

FREE CITY - STATE OF SAN JOAQUIN

Jose Lorenzo Salazar, Major
Coyote, Nuevo Mejico

FOR IMMEDIATE RELEASE
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The Free City-State (Pueblo) of San Joaquin through its duly elected ayuntamiento (town council) has decided to invite settlers to come into its boundaries and establish homes by either purchase or rental of land and homesites, including in many cases outright donation of land for these purposes by the Pueblo.

The Free City-State of San Joaquin is roughly a square lying north-south and east-west comprising over 600,000 acres (over 30 miles on a side) and its boundaries begin about 10 miles past Abiquiu in Rio Arriba County on U.S. Highway 84 and extend on the north about 3 miles past the village of Cebolla and on the west about 8 miles past the village of Callina (New Mexico Hwy. 96); the southern boundaries about five miles south of the eastern intersection with U.S. Highway 84. The Free City-State was established in 1806 by grant in the name of the Spanish Monarchy and is protected by the Treaty of Guadalupe-Hidalgo of 1841.

The Free City-State has security guards for the protection of its property which its citizens now hold, which includes large parcels of land throughout the boundaries.

The Free City-State hereby serves notice on the Governor of New Mexico, David Cargo, and the Chief of the State Police, Joe Black, that any attempt to use baseless and invalid warrants of arrest or other harrassment of its citizens in the peaceful exercise of their rights protected by the Constitution of the United States will be met with citizens' arrest of the offending officers. Of course, any valid exercise of the officers' powers will be respected and complied with. But a repetition of the violation of citizens' rights as ocured on June 2 and 3, 1967, in connection with the scheduled meeting at Coyote will not be tolerated. Nor will the illegal and oppressive activities of another Alfonso Sanchez abusing the powers of the district attorney's office be allowed to suppress our civil rights.

For the Free City-State of San Joaquin
Jose Lorenzo Salazar, Major

The green card question

It is time to straighten out some confusion about green card immigrants from Mexico. We are not at all opposed to Mexican aliens who work in the fields of California.

No man coming into a UFWOC hiring hall has ever been asked whether or not he has a green card visa, just as we never have or would question whether a man is an illegal immigrant, just as we would never question a man about his race or his religion, or his politics. To us a man is just a man. He is to be worked with and dealt with in the dignity which is his by right of being a man.

The green card system is a system for allowing alien immigrants into this country. We do not oppose that idea either. Every man should have the right to travel and settle where he wants to.

What we do oppose is the use of the green card system as a tool of agribusiness to undermine the wages, working conditions and the right of resident workers to organize. This green card system is used to produce the same results as the bracero system before it.

At the heart of the green card system is the "commuter" system. The green card system is really designed to allow immigrants to settle in this country. But the U.S. Immigration Service has created an administrative monster called the commuter system. This allows Mexican workers to enter the country just to work and to return to Mexico with whatever wages he can save. The commuter system has absolutely no basis in the law. It is simply created as a convenience to the growers, supplying them with cheap labor which will not remain in the country to plague them in the off season.

In some respects the hated bracero system was not as bad as the new way of supplying the grower with cheap labor.

Although the bracero was often treated as a 20th century slave, at least they had enforceable protections written into the law. The green card is not protected by the law as far as housing conditions, wages, and insurance as was the bracero.

The green carder is on his own. He is a refugee from the poverty of Mexico. Whatever wage he earns, he is bound to be making far more than he could earn at home.

His wage is regulated by whatever the most desperate of his number agrees to work for, and the desperation of a poor man in a strange country who lives by the standards of Mexico is always exploited by the grower. That exploitation is used both against the green carder and against the resident farm worker



"What we do oppose is the use of the green card system as a tool of agribusiness to undermine the wages, working conditions and the right of resident workers to organize..."

who must work at the going rate.

It is because of this situation that the growers try to use green card workers as strike breakers. Even though the law says no green carder can cross the border to work where there is a strike, the situation continues. The contractors recruit the men illegally, without telling them there is a strike, and the Immigration Service has never acted effectively to control these open and blatant violations of the law.

Though he takes the bread out of the mouths of our children, we pity the scab who is caught by these systems and finds himself an unwilling strikebreaker behind a picketline. But that is what the picketline is for, to remind a scab that he need take only a short walk to become a man.

