

El Excentrico

Vol. 26, No. 22/February 20, 1976



COUNCILMAN A FRANK
AL GARZA DISCUSSION

CHICANO PROMINENTE



Donald N. Pacheco
Judge, attorney

Born: March 31, 1935 in Trinidad, Colorado

Highlights: Elected student body president and associate editor of the law journal, University of Denver Law School, 1962

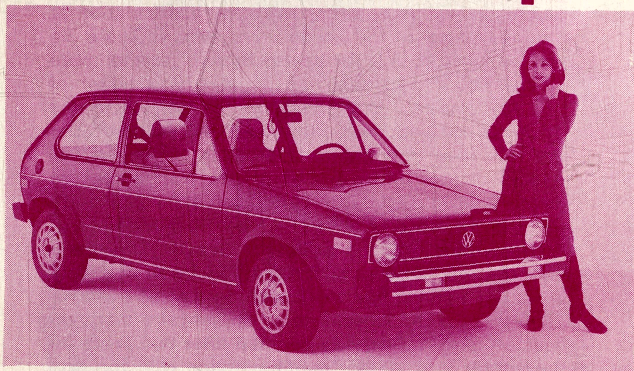
Founded law firm in Denver of Pacheco, Auer and Manzanares

Appointed a judge in Denver, 1971

Looking back on his childhood in Trinidad, Colorado, where he was brought up by his grandparents, Donald N. Pacheco remembers that he was bilingual from a very early age, and that as a boy he began to develop his ambition to become a trial lawyer. On the way to that goal he attended Regis College in Denver, and served as a fighter pilot in the U.S. Navy. His career in law really began with his matriculation at the law school of the University of Denver. There, he was honored by his classmates in being elected both student body president and an associate editor of the law journal. Pacheco took his degree in the spring of 1963 and was admitted to the Colorado Bar the following September. Thereafter, he worked as deputy district attorney and private trial lawyer. In January 1971 Colorado Governor John Love appointed Pacheco a judge in the Second Judicial District of the City and County of Denver. This made him not only the youngest district judge in the State at 35, but also the first Mexican American so to serve. Though he soon became one of Denver's most respected judges, Pacheco decided after two years on the bench to re-enter private practice with the firm he had previously established: Pacheco, Auer and Manzanares. One of his deepest concerns continues to be that a higher proportion of Mexican Americans must fill positions at all levels of the judiciary in Colorado if the Spanish-surnamed who make up nearly 15% of the State's population are to receive fair legal representation.

Al recordar su niñez en Trinidad, Colorado, donde creció junto a sus abuelos, Donald N. Pacheco recuerda que fue bilingüe desde temprana edad y que desde niño demostró sus deseos de convertirse en un abogado. Para llegar a esa meta fue a Regis College en Denver, y sirvió como piloto de aviones de caza en los U.S. Marines. Su carrera en leyes comenzó con su matriculación en la escuela de leyes de la University of Denver. Allí fue honrado por sus compañeros al ser elegido presidente de la asociación de estudiantes y editor asociado de la revista de leyes. Pacheco recibió su título en la primavera de 1963 y pasó el examen del Colorado Bar el septiembre siguiente. Trabajó luego como ayudante para el fiscal de distrito y como abogado. En enero de 1971 el gobernador de Colorado John Love nombró a Pacheco juez para el Segundo Distrito Judicial de la ciudad y condado de Denver. Esto lo convirtió no solo en el juez de distrito más joven del estado a la edad de 35 años, sino también en el primer mexicano-americano que se desempeñaba en esta capacidad. Aunque pronto llegó a ser uno de los jueces más respetables de Denver, Pacheco decidió dedicarse a la práctica privada después de dos años en la corte. Volvió entonces con una firma que él mismo había fundado, Pacheco, Auer y Manzanares. Uno de sus más hondos anhelos es que más mexicanos-americanos sean nombrados a posiciones en todos los niveles de la administración de justicia de Colorado. Debe existir una proporción más alta para que el 15% de hispanos que componen la población de Colorado tengan una representación justa en la profesión legalista.

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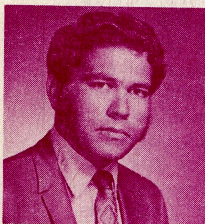
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Women-Owned Business Survey

by LUIS G. JUAREZ

A survey of businesses owned by women, the first in which basic economic data of this kind were tabulated, shows 402,025 such firms operating in 1972 that had \$8.1 billion in receipts, according to the U.S. Department of Commerce.

A preliminary report on the survey, just issued, also shows that nearly 39 per cent of all firms owned by women were concentrated in five states—California, New York, Texas, Illinois, and Ohio. California, with 51,847 such businesses, had the largest number; Illinois, Michigan, and Wisconsin, with 73,698 firms and \$1.6 billion in gross receipts.

