets, writers, and artists who came that day in joy 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

POESIA
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 Editor: Patricia Trujillo

Contributors:
Armando Estrella
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204 West Franklin Avenue
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P. 8
"CHICANO MOVEMENT SYMBOLIZES NEW SPIRIT"

The Mexican-American movement long a disjointed and squabbly-stirred 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 8.3 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 the word that means something.

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 Mexican.

Youth, 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 Negros 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, fiercely 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 "revelation."

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 607 N.E. Broadway.

The members include 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 proposal 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 348-6016 or contact Marcela Gaitan at 222-2670 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.
POESIA

A CUAUHTEMOC

We are Mestizos born of the same race

The blood of Aztlán 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

SUPPORT THE FARMWORKERS
Federal Housing Policy:

WHY LATINOS ARE LEFT OUT IN THE COLD

By Harry Turner

The Department of Viviendas y Desarrollo Urbano (HUD) has been in the process of providing housing for the last 30 years, and yet many Hispanic families still do not have access to affordable housing. Although the Department has made progress in providing housing for Hispanic families, there are still many challenges that need to be addressed.

Unfortunately, the opaqueness of the process makes it difficult for Hispanic families to understand the options available to them. In addition, the lack of oversight in the process has led to mistakes and delays in the allocation of funds.

The lack of transparency and accountability in the process is a major concern for Hispanic families. The Department needs to do more to ensure that Hispanic families have access to affordable housing and that the process is fair and transparent.

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La Llorona

"La Llorona" is a legend from Mexico that has been told throughout the Americas. In the legend, La Llorona is a woman who was mistreated by her husband and eventually drowned herself in a river. She now haunts the riverbanks, crying and searching for her lost child. The story is often used as a cautionary tale to warn against mistreating women.

La Llorona is often depicted as a beautiful woman who wears a white dress and has long, flowing hair. She is said to appear at night, especially on All Souls' Day (November 1st), the day that celebrates the souls of the dead. Some versions of the story say that if you hear her cry, you must not look at her face or she will make you blind.

The legend of La Llorona has been featured in various forms of media, including films, television shows, and songs. It has also been adapted into various cultures, with different versions incorporating their own unique elements.

In recent years, the legend of La Llorona has gained renewed interest, especially in Mexico, where it is considered a cultural icon. The story is often used as a symbol of resistance and empowerment, with women's rights organizations and activists using it to raise awareness about violence against women.

In conclusion, the legend of La Llorona is a powerful and enduring story that has captured the imaginations of people around the world. It serves as a reminder of the importance of treating women with respect and dignity, and the need to work towards creating a world where violence against women is not tolerated.
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- multicultural 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, and so another $31,000 will go unused, according to the complaint.

Center School Board Superintendent Russell 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 disbursement 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 reduced and returned the $30,000 to the state.

UFW signs pact 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 1973. 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 Granneman.

"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.

Betty Rodriguez, of South Minneapolis, and Jesse Gomez, of Robinsdale, formed a musical duo to participate in the Golden Age talent show on May 5, 1976. They did very well in representing the Spanish-Speaking Seniors. Betty sang Bésame Mucho, Si mi and Solamente una Vez and Senfor 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 Villagomes, 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 broking heat of the intergal Valley summer, more than the clear air and snow slides, exquisitely have always plagued the unionizing efforts of Latino farmworkers in this state. The high to the farmworkers campaign about strewing tactics and to their lifelines—consisting of the boycott program, propaganda, picketing, and fellow Labor Day—they are to find the answer. But now is the time for the bill, an example of the threats other than the others: its name—farm mechanization.

To the United Farm Workers Union, the over-producing use of agricultural technology is especially ominous because it comes in the guise of progress and development. But it also does enormous damage. Michael Linkfield, one of the UFCW’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 how growers from the threat of strikes. It is little wonder then that many campesinos see only new farm workers as a form of mechanization.

California has been facing some for growing some as early as 1940, cotton pickers were机械化 mechanized that shakers were used to shake almonds, prunes and walnuts from below the ground: the introduction of machines that picked corn, rice and tomatoes, cottons from the to and grape harvesters came into existence. The mechanization of the tomato industry, for example, 21,000 harvesting jobs disappeared between 1962 and 1972. When the tomato harvest began this year, another 11,500 farmworkers were replaced by now electronic tomato sorters.

And the pace of farm mechanization is still quickening. Agricultural scientists and engineers are right now perfecting mechanized innovations for wine grapes, raisin grapes, lettuce, peaches, apricots, cantaloupes, carrots, 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 doubt about what these projects mean. If Gallo Brothers, the nation’s biggest winery, continues to shift to a fully automated system—4% of its grapes were mechanically harvested last year—most of California’s 25,000 wineries are likely to follow. Wine grape pickers would be phased out within ten years. The prospect of less labor savings agriculturalists, for the big California growers now pay the highest hourly wages in the nation (average, $8.67) and fear being pressured by the UFCW to pay even more. Instead, says Bill Chancerell, a veteran agricultural engineer at U.C. Davis, “the thing that will press for more mechanization will be labor disturbances, strikes, large raises in wages, and so forth.”

Meanwhile, of course, the UFCW has written to its members: some 50,000 of a total of 200,000 farmworkers have new mechanization training and job placement of displaced workers.

UFW leaders are supporting the bill strongly, because they know that campesino migration is sure to happen if they are to survive and enter. And they say: “Labor does not encourage diversity, it is a unifying force. It is a force that must be preserved.”

In the tomato industry, for example, 21,000 harvesting jobs disappeared between 1962 and 1972. When the tomato harvest began this year, another 11,500 farmworkers were replaced by now electronic tomato sorters.

Mexicans and Mexican-Americans.

Unions believe that the South-West has “everything to gain and nothing to lose” in this war on immigration, but some Anglo-Americans worry that the United States could in time become a pro-separatist California or Quebec.

This is a prospect generally discounted by scholars and labor leaders, who instead envision a plurinational Mexico, 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 the Mexican farmworker, Miguel Arriaga, a green, living in the Los Angeles area. "Now it’s like history in reverse."

The under-representation of the Mexican-American in the political system reflects an even greater under-representation in such professions as law and medicine. That is changing too, though not fast enough to ease the many political benefits have now been made to Mexican-Americans.

Ralph Ochoa, assistant to California Lt. Gov. Mervyn Dymally, comments that the only Mexican-Americans to graduate from an accredited law school in California in 1969. Even today, Mexican-Americans tend to lead in civil rights and social justice for Mexican-Americans.

As Mexican-Americans struggle to gain full equality, Bishop Arriaga says, "We are in the process of trying to improve today’s situation of our brothers in the United States."

—Mario Arriaga

Rent subsidy programs start at $90 per month. Such projects, of course, do more than provide housing. They prove that Latinos can successfully work outside of housing to get needed housing itself. And the housing itself is a bonus. The reason to believe that Jimmy Carter may be sending some real HUN Help to Latinos. Consider: HUD Secretary Peter Smith has recently devolved a 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 $35 million in federal money within the next few months to rebuild the devastated area. He also has proposed a new urban policy, one major component of which is a Latino housing. Just the Urban Development Action Grants program alone calls for a $225 million boost in spending. All told, HUD officials estimate, housing funds could increase by well over $50 million a year—and most of that money will go to depressed areas.

We have almost a promise of a better future, the brightest, the best—on the emergence of the National Hispanic Coalition for Better Housing, the first national organization to focus exclusively on housing for Latinos. The brainchild of Auroso Cardona, an official with the South Bronx Community Housing Corp., the coalition consists of representatives of Latino organizations from across the country. Since its formation just over a year ago, it has taken a number of steps. Among them:

It was instrumental in getting a $248,000 HUD grant to Latinos in public housing projects, 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 HUD officials to continue in efforts toward the allocation of funds and to increase the 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 Development, 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. And leaders want to develop data on how housing programs are—or are not affecting the Latino community. They want 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 Ramirez, coalition secretary. "Other national Latino organizations had housing components, but they were isolated from each other. That’s why we created the coalition."
Spanish is spoken by two-thirds of the people in Latin America. Churches where the diocese is named Roldny or Murphy share the parish office walls are served by priests who are third-generation Americans. Bishop Juan Arne of Los Angeles, who is the only Latin American bishop in the growing "Latino" movement in the United States, expects a great many of his flock to become the third generation of American-Mexicans when he sees as a largely unlettered ethnic group.