We have no pity for the U.S. Immigration Service which has served for so long as the prime tool of the grower for dividing farm workers and grinding our faces in the dust of poverty.

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Taken from El HISPANOAMERICANO - SACRAMENTO, CALIF.

Mexican American

The State's Biggest Minority

By MYRNA OLIVER
Herald-Examiner Staff Writer

Southern California's other minority is awakening from its siesta.

Mexican-Americans in California number about 1.4 million—the state's largest economic or racial minority group. Like Negroes, they comprise a problem-ridden minority. Unlike Negroes, until recently Mexican-Americans have also been the quiet minority.

In Los Angeles, this minority has congregated in the densely populated ghettos of East Los Angeles, Boyle Heights, and City Terrace.

The unemployment rate in the areas runs to 11.3 per cent. Almost one-third of the population has an annual family income of under \$4,000. More than one-third of adults have less than eight years of education.

If education is this minority's best hope, it has been waging a losing offensive. The dropout rate in East Los Angeles high schools is about 54 per cent, compared with a modest 3 per cent in Los Angeles County high schools surveyed recently.

The problems of the other minority, Mexican-Americans, are like the problems of the Negro minority—lack of education, poor housing, unemployment or inadequate income. Most Mexican-Americans, however, face an additional barrier to the path to affluence—a language barrier.

Locked into the eastern part of the city as Negroes are locked into Watts by a lack of transportation and a debated lack of incentive to get out to job markets, Mexican-Americans continually strengthen rather than erode their language, customs, and culture.

They have no wish to assimilate into the Anglo culture, and employers are often reluctant to offer jobs until they do.

Until recently, this docile minority has kept quiet about its problems. The white majority has been reluctant to speak up on its behalf.

Civil rights legislation and movements are phrased to protect the freedoms and opportunities of "all minorities, regardless of race," but are commonly understood to mean protection and encouragement for Negroes.

The long-suffering Mexican-American community watched for years as Negroes won attention through demonstrations and rioting. They did not choose a similar course, their leaders believe, because of cultural traditions—personal pride, strength of the family unit, and a strong combination of religious belief and love of peaceful existence that forbade anything resembling militant moves. Mexican-Americans traditionally are not complainers; they have accepted low-paying jobs and discrimination as hard facts of their lives.

This year the dozing acceptance ended. Six East Los Angeles high schools erupted as young people chose the demonstration-walkout route to improving their opportunities. The words "Chicano Power" and "Brown Berets" began to tag a revolt still building among Mexican-Americans here.

"Our community is really split down the middle now," said a teachers' representative working for improvements in the area's high schools. "Some are very militant; some are not."

The split is generally evi-

dent in age as well as in attitude, and reflects a youth revolution evident in the white majority as well as in minorities.

"Our older ones are more docile, but not our young people," proudly commented Olga Moreno, field supervisor with the Mexican-American Opportunity Foundation. "Children are impetuous, and they can't wait around."

Oddly enough, a major incentive behind their militant behavior, the youths claim, is the same incentive that makes their elders keep quiet—pride. But what makes older Mexican-Americans too proud to complain in public or walk in a demonstration makes the youngsters do just that. Proud of their heritage, they want their customs and their language taught and used in schools and maintained in their community.

Both the old and the young fight against submersion in the Anglo culture; the old quietly, the young vocally. And with reason as well as shouts, the youths are winning their parents and other adults, such as teachers, to their methods.

The youthful agitation, federal grants for job training, and a glimmer of Anglo attention to the problems of Mexican-Americans all offer hope for the other minority. Their problems, moreover, remain; and many feel the only route to a better standard of living is the militant one followed by many of the popular minority, the Negro.

"Mexican-Americans are very definitely discouraged," she summarized, "but you can be sure they won't give up."

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CHANGING PATTERNS OF SEGREGATION AND DISCRIMINATION
AFFECTING THE MEXICAN AMERICANS OF EL PASO, TEXAS

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Merritt College

In this paper an endeavor will be made to discuss certain selected aspects of the changing patterns of discrimination and social change among the Mexican Americans of El Paso, Texas. The data for the paper have come from the author's experience as a participant observer in various anti-poverty programs of El Paso, research in the slum areas, interviews with Mexican American and Anglo American college students, businessmen, and professionals, and from a perusal of El Paso and Juarez newspapers.

