



EL GRITO

DEL NORTE

Las Vegas, N.M. Vol. VI, No. 6 July-August 1973

THE MOVIMIENTO IN NUEVO MEXICO 1968 to 1973 In El Grito Photos



Quando El Pueblo Se Mueve, Sí Se Puede

Our Struggle en Nuevo México 1968-73

"La historia no se hace solamente de ruidos. Tambien se hace de silencios..."

Raul Macín

This special issue of El Grito del Norte covers a 5-year period of the Chicano liberation struggle in Nuevo Mexico, from August 1968 to August 1973. These are the years that El Grito has existed, and the story of those years is told in El Grito photos.

We believe that this issue is especially important for our plebe--the youth of junior high and high school age--who are almost never taught Chicano movement history. In the 5-year period covered here, we can see how the movimiento has gone through many ups and downs. But it has always moved ahead.

We can see a certain pattern in that period. First there is a stage of organized action by the people, when they challenge the system and its institutions openly, strongly. Then comes a time of violent repression by the system and the people become more quiet. They do not fight back so openly. Then comes a new period of confrontation, then another period of repression. (It is important to remember that when our oppressors feel really threatened and cannot control Raza by non-violent means, they will use their guns on us.)

All this is like a cycle: ACTION--REPRESSION--ACTION. Ruidos y silencios y entonces nuevos ruidos. But it is not a circle. The movimiento advances even when we cannot see it. During those "silencios," people are reflecting on what they have experienced and learning, planning. If we look around us, we can see that more and more of our people have become concientizados. We do learn from past mistakes (often if not always), we develop new leadership and tactics, we move to new levels and toward greater unity.

Here is the picture story of 1968-73, as told in this issue:



ACTION: 1968-69. The land struggle continues under the leadership of the Alianza and Reies Lopez Tijerina, although not as strongly as in 1967 and earlier. In August, 1968 the struggle is broadened when the Alianza sets up the People's Constitutional Party which names Tijerina as its candidate

for Governor in the elections. Tijerina isn't allowed to run. But he and the Alianza do win a victory when he is found not guilty of charges from the famous "courthouse raid" in which 20 men took over the Tierra Amarilla courthouse to protest the denial of their civil rights. During this same time, such youth

Dedicated to:

REVOLUTIONARY CHICANO JOURNALISTS

Juana Belén Gutiérrez

Ricardo Flores Magón

Antonio Córdoba

This issue of El Grito is dedicated to revolutionary Chicano journalists. Because we have been denied our history and suffered so long from cultural imperialism, many Chicanos today do not know that we have a rich tradition in writing and journalism. The first printing press on the American continent existed in Mexico City in the 1540's, long before the Pilgrims landed. The first epic poem in America was written in Nuevo México long before the Anglo came. The first newspaper in what is now the Southwest was begun in 1835 by Padre Martinez of Taos, a radical priest. Its was called El Crepúsculo de la Libertad. Once we had many Spanish-language newspapers in Nuevo México, with 9 in Las Vegas and 5 in Las Cruces alone.

During the same period in Mexico, there were many revolutionary journalists. Before the revolution of 1910, a number of underground newspapers were published. Most of them had women editors, such as JUANA BELEN GUTIERREZ. Then came RICARDO FLORES MAGON and his brother Enrique, who published the anti-Diaz paper Regeneración until Diaz sent them to exile in the U.S. Ricardo fought con su pluma y su pistola for the revolution. He died in the U.S., killed by a guard in Leavenworth prison. ANTONIO CORDOVA, who worked for El Grito before police killed him, also died for his beliefs. We dedicate this issue to these three revolutionary journalists and TO THOSE OF THE FUTURE.

organizations as the Brown Berets and Los Comancheros are growing. They support the Alianza.



REPRESSION: June 8, 1969. In early 1969, the Alianza suffers several bombings and other attacks. Then, on June 8, Tijerina is imprisoned after the burning of a U.S. Forest Service sign to protest the U.S. occupation of our lands. He is denied bail and stays in prison over 2 years. The Alianza,

already suffering from repression by the system and internal problems, becomes less active. Division increases. The new organization is formed that could take its place. In this vacuum, people work on more "quiet projects" like farming cooperatives.



ACTION: 1970-71. A new tide of activist protest rises. Police brutality, racism in the schools, welfare rights, exploitation of workers, water rights--these and other issues lead to organized action in Albuquerque, Santa Fe, Taos, Las Vegas, Portales, Silver City. Las Gorras Negras (Black Berets) emerges

as a new organization leading many protests. In the southern part of N.M., called "Little Texas" because of its heavy racism, Chicanos are on the move after years of inactivity. Police abuses and brutality become a main target of the people's anger and the Albuquerque rebellion of June, 1971 takes place. The first statewide Chicano conference takes place--a sign of growing unity.



REPRESSION: Jan. 29, 1972. Antonio Cordova and Rito Canales of the Black Berets are brutally assassinated by Albuquerque police in a deliberate move to destroy the Berets. On one level, the police are successful. The Berets are much weakened. Despite many marches, vigils and other protests

against the killings, there is another period of "silencio." During this time, cultural awareness grows and new Chicano art develops, Chicanos work steadily on building community services, especially clinics and schools for el pueblo. Members of the Black Berets are active in this.



ACTION: 1972-73: Slowly comes another rise of open, organized protest. Chicano workers begin to lead in the movimiento. The City workers of Artesia start an ordinary strike which grows into a much larger struggle, against the whole system of racist exploitation in Little Texas. Support for

the strike grows all over the state, and Artesia becomes the birthplace for a new unity. When Chicanos in Las Vegas protest the hiring of a racist school superintendent, they are not alone. Las Vegas in the north has supported Artesia in the south; now Artesia supports Las Vegas. Relations between Chicano and Indian activists also begin to grow after the killing of a young Indian by Gallup police.

This is the story behind the pictures, as seen by El Grito. Of course there has been much activity not shown in the pictures here, and much that cannot be shown in pictures. Public actions like marches, rallies, picketing, sit-ins and other demonstrations are fairly new to New Mexico and not the only form of resistance to oppression. La Raza here also has an old tradition of underground activity, guerrilla activity, such as fence-cutting, sign-burning to protest the theft of our lands. There is also a tradition of "passive resistance." Most of our older people will not come out to a public demonstration but often they will support la causa privately. They have eyes, they have seen and learned. The role of our older people in keeping Raza culture alive is also another important form of "passive resistance."

All these different forms of resistance are useful to our liberation movement. The important thing is that the struggle continues and grows; that more people become involved; that we develop leadership which doesn't sell out or manipulate the people; that we resist opportunism and selfishness; that we learn self-discipline for the sake of la gente; that we learn from the past. Above all, we must not be discouraged when things seem to go slowly. The last 5 years show us that la lucha has been long and hard. It will be long and hard in the future, too. Pero ganaremos, y venceremos!

Hasta la victoria, Ed.



OUR STRUGGLE BEGINS WITH LA TIERRA



"La tierra es nuestra madre" -- the land is our mother, life itself. It provides our food and much more. Over 400 years ago, Raza had roots in the land now called the U.S. Before the Gringo took over the Southwest, Raza had the land grants--las mercedes. Families held small pieces for their own use but most of the grant land was ejido, common land, for communal use in grazing animals, cutting wood and



gathering fruit. These grants were made under the Leyes de Las Indias and by treaty with los Indios, who were here first. People had no need for fences or Private Property signs. For us, as for los Indios, the land wasn't "real estate" --something to buy and sell, own and exploit. It was nuestra madre and our homeland, that place of origin that today we call AZTLAN.

El Estilo de Vida en Los Ranchitos

Tradicionalmente, el modo de vivir de La Raza es de compartir. La gente de la tierra se ayudaron el uno al otro y compartieron lo que tenfan. Como la gente no tenfan muchas "conveniencias modernas" hallaron modos de producir comida, de cuidar a los animales, de expresarse, de divertirse. No eran ricos en el sentido de dinero o posesiones pero sí eran ricos en su humanidad y cultura. Mucha de esta cultura está viva todavía.



