



Lawsuit Method to Make Teachers Accountable

By Pablo Mora

The recent strike by members of the Denver Classroom Teachers Association demonstrates the utter contempt with which the DCTA holds the community, especially minority students and parents.

Here were grown men and women intimidating and terrorizing young kids and their own colleagues, disrupting an already dysfunctional educational system and for what? For more money?

Working less than eight months a year, the average Denver teacher makes more than most two income families in the Denver area. Teachers take two weeks off at Christmas, a week off for spring break, don't work summers and schedule several "planning days" a year. Their health and other benefits are among the best in

Colorado. So why are they complaining?

Mark me, I have no complaint with teachers if they are doing their jobs -- but they're not! Over half the Latino students who enter the Denver Public Schools don't make it to graduation. That is criminal negligence.

These students whom the DCTA fails so miserably wind up in gangs, on welfare, in low-paying, dead-end jobs. They are condemned, in fact, to a substandard level of life. All of society pays for the failure of the Denver teachers to do their jobs.

Yet did you here one mention during the strike of teacher raises tied to better student performance? Did you hear one teacher say that they did not deserve a raise with the dropout rate as high as it is?

No, this strike was not about education, it was



about money.

None of the players in this aberration -- not Gov. Roy Romer, not the Denver School Board, and most certainly not the DCTA -- made any mention of improving the welfare of the students. Teacher performance standards? Forget it.

Teachers are not alone in the blame department. We all know of parents

who have forsaken their obligations to the kids and send them to school ill-

prepared to learn. We all know of home environments that are at best inhospitable to learning and at worse deny any hope of educational achievement.

Yet no one can tell me that half of the Latino students in the DPS are failures. I heard one teacher say that, "We're not social workers," explaining why students drop out and absolving herself of having any responsibility for helping the kids.

I've heard speculation that the push-out rate is intentional. Someone has to clean that downtown highrise. Someone has to park cars for a living. Who's going to fry my fastfood chicken?

In the absence of any move for reform, why can't

concerned parents -- and I mean ALL parents -- sue the DPS and the DCTA for what they are doing to our children? Denying kids an education dooms them, and us, to lives of failure.

Think of the cost of having to cope with the DPS rejects. Who has not been touched by crime in either fiscal or personal

terms? How much are we paying to incarcerate people made desperate by their lack of educational skills?

I call on all those legal eagles out there who have made it through the educational gauntlet to examine such a lawsuit carefully. Do we have the legal legs to stand on? Is educational a fundamental right?

Anything is better than the status quo of educational genocide being committed on our children.

Colorado Students Adopt Plan of Action

The Colorado Statewide Chicana/o Student Network held its third annual Resolutions Conference in Greeley, Colorado on October 29, 1994. There were seven proposed workshops, however, due to the limited number of participants, we created a general assembly to include all seven workshops. Here are our resolutions and plans of action: **El Plan de Santa Barbara** We must continue higher education with el espíritu of Chicano goals, programs and activities in order to create a cultural identity among Chicano Mexicano students in colleges and universities. **Short term goal:**

Familiarize each campus with El plan and discuss the goals and objectives within campus meetings. **Long term goals:** A conference on El Plan de Santa Barbara to be held in February 1995. **Researching Our Ancestors** We must take responsibility in educating ourselves and our Raza throughout the sharing of resources and information. We must understand the differing perspectives when

doing our research, for example, the poor fight harder because they have little or nothing to lose. **Short term goal:** Take responsibility of knowing your own roots. Record your oral history. **Long**



José Clemente Orozco

term goal: Rewrite positive energy. **Short term goal:** Know your community and get involved. Don't want for responsible as a people to come to you, you go to them. **Long term goal:** Maintain community relations locally

and statewide through networking. We must develop and nurture our leadership in order to provide competent organizational skills. **Assessing the Needs of Chicano High School Students** We must be aware that our youth needs support and encouragement to believe in themselves and to stay in school. **Short term goal:** Outreach that will include mentoring and the creation of high school organizations. The surrounding colleges and universities will be directly responsible for creating relations with high school students. **Long term goal:** Continue the