The Spanish-speaking people in the Southwest have been neglected by social scientists, the civil rights movement, and the federal government. No comprehensive study of this groups has ever been made. Although many sporadic studies have been done, by now most of them are outdated.¹ The result is that an unfortunate tendency exists among social scientists, government and private agencies, and students to assume that all the Spanish-speaking groups in the Southwest share identical cultural values and social systems.² Although there is a common core of shared values, there are many subtle cultural and social variations. Significant differences exist in racial composition, social class structure, acculturation, rural-urban residence, length of residence in the United States, dialect of Spanish spoken, degree of identification with Mexico, and the complexity of involvement with the dominant Anglo-American society.

The differences between them are reflected by the fact that no single name has yet emerged that is acceptable to all groupings. Considerable confusion, therefore, exists among students of the Spanish-speaking groups, and it is very easy to arouse considerable hostility by the use of the wrong term. For example, the name "Spanish American" has found wide acceptance among the Spanish-speaking people of New Mexico and southern Colorado. It has been in use since around the First World War. Unfortunately, many students use the name for Spanish-speaking

groups in other parts of the Southwest thereby confusing the situation even more. Some Anglo Americans in Texas, California, and Arizona have applied the word to the more acculturated elements among the Spanish speaking of their areas. It is used to identify the socially mobile acculturating individuals of Mexican origin who are moving into a middle class position. These individuals reject any identification with Mexico. Along the border from California to Texas, the name Latin American is gently used for the same reason. Many among the younger generations, however, are militantly demanding that ^{chicano} Mexican American be used for all the Spanish-speaking groups in the Southwest. Fierce battles are now waging over the proper name among all these groups in the Southwest. Unnoticed, another name, "chicano" is spreading among the urban Mexican American slum inhabitants of most of the Southwestern cities. Any student of the Spanish-speaking groups in the Southwest should exercise considerable care in the choice of names. The use of the wrong name may destroy any possibility of acceptance by the group to be studied.

A knowledge of the bloody and complex history of the Southwest is essential before a student can hope to understand the underlying conflicts reflected in the terminological divergences. From the period of American conquest until almost World War I, the Spanish-speaking people of the Southwest were known as Mexicans and the English speaking people as Americans. This dichotomy reflects a fundamental hostility between the two groupings that can be traced back to the wars between Spain and England, and to some degree to the reformation and counter-reformation in Europe. The Spanish-speaking groups were conquered in war by the Anglo Americans and treated as a conquered people with few property and civic rights that should be respected by the conquerors. The Spanish-speaking groups fought bitterly against being submerged in an Anglo American dominated Southwest. It was not, perhaps, until the 1920's that all dreams of independence, return to Mexico, or the development of a dominant Spanish-speaking Southwest died away.

Finally accepting their position, around World War I as a subordinant partially

segregated minority, the Spanish-speaking groups began to improve their economic and social position by acculturation and social mobility in the traditional pattern of many immigrant groups entering the United States. It was not until World War II, that many of them were able to learn English, to acquire basic educational and occupational skills, and to move up the socio-economic ladder. Those fortunate enough to do so found themselves handicapped by their identification as Mexicans. They therefore developed names that presumably stressed their Spanish and Latin culture while denying their Mexican origins. The rise of a more militant generation in the past ten years equally as well educated and in search of cultural roots, is bringing about a reevaluation of the Mexican heritage. The spreading use of the term Mexican-Americans among them is a product of this evaluation. The Mexico of today is quite a different nation than say the Mexico of twenty to fifty years ago. The changing economic, cultural, and political trends of Mexico are undoubtedly influencing the image of Mexico among the younger groups.

Another dangerous assumption found among many government and private organizations and civil rights workers is that the aspirations and desires of the Mexican-Americans and Spanish Americans are the same as those of other minority groups in the United States. Some of them are such as an improvement of economic conditions, an end to discrimination, better schools, vocational training, civil rights, and a greater access to the higher socio-economic levels of Southwestern society. However some aspirations are quite different. For example, the most important protest organization in New Mexico the Alianza Federal de Mercedes is demanding the return of alienated land grants. Many Mexican Americans and Spanish Americans are pushing for the development of a culturally plural society in the Southwest. Among them, a general questioning of Anglo American values and institutions is taking place. They tend to reject the facile acculturation and assimilation of their parents. They feel that their parents paid too high a price in feelings of self hatred and group rejection for the social and economic position that was gained.