UNIDENTIFIED THEY well may be, but the third-generation American-Mexicans experience the birth of pride in 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 was used to be a negated term, a snubbing of the Mexican to describe Mexicans who lived in the United States. (Many people of Mexican heritage who lived in the southwestern 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 comparatively high numbers.

But in the 60s "Chicano" became a term for identification among the young. "Chicano" has become the 70s.

THE METAMORPHOSIS of self-image culminated in the Chicano movement, cause the cultural influence from Mexico to the United States has been continually renewed. Unlike European immigrants, who were anchored to their roots by an ocean, they are separated from Mexico by a common indistinguishable border.

The influence of the United States on Mexico, particularly in the interdependent economies, is far more than cultural. Mexico is taught in the high schools and universities of Mexico. English, for example, is taught in Mexican schools. Communication is possible because the governments know as maquiladoras dot the border region, where goods can be produced cheap Mexican labor and a custom-free trade, and the United States.</div>
ACKNOWLEDGEMENTS

Centro Cultural Chicano would like to thank the following contributors for their kind donation.

Super Value Stores - Mr. Hosokawa
Honeywell Fund - Mr. Parton

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

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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 into 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 state's 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 trespassing, unlawful assembly, secondary boycott, illegal strike and abusive language.

For ten years after that there were no more strikes, but a year ago a federal panel of judges ruled 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 Guadalupe, 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 Hidalgo 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, claiming they were trespassing 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 trespassing. 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.

CENTRO CULTURAL CHICANO  February 1977  Second Edition  P. 3

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 Carrisales 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 Carrisales 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 some 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 with 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 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 Douglas 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 circumstance.

They left with smiles on their faces and with bags 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 UFW 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 repeated 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 Douglas, Arizona. The grower was set free on bail at $1,300 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 border.

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 and the super powers for growers and agribusiness. The Bracero system was in 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 evaluation 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 workers caused by the absence of toilets in the fields.

McGallen 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 Caragea

Fifteen year-old, North High student Gloria Caragea 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.

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

Reporters are needed
Suggestions are needed
YOU are needed...
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.
Artisan,
a nation
conquered and chained,
in its labor pains
is
Carismosis y Machismo,
giving birth to...
La Raza.

from Caracas, San Antonio
Febroero 1977

ADORADA

The memory of you haunts me like a
ghost.
I am 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 25c for postage. The Calendar describes over 400 Chicano history events. Good art from all over Aztlan.


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

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Editor: Ricardo Nevillles
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Armando Estrella
Rogelio Hernandez
Paul Basquez
Patricia Trujillo
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 lay 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 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 Hemby 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 (FIRST), will be to increase minority representation on all jury selections.

This was founded because there has been no many senseless killings of racial minorities by policemen and other people authorized to carry guns.

By Patricia Trujillo

Continued on page 4
A Valtierra lo mataron
y ellos tienen la razón
sólo el Chicoano cuando habla
para ellos, nunca hay perdón.

¿En qué papeles escribo?
Cabrero, pene le ya,
Ya tienen a los vendidos,
¿Qué más les podemos dar?

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

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

Pomalita tú que vuelas,
En invierno y la primavera
Anda, avísele a mi Aztilán,
que mataron a Valtierra.

Nicolás Castillo Sr.
ST. PAUL, MINNESOTA

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

---EL SEGUNDO AÑO DEL PROYECTO BILINGÜE---

---EL SEGUNDO AÑO DEL PROYECTO BILINGÜE---

El señor Nicolás Castillo, Sr., es el Chicoano poeta laureate of the Twin Cities.

---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 more than 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 218.

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. Novelas, story telling, and singing in Spanish. Excellent for working parents. Early hours. Low-cost. Call now to express interest. No commitment or obligation. C.C.C, 871-1423.

---EL SEGUNDO AÑO DEL PROYECTO BILINGÜE---

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 tecno-vocacionales a través del estado.

El Proyecto Bilingue tiene su oficina central en St Paul y otra oficina en Austin, Minnesota.

En los últimos 18 meses más de 500 personas han aplicado en nuestras oficinas. Hemos graduado estudiantes de una variedad de cursos incluyendo: Conferencia Internacional, Laboratorios Médicos, Contabilidad, Mecánica de Aviones y Control de Tráfico Aéreo.

El Proyecto Bilingue ofrece cursos preparatorios en inglés y matemáticas para esos estudiantes quienes requieren más practica en estas áreas.

Además, El Proyecto también ofrece un curso de Oficiativa Bilingüe y otro de Auxiliar de Contabilidad.

Para más información llame al 227-9121, ext 218 y pregunte por Roberto Acosta, Helen Boddy, o Francisco Rivera.

Are you interested in the University?

Any Chicoano/Latino students who desire to attend the University of Minnesota should contact Armando Estrada, who is the representative for Chicoano/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 admission deadlines are coming up.
On January 3rd, of this year, Betty Rodriguez and her daughter Rita Mari-
a, flew to Mexico City. They began a seven week stay in and around Mexico.

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

They rented a car and went to Acapul-
co and stayed at the Hotel Avenida, which was only a block away from the
beach. After returning to the Dis-
trito Federal, they went to Guadalajara by way of Mijares, stopping in
the beautiful town of Morelia.

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

They went to different restaurants
each day, where the prices were usu-
ually very economical. For example
9.25, 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 require-
ment 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 was an excellent
way to get away from Minnesota's cold.

As many of us know, Betty is confined
to a wheelchair, but remains more ac-
tive 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.

O. 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 mem-
bers of El Ballet Folklórico de Minnesota,
Juanita Meza and Jack Bethke, who
performed for the children.

Juanita and Jack performed three dan-
ces which the audience was very happy
listening to the music, and watching the
fancy footwork. They were amazed
by the much beautiful costumes.

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

Three groups of children came into
the school kitchen to watch and as-
sist 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
1 1/4 Cup milk, beat with egg
1/4 Cup butter or margarine melted

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

Pare 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
yellow color is apparent. Drain on paper
towels. Sprinkle with sugar or cin-
namon or spread with a thin of honey.

LAS CONDICIONES DE VIVIR Y TRABAJAR DEL CAMPEÑO TEXANO

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

Pero dando vista a los siguientes da-
tos tomados 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.

Detalles:
--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 na-
cional. Más casos de tifo, tifus,
disentería y lepra se reportan en 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 porcento van a
colégio.

--Cuarenta y dos porcentaje de las fa-
milias migrantes son niños de 16 años
o menos, quienes siempre se encuent-
ran en los campos porque sus padres
di no tienen donde dejarlos durante el
día. También cuando trabajan juntos
con sus padres, ellos pueden ganar
cuarenta 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
sobren sirven para mantener otros
sueldos bajos.

--Las condiciones de trabajo de los
campesinos Texanos son de las más
peores. Cada día son traídos 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 mu-
mujeres tienen que esperarse hasta que
no lleguen a la casa, después de un
día de doce o más horas. La consé-
uencia es un promedio alto de infec-
tiones del río entre las campesinas de
Texas.

--Seguridad de trabajo no existe. Cada
día el campesino se tiene que
acercar al troquero y pedirle trabajo.
Si no está mucho viejio 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 días.

--La área del Valle se ha llamado por
el Departamento de Comercio "la más pobre de América". El
in-
cremento personal por persona es $2,23
anualmente comparado con el promedio
nacional de $4,492 y el estatal de
$4,045.