Haciendo pan en un horno de barro, Placita Blanca



Rodeo, Ensenada



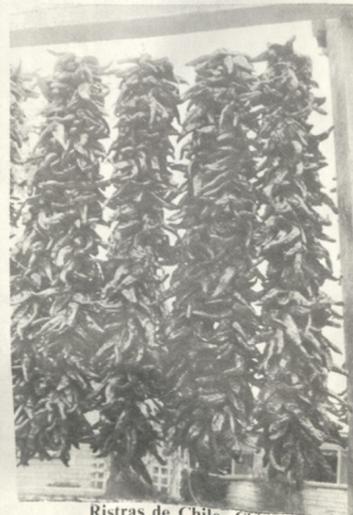
Fiesta, Santa Fe



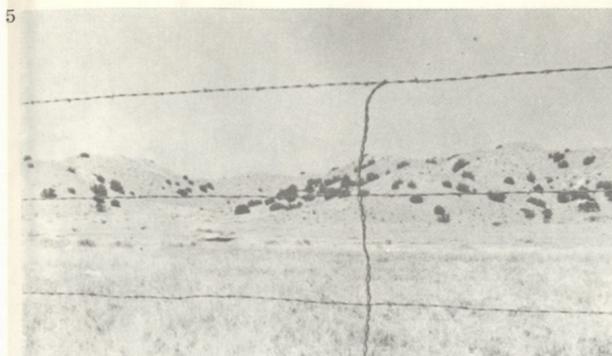
Tallando madera, San Cristobal



Fiesta de Santiago de Los Caballeros, Los Ojos



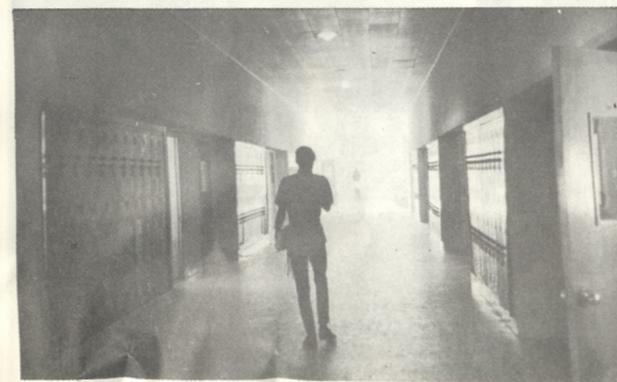
Ristras de Chile, Chimayo



Cuando vino el alambre, vino el hambre. When the Anglo fences went up, Raza knew they had lost the land — their means of survival. Many Raza have been forced to leave their homes and move to the city to try to survive.



While most Raza live in poverty, big Anglo-owned companies get rich from the land and ruin it. This is Moly Mine, at Questa.



Our youth go into machine-like schools where our culture is repressed.

The Big Land Robbery And What It Did to Us

The U.S. took over half of Mexico's land by war, in 1846-48, because its rulers wanted to expand and get new wealth. The Treaty of Guadalupe Hidalgo signed after the war promised to protect the rights of Raza living on that land. But the U.S. soon broke its promise. Greedy Anglo businessmen took over the land by force or by trickery. Raza were treated like a conquered people, a colony.



The land that meant survival for Raza has become "developments" for Anglo corporations to make profit



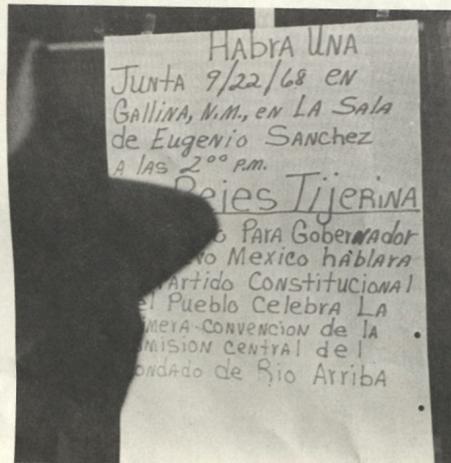
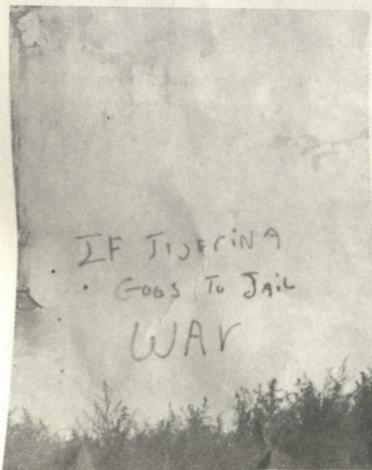
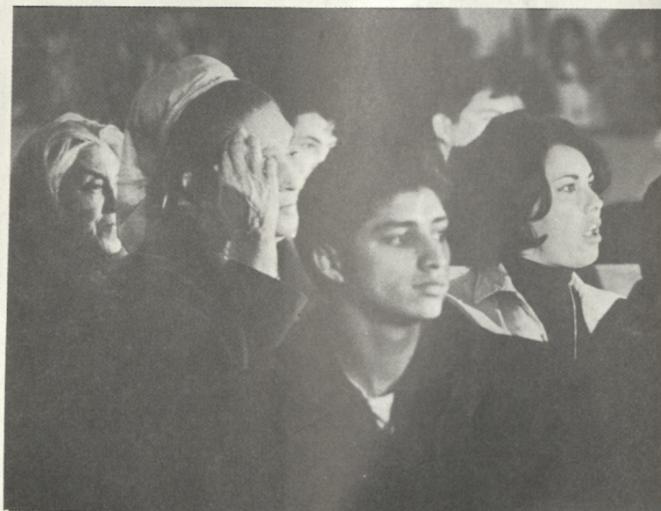
The police act as an occupation army when necessary



1968: The Alianza Fights for the Land

Raza fought to get back their land for many years, in the courts and by guerrilla actions against the Americanos such as fence-cutting, barn-burning, sign-burning, and burning haystacks. (These continue today.) Then a new organization was born: the Alianza, an alliance of land grant heirs, headed by Reyes Lopez Tijerina. The Alianza made world history on June 5, 1967 when 20 armed men took over the courthouse in Tierra Amarilla, N.M. in protest against violations of their civil rights by District At-

torney Alfonso Sanchez. The U.S. sent in hundreds of soldiers, horses, and even tanks to round up the "courthouse raiders" (see pictures above). Innocent people were arrested, abused, lost their jobs. Although many Raza were frightened by these and other acts of repression, others continued the struggle. They signed petitions, went to meetings where "El Tigre" Tijerina spoke about the land grants, gave their time and money. Most Alianzistas were poor people with a deep love of the land.



and Tijerina Runs for Governor of NM



Maestas on TV during campaign



A few months before the November, 1968 elections, members of the Alianza formed the People's Constitutional Party. They named Tijerina for Governor, and other candidates. The PCP didn't expect to win, but they knew they could get radio and TV time for candidates. That time could be used to talk about the oppression of La Raza, and reach many people. During his campaign, Tijerina and others walked from Albuquerque to the Chimayo sanctuary (about 95 miles) to show the sincerity of his campaign promises. Just before the election, the state did not allow him to run; José Alfredo Maestas became the candidate.



Pilgrimage to Chimayo, Sept. 1968

Supporters at Tijerina trial

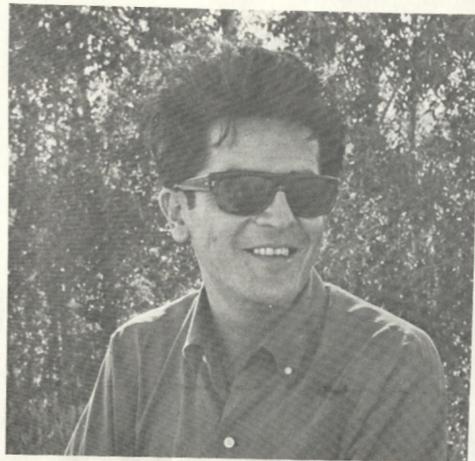
In December, 1968, Tijerina went on trial for charges from the "courthouse raid." He acted as his own lawyer and defended himself by showing that the "raiders" had just tried to perform a citizen's arrest of D.A. Sanchez. Reyes, his wife Patricia, and many others were joyous when he was found not guilty.