These younger groupings are insisting that their people have a right to retain their language and culture. They are demanding that Spanish as well as English should be used as a language of instruction. They are also insisting that a generous portion of Mexican and Mexican American culture and history be added to the curriculum. Many of them are moving toward the idea that the Southwest can become a cultural bridge between Latin America and Anglo America. These students do not reject American society as such. They are proud of the military record of Mexican Americans during the past thirty years. They are counted in the ranks of the hawks rather than among the doves in Vietnam. There is a strong militaristic tradition both in Mexico and among the Mexican Americans. The border raids ended only in the 1920's and many stories of guerrilla activities both in the Southwest and in Mexico are still current in the border areas.

The development of an economic and social system embracing both sides of the American Mexican border has had a very strong impact upon the socio-economic position of the Mexican Americans since World War II. The border between the United States and Mexico runs through a predominantly Spanish-speaking Mexican and Mexican-American area. Twin communities punctuate it from one end to the other. Each American city has its Mexican counterpart. As the border region is isolated by long stretches of sparsely populated semi-arid land from the rest of Mexico and the United States, each cluster of border communities is developing an interdependent economic and social system.

The border is not a frontier that separates distinctive populations. Thousands of Mexicans and Americans are moving toward the border in search of better economic opportunities and a warmer climate. A large part of the Mexican-American population have relatives that live on both sides of the border. These separated units of the extended Mexican-American and Mexican family system visit back and forth very frequently. The nuclear family cells on the American side serve as mechanisms through which a considerable number of relatives are helped to migrate

to the United States. The extended family split by the border also serve to retard acculturation and assimilation into the dominant Anglo American society.

The central business area of El Paso is directly dependent upon trade from Juarez and northern Mexico. Spanish is heard more often in the downtown area than English. El Paso banks finance a very large percentage of the commercial, agricultural, and industrial activities of northern Mexico. Thousands of Mexican and American residents in Juarez work legally and illegally in El Paso. Most of the cattle on the northern Mexican ranges is processed in El Paso stockyards. The electricity in Mexican homes in Juarez is bought from the El Paso electrical utility. A significant portion of the inhabitants of El Paso buy groceries, meats, curios, furniture, alcoholic beverages, and soft drinks in Juarez. Mexican companies provide numerous services for American customers ranging from car repair, upholstering, dry cleaning, to hair cuts. Juarez citizens also purchase substantial quantities of groceries, clothing, household furnishings, and electrical appliances on the American side. A very large concentration of doctors, dentists, and curanderos flourishes in Juarez on the American trade. And finally, Juarez caters to the varied vices of the American visitor.

The Mexican American serves as a mediator between the Anglo American banker, businessman, professional, government bureaucrat, and the Mexican client and visitor. As few Anglo Americans in a managerial position speak any Spanish or have any knowledge of Mexican values or culture, they are forced to rely upon Mexican Americans in every level of employment from the unskilled to the vice president in charge of the Mexican accounts. Many Anglo Americans resent the fact that a knowledge of Spanish is becoming essential for employment in many downtown firms.

A rigid system of segregation and discrimination never developed in El Paso. The population of the city before World War II was overwhelmingly Mexican-American. Today the Mexican Americans number about fifty percent of the city population. Throughout the history of El Paso, prominent and wealthy Mexican-American and

Mexican families have played important roles. Some intermarriage between these prominent families has always taken place. The most exclusive residential areas and the country clubs have always been open to the Mexican and the Mexican American with money. The reins of political and of economic power have always rested securely, however, in Anglo-American hands. A silken soft, cushiony pattern of prejudice and discrimination has always existed that subtly emphasized the superiority of Anglo American culture. The Mexican American who conforms is awarded, the one who does not is excluded from most possibilities of social mobility.