--La Mesa de Encuesta de Ciudadanos
de 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 porcentaje de muertes
de recien nacidos es 7,9 por 1,000 com-
paredo 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 per-
mitir que estas condiciones siga, por
eso se reforma la Unión de Campesinos
de Texas. No se formó para competir
con otras uniones, pero si se formo de
la necesidad del campesino Texano
quien 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 summit things of interest or information to the attention of either Angel Fernandez or Ralph Peralez at:

KUOM-Radio
550 Rarig Center
330-21st Ave. S.
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 CHICANO MARCH 1977 THIRD EDITION PG. 8

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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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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 got 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 Sandovol, a San Antonio lawyer who was on hand. Sandovol 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.

Sandovol 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 Rojas 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 in the leg 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.

Sandovol, 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. 23.

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 officer's 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, who reported the incident to his superiors and the indictment of Officers Terry Benson 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 a trial and drew a five-year sentence.
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 its funding by the Metropolitan Council. I am speaking of Ricardo Nevelles, 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 Esparrago. 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 standout. Manuel Guzman, Ramona and Francisco Rosales who established the idea in the community. Mrs. 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 engaged 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 achieved 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 that 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, lotterias, (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.

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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 conmemoración de la navidad se servirá 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 transporte por favor llame a Jose Gaitan, Rachel Vargas, Lupe Villagomez en numeros 522-6551 o 522-6552 o también a Donn J. Vargas en numero 529-9267.

Patrocinada por: Centro Cultural Chicano, Chicanos Venceran and Centro’s Services for Spanish Speaking Seniors
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 250 Klan members will patrol the border in southern California, with another 150 in Texas, 60 to 70 in New Mexico and just a few in Arizona.

Duke said that if any illegal aliens are found, klanmen will use citizen’s 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 adjustments for the following January-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 $120 after paying its rent, utilities and other basic expenses would pay $38 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 $147.
Announcements

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

Atención


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.

Founders: Centro Cultural Chicano
Managing Editor: Ricardo Nevilles
Editors: Patricia Trujillo
Donn J. Vargas
Contributors:
Gilberto Gomez
Nina Hernandez
Ramon Almeida
Mrs. Vargas
Mpls. Star & Tribune
Chicanos look to the future for total freedom

By Haizl Sahar

The road in Theodore Wirth Park that took me to the Chicano community picnic was scenic and picturesque. The weather was beautiful that Tuesday afternoon, Independence Day. Every moment was full of joy and excitement. I was in the corner at Glenwood, a multitude of people were happy and engaged in different activities. The sound of music filled the air and the aroma of food wafted in the wind. No matter what they were involved in, you could feel their smiling faces were the reflection of their enjoyment of 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 background 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 Dee Vergos, the president of the Chicano Venecron, who 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) Chicago-Latino Services.

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

Centro Cultural Chicano is particularly concerned about the social and economic issues of Chicano workers, providing legal assistance, authoring job and housing information, and acting as a resource for the community.

The next organization, the McKnight Foundation, is a grant organization that is interested in funding projects that benefit the Chicano community.

The third organization, the威尼斯, is a small and closely-knit organization that is funded by community donations. It performs some promotions and functions for Minneapolis and St. Paul.

"We don't believe in the same idea of Independence Day as the majority," said Vergos, the president of the organization. "The way we look at it, the past 100 years have been 200 years of oppression, particularly, we're not just fighting for color, rather than 200 years of freedom and independence. We understand the U.S. viewpoint is celebrating 4th of July as Independence Day, however." When asked why they are celebrating something they don't believe in this rejection of the majority, there is no equality in the job market. They don't offer the opportunity for advancement so that Spanish-speaking people can actively participate in the job market, but in many areas, such as housing. We feel we should be able to move where we would like to travel, to have the opportunity to be close to the seniors. Their main office is located at 2815 W. Broadway, from where they will also try to move and bring some help to the seniors.

Vergos mentioned that they don't share with the majority, I would like to say that in the future, 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 have fun.

According to Vergos, the 49,500 Spanish-speaking people are the biggest minority in the state of Minnesota, but 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 information 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. How membership is open and currently we are seeking additional members." Vergos stated.

When asked if he has a message for the Insigh readers, Vergos responded, "As a matter of fact, I do have something to share with your readers. We hope that in general public comes to realize through promotions and publications that we are a beautiful people with a beautiful culture and background. Our traditions are often go back to the ancients, the Mexican Indian. We are a people who work as non-professional workers or professionals, we are available for them. However, our younger generation is now realizing that it is hard to get a college education and professional jobs.

"I return for his recognition, thanked all the Chicano-Latino participants for their hospitality and warm reception.

---

Page 3 July 1978
New Spanish Speaking Council Appointed

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

Ehren Tozar, from East Grand Forks, Minnesota, is a member of the Minnesota Migrant Council. Inese Green de Espinola, from New Hope, is director of the Ballet Folklorico de Minnesota, Food Service Supervisor of Hayward Bound Inc., chairman for Mayor Hofstad's Chicoan/Latino Advisory Committee. Gilbert De La Roca 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. She has a M.A. degree in Sociology from the Institute of Social Science, Paris, France. Frank Cuman, 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 McKeen 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 enough people have access to State services and benefits, suggest methods to improve their economic social condition, serve as a liaison between State government for organisations of Spanish-speaking people, and serve as a liaison with the federal, state, and local governments.

International Bookshop Opens In Twin Cities

There is finally a bookshop in the Twin Cities that will cater to reading needs of the Latino and immigrant 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. There is a 10% discount. The book order service also exists for ordering ANY book upon request.

The book shop is located at 318 East Hennepin Avenue, Minneapolis, Minn. 55414 and you may call (612) 378-0965.

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

LATINOS/CHICANOS:

Migrants in Action has a new office in Minneapolis. We help Latinos get jobs or training. If you, your family members, 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 ustedes, sus familia o amigos buscan trabajo o desean comenzar un programa de entrenamiento, vengan a nuestra oficina en 122 West Franklin Avenue, Room 1. Somos abiertos a las 8:00 de la mañana hasta las 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, and counseling and a wide variety of alternatives to being a victim of abuse, Chicanas/Latinas who are or have been in this situation, or who know 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 Chicoan/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.
Migra Murders Pregnant Woman

Fellow Brothers and Sisters in the Struggle:

On May 16, la Sra. Conteras and her family were returning from Nuevo Progreso, Tamaulipas Mexico, they were detained by the Immigration when crossing the international Bridge in Progreso, Texas. Mrs. Conteras 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. Conteras was taken into the INS office, there she was pressured through interrogation and warned that if Mrs. Conteras and her daughter were not the officials to let her go and to not report her because she was sick. The officials continued their harassment, they took away her papers and intimidated her by threatening to deport her. In the process, Mrs. Conteras got sick in the interrogation room, although she pleaded for help and for an ambulance the officer neglected her illness and her 8 month unborn child died.

The murder of Mrs. Conteras 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 Department 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 Conteras 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) 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
3) 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 page 8.

Brutalidad Policíaca: “Tu Seguridad es Nuestro Negocio”

por Salvador Hernandez y Juan Mora-Torres

Hoy en día la brutalidad policíaca ha alcanzado su meta en represar y perseguir la comunidad mexicana. Texas ha sido uno de los escenarios del acto terrorismo por parte de la policía. Las víctimas de esta “fria” brutalidad policíaca varían entre jóvenes y personas mayores, mujeres y hombres, indígenas, negros y blancos.

Un ejemplo de esta brutalidad es la muerte de Danny Vasquez, joven de diecisiete años y estudiante en el Paso High School. El incidente en el cual fue balacado por los oficiales del sheriff tomó lugar el 21 de enero de este año mientras que atendía una quincena.

El 7 de mayo de 1978, 2000 personas celebraban las fiestas del Cinco de Mayo en el Parque Moody cuando un pleito comenzó entre dos jóvenes, minutos más tarde, 300 policías acorrieron al incidente y el cuerpo del joven fue llevado al hospital. Este joven que era contrario a los oficiales de policía fue brutalmente agredido por los oficiales de policía.