THE TRIALS OF THE 'COURTHOUSE RAIDERS'

After Reies Tijerina was acquitted, the state moved against other "courthouse raiders." It wanted to silence all Alianza leaders and crush the land struggle once and for all. There were 54 charges against each of 10 men. Juan Valdez went on trial in June 1969 on some of the charges. He was found guilty, although another man--Geronimo Borunda--testified that he, not Juan, had shot a state policeman during the raid. Juan was given a 2-10 year sentence (four long years later, he finally won a pardon). Then Baltazar Martinez was tried, in August 1969. He was found not guilty because of "insanity"--because he thought that what he did was right. Geronimo Borunda was also put on trial; the state accused him of lying when he said he shot the state policeman. He was found guilty, and appealed. Besides the men shown here and Tijerina, there were two other courthouse defendants: Reies Hugh Tijerina, Jr. and Jerry Noll. All the men are poor, all have lived under the shadow of prison for years.



Juan Valdez and family of Canjilón



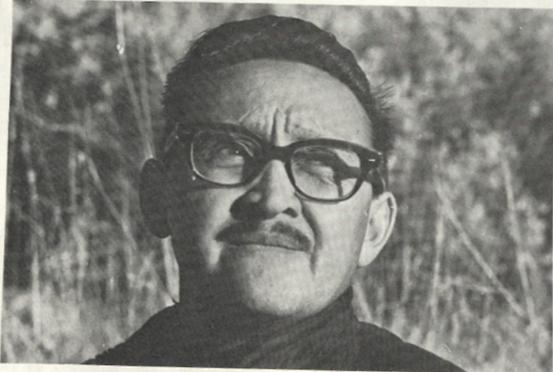
Geronimo Borunda of Canjilón



Tobias Leyba of Canjilón



Moises Morales of Canjilón



José Madril of Velarde



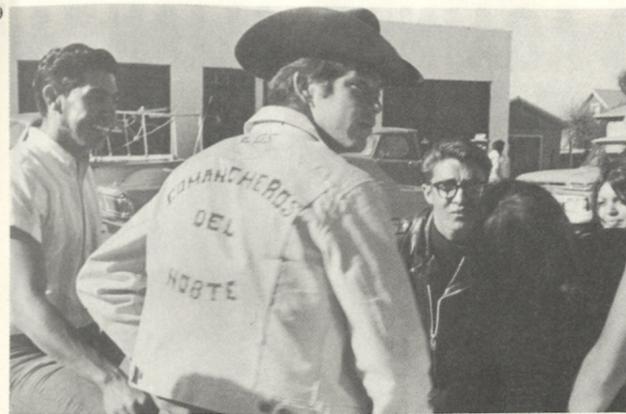
Ezequiel Domínguez of Bernalillo



Baltazar Martínez of Canjilón



Salomón Velásquez of Española



Los Comancheros in Tierra Amarilla



Santa Fe Brown Berets

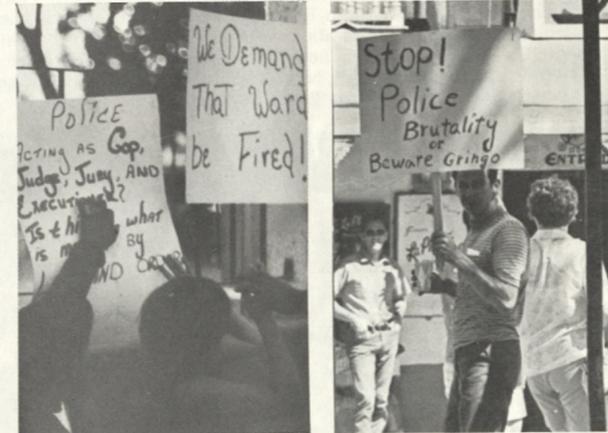
1968-69 New Youth Groups Se Mueven

Chicano youth were also organizing in 1968-69. Brown Berets were active in such cities as Albuquerque and Santa Fe, while a group called Los Comancheros started in the northern villages. Their goals were to protect and serve the people against racism, oppression and exploitation in different areas of life. The Brown Berets of Albuquerque, for example, organized protests against the killing of young Tommy Valles on August 13, 1968, by Officer Larry Ward.

Tommy was being chased on suspicion of having stolen a car (it was his mother's car); he ran from the car into a shed, where Ward shot him. The protests took place at Old Town Plaza, a tourist attraction. Chicanos from different areas and Black supporters took over the plaza for the first time. The different groups also joined in support demonstrations for Tijerina. Later they ceased to exist as organizations, but they were an important beginning.



Gilberto Ballejos of Albuquerque Brown Berets speaks at rally against killing of Tommy Valles. Ballejos later ran in the school board elections.



Signs at August 1968 rally against killing of Tommy Ward. Ward was honored at businessmen's lunch and became president of Albuquerque Police Officers Assoc.



January 1969 demonstration at state capitol, Santa Fe, by Brown Berets, Comancheros and others. Jack Love was special prosecutor who kept trying to put the "courthouse raiders" in prison.

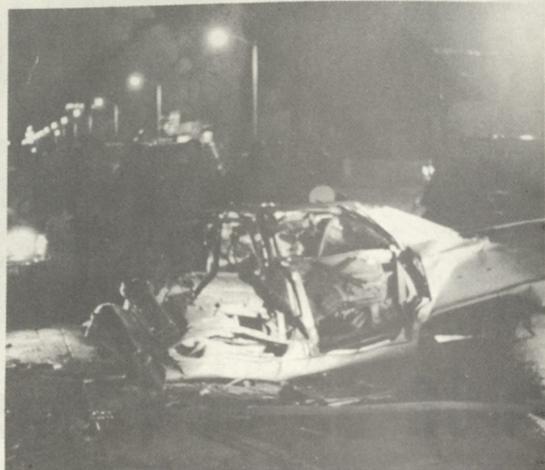
CAMPAIGN OF TERROR AGAINST ALIANZA



There was a campaign of terror against the Alianza all through 1968-69. Rocks were thrown through windows of the Alianza building in Albuquerque at least 10 times. Bullets were fired and dynamite thrown. The most serious attack came in March, 1969 when a tremendous blast shook the Alianza while people were attending a meeting there and two hours later dynamite blew off the door of an Alianza family's home. Somehow police never arrested any of the attackers except William Fellion, who tried to throw a stick of dynamite but it exploded in his own hand. He was caught while driving away at 70 miles an hour. Charges against him were reduced to "careless driving"; he was sentenced to 16 hours of hospital duty. Fellion was an ex-Sheriff's deputy.



Wilfredo Sedillo of Alianza in his car after Oct. 17, 1968 rock-throwing.



March 15, 1969 bombing which destroyed car of Alianza officer Santiago Anaya and damaged 7 other Alianza cars.



On Feb. 2, 1969, fire destroyed the Vincent ranch in San Cristóbal hours after Tijerina announced it would be used as a Chicano cultural center.



Some of the Alianzistas who brought a suit to court in June 1969 charging that police and National Guardsmen had violated their civil rights during and after the "courthouse raid." Although many gave testimony of false arrest, threats and terror in the night, only one man won damages.