The largest number of all women-owned firms in 1972 was in the East North Central Division of the country (Ohio, Indiana, Illinois), with 73,698 firms and \$1.6 billion in gross receipts.

Called the 1972 Survey of Women-Owned Businesses, the survey is based upon tabulations by the Census Bureau from its 1972 Economic Censuses, taken at five-year intervals to provide, among other things, benchmark information essential for economic forecasting and planning by both government and business.

The report was sponsored by the Commerce Department's Office of Minority Business Enterprise and compiled by the Census Bureau. It includes a computer-generated color map showing the distribution of women-owned firms by state. The report also shows the number of such firms, their gross receipts and number of paid employees by industries, geographic area, and legal form of organization.

The report says that women-owned businesses "are characteristically sole proprietorships and concentrated in industries which normally do not generate a large volume of receipts per firm."

Ninety-eight per cent of these firms operated as sole proprietorships in 1972 and accounted for 89 per cent of gross receipts. Nearly 2 per cent were partnerships, with 7 per cent of all receipts, and although only 0.3 per cent were corporations, they ac-

counted for 4 per cent of all gross receipts.

The report shows that in 1972, women-owned firms were highly concentrated in selected service industries and in retail trade; 151,280 firms in selected services, with receipts of \$1.5 billion, and 133,075 in retail trade, with a dollar volume of \$4.2 billion. These firms accounted for 71 per cent of all women-owned businesses and 70 per cent of their receipts.

Among major industry groups, the largest dollar volume (\$993 million) was generated by women-owned eating and drinking places of which there were 27,402. Another \$950 million in business was done by 65,265 miscellaneous retail shops, and \$881 million by 16,994 food stores.

The 10 largest major industry groups in receipts of women-owned firms are: 27,402 eating and drinking places with receipts of \$993 million; 65,265 miscellaneous retail, \$950 million; 16,994 food stores, \$881 million; 6,658, automotive dealers and service stations, \$614 million; 68,298 personal services, \$584 million; 28,440 real estate operators and builders, \$383 million; 11,620 special trade contractors, \$297 million; 21,312 business services, \$212 million; and 12,546 hotel and other lodging places, \$196 million.

In addition, the report shows 33,810 of the firms surveyed were minority businesses owned by women, and they had \$837 million in receipts. Minorities covered in the survey included blacks, persons of Spanish origin, American Indians, Asian-Americans, and others.

The largest number of minority firms owned by women—9,829—were engaged in personal services, although this category only ranked fourth in gross receipts with \$72.5 million in 1972. Eating and drinking places were the leader in dollar volume with receipts totaling \$140.9 million. Food stores and miscellaneous retail stores ranked second and third, with gross receipts totaling \$108.2 million and \$75.8 million, respectively.

A limited number of press copies of the report are available from the News Room of the U.S. Department of Commerce, Room 5062, 14th Street, N.W., between Constitution Avenue and E Street, Washington, D.C. 20230. A final report on these data will be published this spring.

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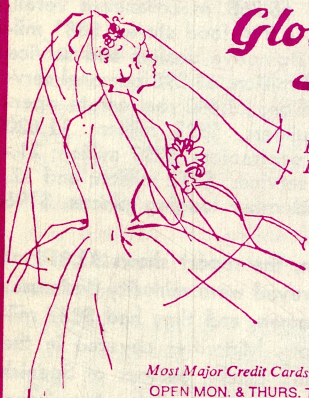
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COUNCILMAN A FRANK AL GARZA DISCUSSION

By CARLA MARINUCCI

Alfredo Garza, Jr., works in his City Hall office seated in front of a brightly colored banner that says "Bienvenidos."

"If there is one thing that I want to accomplish in this position," he said, "it is to develop in the majority community an understanding of what the Chicano is about."

As the first Mexican-American to serve on the San Jose City Council in over one hundred years, Garza—who is known simply as Al to many of his constituents—has been frequently a spokesman for area minority groups.

Chicanos "have the same needs and desires for a good life and for advancement opportunities," Garza said.

More than anything else, he added, his job "requires the understanding of needs, responsiveness to needs."

Perhaps the most heated issue involving Garza and other local Chicano leaders recently has been the protests over a controversy surrounding the death of Danny Trevino.

Trevino, a San Jose Chicano, was recently killed by two San Jose police officers after they said he reached for a gun under the seat of his car during an arrest attempt.

Studies after the death disclosed that Trevino was unarmed and intoxicated, but that the officers believed he was going to shoot.

At one recent San Jose City Council meeting, 500 Chicanos packed the chambers to demand further investigation into the death and the formation of a police commission to study law enforcement activities.