Of late, the secure power position of the Anglo American is weakening under the slow erosion of its political bastion. Since the demise of the poll tax, more and more Mexican Americans are running for office and more and more are being elected. The old modus vivendi that reserved certain harmless subordinant political positions of the Mexican Americans is coming to an end. Most of the victories so far have been in the races for the state legislature. It is expected that little by little city and county positions will be carried. Already El Paso has experienced one Mexican American mayor who was promptly shipped off to Costa Rica as ambassador at the end of his term in office. Undoubtedly, he will be followed by others. Most of the Mexican-American candidates are coming from the ranks of the school teachers and the lawyers. The response of the Anglo-American community is one of quiet hostility. One Mexican-American candidate is played off against the other. There is open amusement at the political stumbles of the unexperienced Mexican-American politicians. Many Anglo Americans among the business elite are prophecying the economic decline of El Paso, if the Mexican Americans ever gain control. For the moment the Anglo American business group has a firm control over the city administration.

El Paso is the major port of entry along the border for Mexicans entering the United States. The majority of immigrants until very recently came from rural villages. Coming from a peasant type culture, they faced serious problems of

adjustment in the urban slum conditions of El Paso. As Mexico itself changes, more and more of the recent immigrants are originating in the cities and small towns of northern Mexico. They have more education than the earlier migrants, and there are fewer problems of adjustment. As the border is closed a bit tighter now than in the past, immigration is piling up on the Mexican side. Juarez has a larger population than El Paso. Eventually most of these immigrants will cross legally or illegally. Each one that crosses the border is replaced by another family moving up to the border from the interior of Mexico.

The majority of the Mexican-American population live in areas of bad housing stretching for miles along the American side of the Rio Grande. The most important concentration is found in what is known as South El Paso. Located between the central business district on the north, bounded by the Rio Grande on the west and south, and bordering the Island of Cordova on the east, a bit of land owned by Mexico on the American side of the River, it is about one square mile in size. Containing a minimum of 26,000 inhabitants, it is the largest urban slum population of Mexican Americans along the border. Contrary to the slums of most Southwestern cities whose poor Mexican Americans live in small one-family adobe dwellings, the South Side is marked by a predominance of deteriorating two to three story tenements. Each tenement is divided into a tiny two-room apartment with an average of 6 persons per apartment. The apartments have no water, bathing, or sanitary facilities. In each building there will be found one water faucet and one toilet per floor. It should be pointed out, however, that there are former agricultural villages and other slum areas composed of one family dwellings in poor state of repair do exist in El Paso.

The majority of these Mexican American slum areas are as isolated from the Anglo American community of El Paso as though they were hidden away behind a tortilla curtain. Their inhabitants speak Spanish and little English is heard. The Spanish spoken in South El Paso is a tough vigorous street dialect heavily infiltrated with

English. The despair of grammarians and of school teachers, has enormous persistent vitality. Changing rapidly, it provides a street vocabulary for Mexican American adolescent groups from Denver to Los Angeles. Newspapers are a rarity. The Spanish language radio stations are preferred, as the people like Mexican music better than Anglo American music. On the other hand, American television programs are more popular than the Mexican. The only Anglo Americans with whom the Mexican American poor have any intimate contact are the police officers, social workers, rent collectors, school teachers, and employers.

These areas of poverty are divided into small neighborhoods consisting of a cluster of several tenements or a grouping of single dwellings. Little social interaction takes place between the adults. Because of certain Mexican and Mexican Cultural Values that we do not have time to discuss, adult slum inhabitants tend to visit only relatives and persons from their villages in Mexico or in the Southwest. No sense of neighborhood exists among them. For the children and adolescents, the small neighborhood is the equivalent of the rural village. They seldom leave their neighborhoods but to go to school or to a show in the downtown area. Perhaps the majority of the pre-teens have seldom seen any other section of El Paso. The children and teens in one neighborhood are also isolated from similar groupings in other neighborhoods. One may look down a street and see five or six groups of children or adolescents playing in the streets. Each group has nothing to do with the other groups.

In each neighborhood there is found a traditional name, a traditional pattern of anti-social behavior, and even a traditional whistle. One neighborhood may be characterized by a high rate of narcotics addiction, another by a high rate of alcoholism, the third by glue sniffing, and the fourth by street fighting. Each neighborhood is somewhat different from the others. The older boys protect the younger children in the neighborhood and keep a watch for the police, immigration authorities and strangers that may threaten their area.