JUNE 8, 1969: REPRESSION Tijerina Jailed, Alianza Fades

On June 8, 1969, the final act of repression against the Alianza took place. It happened during a 4-day "Liberation Seminar" held on the 600,000-acre San Joaquin land grant, which is about 95% occupied by the U. S. Forest Service. Alianzistas and Chicanos from other states came to the San Joaquin meeting. They supported Tijerina in protest actions against the Governor of N. M. and an atomic scientist for injustice and crimes against humanity (making bombs). Then, on June 8, Patricia Tijerina (wife of Reies) set fire to two Forest Service signs in protest against the U.S. occupation of Raza land. After the second fire, near the village of Coyote, police and Forest Rangers moved in. James Evans, Chief of Law Enforcement for the Forest Service but not wearing a uniform, told Tijerina he was under arrest. Patsy



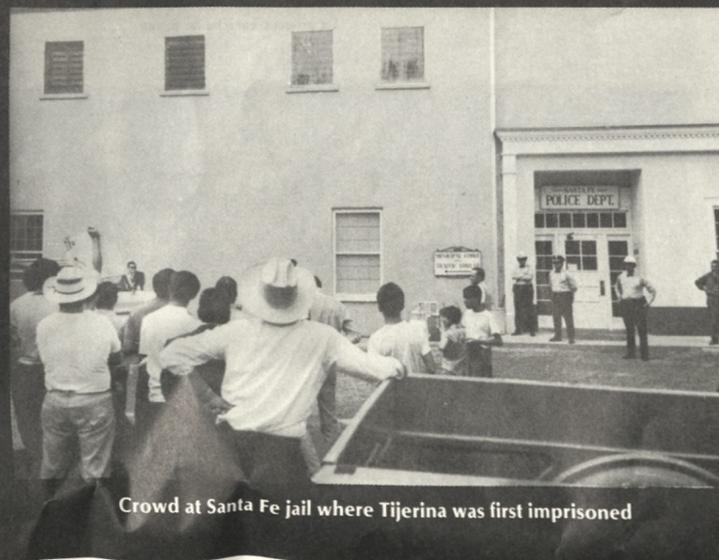
Patsy sets fire to Coyote sign



State police before moving in to make arrests



Evans of Forest Service, with gun, arrests Reies.



Crowd at Santa Fe jail where Tijerina was first imprisoned

had burned the sign alone, as everyone saw, and Reies protested the arrest. Rangers swarmed down from the hills with their guns pointing at the crowd of men, women and children. Tijerina was arrested and kept a prisoner from that day until over 2 years later. During that time, he was tried and found guilty for the sign burning; he received three 3-year sentences to be served at the same time. Two Anglos who stole a Forest sign were given only a fine of \$25 each. Tijerina was also tried on more courthouse raid charges and found guilty--although he had been tried before on similar charges and found innocent. For this he was sentenced to 1-10 years. The Alianza, always suffering from repression and internal problems, was not a leading force in the movimiento after June 8. But the heroic past is remembered. As the corrido of Tierra Amarilla says:

Año de mil novecientos
sesenta y siete al contado
se repiten las noticias
por televisión y radio

Nuevo México querido
condado de Río Arriba,
Hispanos-Americanos
Allí se han jugado la vida.



Trabajadores de la cooperativa vivían en carpas el primer año.

Una Cooperativa y su Clínica

Unas personas pobres de la merced de Tierra Amarilla querían em-
pezar una cooperativa agrícola en 1969. Querían cultivar terrenos
que no estaban sembrados, para tener comida, y lo querían hacer
en el antiguo espíritu comunal de La Raza. Comenzaron en abril de
1969 con unos pocos miembros y sembraron varios acres de éstos
con papa, frijól, chfcharo. Mas tarde decidieron abrir una clínica
porque no habfan servicios médicos. Hallaron un edificio muy bue-
no en Tierra Amarilla y estaban agarrando equípo pero una noche
en septiembre de 1969 ciertos desconocidos lo quemaron. Poco a
poco la clínica fue establecida y se abrió oficialmente en junio del
'70. Desde entonces, la cooperativa ha hecho menos trabajo agríco-
la y ha concentrado sus esfuerzos en otros servicios a la comunidad.



Preparando papa para sembrar



Sembrando para la primera cosecha, 1969



La primera cosecha de papas



Una parte de la Clínica del Pueblo de Río Arriba fue destruída por fuego en 1969.



La Clínica se abrió con una fiesta en junio de 1970.

A 'Quiet' Period - For a While

In addition to the events shown here, a Conferencia de La Raza was held Nov. 29-30, 1969. Los Trigos land grant heirs fought Greer Garson, and students at N. M. State University organized.



Santa Fe rally July 25, 1969 for Medicaid.



Albuquerque barrio people make own park, summer 1970



Pete Garcia and family, Albuquerque. Pete was tried three times, beginning in August 1969, for killing a policeman who had shot him first — in the back. Pete later disappeared.



The State Fair was picketed in September 1970 for racist hiring and booth policies.



Centro Aztlan in Portales, fire-bombed in 1971

PORTALES:



Concha Lopez, Simona Mesa and Marta Cruz (rear and front left) were arrested for singing "De Colores" at Mac's Food Market which was being picketed in spring 1971 for insults to Raza and exploitation. More arrests, picketing and protest marches took place.



Albuquerque High School students held a walk-out March 16, 1971 to protest lack of Chicano studies, police on school grounds, fees, lack of fair discipline, etc. A walkout took place the year before at Río Grande High School.

THE PEOPLE REBEL - ¡YA BASTA!



Marcha por Justicia in Albuquerque, Feb. 27, 1971

Raza have known for years about police brutality. But there was no organized action against such abuses and not enough consciousness. By 1971, things had changed. Las Gorras Negras (Black Berets) had formed a new organization of barrio youth in Albuquerque and soon came under police attack. After the mysterious death of Bobby Garcia, who worked at the Berets' Mestizo Center, and the police killing of Vietnam veteran Tony Lopez, the Berets organized a Marcha por Justicia on Feb. 27. On May 21, Felipe Mares was shot to death by police in the north and there were more protests there too.

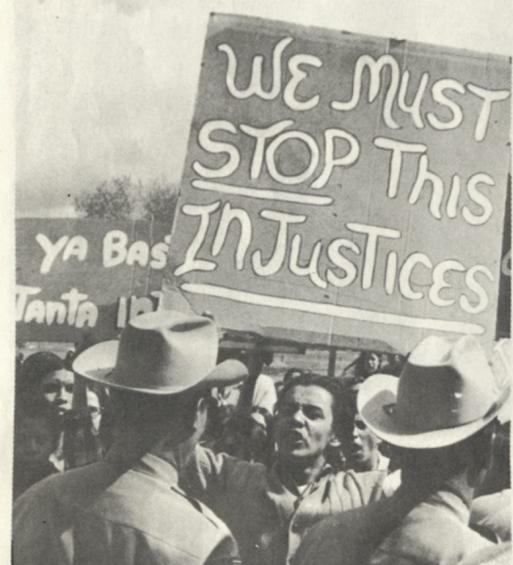


Albuquerque police on June 14 during riot



Johnny Baca of the Black Berets speaks at rally June 14 in park where incident occurred that started riot.

THE KILLING OF FELIPE MARES, age 20, by Taos police on May 21, 1969 led to strong protests. Hundreds of people came to his funeral in Santa Fe. Many also took part in a demonstration at Taos police headquarters (see below).



Forest Service sign burned in August 1971 near Canjilón, one of several burned over the years to protest U.S. occupation of the land and injustice.



People demanding welfare rights confront Lt. Gov. Robert Mondragon in capitol, March 19, 1971.



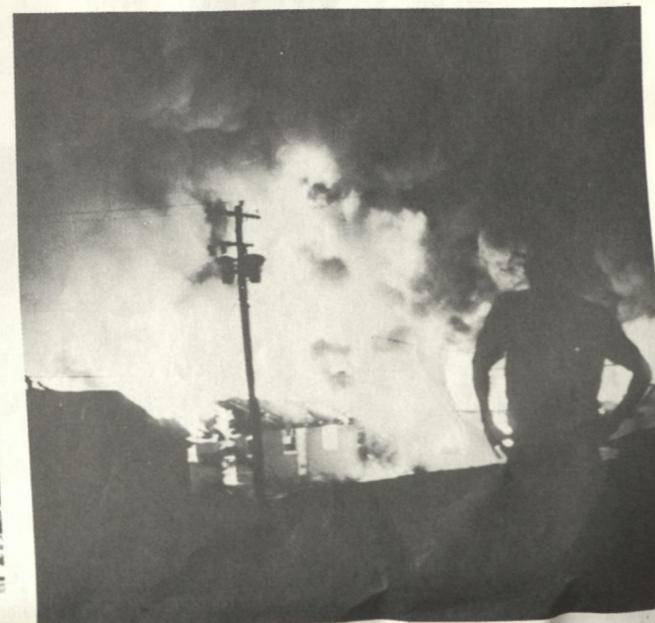
Silver City hospital workers, mostly Chicanas, went on strike in May, 1971 for four months.