The Trevino killing was "the straw that broke the camel's back" for many area Chicanos, Garza said.

Trevino's death, he added, was "a most unfortunate one."

Garza said he does not believe the killing was "a premeditated one" or that the officers involved murdered Trevino.

Although the demonstrations are probably not an "effective way" to get action in the case, Garza said that protests are outlets for people who feel frustrated and that they have "been denied recognition of their needs."

The demonstrators, he said "are saying that in the past two years, 11 Mexican-Americans have been killed."

Some of these killings have been "unavoidable," Garza said, but others have been "questionable."

The time has come to let it be known, Garza added, "that we cannot any longer sit by and let someone of Mexican descent be killed under questionable circumstances."

"Something needs to be done to look into police procedures in this city," Garza maintained.

The Chicano community and minority communities, he added, "are afraid of police."

"No one is saying police are all out to kill Mexican-Americans," Garza stated. But most minorities feel that "given a 50-50 proposition, a minority will be killed by a policeman, he added.

Chicanos, he said, need "police protection as much as anybody."

But it is essential that they feel they are getting protection, "not 'the tables turned on them,'" Garza said.

An "advisory body" is needed to determine whether the ongoing functions of the police department "are serving the entire community," Garza said.

"The Chicano community says that we've got to have some reputable agency with representation from the total community "determine what the facts are in cases like the Trevino death, he said.

Minorities are afraid of police and the agencies the city has now to study law enforcement activities are not "adequate," he said.



But the "present composition of the city council is not that interested" in the formation of a police commission, he said.

In this and other minority issues, study and solid "solutions to the problems" are needed, rather than "the sensationalizing of myths and bolstering of factions" by the local media, Garza charged.

Garza charged that media presentation of the Chicano is, for the most part, "biased and unfair."

"It's old hat that Chicanos, minorities, and women aren't getting a fair break—that doesn't make news," Garza said.

Instead "sensationalizing of prejudicial myths" is used to sell newspapers, he said.

"We as Chicanos are tired of being called step-children of the state," he said.

"We are tired of being called lazy, welfare, Aid to Dependent Children, unemployment people," Garza added.

Many times, Garza maintained, the needs and the accomplishments of the people are not publicized because they would not "make news."

"Chicanos are no longer willing to tolerate getting it from both ends," he added.

"We are called lazy, and then deprived of jobs."

What kind of advice would Garza offer to young Chicanos who would like to see change in government and society?

"No longer take a step backwards," Garza said emphatically, "and hold your ground."

The Chicana finds her work especially hard because "she has had to learn from two sides—from the restrictions and oppressions of the dominant community," he said, "and from the Chicano male."

Mexican-American women are "getting better at playing the game" and working for social change, he said, "and more power to them."

"A lot of Chicano males might take a good lesson from the women," he smiled.

"American culture emphasizes aggressiveness, advancement, innovation and initiative," Garza added.

Chicanos are "part of this culture—I work within it and I am part of it—and Chicanos must exemplify it" to see change and to improve their lives, Garza stated.

The Chicano culture "says that you must emphasize the common courtesies," he explained.

But for too long, those courtesies have been interpreted as weakness and timidity," he added, "and we can no longer afford that luxury."

Chicanos must "make their needs known on a continual basis, in city and state government," Garza said.

"If indeed we are to recognize that 25% of the population is Mexican-American—and I think the majority understands that—then people must realize something," Garza said.

As Chicanos, we don't ask for "preferential treatment, just equal treatment," he said.

"We want no more . . . and no less . . . than what everyone else has."

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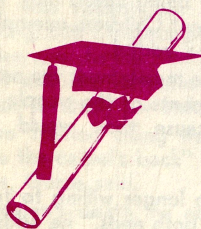
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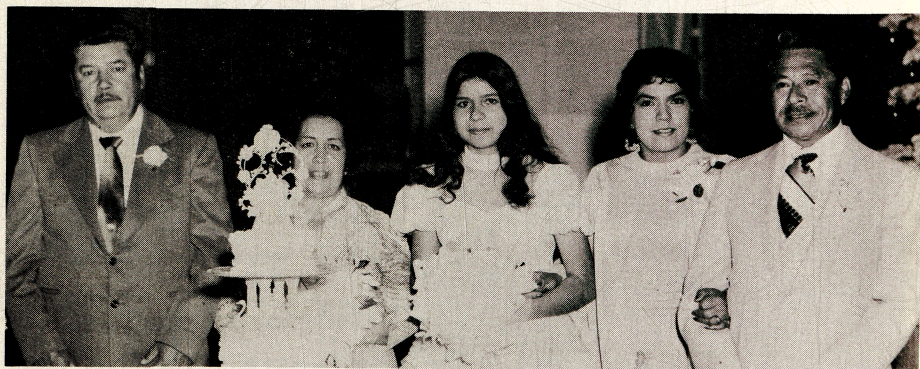
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Daniel Olgin. The ceremony was held at Sacred Heart Church. Reception and dance was held at Hardeman Hall in San Jose on Dec. 25, 1975.