The majority of the Mexican immigrants filter into South El Paso. They replace tenement families who are moving to California or into other poor neighborhoods of the city. There is a steady circulation of Mexican American families. The immigrant generation settles in South El Paso. A large number will never leave it. Other immigrants, if they succeed, will move out of El Paso into areas of slightly better housing. Many are able to invade older Anglo American neighborhoods in the process of being vacated by Anglo Americans moving out to the newer suburbs. This invasion is not opposed, as there is an abundance of housing available. Most neighborhoods tend to be segregated, but Mexican American families are found in every part of the city.

Many of the younger Mexican-American leaders are not really opposed to residential segregation. Their attitude shocks many Negro and Anglo American civil rights leaders. The more militant Mexican American groupings feel that segregated schools without the complicating presence of Anglo American children can be used to teach the children to become completely literate in both Spanish and English. They hopefully believe that a deliberate infiltration of the schools by the more nationalistic Mexican American teachers can produce a new generation of Mexican American students proud of their Mexican heritage, completely bi-lingual and able to play a more effective role in the political, economic, and cultural life of the Southwest.

Within twenty years after World War II, the population of El Paso tripled in size. The economic boom generated by government defense expenditures attracted Anglo Americans primarily from the South and the lower Midwest. The new Anglo American population was perhaps more tolerant of the Mexican American as a person but more intolerant of his culture and language than the older Anglo groupings. Mexican Americans who conformed to their cultural values were accepted in their schools, churches, and neighborhoods. They do express strong resentment against the sound of Spanish on the streets and the apparent refusal of the Mexican Ameri-

Americans to acculturate or to become in their way of expressing it, "good Americans like everybody else."

Most of the newer Anglo American immigrants were skilled workers, white collar workers, small businessmen, and professional people. The poorer elements among the Anglo Americans could not compete with the Mexican Americans at the subsistence salaries being offered for unskilled or semi-skilled labor. The majority of the Anglo Americans found employment in the numerous government installations in and around El Paso. A strong tendency existed among them to assume that government jobs should be reserved for Anglo Americans. As the Mexican Americans were on the scene when the installations opened, a substantial number were hired. As more Anglos entered government employment, they tried to force the Mexican Americans to resign or to secure their firing. A type of hot war swirled through the installations, as each group fought to expand their employment at the expense of the other. Eventually the G.I. Forum brought legal suits against the management of several installations charging them with violating civil right regulations. The war at present still goes on, but it has diminished in intensity from a hot war to a cold war.

The economic prosperity of the post war years opened up numerous doors of opportunity to the numerous small Mexican-American craftsmen and businessmen. These men were able to expand their businesses or to start new ones. Those who were able to mobilize substantial amounts of capital through the network of relatives and friends used the funds to enter the real estate business or to sharply expand their operations. They rapidly moved from the Mexican American neighborhood to the downtown areas and even out into some of the suburban shopping centers. Willing to work long hours, charging lower prices, employing relatives and friends, existing on a lower margin of profit, and appealing to Mexican-American support they were able to compete quite well with the smaller Anglo American businessmen. Commerce has always been one of the most important channels of social mobility for the Mexican Americans. Every slum area is laced with small stores ranging from a tenement family selling soft drinks, cigarettes, candy out of one door and frequently homemade alcoholic

beverages out the other to fairly large taverns, barber shops, grocery stores, pawn shops, etc.

The G.I. Bill of Rights created for the first time a generation of English-speaking, college trained Mexican Americans oriented toward acculturation and acceptance into the general American society. The majority of the college graduates majored in education and business administration with a substantial number going to law school. The economic boom and the shortage of skilled and professional workers in the Southwest sharply improved the economic and occupational opportunities of the veterans.

At first the veteran generation was rather militant. They founded several protest organizations such as the G.I. Forum and strengthened existing ones such as LULACS. Within a few years, their militancy had drained away. The barriers of segregation and discrimination perceptibly weakened for the acculturated. The result was that this generation in general did not let their children learn Spanish. They sacrificed to get them through college and preferred that they married or associated with middle class Anglo Americans. They were quite content with their progress as measured against the poverty of their unacculturated parents and relatives.