Riot in Albuquerque June 13-14, 1971

Came the Albuquerque riot, when thousands of people went into the streets breaking windows and setting fire to businesses after still another incident of police harassment. The National Guard was called in; hundreds were arrested. The Guard was also sent to Santa Fe; in various places, buildings and signs were burned. During this time, there were also protests on such issues as welfare and labor in this period.



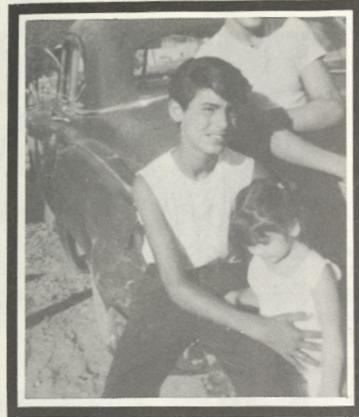
One of the buildings burned on night of June 13.



THE LONG HOT SUMMER OF 1971 GOES ON ¹⁶



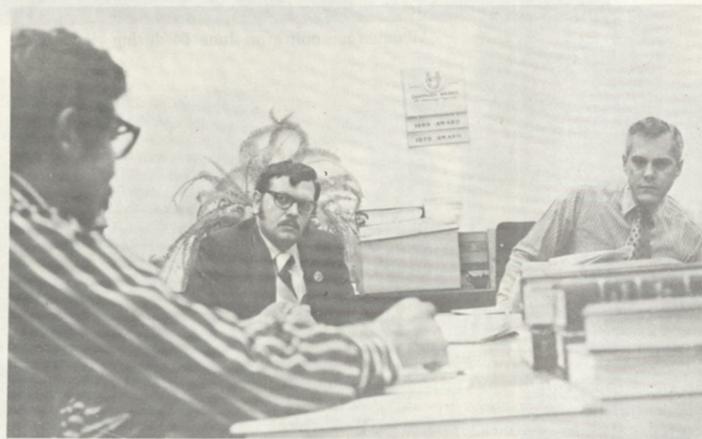
Funeral of Roy Gallegos, 19, killed by Santa Fe police June 21, 1971.



ROY GALLEGOS
Shot to death by a Santa Fe policeman June 21, 1971. Police said he was a burglary suspect who tried to escape. But Roy was handcuffed at the time and running toward a group of National Guardsmen.



Black Berets hold sit-in June 24, 1971 at office of Gov. King (hiding behind plant) to protest lack of community people on commission investigating the Albuquerque riot.



Antonio Cordova tells Lt. Gov. Mondragon and Attorney General David Norvell about police brutality in Española. He himself had been jailed and beaten for taking photos of police for El Grito in July, 1971.



Pablo Martinez after being beaten by Española police Aug. 28, 1971



Jake Martinez after being beaten by Española police Aug. 28, 1971



Black Berets arrested after sit-in at King's office



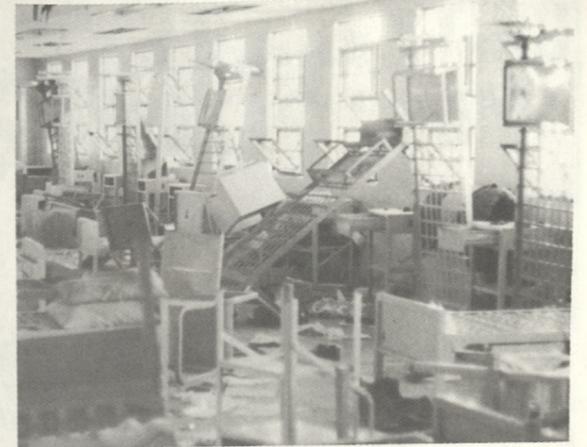
STATE PRISON RIOT AND MORE PROTEST



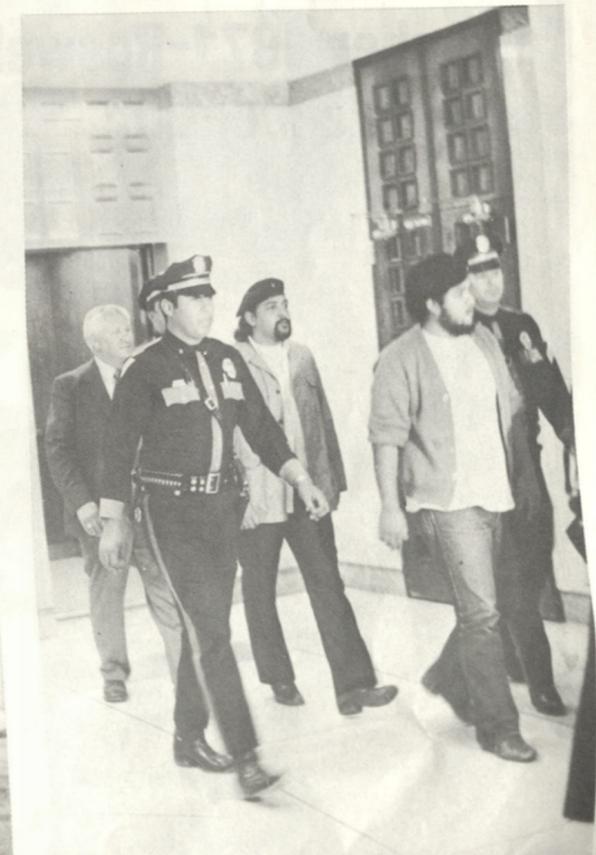
Berets attempt to make citizen's arrest of state prison warden Felix Rodriguez at a meeting, Nov. 19, 1971



Santa Fe police during Sept. 6, 1971 riot; they fired tear gas on fiesta crowd.



Above and below: Inside the state prison at Santa Fe after inmates rioted Oct. 6, 1971 against conditions. The rebellion was brutally suppressed by guards.



Some of the 8 Black Berets arrested after second sit-in at King's office Oct. 19 to demand justice for state prisoners.

UNITY GROWS AMONG RAZA



Santa Fe barrio groups and El Grito from Española join to protest District Attorney's actions in clearing police killer of Roy Gallegos. Antonio Cordova sits on left.



Tijerina comes home to Albuquerque after two years in prison, July 1971



Española workers strike for higher wages

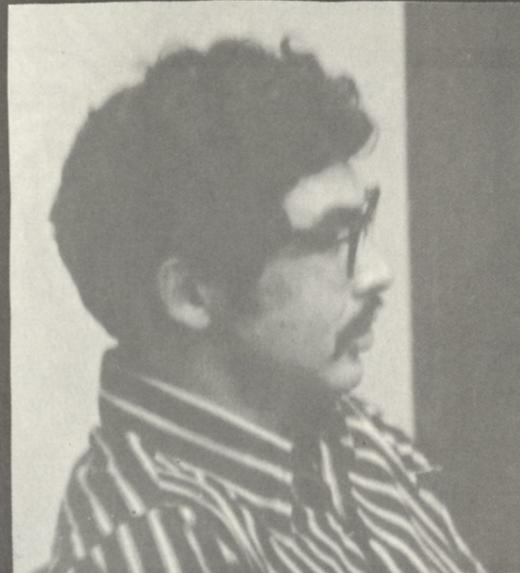


Students at Technical Vocational School, Española, hold Nov. 1971 walk-out to protest teacher's forced resignation.