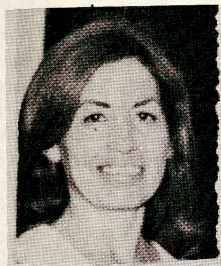
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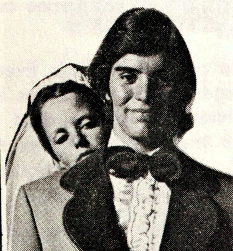
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SEXUALITY



AND THE MINORITY

PART TWO

The following is an excerpt from a panel discussion from the program "Perspective" on Channel 7, San Francisco. The topic of this program dealt with Sexuality and in particular, its relationship to Minorities. The panel consisted of Concha Salcedo, a psychologist working primarily in the Latino community in San Francisco's Mission District; Clorine Don Rauston, a lecturer at USC, and a psychotherapist in private practice and Elaine Alvarez, who works with the Pacific Psychotherapy Institute and deals with families as a counselor.

COMMENTATOR: How did the concept of "Machismo" ingrain itself so deeply in the Latino culture?

PANEL: Our contention is that the Chicano-Latinos are basically an Indian people. They were conquered by the Spaniards, who are Europeans. The Spaniards brought with them a certain way of interacting with people. With their advent, you have this kind

of exploited power. In some respects, it is sort of a feudal hangover. This is the negative side of Machismo.

COMMENTATOR: What was the structure of the Male/Female relationship in the Indian culture prior to the coming of the Spaniards?

PANEL: There were definition of roles, but with an important difference. If you look at the early Indian writings to see how men and women interacted with one another, you will find in their relationship a neutrality of respect.

COMMENTATOR: People believe that Machismo applies strictly to the Latino culture. Is this a myth?

PANEL: From our perspective it is. Every society has its image of what maleness is. And they begin from the time a child is very little to instill that image in him so that he grows up to that society's conception of what an adult male should be.

COMMENTATOR: In terms of sexuality, how does this indoctrination of the male effect the Male/Female relationship?

PANEL: In terms of sexuality, it puts the male and female in a very vulnerable position, particularly in the Latino culture. He's supposed to know everything about sex, she's supposed to be protected, virginal and naive. Consequently, if there's a sexual problem in the relationship, he can't ask questions because he is supposed to know. And she's in the position where she can't say, "Hey, that feels good" or "that doesn't feel good," because she's not supposed to know the difference. And if she does, where'd she find out? All this leads both man and woman into a great deal of stress.

COMMENTATOR: Other than Machismo, there are other misconceptions about sexuality in the Latino community. One thing that people often refer to is the TJ syndrome. It stems from the American GI going to prostitute row in Tijuana, Mexico and coming back with the idea that this is the representative section of the Latino woman. What is sexual prospective the Latino woman actually inherits from her culture?

PANEL: What the Chicano woman inherits in her culture is a strong feeling of

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family, a strong feeling of respect, and a strong feeling of dignity. As a little girl she is trained and protected. She learns that it is right to be mothering and nurturing to her children, and caring for her husband. But she is not truly regarded as a sexual person. This can become very binding for the Latino woman.

This problem is how she can get what is sexually satisfying out of a relationship if she's not supposed to be sexually aware. This concept is changing, particularly among the younger Chicanos. They are viewing sexuality in a complete way where it is alright to have those kinds of feelings, and where it is alright to talk about them. This is a very positive attitude because it deals with sexuality in a total way.

COMMENTATOR: What about the sexual preferences of men and women. How are these preferences established?

PANEL: Sexual preferences are learned.

We are culturally conditioned. We are given a picture of what is sexually desirable, and what should arouse our sexual feelings.

COMMENTATOR: In all ethnic groups, minority men are often attracted to white women. Would you comment on this?

PANEL: Minority men in our society have less power. They have less social status. They may perceive that one way to get some of that power is have the company of a white woman. This is not to say that a man and a woman can't fall in love without these kinds of factors being at work.

COMMENTATOR: At this point we are going to take a phone call and give a viewer a chance to ask the panel a question. Question: Why is it that the panel continues to stress the differences within the culture. In terms of sexuality, we are all human beings, and we are all American citizens. The problems that face Chicanos, Asian, Blacks are the problems that face us all. They should stress the uniformity instead of the differences.