It is against this generation that the younger Mexican Americans are reacting very strongly. The college students and more recent veterans are struggling to develop far more militant organizations. Contaminated by fallout from the Negro civil right activities, the aspirations of the anti-poverty program, the growing currents of nationalism in Latin America, and an increasing sense of pride in their Mexican origin, they are rejecting the goals of their parents. A strong reaction of a semi-nativist type against acculturation is increasing among them. An uneasy realization is taking place among both the partially accultured Mexican-American middle class groups and the Anglo-American groupings, that some of the younger Mexican Americans are rejecting Anglo-American values and pretensions to superiority. Many of the older Mexican Americans are quite shocked and tend to question the

patriotism of their young groups. However, there is a very strong current of affirmation and acceptance of American democratic political values coupled with a demand for cultural pluralism.

Very few of these college students have as yet moved into active protest groupings. It is very significant that the most important Mexican-American protest leaders today have not originated in either the slums, the semi-acculturated middle class groupings, or the college students. They seem to be authentic charismatic nativistic unacculturated leaders coming out of the migrant labor camps and the rural villages. Many of them are first generation immigrants. They seem to reflect the older more rural and economically depressed groupings among the Mexican Americans and Spanish Americans. The urban Mexican American is touched by the long lines of migrants marching behind the Holy Cross and the Virgin of Guadalupe. In general the urban masses have not become involved in any type of a protest organization. Perhaps there is an interesting similarity between the development and evolution of Negro Civil Right Activities and those among the Mexican Americans. I might remind you that another cultural hero of the rural Mexican American is Pancho Villa. Many Mexican Americans share the revolutionary values of the Mexican Revolution. Violence is also endemic in relationships between Anglo Americans and Mexican Americans in many parts of the Southwest.

In summary, significant changes are taking place among the Mexican Americans and Spanish Americans today. Old barriers of segregation and discrimination are quietly disappearing. The Mexican Americans as a group are still undecided about acculturation and assimilation. A substantial number have taken that route, but a growing group is turning its face away from acculturating and is moving toward bilingualism and cultural pluralism. This group defines the role of the Mexican American and Spanish American groups in the Southwest as fighting for a Southwest in which the cultural winds of Latin America can fertilize with those of Anglo America. There is no loss of faith as such in the American political system or a

growing alienation from America as a society. Rather what we have is a recrudescence of the Mexican-American and Spanish-American groups after a long period of cultural shock and social disorganization caused by the American conquest and occupation of the Southwest. It is hard to place these new movements into any convenient sociological system of pigeon holing. Strong nativistic elements are joined with modern civil right techniques. Mexican-American goals are slightly different than are those of Negroes or other minority groups in the United States. Because of these goal differences, tensions are beginning to surface between Negro and Mexican American in the Southwest. They are reaching explosive capabilities in Los Angeles.

Red-baiters beaten down

Oakland Chicano students win fight for studies dep't

By Antonio Camejo

BERKELEY, Calif. — The Chicano Student Union at Merritt College has planned, developed, fought for and won the establishment of a Latin and Mexican-American Studies Department here. The new department, under the direction of Froben Lozada, is offering 11 courses covering topics from pre-Columbian civilizations to Contemporary Latin and Mexican-American movements.

When the department was first proposed by the Chicano Student Union, the administration agreed only to individual courses suggested, using the rationale that there were not enough Chicanos at Merritt to warrant a department.

But the CSU, at a March 10 informational picket line, stated that in the nine years of its existence, "... Merritt College has done absolutely nothing to encourage, recruit and aid Chicano youth, which would have given us a base out of which we could attract Chicanos to enroll in the Chicano program. In all those years Merritt showed neither concern nor commitment toward the large Chicano community in the area, if anything, it has shown neglect, if not contempt."

As a result of the picketing and widespread community support for the students, the Latin and Mexican-American Studies Department was granted the same week. In addition, there is an Afro-American Studies Department, established last year.

Although the department is not completely autonomous, all the courses were developed by students, faculty and community people. Likewise, all instructors for the department have been chosen by the students, who used as a major criterion for employment the degree of involvement in their struggle.

The Chicano students recommended the hiring of Froben Lozada to head up the new department. Lozada had become well-known in the Bay Area for his activities in support of the Third World Liberation

Front strikes at San Francisco State and Berkeley. Recently he was the Socialist Workers Party candidate for School Director in Berkeley.