November 1971-Roswell Statewide Meeting



Raza groups come together in Roswell Nov. 12-14. Below, Chicano Youth Association.



ANTONIO CORDOVA



RITO CANALES

January 29, 1972 : Antonio Cordova and Rito Canales Murdered by Police

"Why were they killed?" asked Chicanos all over N.M. when they heard that Antonio Cordova and Rito Canales had been shot to death by Albuquerque police about midnight of Jan. 29, 1972 on a lonely mesa. Antonio, who had worked with El Grito del Norte and the Black Berets, died from 9 to 10 bullets. Rito, of the Berets, was shot 6 times--mostly in the

back. Both were 29 years old. Police said they had received a tip and caught the men trying to steal dynamite from a construction site, but that story did not satisfy many people. Why was it necessary to kill anybody, since police knew there were unbreakable locks on the dynamite shed? Why did the men "happen" to be killed the night before they were to

speak on TV about brutality in the police and prisons? These and other unanswered questions led Raza to believe that it was all a set-up to destroy the Berets. Although hundreds of people attended services and marches of protest, the Berets were in fact crippled by the fear created ... at least for the time being. Gunpoint repression had struck once again in N.M.



Albuquerque



Albuquerque march to protest the killings



Rally in Santa Fe to protest killing of Rito and Antonio



Albuquerque



Mural en una casa en Canyon Road, Santa Fe

Artes Nuevos de la Raza

La cultura Chicana siempre ha sido bien fuerte pero muy reprimida por el sistema en las escuelas, los edificios públicos, las calles. Con la nueva fuerza del movimiento, esta cultura empezó a expresarse en nuevas formas. En 1972 en Santa Fe los pintores del Artes Guadalupanos de Aztlán pusieron en las paredes de las calles sus magníficas expresiones de vida y lucha. El Teatro Norteño de Las Vegas empezó a presentar sus actos populares en contra de la explotación de nuestra Raza, de la guerra, del racismo. Los Artes del Valle de San Cristóbal y El Taller Gráfico de Tierra Amarilla usaban la serigrafía (silk-screen) para hacer bellas imágenes de nuestra tierra y nuestra lucha. Todos estos grupos siguen trabajando



Samuel Leyba pinta un mural en Las Vegas High School



Gilberto Guzmán pinta en St. Francis Drive, Santa Fe



Trabajadores jóvenes del Taller Gráfico, Tierra Amarilla



El Teatro Norteño de Las Vegas



¡ QUE VIVA LA CHICANA !

History has shown the endurance of La Chicana. From a long line of oppressed Indian women and church-confined Virgin Marys she emerged as a revolutionary. La Chicana endured Mexico's war of independence and the Mexican Revolution despite losing whole families, violations of her body, and countless other horrors. She was not a passive weakling during those struggles but a strong participant who rose in the form of Gertrudis Bocanegra, Adelita, Zenaida, Juana Gutierrez and many others whose names were buried with them.

With these strong roots, the Chicana of today survives the oppression of her family and herself. Barrio women have struggled through the stinking paternalistic welfare lines to see that the family eats. They have dealt with dehumanizing case-workers and racist policemen who tear down the door in search of a "suspect." They have raised children only to lose them to prisons, to senseless wars, and to the killer smack brought in by the C.I.A. to quench any movement. La Chicana has been the pillar of strength when her husband can't find a job, and his punching-bag when frustration becomes too much for him and he fails to direct his anger at the real enemy.

Older Raza women are of the strongest people, having lived through the Depression era. Some were migrants (and still are), working in one field and then another. Others raised children in train box-cars while the men laid track 50 miles away. They had to do without important things such as doctors. To keep the health of La Familia, they became curanderas, hierberas, parteras.

There are a few aspiring middle-class Chicanas but they are still oppressed because they are treated as sexual objects, things, not full human beings. Their existence is based on the success of their husbands and parents, or the respectability of the jobs they hold. Of the Chicanas who make it to college, some bring their skills back to help their people but as yet not enough of them. Chicanas with skills and clear political ideas are badly needed by La

Raza to help win our liberation as a people.

Women are participating in the struggle today more than ever, but still not enough. The movement of La Chicana is a struggle within a struggle. La Chicana is chained by old, oppressive customs, prejudices and beliefs that make her feel inadequate and keep her at home bearing children. The idea that all women must be as pure as the Virgin Mary puts fear into the Chicana. False definitions of machismo are another big problem. The custom of a domineering father and/or brother is one of the basic reasons why the Chicana is more inhibited than the man. Over-protectiveness makes her lack self-confidence as a person and prevents her from getting more involved in the movimiento. Because of all these negative influences on our culture, Chicanas are not encouraged to be as active as they should or to become leaders.

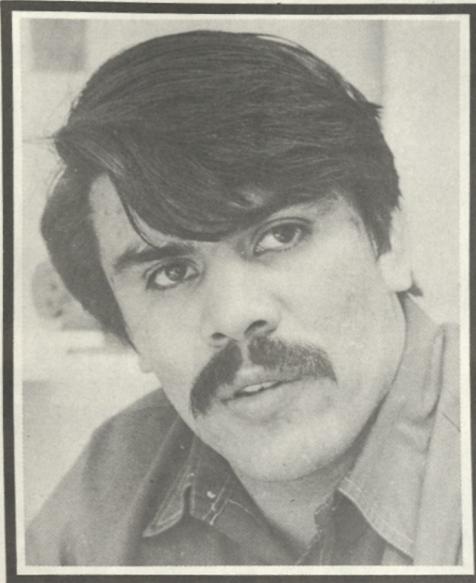
The Chicana is the slave of a slave. In a profit-making system that bleeds men of their dignity, it is no wonder that the men respond by abusing the women. It is much easier to beat or scream at the wife than to come down on The Man. The system makes the Chicano oppressive of the Chicana, who suffers from that same system. Chicanos need to understand this, as do Chicanas. Young Chicanas especially need to have clear revolutionary ideas of who and what they are. They need to see that all Raza are oppressed by racism and the capitalist system--while the Chicana has an extra burden, sexism. (Our men suffer from the effects of sexism--for example, when they go to war and get killed to prove how "macho" they are. But often they don't want to see how sexism hurts them too.) The three burdens cannot be separated.

Chicanas must support all Raza and especially other Chicanas for the total liberation of el pueblo. We must help to free each other in our minds. The movement of la Chicana is not a White Middle Class "Women's Lib" movement but a movement of women for the sake of La Raza as a whole, Pónle, hembra, por tu Raza. Levántate y duro dále!

N. L. L.

Falcón Killed, La Lucha Sigue

Ricardo Falcón, young soldado de La Causa from Colorado, was shot to death in the isolated little town of Orogrande, N.M. on Aug. 30, 1972. He was driving with friends to the Raza Unida convention in Texas when their car overheated and they stopped at a gas station in Orogrande operated by Perry Brunson. An argument began when Brunson refused to let them have more water; Brunson shot the unarmed Ricardo dead. He was released without bond and at his trial in Alamogordo in December, Brunson was quickly found not guilty. "Little Texas" struck again.



RICARDO FALCON



March from Orogrande to Brunson trial. Priscilla Falcón, Ricardo's widow, in rear with flag.



Older Raza continued to protest denial of their land and water rights. A long fight has been waged in Taos against a dam that would help only the rich. Above, people in Tierra Amarilla protesting land taxes and appraisal policies, August 1972.



\$2.5-million power plant in Las Vegas led to strong protest in June 1972. Its oil storage tank, placed near a Raza barrio, could explode and destroy homes. People blocked construction for days, fighting with rocks and guns.



Oct. 14, 1972, Old Town Plaza in Albuquerque — anti-war rally held by coalition of Raza, Anglos, Indians and Blacks. Teatro Campesino from California performed and Vietnamese students spoke.