Fue un incidente que ha dejado muchas lesiones y muertes en todo el estado de Texas. Los incidentes como el anterior han dejado una huella indelible en la comunidad mexicana.

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 the famous U.S. Supreme Court decision that labeled the Great International Strike of 1934 as an unlawful strike. In the face of the 1934 strike, the NLRB ruled that "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 wage devaluations in late 1976 that cut workers' buying power in half. Incomes of the working class, such as those at Nissan, Uniroyal, Volkswagen and the National Union 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 1977 and 1978. Large layoffs have pushed the combined employment rate to over half the working age population, and police repression against strikes and democratic unionism mounted 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 state police spending.

For those who have not been laid off, construction of low-cost housing has been frozen by presidential decree, intensifying the urban overcrowding. And reduction in public spending on essential services has produced a "significant increase in the mortality rate."

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

Hoy en día, ellos continúan uniendo forzosamente sus fuerzas para combatir el terrorismo policial, y debe de estar claro que con su sabiduría para organizarse para resistir los ataques, ellos podrán derrotar esta forma de represión.

Economic Dependency

Breed Poverty (NACLAT) 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 employment rate to over half the working age population, and police repression against strikes and democratic unionism mounted daily.

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

Hoy en día, ellos continúan uniendo forzosamente sus fuerzas para combatir el terrorismo policial, y debe de estar claro que con su sabiduría para organizarse para resistir los ataques, ellos podrán derrotar esta forma de represión.
Centro Cultural Chicano's 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 Chicano's 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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Migra Murders Pregnant Woman

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

Volume 2 Number 18 Nov. 1978
“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 called 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 Arroyo, president of the area’s Barnett Banks (ranks: $3.15 billion), surveys the local Cuban-American community and confidently declares: “History will write Miami’s future in Spanish and English.”

That extraordinary wave of the American melting pot, in bubbling up once again.

A source of pressure: American residents of Spanish origin, whose official numbers have increased by 14% in the past five years alone. Now the country’s fastest-growing minority, they’re bidding to become an increasingly influential one.

Hispanic Americans are learning how to organize and how to win. Jimmy Carter has taken note of these strivings, he proclaimed one week last month to be National Hispanic Heritage Week and sent taped-record greetings in his unpolished Spanish to Hispanic communities across the land. First Lady Rosalynn Carter underlined these salutations by appearing at a Washington fund raising 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 unifying struggles of Cesar Chavez’s United Farm Workers and the spread of Hispanic populations. Today, migratory bands of Hispanics are picking cotton in Washington and Oregon, helping with the harvest in the Midwest, tending vegetables and fruit crops in California’s fertile valleys. Hispanics are also flooding virtually every important U.S. city in search of better jobs, creating Latin exurbs from the crowded barrios of East Los Angeles and Spanish Harlem to the up-and-coming suburbs of Dallas County, Fla.

Hispanics’ very numbers guarantee that they will play an increasingly important role in shaping the nation’s policies and politics. Just as black power was a reality of the 1960s, so the quest for Latino power may well be a political watchword of the decade ahead. Predicts Ray 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 1970 census estimates, there are 12 million Hispanic Americans in the U.S. Hispanic leaders, however, claim that their constituency was seriously underestimated 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 surname. In the 1970 census, the definition was broadened to include the racial origin of respondents to monitor the advance of biracialism, 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 more reliable census figures, however, fail to take into account the enormous numbers of Hispanics who are living and working in the U.S. illegally. As a conservative estimate, some 7.4 million “undocumented” Hispanic aliens raise the actual total to more than 19 million, and the Hispanic proportion of U.S. population is around 6% 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, Hispanics 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—among the Japanese, Poles. Hispanics, whose families settled in the Southwest before the Mayflower hove into Plymouth Harbor.

Of the officially recognized Hispanics, the largest single group is the “chicano,” 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., mostly 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 be, but so far they have failed to blend. Upwardly mobile Cuban leaders have felt little in common with poorly Mexican-American migrant citrus pickers. Even in impoverished New York ghetto, newly arrived Dominicans look down on native American Puerto Ricans who, as some of the latinos feel, have not earned themselves to move up the economic ladder.

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*above Two Los Angeles children jumping rope near Chicano mural, Puerto Rico, San Juan, in Washington’s Central Park; Castaño playing drums in Key Biscayne, below, Hispanic gallery. Yzaguirre: left portrait, Democratic candidate for governor, Los Angeles; Mikey, portrait, Lunar Metallics of Los Angeles.

**time, October 14, 1978

In their diversity, the Hispanics have brought some distinctive flaws to the American banquet: the thumping Tex-Mex music of the Southwest borderlands; the salsa dancers of urban dance; the splashy colors of wall murals in Latin communities; and the U.S. ethnicities. Theatrical dances and processions are a number of attitudes that have been difficult to change, if not outright, insidious.

Generally they have a strong regard for the family and maintain close kinship ties across the generations. At the same time, 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 the second-gender opportunities for women that are available in the United States. Though attitudinally, Latinos offer the U.S. an amalgam of gymnastic, sports-mindedness, and flair that many northern peoples find tantalizing or mysterious.

As has happened with almost every ethnic group in America, the Hispanics are facing the problem of growing economic and social alienation often produced from living in a new and different environment. As far back as 1943, burned out war injured in a Los Angeles race riot, an eventoes of the current West in history. What is more, the perpetuation of a large subculture with little or no skill in English could lead to something the Plessy case: the growth of the sort of linguistic or “cultural” fragmentation that has long been observed in such societies as India, Sri Lanka, Belgium, and most recently under the White House counsel. “You can’t work outside or around the power structure. You’ve got to get in and inside. And where it counts is where politics is practiced.” Political activism is gradually—beginning to bring Hispanics together. In Los Angeles, Latin neighbor-whoNER-voters have forced city authorities to provide better services, and pressed the state government to investigate auto insurers on charges of setting unreasonable rates. In Texas, Hispanics have organized civil rights marches reminiscent of the 60’s, offer 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 Velázquez. A former activist with La Raza Unida (The United Race), a Chicano social and political movement founded in the late 1960's, Velázquez, 34, now heads the San Antonio-based Southwest Voter Regis-tation Education Project. Says he: “I am the immigrant group that’s come to the coun-try. It has given me the political process as a major part of their advance-ment. We keep on pushing the same message, and the political participation is indispensable to every minority group.” Last year the pro-ject registered 160,000 Hispanic voters in 68 cities across the country.

More and more Hispanic Americans are settling in places like Chicago, Bos-ton, and even Greensboro, N.C., (10,000 in 1964) as the U.S. becomes a melting pot. The Hispanics’ experiences in the U.S. may be best illustrated, however, by what is happening 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 Mexican, makes it the world’s second large- est Mexican American agglomeration after Mexico City; and New York, which surpasses San Francisco’s Polynesian population (111,200 in 1970).

There is a fourth community that also draws outside subcultures without a subculture, the illegal alien.

**MIAMI**

The sharp smarts of fresh pastas (pastry) and cafe coffee swarm from a hundred neighborhood coffee stores. Youngsters are everywhere, donning bulldogs (exotic fruit milkshakes at open-air coun-ters) or putting away Grandes Mosis at the McDoctor (a restaurant on Flagler Street). This is Little Havana, a 2-sq.m. Cuban enclave that is smaller than Miami itself.

Hispanics account for more than half of the city’s population (307,000 out of 570,000), and the overwhelming majority of them are Cuban. They have given Mi-nami, as Run Maker Gerardo Abascal ob-serves, “a spontaneity and boisterous fla-
tor that is never had before.”

Some 100,000 largely middle-class Cubans 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 reloca-tion grants. The Cubans have long since spread out from Little Havana. Neighboring counties (pox: 133,000) is 65% Latin, and the Cubans have moved on to such suburbs as Coral Gables, Kendall, and Westchester. They have changed Miami.”

One has been spotted recently, such as Urban Writer José Sánchez-Brody, to boast with only slight hyperbole: “We have been the prime successful immigrants that this coun-try has received since it was founded.”