Merritt College president, Norvell Smith, the first black junior college president in California, accepted the Chicano Student Union's recommendation... that the Board of Trustees hire Lozada on a 100 percent contract.

Red-baiting attack

Immediately there was a red-baiting and racist campaign against Lozada and the Chicano Studies Department. The Berkeley Gazette and the Oakland Tribune opened their pages to Marion Allred, a right-wing candidate for the Board of Trustees, and proceeded to use her campaign as a battering ram against the Chicano students.

The Gazette denounced Lozada as "a member of the Trotskyist-Communist Socialist Workers Party," hoping to whip up an anticommunist hysteria. The Board of Trustees, feeling both strong Chicano community pressure and the right-wing slander attack, voted to hire Lozada on a temporary 60 percent basis.

Lozada began teaching the next day, but not without continued harassment from both the press and right-wing members of the faculty. On April 11, four white faculty members walked out of a meeting of the Merritt Council, protesting the hiring of Lozada.

At this point, the Chicano students had tolerated as much as they could. On April 17, members of the Chicano Student Union spoke before the Faculty Senate demanding that they retract all statements against the hiring of Lozada. When the faculty refused, about 100 Chicano, black and white students blocked the exits to the room where the meeting was taking place. After over three hours, the faculty issued a statement saying they "did not oppose the hiring of Froben Lozada" and that "they wished him well." The students then decided to release the teachers and mobilize for the Board of Trustees meeting the following Monday.

A combined meeting of black and Chicano students then drafted demands going far beyond the initial issue of Lozada. They called for an end to the harassment of the black and Chicano studies departments and faculty, and denounced the high prices of the cafeteria and bookstore.

Speakers at a rally the next day pointed out how the U.S. spends billions in Vietnam and pays farmers not to produce, while black, brown and yellow people go hungry in their very town and school.

One black student stated to cheers from the several hundred students who had taken over the cafeteria that "this is our school. It is in our community and it will serve our needs."

The black and brown students passed out free food to those who couldn't afford it and then proceeded to the bookstore, from which hundreds of books were taken. In an orderly and disciplined manner, the students brought the books to the auditorium and distributed them to those in need. As one student stated, "Our education is a right, and when we can't afford books, it's our right to take them." A central demand of the students was for free books for those who couldn't afford them and community control of the bookstore and cafeteria.

President Smith did not call police onto the campus, stating that he did not want "to place material values ahead of the health and safety of the staff and students." At the Monday meeting of the Board of Trustees, Smith presented a list of demands which met with the satisfaction of the students. He called for a full-time contract for Froben Lozada and funds to continue the program next year. He also proposed finding funds to meet the immediate needs of students who could not afford the cafeteria's prices or books. He requested of faculty members to "be even more sensitive to minority student apprehensions than you have in the past and to problems of low-income students."

One community person after another rose to back the students' demands. They had already made sure that the meeting was moved to a larger hall, big enough to accommodate the several hundred people present.

The Issue

Ron Dellums, black city councilman from Berkeley, stated to a standing ovation: "About Ben Lozada. This is the same issue as with brother George Murray [Black Panther Minister of Information] at San Francisco State. The question is whether people with differing opinions have the right to teach in our institutions of higher learning. My answer is 'yes!'"

Fred T. Smith, president of the Associated Students (student council) of Merritt College answered the charges of "vandalism" and "petty theft" which had been leveled by the press and some white students because of the bookstore incident, saying, "Consider for a moment, what prompts a student to go into a bookstore, walk out with 50 books, take them to the auditorium, and then take only one book for himself and go on to his class."

The all-white trustees meeting refused to act on Smith's proposals. The meeting blew up, some students wanting to keep the trustees there until they gave in, but finally deciding to allow them to leave.

On Tuesday, April 22, President Smith held a press conference with black and Chicano community people and stated that unless the Board of Trustees acted that very day he would close the school rather than have it turned into an armed camp.

At 3:30 the same afternoon, president of the board Dunn and two other trustees signed an agreement with Smith, granting all the demands. This is an important victory for the black and brown communities.

The next regular meeting of the Board of Trustees is scheduled to ratify the agreement on May 5—by coincidence, a date which marks the anniversary of the defeat of the French occupation of Mexico.