PANEL: There are some implications in that question that cultural differences in themselves are bad or negative. Of course we are all human beings, but we are culturally defined. That is an aspect of us, and the differences can be viewed positively.

One of the efforts that has gone on in this country for some time is to completely deny minority history. Up until recently there has been no such thing. That has created many problems in interacting with one another. If you don't understand the cultural differences of people, then you can never understand the people themselves.

COMMENTATOR: We're in the midst of a woman's movement; a movement with aims of curbing the exploitation of women by a male-dominated society. But is there not also exploitation of men by women? Socially, a woman can accept an evening of entertainment at the expense of the man with no strings attached. So the male in search of a sexual or social partner must carry the financial responsibility alone. Is this not exploitation?

PANEL: We're talking about what is going on in this country. We are in a capitalistic society based on denying the majority of people opportunity. It effects every aspect of living. If both male and female are not allowed to be functional, in terms of earning power, then you find women having to adopt exploitive behavior. They often have no other way to find a means of support. This kind of structure creates very unhealthy behavior.

We're finding, in therapy, that more men are coming in with problems of impotence. These men seem to feel that it's tied up to the women's movement. Women are being more assertive, more vocal about their sexual needs and that puts pressure on the man to perform. Men are exploited, there's no question, as are women. The avenues for fulfillment are still not as available to women as they are for men, so maybe some women will choose to exploit men in order to get what they want.

There is a fear in the male, that as women redefine their roles, that they will be left out somewhere. It comes out of the concept that if one person is dominant today, somebody else has to be dominant tomorrow. That is not necessarily the outcome; men and women can proceed to equality by being sensitive and responsive to each other's need without exploiting one another.



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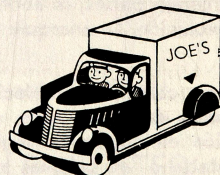
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El Segundo Centenario Interesante Visita de E.U.A.

Hace docientos años los europeos que vinieron del Viejo Continente y sus descendientes, nacidos en tierras americanas, tomaron la determinación de emanciparse de Inglaterra; la injusticia con que la corona inglesa los trataba hizo que se pensara en la independencia.

Cuando los que gobiernan ejercen demasiada opresión para el pueblo, el pueblo trata de librarse de esa opresión. Los gobiernos tienen la obligación de trabajar en beneficio de los gobernados; cuando los gobiernos se desentienden del bienestar de los habitantes de sus países, se abona el terreno para la revolución, la anarquía y la acción directa.

Las trece colonias establecidas ya en América hace docientos años, obtaron por la revolución en contra de Inglaterra, que sólo explotaba a las colonias sin darles la debida protección, ni la representación que como tributarios de la corona les correspondía. La poderosa fuerza naval y bélica del opresor respaldaba esa arrogancia y desprecio hacia los derechos de los habitantes de sus colonias.

Afortunadamente entre los habitantes de las colonias había hombres de clara inteligencia y de gran valor, que estaban dispuestos a pelear por sus derechos con la pluma y con la espada, o con ambas, hasta conseguir su independencia o morir en el cadalso o en el campo de batalla.

Este puñado de valientes, logró que el poderoso Imperio Inglés aceptara la libertad de las que fueron sus colonias, ya que no había posibilidad de seguir las explotando.

En Francia no se sublevaron las colonias; se sublevó el pueblo, cansado de la miseria, la opresión y la injusticia de la nobleza que

humillaba al pueblo. Cayo el rey y gran cantidad de nobles dieron cuenta de sus abusos en la guillotina. El pueblo se hizo justicia con su propia mano.

España que fue dueña casi de toda América, se dedicó a explotar las ricas tierras descubiertas y conquistadas por sus grandes capitanes, que lograron con sus conquistas que nunca se ocultara el Sol en los dominios de España. Pero España se dedicó a explotar sus dominios, exigiendo oro, plata y cuanto le hacía falta, los gobiernos que estableció en el Nuevo Continente eran para cargar de impuestos a los habitantes, no para proteger sus bienes o sus vidas. Aunque hubo algunos Virreyes que hicieron algo en beneficio de el pueblo, por desgracia no fueron muchos.

Cansados de la opresión y de la injusticia, se fueron sublevando uno por uno de los pueblos, hasta que el inmenso dominio Español en América, perdió todo lo que sus audaces y valientes capitanes y misioneros ganaron para la corona española.

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Guatemalan Disaster

A powerful earthquake jolted a 2000-mile stretch of Central America and Mexico, heavily damaging Guatemala City and Antigua, which had been abandoned as the nation's capital 200 years ago after being destroyed by an earthquake.

The quake struck in the early morning hours of February 4, registering 7.5 on the Richter seismographic scale, shaking tall buildings and flattening entire villages.