To the north, the former Miami and Dade County into a dynamic conurbation, now known as Miami-Dade County. Miami is now home to 230 latino restaurants, 30 furniture fac-tories, 20 tailor shops, 1 shoe factory that employs 3,000, and about 30 trans-portation companies. Miami-Dade is one of the most prominent in land development and make up 60% of the construction work force.

They control 14 of the 67 local commer-cial banks, 11 of which are Hispanic banks. In Miami, it is said, a Hispanic can get a loan in 60 days, while in New York City it takes a year.

Miami is a “mini-Havana,” and the Cubans have transferred their way of life to the city. But Miami is not just Cuba; it is a place of its own.

**NATION**

T is a work of Hispanic influence and educational attainment is mirrored in politics and in Gov- ernment. There are five Hispanics in the House of Representa-tives, compared with 16 Hispanics and 22 Jews. The Hispanics are Edward Roybal, 65, of California; Manuel Lujan, 54, of New Mexico; Robert Garcia, 45, of New York; Henry Gonzalez, 42, 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 mem- bers of that body. There is one Hispanic in the Senate: New Mexico’s Harry Apodaca, and he cannot succeed himself when his term expires in January. Mex-i-co-American bandleader raised Texas 26 electoral votes for Jimmy Carter in 1976, and he reciprocated by appointing more Hispanics to federal apointments than any of his predecessors. But, while they held 11 of 1,201 presidially appointed posts, Hispanics are less than 1.4% of the fed- eral bureaucracy. Hispanics are the largest Congress of national council working in the political field, and the Hispanic proportions of federal jobs in the nation’s largest cities is far behind the average.

They are a number of reasons for the underrepresentation of the Hispanics’ rela-tively large arrival as a large immigrant group, their reservations about politics, of- ten the result of once having lived under corrupt, autocratic regimes; their tradi-tional predilection with family and community affairs (rather than broad pol-itical issues) outsourcing and local dis-

Society in the South Bronx on an article from the New York Times about the National Voter Registration project's Velázquez (left), as well as the text: "In their diversity, the Hispanics have brought some distinctive flaws to the American banquet: the thumping Tex-Mex music of the Southwest borderlands; the salsa dancers of urban dance; the splashy colors of wall murals in Latin communities; and the U.S. ethnicities. Theatrical dances and processions are a number of attitudes that have been difficult to change, if not outright, insidious.

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As has happened with almost every ethnic group in America, the Hispanics are facing the problem of growing economic and social alienation often produced from living in a new and different environment. As far back as 1943, burned out war injured in a Los Angeles race riot, an event.
Los Angeles Times, "There is more outward prejudice now against Mexican people than there was in 1910," said analyst. "It is something that the U.S. has put on us."

Becoming a reality, a situation that has been growing is the "Mexicanization" of Los Angeles. According to the 1980 census, the population of Los Angeles County is 4,348,605, of which 3,044,000 are Mexican Americans. This means that more than 70% of the population in Los Angeles County is Mexican American.

In a recent survey conducted by the UCLA Chicano Studies Research Center, it was found that 70% of the residents in Los Angeles County identified themselves as Mexican American. This is a significant increase from the 1960 census, where only 55% of the residents identified themselves as Mexican American.

The Mexicanization of Los Angeles is not just a statistical phenomenon. It is a cultural and social transformation that is reshaping the city. As the Mexican American population has grown, so has the demand for services and resources that are tailored to their needs.

For example, the number of Mexican American community centers has increased significantly. These centers provide a range of services, including education, health care, and cultural programming. They are essential in providing a sense of community and belonging for Mexican Americans.

The Mexicanization of Los Angeles is also leading to a change in the city's political landscape. Mexican American candidates are increasingly running for political office and winning. This is a significant shift, as in the past, Mexican Americans were often underrepresented in the political process.

In conclusion, the Mexicanization of Los Angeles is a reality that cannot be ignored. It is a phenomenon that is reshaping the city in significant ways. As the Mexican American population continues to grow, it is important that the city and its institutions respond to the needs of this community. Only then can Los Angeles truly become a city for all its residents.
The scene is played out in the San Jacinto Plaza of El Paso, Texas (pop. 181,500), in the downtown hours of most Mex- icanos. Small crowds slowly wave their hands in the air, as the nation's best-known political figures take to the streets in protest against the treatment of Mexican-Americans by local authorities.

The people are tired of being ignored and mistreated. They have had enough of the discrimination and violence they encounter daily. The United Mexican States has become a land of opportunity, but for some, it is also a land of fear and uncertainty.

Illegals in US border towns, especially in the Rio Grande Valley, find that they are often targeted by law enforcement agencies. The border patrol frequently harasses and detains people, often for minor offenses.

So, the question is: what can be done to stop this abuse of power and to ensure that the rights of all residents are respected?

On top of all that, they are deeply resistant. Some la- bor unions and other groups have called for stronger enforcement measures against them, arguing that they take jobs away from legal residents and under- cut wages. But the U.S. Chamber of Commerce and local school boards have refused to provide free public schooling to children who cannot prove permanent legal immigration status for themselves or their parents. Even local Hispanics often turn undocumented workers over to the ICE.

Source: The New York Times

More may be done with cooperation from the federal government, but the issue is complex and multifaceted. It requires a comprehensive approach that addresses both the immediate and long-term needs of all stakeholders.
Emiliano Zapata Was Not a Superman

By Marrillo

I recently saw Vita Zapata on television again. This film, written by John Stembeck and directed by Elia Kazan with Martin Brando as the Mexican revolutionary hero, is a serious and artistic attempt by norteamericano 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 leadership, 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 quickly and begin to flee out, until one young man—Zapata—stops the car 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 makes 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 scenes are depicted either as self-evident nonentities or romantic but basically stupid banditas.

Neither image is correct; both are gross distortions. One wonders whether 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 Amecaucilco 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 Amecaucilco 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 farmed a part of it, kept that part under the family, until the family died or the land ceased to be used. Order was kept by a captaincy, 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 laws of Mexico. He knew that the farmers were free. He knew that they were not slaves like the peasants of the north. Zapata, unlike the peasant hero of Brando's film, was not a Superman; he was a man fighting for what he believed in.

On November 20, 1911, the peasants of Amecaucilco rose against the government of Porfirio Díaz. They were led by Emiliano Zapata. The battle lasted for two years. The government was defeated, and Zapata became the leader of the peasant movement in Mexico. He was not a Superman; he was a man fighting for what he believed in.

Emiliano Zapata was not a Superman. He was a man fighting for what he believed in. He was a man who stood up for his rights and the rights of his people. He was a man who fought against the oppression of the government and the rich landowners. He was a man who believed in the power of the people and the importance of justice. He was not a Superman; he was a man fighting for what he believed in.

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." Latino 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 Chicano, for example, there is one Raza lawyer for every 9,480.

Cenicientes ～ Hacen falta más abogados latino que defiendan nuestros intereses.

Raza, compared to one Anglo lawyer for every 500 Anglos,

Leonel R. Cenicientes, 32, one of those Raza attorneys, is an accomplished 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 disinterest 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 in its very foundation.

Sitting in his modest quarters, Cenicientes points out that "only about 10% of cases actually go to court. 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. Cenicientes, who received his Juoco degree from the University of Texas at Austin, declares urgently.

Those thinking about becoming lawyers should write CLEO, 1181 19th St. N.W., Washington, D.C. 20036; the Mexican American Legal Defense and Education Fund, 28 Gay St. 6th Fl., San Francisco, Calif. 94106; or the Puerto Rican Legal Defense and Education Fund, 59 Madison Avenue, 12th Fl., New York, N.Y. 10016.