Clínicas del Pueblo

Servicios médicos para la Raza siempre han costado mucho en dinero y en dignidad, pues en un sistema capitalista el rico controla. Ahora en Nuevo México, Raza están levantando sus propias clínicas con el propósito que la buena salud es un derecho—no un privilegio. También están abriendo clínicas dentales como el Rito y Antonio Memorial Dental Clinic en Martineztown un barrio pobre de Albuquerque.



At the Clínica del Pueblo de Rio Arriba

WHAT ABOUT DRUGS? Drug addiction is not only a terrible health problem for Raza; it is a political problem. The Man wants the barrios to be paralyzed by drogas because nobody who is strung out looking for a fix will have time or energy to make a revolution. Many dedicated Chicanos have tried to solve the drug problem with methadone programs such as El Vicio, Salvación, La Llave. These programs have suffered police harrassment, cuts in funds and many other problems. But the truth is that these programs are not the answer to the drug problem.



Clínica de La Gente, Santa Fe



Bobby García Memorial Clínica, Albuquerque



Bobby García clinic director with patient in Artesia



Bobby García Clinic van brings medical services to Artesia strikers

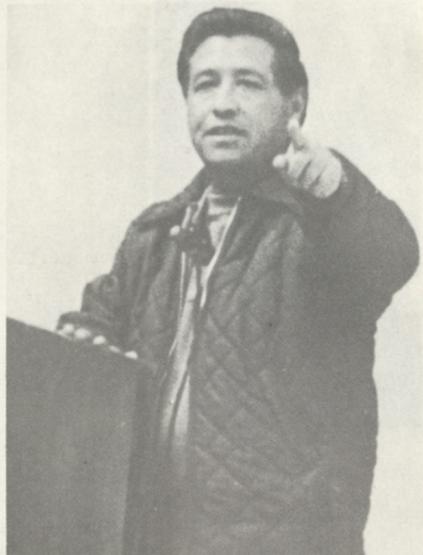


Christmas party at Bobby García clinic

HUELGA! CHICANO WORKERS ²⁴



Thousands of workers, mostly Chicanas, struck the Farah Manufacturing Co. in Las Cruces and Albuquerque, and in Texas. The strike against the rich pants maker, which began in May 1972, was for a union and against exploitation. Farah's answer was armed guards, attack dogs and arresting hundreds of picketers. Workers kept fighting in 1973 with a boycott on Farah pants.



Cesar Chavez and the United Farm Workers came to N.M. in February 1973 and supported the Artesia strikers, called for boycott on Safeway.



Women from southern N.M. at state legislature, February 1973, to get help for Artesia strikers.



José Garner, Lucy Vigil and Sammy López — officers of the U.N.M. workers' union formed in March 1973 after almost 4 years of struggle against racism.



Two Chicano communications training workshops were held in Las Vegas 1972-73. Movimiento Raza learned how to make printed materials.

25 STRIKE AND UNITY GROWS



Chicano Youth Assoc. members sing of solidarity with Artesia strikers



Frank Sanchez, strike organizer, in jail.



Artesia Strike 1972-73

Unity grew in the movimiento this year, inspired by the courage and patience of the Artesia strikers. 52 city sanitation workers, almost all Chicano, went on strike Sept. 12, 1972 for union recognition and some benefits. The city, which is dominated by Great White Fathers, refused the modest demands and replaced the strikers with scabs. It passed illegal laws against picketing, then arrested strikers and supporters for breaking them. Our people soon realized the strikers were up against the whole, racist power structure of Artesia and "Little Texas" in general. Even the Equal Employment Opportunity Commission has said the City was discriminating against the workers. In the 10 months that the strike has lasted, workers and supporters have held many marches, rallies, masses and fasts. Their spirit and their just cause gradually brought much support from all over the state in 1973.

The Artesia men were not the first Raza workers in N.M. to demand their rights. Moly Mine workers in Questa fought racism for years. Garbage collectors in Albuquerque and Santa Fe have also struggled. In Las Cruces, Raza workers at the Valley Transit Mix Co. struck as did supermarket workers in Taos, lumber workers in Española, hospital workers in Silver City, garment workers and janitors in Albuquerque, meat cutters in Clovis and Albuquerque, and line-men at Southern Union Gas Co. in Albuquerque. Raza workers are almost always at the bottom of the pile in wages, promotions, working conditions. If they do challenge management, they are usually betrayed by sell-out union leadership. Artesia has shown that wide support can make a difference. Unity is the only hope!



Artesia strikers and supporters blocking gate to City Yard

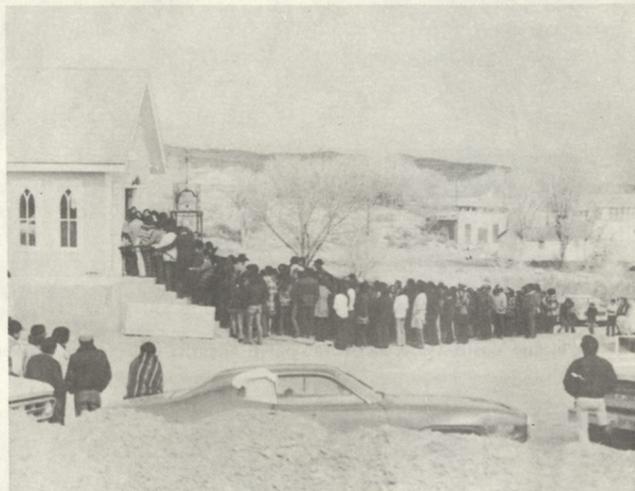




The funeral of Larry Casuse

Anger at the Death of an Indian Brother

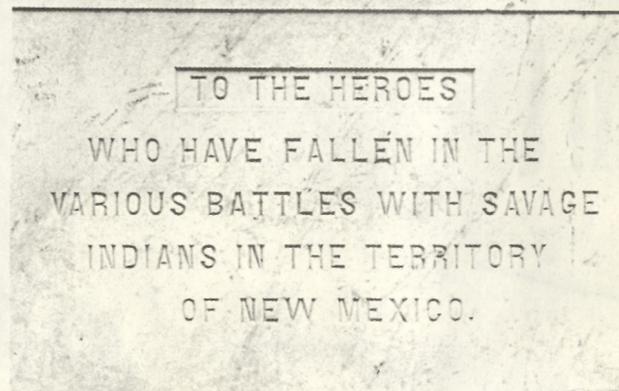
The original natives of what is now N.M. have fought their own long struggle against land robbery, racism, exploitation. Larry Casuse, a young Indian activist from Gallup, was killed by police on March 1, 1973. Chicanos joined in the protests that took place. Larry, a UNM student, had been fighting for two years against the exploitation of his people. When the Mayor of Gallup, a vendido named Emmett García, was appointed to the board of regents at UNM, the protests became intense. Larry and other students went through all the proper channels to stop the appointment but failed. As a last resort, he and Robert Nakatinae kidnaped García from his office. Police trapped them and Larry was shot to death. García was not harmed. Robert's trial on 6 charges of assault and kidnapping is pending.