"The bed was jumping around wildly," said one American tourist in a Guatemala City hotel. "There was a swimming pool about 100 yards from us and all the water in the pool poured into our room."

"The morgue is full," said a government announcer on Guatemala City radio. "Please don't bring any more bodies to the morgue."

First reports indicated that more than 8000 people had died, another 40,000 had been injured, 180,000 were homeless and up to a half-million — one Guatemalan in ten — was starving in the midst of the devastation left by the quake and aftershocks.

By and large, however, death and damage were confined to the poor areas of Guatemala City (the better-built homes in middle class and upper class areas of the city suffered little damage) and the countryside.

For instance, it was estimated that 1200 persons died in Chimaltenango, a town of 20,000 people 40 miles north of Guatemala City.

"There must have been ten landslides along the mountain track," said a CARE representative who drove to Chimaltenango. "I found the town was total rubble. I couldn't even find the hospitals. I was told that truckloads of bodies had already been buried."

Some 50 prisoners were included among the Chimaltenango dead — buried when the strong rock fort prison fell, and prison officials released 30 others because they could neither feed nor watch them.

Thousands of people in the slum districts of Guatemala City slept in the streets last

week, even those few who had homes still standing. With aftershocks still rolling in — one last Sunday registered 5.5 on the Richter scale — and causing panic in the streets, it was believed that Guatemalans still held memories of the last disaster in Guatemala City in 1917 in which one major quake was followed by another, more lethal, a week later.

The government, aided by international relief, including a major effort by the United States, worked feverishly to aid the injured and feed the homeless.

At the 700-bed capacity Roosevelt Hospital in Guatemala City, a resident radiologist said he had had so much work in the space of a few days that his X-ray machines had registered 8000 negatives. Pointing to one, he said, "We just stopped it. It was burning. We had to give it a rest."

At Chimaltenango, a government truck showed up carrying 660 pounds of corn meal, 550 pounds of beans and 200 large cans of powdered milk.

The lines began at 7 a.m. and by noon 600 people were still in line, each person receiving a small container of black beans, one of corn to make tortillas and a handful of powdered milk. Children scampered under the food truck picking up fallen beans.

Some Indians had walked for miles from surrounding villages to get food.

"The roads are gone, but in my village we only had old tortillas and dirty water," said one man who held his crying 4-year-old daughter by the hand. "She and I are all that's left. My whole family was buried. My wife and my other three children were crushed to death."

By mid-week, the full extent of the tragedy began to be known. The government listed the official death toll at 17,032 and expected it would go over 18,000. It said 54,825 had been injured, more than one million homeless and 225,000 dwellings destroyed.

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Finding Ways to Predict Quakes

The ability to predict earthquakes is now with us, scientists report, but we apparently have been rejecting the notion because disaster in the abstract seems preferable to disaster two or three days from now.

The horrible Guatemalan earthquake, however, is giving new impetus to legislation funding earthquake prediction programs. The legislation has been around for four years, has gone nowhere, but Senator Alan Cranston now believes, he told a meeting of the Association of Bay Area Governments, that his quake prediction bill will pass the Senate this year and be meshed with similar legislation sponsored in the House by Representative John Burton.

Scientists agree that the Bay Area will be hit by a major earthquake one of these days. We live with this knowledge, are uneasy with it, and no doubt comfort ourselves with the dangerous vanity that we survived in 1906 and surely can survive again. These new scientific methods, however, give us a better chance at survival.

It is true that advance predictions of possible disasters may promote panic. Studies suggest that more people might be injured trying to get out of town over the choked bridges and freeways than would be injured in the disaster itself. But these predictions have been based on a warning of hours rather than the warning of two or three days that scientists now say is possible.

The earthquake prediction legislation would give the scientific community \$50 million over the next ten years to expand its programs. That averages out to \$5 million per year — an insignificant cost compared, for instance, with the cost of replacing even one major building destroyed by an earthquake.

The People's Republic of China reports that it predicted a big quake in Liao Ning province a year ago and was able to evacuate cities and towns in time to save thousands of lives. Given the advanced state of the earthquake predicting science, it would be foolish not to fund the American program that offers the same hope.