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Para mas informacion llame a Centro 871-1423

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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 outlawing of squatters by government over one of the 870 property owners of Mexico. Seeing his father weeping in frustration at the 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 festival 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, 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.” Emiliano 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 idea 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, cultural mythologized into a dull-witted, sleepy people, incapable of surviving in a modern world without superheroes and supermen. 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.
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 been a part of 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 that enter 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 startling 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 predominantly English-speaking class. By that time, they have fallen behind their classmates in math, reading and other subject areas. Consequently, they are labeled “educationally handicapped,” “retarded,” and even “mentally subnormal.” In addition, the English language is not taught enough. The learning the English language often becomes a personal and social crisis which requires the child to reject both his native language and his cultural uniqueness. 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.

Herein lies the 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 language and its 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.

In order to achieve this goal, students must be exposed to the language on a one-to-one basis. The teacher must be familiar with the student’s background and cultural traditions. The teacher must be able to communicate with the student in his or her native language.

The Cozy Bar

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

By 7 p.m., Friday after the death of West Sider, Jimmy Salas, community people began to spread the word. The Cozy Bar, 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, Harry Cone, 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 the Cozy couldn’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 Carchidi of the St. Paul City Council Liquor License Committee. Joe has rallied 11 votes of the 15 votes of the owner of the Cozy Bar. La Gente met with the West Side Team Police to gain support for the issue. The Cozy Bar was closed until the issue has been resolved. Favorable results were gained from both meetings.

A grand jury investigation, these same residents who marched to take a stand on the issue, feel that this would give bartenders the right to throw the law into their own hands, this would give bartenders the right to handle the situation in their own hands, which would allow the bartenders to totally disregard the safety of their customers. An ordinary police report on the incident, which is filled 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 the people.

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

COZY BAR

Upon the request of the Spanish-speaking 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 aforementioned Masses - approximately 700 people attended (Fathers Day) on June 18, at the Basilica of St. Mary and approximately 200 attended on July 15, 1978 - was very evident. Such an experience reinforces the potential visibility and substantiates the need.

Therefore, beginning with the Spanish Mass that was celebrated on August 29, 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 8, 1978...Basilica

November 19, 1978...Basilica

December 10, 1978...Basilica (will be celebrating Our Lady of Guadalupe)

The masses are very important to our community, just as important as the brotherhood of the Spanish speaking people.
NOTICIA
VENCERAN
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LA GENTE
VENCERAN

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
Voz Fronterisa
National Council of La Raza
Manuel Guzman
Minnesota Daily

West Side Health Center
La Clinica

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* Servicios comprehensivos
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204 W. Franklin Ave.
Minneapolis, MN 55404

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Chicano Park
Self-determination

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 gray 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 vistas 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 grounds 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 of 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.

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 Kloeo 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.

SUPPORT
RECONVENACION 77
Newspaper of the Brown Berets
General Delivery
San Juan, Texas 78589

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 of 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.

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 UoM 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. $5.00/hr.

Apply 10 Murphy Hall, UoM, 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 N. 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 inglés 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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El Mestizo
Mexican American Commission
State of Nebraska
Sister Audrey Loher
His widow's reminiscence

By Stan Redding
Houston Chronicle Staff

(Contemporary photos by Darrell Davidson, Houston Chronicle Staff; others from the album of Guadalupe Maidonado, Nueva Laredo)
To hear her tales is to ride with Villa

Continued

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

The eyes, still aureate clear, light like chandelliers when she tells of Villa's deeds and glories, flame with St. Elmo's fire when she scales his enemies and defaters. The visage, as strongly sculptured as the Chihuahua landscape, glows with the warmth of the Sierra moon when he 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 80th 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 trip to Nuevo Laredo. Garcia told Villa buffs in Laredo that Ms. Cevallos was alive and in a good humor.

Actually, the whole affair degenerated into a sort of cheerless moody that might have piqued a dowager of lesser stature than Sra. Luz Cevallos de Villa. Garcia, because of a Mexican airline flight, had been 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 Mexican Indian Bridge didn't show. Joey Garcia, the assistant manager of the Laredo TGNX office, made some frantic telephone calls and a chicken-wide radio call for one of the men who was supposed to be waiting on the border to escort Sra. Villa's party to the event.

Villa was delighted with the escort, a dark-haired policeman with a big smile and a big revolver. "Anna Maria Gonzalez, First Lt., Badge Number 303, and I gotta get back on patrol," she said, bestowing a kiss on Doctor Dominguez.

Larry McCaug, a pistolslinger more in the mold to which Dona Luz is accustomed (or was accustomed) took over. McCaug, a. 100, tall, good-humored man who supervised the Crime Task Force on the border, was at the hotel to pick up his Evelyn, Corpus Christi's executive assistant, but he stayed to pay homage to Sra. Villa. "It's a bit of my boyhood heroes," he grinned.

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

But what Laredo municipal leaders lacked in courtship, Garcia y Garcia (Joey and Folks) and the Hilton people made up in courtyards and dining rooms. Flowers, fresh fruits and fine wines complemented her meal overlooking the Rio Grande, which was marked with boats and flag-decked barges.

And during her every waking hour in Laredo, Dona Luz was besieged by eager newsmen from all parts of the world. She accommodated the personal admirers of Villa affectionately, some of them the sons of men who rode with Villa. She took time to talk to each one.

But today, 48 years after their first meet- ing, 25 years after Villa's bullet-torn body was brought to her at their ranch, the marriage ended.

For Luz Cevallos de Villa, Punch Villa never died. She still rides boldly across the wagon of her heart and mind.

"Sener Villa had a way about her," 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 great names, 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 clear face.

But only the mirror speaks of the present.

Reporters and admirers besieged her in Laredo

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

Continued from page 3

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

Dona Luz Cevallos 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, com- paniénne man with a fervent love of Mexico and its people, a deep love for children and a high degree of integrity—she is also acutely conscious of his faults. Villa was tough, merciless and unforgiving 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 qualities, jibe with those of the more serious historians who have delved into Villa's life.

He was a peers horse- man and an accurate shot with either pistol or rifle who never smoked alcohol and tobacco. Villa once shot to death a cavalryman who had mashed his horse to death with a mule yoke, and left the carcass in the street.

"He hated anyone who even smelled of alcohol," said Sra. Luz Cevallos de Villa. "I met him in San Antonio when some men took Terrenito, he ordered all the cantinas emptied of whiskey and wine, and up 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 drunk."
made him a shirt. The next day, he was wearing it. Then I made one for his brother, Teodoro, 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 to thrive Villa. You need to have a good companion,” said the padre.

Villa was getting ready to marry Chihuahua. "Listen, Padre. I'm in a hurry," he barked. "To get a good cession from me would take three or four days. Most of the sins I have committed have been with God's help. Just join them all together and forgive me.

Villa's ex-wife, the young Chihuahua had her wedding shopping for a wedding gown. She called at Chihuahua's most prestigious salon. Nueva Mundo. The proprietor had one, but she didn't want her wealthy landowner's daughter to get married a week hence.

The man said he could make Dona Luz a wedding dress, allowed several days, or perhaps get permission to loan her dress on hand. Dona Luz said she wanted a dress of her own, since the great Pancho Villa.

"Take the dress! Take the dress! I'll make another for her," the shop owner hastily explained. Pancho and Luz, bound together with a vogue's nuptials, were married the next day. The wedding fiesta lasted two days.

Villa's sister, Sra. Villa's companion, is a tarty gruesome lady of 75, a retired school teacher (86 years in the classrooms) and gifted pianist. Where a piano is handy, she sits down and plays the running times of the revolution—"La Adelita," "La Camarada," "Las Tres Polonias," and others. Dona Luz is always quick to join in, and their aged contraltos blend the silver fugues 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 house, and I would play for him. I thought he was wonderfully brave." She still expresses a disapproval of Villa's womanizing, however. "That man," she chided, "threw me over a good companion," said the padre.

Villa was already married to Dona Luz, and he always returned to her.

Sra. Villa is angry at her husband's wandering ways: "You laughed. "No. What for?" she queried in return.

Many young women of Mexico rode in a wedding dress. 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 and, yes, however, she thought her corded away in safe places like El Foso, Colinas, and others. But, she would always tire of the sanctuaries and return to Chihuahua, where she was always kept busy running, impromptu or abducting Villa's kept filth.