Larry's funeral — March 5, 1973



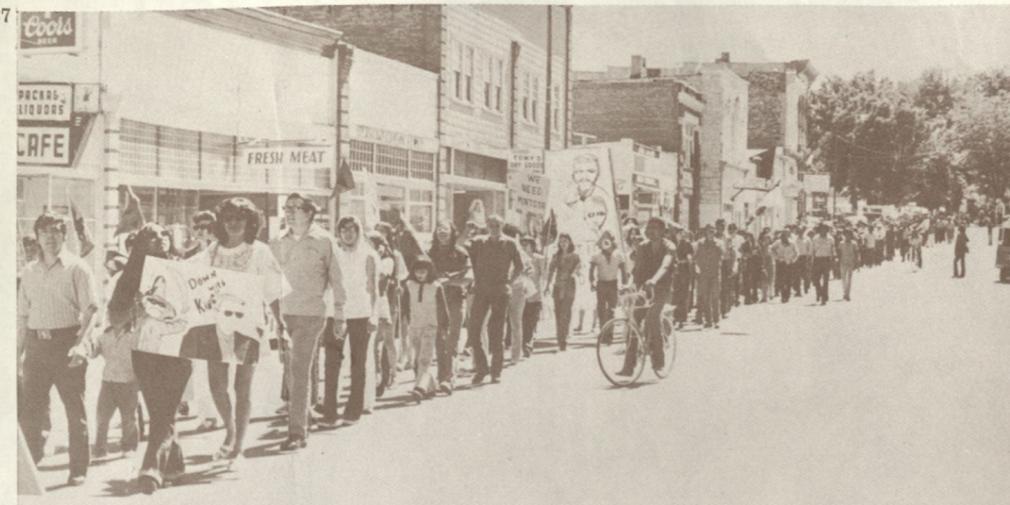
On the day of Larry Casuse's funeral



Words on monument in Santa Fe plaza



Gallup march to protest killing of Larry Casuse, Marcy 31, 1973



Las Vegas — march against King, June 17, 1973



"Corky" and Jerry Gonzales on June 17 march

Vegas Demanda Escuelas para Raza

En el verano de 1970, Chicanos de Las Vegas pelearon para quitar el Anglo nombrado como presidente de la Universidad Highlands por unos "Regents" racistas. Ganaron pero el nuevo presidente de apellido español hizo poco para cambiar las condiciones. En abril de 1973 el cuerpo educativo de East Las Vegas, donde 75% de los estudiantes son Chicanos, nombró a Rowland King, un gavacho de Arizona, como superintendente de las escuelas en lugar de una Chicana que tenía mejores calificaciones. Los estudiantes tuvieron un "walk-out" de protesta y después habfan marchas y piquetes en los negocios de dos vendidos del cuerpo. King tuvo que resignar el 25 de junio, luego el cuerpo nombró a un Mexicano-Americano. Pero esta vez la plebe no va a esperar para que otros hagan los cambios necesarios. Piensan abrir su propia escuela. La iglesia Católica no quiso darles un edificio y tuvieron otras marchas en julio y agosto. ¡Adelante!



"Corky" speaks at Old Town Plaza, June 17



Police remove protesters from school board meeting

El sistema gringo ha quemado las mentes de nuestra plebe. Ese sistema nos enseña a vivir y pensar como el Anglo, y olvidar nuestra cultura. Nos enseña a pensar en el dinero por egofsmo y olvidar la opresión del pueblo. Escuela Tonantzín de Santa Fe y el Bobbie García Cultural School de Albuquerque son ejemplos de nuestras propias escuelas nuevas donde se enseña nuestra cultura e idioma. ABAJO: Graduación del Bobby Garcia Cultural School, 1973



Three of the young protesters



Escuela Tonantzín students making adobes



"Si morimos, hemos de morir como el sol — dando luz." Ricardo Flores Magón

EL GRITO TO SUSPEND

With this issue, El Grito del Norte completes five years of publication. El Grito will now suspend publication for the time being. Subscribers who wish a refund should notify us immediately; we can also send back issues as a substitute for future ones.

We understand that many carnales and allies--especially those in prison--count on El Grito as a source of information not available elsewhere, and as a way of getting the truth published when other media will not do it. We have decided to suspend publication only because the time has come to analyze our situation, the priorities of the movimiento today, how best to use our resources, and how to find new resources. We may suspend publication but we are not suspending our commitment to la gente and to revolutionary change.

We would like to thank everyone who has participated in making El Grito, whether it was by writing an article, sending us an encouraging letter, lending a car, selling the paper, or whatever. No one has ever been paid a fee or salary for their work, so we know that they gave out of puro corazón

To our enemies, we say: don't celebrate. The spirit that El Grito voices will never die. And one day El Grito itself will again be out in the barrios and villages, fields and factories, making its cry for justicia. Hasta la victoria, EL GRITO
Note: Apologies for the lateness of this issue. It was printed July 31 but had to be printed again, in Arizona, because of poor quality.

Gracias, Fotógrafos!

Over the past five years, many people have taken pictures in Nuevo Mexico for El Grito del Norte. Their photos have made this special issue possible and we thank them con todo corazón.

Some of these people have served as staff photographers and their pictures make up most of this issue. They are:

Antonio Cordova

Susana Fuentes
Rees Lloyd
Jane Lougee
Betita Martinez

Tessa Martinez
Adelita Medina
Sandra Solís
Humberto Torres

Others have provided one, two or more photos. Here are their names with apologies to anyone who has been accidentally forgotten: Beverly Axelrod, Black Beret Organization, Enrique B., David Dea, David Grahame, Karl Kernberger, Kit Leder, Peter Montague, David Montoya, John Nichols, Gilberto Romero, Dick Spaas, Fil Sibley, Rini Templeton, Valentina, Dolores Varela, Frances Varela, Maria Varela, Rubén L. y Vasquez, Dan Winston.

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Jeff, Joaquín, Lauro, Nita
Patricia, Rini, Romelia, Ru-
fina, Sandy, Susana, Tony

In Memoriam:

Antonio Cordova

Calendario: Julio

This completes a year of the calendario, which began in August 1972.

2nd, 1942--St. Louis, Mo. Edward Melendes is kicked to death by a policeman while in the local jail.

2nd, 1966--Albuquerque/Santa Fe, N.M. Alianza holds 62-mile protest march.

3rd, 1873--Ariz. Mariano Tisnado lynched, one of several Chicanos lynched in Arizona during those years.

3rd, 1971--Austin, Tex. Ignacio Lara, age 16, died of internal injuries after being arrested for a supposed burglary. He told his girlfriend before dying that police had beat and kicked him.

5th, 1851--Downieville, Calif. Juanita, 3 months pregnant, is lynched for killing an Anglo who had broken into her home.

9th, 1846--Northern Calif. U.S. forces under John Sloat raise their flag to signify U.S. occupation. Sloat issues a proclamation saying he has come as the Californio's "best friend."

12th, 1859--Mexico. Decree by Benito Juarez declaring church property as belonging to the country.

13th, 1859--Brownsville, Tex. Juan Cortina shoots the City Marshall for pistol-whipping a Chicano. A long war begins between Cortina's guerrilla fighters and Anglo forces.

13th, 1967--Table grape boycott begins.

13th, 1970--Mathis, Tex. Dr. Fred Logan, Anglo friend of Raza, shot to death by a Deputy Sheriff.

18th, 1859--Nevada. Comstock realized he has "discovered" one of the richest silver mines in the world when a Mexicano brings it to his attention.

20th, 1923--Mexico. Death of Pancho Villa

20th, 1971--Fort Sam Houston, Tex. Jorge Licón, a soldier, is shot dead by police. Police claim that he grabbed a gun and so a cop shot him, facing Jorge. But an autopsy shows the shots entered his back and from only 8 to 12 inches away.

21st, 1946--Montebello, Calif. Eugene Montenegro, 13, is killed by a Deputy Sheriff in a "mistake" shooting.

26th, 1953--Santiago de Cuba. 125 young revolutionaries, led by Fidel Castro, attack the Moncada army barracks to win freedom from Batista's tyranny. This marked the birth of the Cuban revolution which took power in 1959.

29th, 1970--Calif. UFWOC, led by César Chávez, and grape growers sign contracts ending 5-year strike.

31st, 1811--Mexico. Father Miguel Hidalgo, leader of the Mexican war of independence against Spain, is executed.

31st, 1846--Nuevo Mexico. General Stephen Kearney, leading the U.S. occupation of Aztlán, issues a proclamation telling Raza "I come among you for your benefit, not your injury."

EMILIANO ZAPATA

Un libro con toda la historia de Emiliano Zapata en forma de "comic book," como se ha publicado en El Grito, va a salir este año. Compre 34 capítulos. El precio será \$.50 por una copia, menos por "bulk orders." Se lo puede pedir de El Grito del Norte.

Notice to Libraries

El Grito del Norte is available on microfilm. For those who already have Vol. I through Vol. V (1968-72), it is now possible to order Vol. VI (Jan-August 1973). Write to El Grito for price information.