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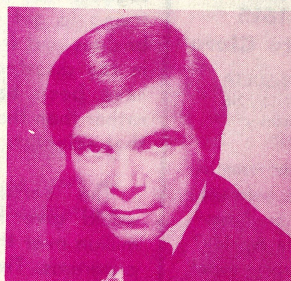
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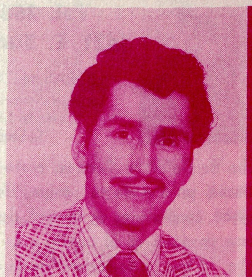
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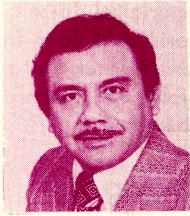
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GUATEMALA

It is heart-breaking to hear of the thousands of persons that have perished and the thousands that have been hurt to say nothing of the ones that have been left homeless as a result of several earthquakes. To help the Destitute T.V. Channel 20 and Radio Station KAZA made an appeal to the Community to take clothing, drugs and food to Hacienda Furniture Store and the response

IMPERIAL VALLEY

Congratulations are in order for The Imperial Valley Club and it's President, Al Villalobos. They had a very nice fund-raising dance which was covered by T.V. Channel 20. Every local club was represented. Again, Felicitaciones Club Imperial.

REGISTER

If you are not registered to vote, please do, your vote is needed.

DATE TO REMEMBER

Remember April 10th. That's the day Club San Felipe will have a baile Ranchero. Bailamos?

was tremendous. We took 4 truck loads to the Relief Headquarters in San Francisco and everybody that contributed can be sure the recipients will be forever grateful.



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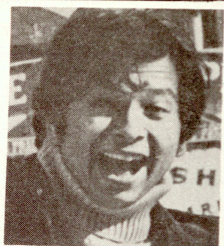
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HINDENBERG

Period Disaster. A Robert Wise Production. Stars George C. Scott, Anne Bancroft, William Atherton and Charles Durning. Music by Charles Fox. Directed by Robert Wise. A Universal Release; running time: 165 minutes; MPAA rating: PG.

The newest in the line of "disaster" movies comes to us from Robert Wise. He's the man who brought to the screen such all time classics as "Sound of Music," "West Side Story" and the "Haunting." The film was produced by Universal on a budget of fifteen million and stars like George C. Scott and Anne Bancroft. With all this put into a movie, you would expect a super disaster film, right? Well, you're right. It's a disaster. Without a doubt one of the most disappointing films of this or any other year. The movie never "gets off the ground" so to speak. The story concerns the last flight of the famous Hindenberg, and the stories that intertwine during the journey. The fact of the matter is; Who cares? The film spends too much of it's time with these stories that have really nothing to do with the event at hand, or as to the why of it all. The only reason I can see that Mr. Scott bothered to do this movie, was that he really needed the money. If you do bother to see the movie, I suggest that you take along a lot of coffee. The first ten minutes will put you to sleep faster than counting grains of sand.

KILLER FORCE

Action Melodrama; A Val Guest Production. An American International Release. Stars Telly Savalas, Peter Fonda, Hugh O'Brien and Maude Adams. Music by Nobody in Particular. Directed by Val Guest; running time: 120 minutes; MPAA rating: R.

This seems to be the time for nothing but "turkeys." "Killer Force" is no excep-

tion. The story idea is about a diamond heist in Africa. Sounds original doesn't it? And believe me the movie goes down from there. Besides being hard to hear, bad acting, rotten cinematography, and even worse music, the movie isn't bad.

Currently Playing and Recommended

"Lucky Lady" — Fox Town and Country, San Jose.

"The Man Who Would Be King" — Century 24.

"One Flew Over the Cuckoo's Nest" — Century 22, San Jose.

"Dog Day Afternoon" — Century 22, San Jose.

"Blackbeard's Ghost" — Oakridge 6, San Jose.

"Snow White and The Seven Dwarfs" — Century 23.

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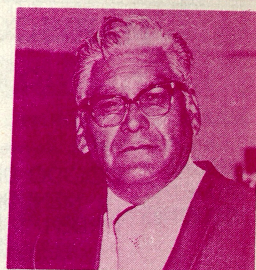
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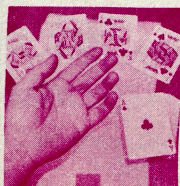
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San Jose Community College Cultural Series

Variety entertainment from modern dance to classical music will headline the San Jose Community College District's spring '76 community cultural series.

The series opens with Bert Houle and Sophie Wilbaux, internationally recognized mimes presenting, "An Evening of Mime," Saturday, Feb. 28. Both artists are known for their unique blend of dance and music which they have added to their performances.

Antonia Brico, the first woman conductor of the Berlin Philharmonic will highlight the cultural series as guest conductor of the San Jose Symphonic Band, directed by Darrell Johnson, Saturday, March 6. "Antonia: A Portrait of the Woman," the award winning film which portrays her struggle as both an artist and a woman in American will also be shown Tuesday, March 2.

"Mexican Evolution Toward Revolution" will be the topic Friday, March 12, when Dr. Fernando Camara Barbachano lectures in the San Jose City College's men's gym. Dr. Camara is a noted scholar, currently assistant director of the National Institute of Anthropology and History in Mexico.