He loved children," she recalled. "I would get a wire telling me there would be 200 children on the train the next day. When I asked where he put them, he would say they were sleeping in the streets, bugging a dog for warmth or surrounded by newspapers. You take care of them.

Villa is dead, he has no heart with her back to Chihuahua. No matter. Everyone who met her in Laredo now knows what is written on that heart in letters of love:

"Keep your heart, your heart, I know where you are, I know you are here."

Villa was a super horseman and brilliant cavalry commander, was called "The Centaur of the North.""
**Medicine:**

**Aztlan Style**

by C.G.C.

El C.G.C. is the anonymous writer who wrote some people one year ago with his "Carta Abierta To L.K. Reba". This time he does not get involved in the arguments of Mexican and Race, but instead, he touches on the positive aspects of Indian 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 Incas 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 of the Mayas impressed them most of all. Among the European conquerors could only hope to live half as long as the peoples they intended to enslave. It was common for the preconquest Aztec or Maya to reach the age of 100 and more. The Aztlan leader, Huitzilopochtli, and his lady, Tzitzcuahuitzil, and Guatizkochitn, both lived to 140 years of age!

Since the European mentality was, and still is, stuck on symptomatic medicine, the Spaniards attributed for the Indian robust health and longevity to their highly developed herbal medicine. During the first century of conquest, the Spaniards enthusiastically swallowed Aztlan or Mayan herbal concoctions themselves, thinking that they could be as healthy as and longer-lived as the Aztecs and that they would not die. Therefore, medicine de los Indios was labeled as "Devils Work", "superstitious", and at times suppressed. Fortunately, many of the ancient medical practices have managed to survive, and perhaps the most father to say. It is true that much of the herbal knowledge is still kept out of the public eye, but perhaps a new movement can come about from this. Indian herbalism could benefit immensely from what is already known about Indian herbal work if some- one were able to understand and apply the simple SECRET which makes preconquest medicines effective on everyone-the secret which helps bring harmony 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 consciousness was oriented toward symptomatic medicine. The basic theory behind the Aztlan or Maya medicine is so simple and easy to understand that the rudiments can be learned in a few minutes. It takes to read this article, Religion and Medicine were notates in the world of the Aztlan and Mayas. They believed that all illness and tragedy were caused by man's offenses against the forces of nature (the gods). A knowledge of the "gymn theory" wouldn't have altered their thinking. They would have said that the gods allow them to attack and destroy all those who have weakened themselves through incorrect, immoral habits and wrong dietary habits.

**LETTER PERPETRATED**

Most historians help perpetuate the lie that the Aztlan and Mayas were polytheists, people who worshiped many kinds of gods. Yes, there is an abundance of concrete evidence available to prove that the Old Mexicans and Mayans were on to monism, that is, worship of one supreme god. For instance, the Hanab Ku of the Aztlan and the Popol Vuh of the Mayas was "The Only God". He is known as Huitzilopochtli in ONE. The Aztlan and Mayas worshipped divinities as saintly representatives of different aspects of nature's work. For instance, there are the men, animals, and deities that were all subject to and were a part of one divine source. The gods and men of nature and mass special purpose and function for each and every creature. A creator'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 Aztlan, the Mayas and Aztlan, the Nutcan, the Popol Vuh, a book of the cosmos, religion, mythology and

**history of the Mayan-Otomi tribe of Guatemala, states that: "Corn entered into the flesh of man. We are the first to bring man the secret. The corn gene was made in the kitchen, and from this came the force and tissue which gives rise to the vital principle and the signs of maladies and disease." Also in the creation account of this world it reads: "The arms and legs of the gods were made of corn dough. Only corn dough went into the flesh of our parents." The first humans were very solemn and divine. The Maya deities put to a test with the "ears of corn" the Polynesians for information as to what strength the first people had. The Mayans knew that men could not 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 spiritually wise. Although they do not give the exact percentages, historical records show that 80% to 100% of the daily diet of these people consisted of maize/corn. Companions of the basic corn diet were vegetables, fruits, seeds, beans, and honey all made up of fish, birds, and plant eating animals. The Aztlan did not promote eating other foods that ate the flesh of other beings but 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 "pocoh" people. The Aztlan fought wars and made slaves of those tribes for many reasons. One reason is that those who were away from corn were dangerous. One legend states that the Toltecs, the first people in the Valley of Mexico before the Aztlan, once lost respect for corn, and this lead them down into ignorance and savagery. Fortunately, they were able to return to corn as the main food and received the forgiveness of their God. Aztlan, Maya, Zapotec and Inca children were commonly given 100% corn diets until the age of ten. This was the cycle of fat nutrition. It is believed that the pure corn diets would accuate and increase human intelligence and health. The maize diet, which was the child grown aginst. The Indian parents also knew that the diet in which a person was raised in the practice of creating a loving for the taste of corn/grain all their life, since most humans prefer that they are accustomed to eating. The traditional dietary style is still followed, although it is much harder for them now. The Indians and Guatemalan Indian health have deteriorated because of the harmful sugars, sugar substitutes, and fat content and mass special nutritional deficiencies which ruling class has imposed upon the poor. There are some Indians which can cure themselves, or others, by stopping all the intake of white meat and carbohydrates. If he gets better, he will exist almost entirely on teas of herbs and stoles.

"Picture this was about the 'corn cure' in the Mayan world. It is the advice that the better Indian herbitists give to their patients. It is the fact that herb cures cannot really cure anything. It does not accept cereal/grains as their main food. What if an ancient Toltec or Maya doctor came to earth at this time, what would he/she say about so much disease in the modern world— that we in general have dented or forgotten our ancient "corn"—grain—diet? Were the preconquest Indians correct about the role of food as an humanistic? Could some of our health problems disappear when we Chicago/Mexicans replenish our bodies with whole cereals, the "normal" food? It is better to eat "corn" rather than "meat of cows, white bread and jelly"? 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 fields people had wise men in Asia and Africa that linked up how important human health and happiness is to grain and eating. Food seems to indicate that man must depend on grain and vegetables. "...In the sacred of food shall the end bread." (Genesis 31:19) In the Lord's Prayer, we beg God to "give us Old 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 herbal medicine with passion. But they both will devote no more than a sentence or two to the diet. Often one asks a native hunter about the role of corn in particularly roof life, the hunter looked as shocked as you would be if someone asked you what is the importance of our hands. Perhaps we can all agree that when it comes to food, it is not a simple question. Very few people eat with their eyes, meaning if it looks "good" they will eat it. But there are many Indian Indians and many people living in the city even now where the food they are getting seems to be somehow inferior. The old days when we could walk into a store and be informed on nutrition in the U.S., think about it. "...This is the secret you that is hiding from you... but know that first you are really only hiding it from yourself. You should know this like eating, but maybe you and others like you will never understand anything so basic."
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 contributions 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 education, 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.
¿Son sus cuentas de combustible muy altas?

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3400 NICOLLET AVENUE
MINNEAPOLIS, MINNESOTA 55408

-827-5465--

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CENTRO CULTURAL CHICANO

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DUNWOODY COUNSELOR
374-5800

SCHOOL STARTS IN SEPTEMBER, HOWEVER, SCHOLARSHIPS CAN APPLY AT ANY GIVEN PERIOD ENDING SUMMER OF 1979.

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Executive Editor
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Contributors
Texas Houston Chronicle Magazine
Caracol, C.G.C.
¿Porqué Necesitamos la Educación Bilingue?

por Ricardo Salazar Stanton

Conocer y comprender la historia de negligencia en el sistema educacional del pueblo mexicano- Mexicano, es comprender la magnitud de la inigualdad racial. Racismo y discriminación han sido las plagas sociales que han afectado a los niños mexicano-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 mexicano-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; 86% leen y escriben debajo del estándar 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 mexicano-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 mexicano-american cuando entra a la escuela en los Estados Unidos. El problema principal que encuentra es el niño cuando entra, especialmente a 1er grado, es su inabilidad para funcionar con el idioma inglés. Normalmente, 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.

Por medio de este proceso, esta sociedad de rica tiende a forzar y diseminar el concepto de una uniformidad cultural. Sin embargo, todavía hay esperanza y está en la lucha activa del pueblo mexicano-american 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 bilingue y bicultural ha sobrevivido una larga historia de promesas rotas, hechas al pueblo mexicano-american. Esta lucha iniciada en 1848 con el Tratado de Guadalupe Hidalgo en donde se firma 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 mexicano-american era absolutamente mayoritaria y de acuerdo a las más recientes estadísticas se afirma que de acuerdo al actual crecimiento de la población mexicano-american, 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 bilingue 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 responsabilidad de ser sensibles 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 mexicano-americanos se merecen profesores dedicados y sensibes, pero sobre todo se les debe brindar la oportunidad para desarrollar al máximo su capacidad.
Malcolm X Day with March for Jobs

by Paulina Boutris

Malcolm X Black activist who portrayed the blood struggle of Blacks in the U.S. during his lifetime. Concerned with such economic problems as unemployment, poor housing, and inferior education, Malcolm X attempted to reach Blacks in the ghettos who could then begin to build a powerful 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 nourishes.

For this reason, May 9 has declared Malcolm X Day in commemoration of the great economic 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 majority 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, GIVE US A JOB!" Along the route, many others joined in the march, not only as a show of solidarity but as a express their same demands for jobs.

Afterwards, a rally was held. Among the speakers were Director Grimes, Herman Bacon, 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 about Black unemployment, and health care to name a few.

Malcolm X Day is dedicated to the memory of Malcolm X, who was assassinated in New York City on February 21, 1965. His death was a tragedy for the entire Black community, and his legacy continues to inspire generations of activists and leaders.

For more information, please visit the Malcolm X Day website at www.malcolmxday.org.
Workers and Organizations Take the Offensive Against Carter Plan

By Susana Martinez 

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 answer to a faltering economy. To accomplish this, undocumented workers are portrayed 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 threat to public safety, security, 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 unconstitu-
tional, 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) $500 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 Mexican immigrants 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 $29 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 Mexican working people. A study by the North American Congress on Latin America (NACLA) demonstrates the levels of profit 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 transportation sector absorbed $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.

Legally, 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; not to work without the threat of deportation.

Recently, public hearings were held in Washington D.C. to discuss the Carter Immigration Plan. Representatives from organizations who took a strong and clear stance against the Carter Plan was the Mexican American Legal Defense and Educational Fund (MALDEF). Virgilio Mora, Regent of the University of California and President and General Counsel M.A.L.D.E.F. has argued in opposition to the Plan and its proposals for employer sanctions, which would lead to digital fingerprinting and discrimination against U.S. citizens.

From page 6

This victory for shoeworkers sets a strong precedent as a step forward in the struggle to ensure the rights of the undocumented worker.

CORRECTION
Irene Bathke is not the Director of El Ballet Folklorico, but the Costume Director of that group.

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 and a Spanish speaking A.A. meeting on Thursday nights at 7:30, youth group also meets on Wednesday at 5:00 p.m.

C.A.S.A. is funded by the Governor’s Chemical Dependency Initiative. It continues in the face of the fact that the program is oriented toward the needs of the Chicano/Latino male.

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, Vatten Carlson and Ted Guzman. Jeanne Mikkohl is a counselor aide. Kathy Nasi is the research analyst, Anselmo Quintana is a court liaison and Olga Grycik is the secretary.

The phone number at C.A.S.A. is 227-0821, the shell 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 24 hour basis.

Vacunaciones ahora contra estas enfermedades de la infancia

Policomielitis-Sarampión-Papera Raboleta-Difteria-Tétanos-Tos Ferina

Para mayor información, vaya a su médico o inquiera en el departamento de salud . . . 348-2304.
Cortes from 5

"My aim," said Cortez, "is to break this cycle.

He pulled out the 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 loans. You cannot ask from a family of 15 with an income of under $3,000 to pay back a $1,400 loan.

To this end, Cortez will undertake for a second time a legislation bill that bears the labels HF 736 and HF 995, remembering of a previously unsuccessful attempt at opening legislative channels to minority students.

The bill provides scholarships for Spanish-surnamed American students. The going may not be as easy this time around than it was the last, but we are just as determined to get the bill passed this time as we were to get it passed last time.

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.

"Message To La Raza"

Mexicano, Chicano, Latino, Hispano, Espanol, 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 you will never need any kind of support, 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 as we each others identity. It is our purpose(Centro Cultural Chicano) our obligation to our community for the good of our people. Y con la voluntad de dios we can do anything we want to do, as long as it is in the interest of the Spanish Speaking Community. In short, we need the support of all Spanish Speaking People.

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 in the courts fighting murder charges. The morning after they won an acquittal and were released from a Los Angeles prison on May 24, Richard Mohawk reiterated to the press his understanding of why the government put them through the longest 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 United States. 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 political information on the American Indian Movement before their arrest, testified on these activities during the trial.

Mexico, in Shift, Beginning to Court Chicano Movement

By Martine Simon

MEXICO CITY - After a series of the growing strength of the Mexican-American movement in the United States, the Mexican government has quietly begun courtship of Chicano leaders in the hope that they will become a pro-Mexican lobby in the United States.

In recent months, President Jose Lopez Portillo has met with 15 Mexican-Americans, several of them well known and respected among various cultural programs directed at the Mexican-American community in the United States.

After years of feeling awkward about Chicanos-principally of Mexican descent living in the United States—and their often controversial activities, the Mexican government is now beginning to look at them and their movement with respect. Some of the Mexican-Americans meet with him nearly a million informants, held their second annual conferences in the United States and attended an seminar on economic development along the U.S.-Mexican border.

Recently, the administration of President Jose Lopez Portillo has announced its intention to participate in an international conference on the problem of the Mexican-American population. But such government officials have also held frequent meetings with leaders of CUEC, one of the most powerful Chicano organizations, which is successfully organizing tribal Mexican-American groups in the United States and is now seeking the support of Mexican-American leaders.

So far, according to well-placed sources, all efforts have been directed at the developing political ties between the two nations.

"After all, it's quite a natural thing for the Mexican government to want to do," said the president of the Mexican American community, "and the government has taken the lead in this effort over the last year, first stimulated, interestingly, by the Chicano movement to reorient their policies in the culture that exists here in Mexico, and later, when the United States took over large parts of Mexico.

Traditionally the Mexicans, who are

heroic nationalists, have snubbed their fellow countrymen who preferred to settle in the United States, treating them as outsiders. But with Mexican-Americans making up nearly 5 percent of the U.S. population and representing the fastest growing minority group, officials here have become convinced of the political potential of the Chicano movement.

The Lopez Portillo administration has seen fit to take a few steps in this direction by helping to set up an organization among Chicano youth leaders and their interests as at a social and economic level are deepening.

'We finally dumped us so that the position of the Mexican-American population in the number of any other ethnic group in the United States is a driving force in the United States, current economic conditions, Mexican-Chicano or even Mexican, Chicano movement or civic letters. For us, but on our side they can be a very important influence.

Last month, after a meeting with the Mexican ambassador, Chicano leaders told reporters that for the first time they had told Mexico City that they were ready to help it. The war was a clear attitude of the U.S.-Mexican-American notes for Italy.

The most important political cooperation so far is the one that has been developing between the U.S. government and the Mexican government, which is aimed at reducing the migration to the United States.

The government fears that a plan stopping the nearly 1 million migrants who annually cross into the United States will have disastrous political effects on Mexico. The Chicano organizations and the U.S. government plan to start a new round of discussions shortly.
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 more than 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 affiliations, 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 perspective, 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 Oppenheim-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 29. Marta Sotomayor, Chairperson of the Board of Directors of the NCLR, will speak on the concept of the Convention theme. Patricia Robertoa 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 Moezsuma 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.