Exotic entertainment will be on stage as ATASH, The Arabic Dancers of Northern California perform Saturday, April 3. The group will present an evening filled with Middle Eastern music and dance.

The Don Redlich Dance Company will bring its avant-garde modern dance renditions to the community Wednesday, April 21 at the San Jose Civic Auditorium. The program by this original dance company is sponsored in part by a grant from the National Endowment for the Arts.

Specializing in modern compositions of works by Baroque masters, the Eastern Brass Quintet will perform on Friday, April 30. The quintet performs all types of music designed for their instrument, trumpet, trombone, French horn and tuba.

An evening concert of classical music by San Jose Camerata on Sunday, May 30 will close the spring '76 community cultural series. Guest artist for the evening will be noted Romanian baritone, Dan Iordachescu. The Camerata includes musicians from the community, and is directed by internation-

ally recognized educator and conductor, Eugene Stoia.

All programs will be on the San Jose City College campus and at 8 p.m. unless otherwise noted. Tickets for the entire spring '76 community series may be purchased at San Jose Box Office, Town and Country Village, or at the door prior to the programs. More information may be obtained by contacting the office of community services at San Jose City College.

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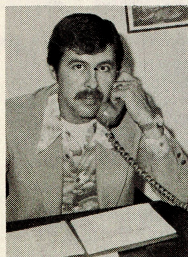
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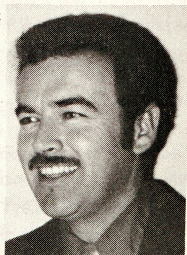
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OPINION

By **LUIS JUAREZ**



Chicanos Protest But Loyal to U.S.

A few days ago, I was in Caracas, Venezuela and had only a few hours to see this fantastic South American capitol. So I decided to ask a taxi driver to show me the sights.

As I started to explain to the driver what I wanted to do, he interrupted me and said, "You are Mexican."

"I am of Mexican ancestry," I told him, "but I live in the United States—in California."

"Then you are a Chicano," said the driver.

"What do you know about Chicanos?" I asked him.

"We follow your movements in the newspapers and magazines. You are Latin, and we are all behind you. Tell me, how is Caesar Chavez?"

It was a good feeling to hear that the story of the struggle of the Chicano for civil rights has gone beyond the boundaries of the North American continent. Last week, I mentioned in this column that some readers object to Chicanos displaying the Mexican flag on the rear windows of their cars without the American flag being placed above it.

This is apparently insulting to many of our citizens. This practice is not intended to be an insult to the United States, but is an expression of a large segment of our population that is finding their place in our North American land.

Unfortunately, many Americans view protest and disagreement from ethnic groups as a political and social separation from this nation. It is not. Chicanos are citizens of this country like everyone else. Their love for this country is no different from the rest. They have the same right to criticize and try to change and improve our system as any other citizen.

Some of these people who disagree with my columns usually state, "Why don't you

Mexicans go back to Mexico if you don't like it here?"

Chicanos belong here. This is their country. They can no more return to Mexico than second or third generations of Irish-Americans, Italian-Americans, German-Americans, etc., can go back to their respective countries.

The Chicano civil rights struggle is a result of racial discrimination. It is no different from that of Blacks. Yet I have never heard anyone tell Black people, "Why don't you go back to Africa."

If we were to tell every American to go back to their country of national origin every time they criticized our American system, this country would be left with only a fragment of its population. In this group would be the Chicanos who are descendants of Native Americans.

The Chicano is going through a period of social and economic growth. We are inserting our cultural heritage into this, our great nation. In time, as I said in my last column, the Chicano will ultimately blend and merge into a way of living that is distinctively American and unlike the way of life that people of Mexican origin came from.

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Miembro del Concilio Posición No. 5

Miembro del Concilio Posición No. 6

Miembro del Concilio Posición No. 7

**Las urnas estaran abiertas entre las 7:00 A.M.
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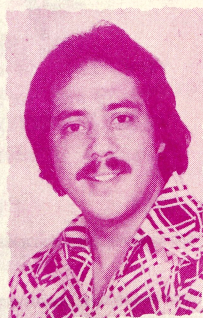
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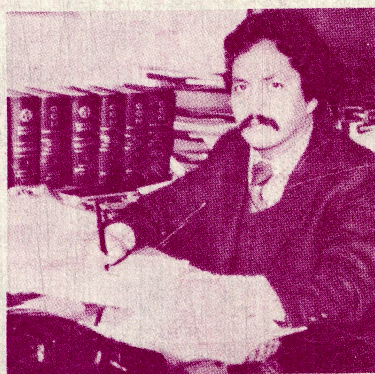
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