OPINION

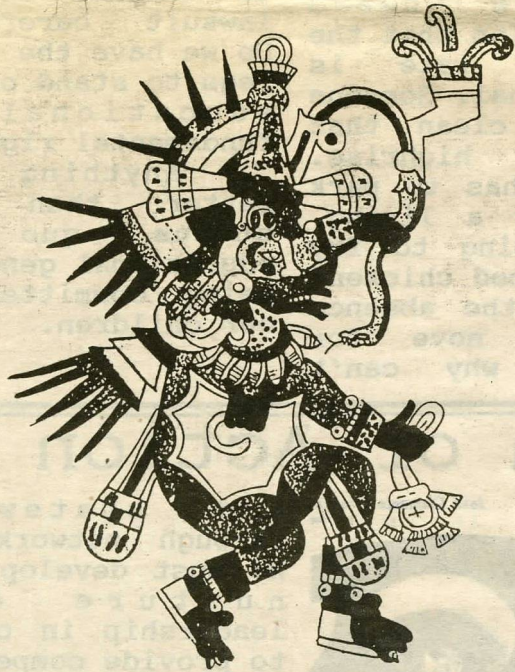
Why I Am Not A "Hispanic"

The origin of the term "Hispanic" is traced to the Richard Nixon campaign who attempted to group all those individuals who spoke Spanish or had a Spanish surname into one group to gain their vote for his election. We Chicanos reject this term on the basis that it ignores that we as children of the indigenous peoples of the southern part of this continent have an indigenous cultural background and had an advanced culture long before the Europeans invaded. This term attempts to "europeanize" our people and our culture down playing and blatantly ignoring the important contributions that our fore-fathers and mothers made and the relevance of our background to our Raza and our society. Moreover the use of the label "Hispanic" marks a return to the philosophy of the Mexican positivists, who during the

dictatorship of Don Porfirio Diaz (1876-1911), attempted to purge the indigenous Mexican and convert Mexico into a European nation. What the term "Hispanic" represents is a convenience for middle-class professionals who want acceptance by the Anglo society. This term is a packaging of Chicanos to make them a more attractive

commodity. The media in its various forms has attempted to and supported the efforts of the government, knowingly or unknowingly by promoting this label causing not only confusion among our Raza, but also separation. Most of the media have, in fact, set policies requiring the use of the label "Hispanic." Chicanos should be encouraged to read the history of struggle by their sisters and brothers rather than distorted history to fit an "Hispanic" vendido image.

"DE-COLONIZE YOUR MIND RAZA!!"



Grand Junction Youth

La Vida de La Raza student Club of Grand Junction High School was started by six students. It was formed to help decrease the Hispanic dropout rate by making sure kids attend class, and helping them with their studies through tutoring. The club has grown to 30 members and is involved in not only school issues, but community issues as well.

La Vida de la Raza Club has started a tutoring program for

all students and recently was involved in an issue with a club member who was assisting an ESL student with her homework. These students were speaking in Spanish and were heard by the teacher. The teacher then told the students to stop speaking Spanish and if they wished to continue they should go back to Mexico.

Editor's Note: This issue is still under investigation. More to follow.



Who Am I?

I am a Chicano.

Others call me Spick, Beaner, Greaser.

Now I am in the milieu of Spanish Speaking people called Hispanic.

My parents resented that my anglo classmates called me Mexican, greaser.

No, "mijito," you are not Mexican.

No, "mijito," you are not a greaser.

Your ancestors have been in the Southwest since the 16th century.

You are a Spanish-American.

Well, then it's okay that my teacher changed my name from José to Joe.

I am an American?

But I am different.

I eat different foods, speak another language, and have different cultural beliefs.

I am American?

Well, then it's okay for the U.S. Navy to change my name from José to Joseph.

"What are you?" my buddies would ask.

I am Spanish-American.

"But, Spanish people are white, and you are dark," they would retort.

Who am I?

I am José Herminio Córdova de Córdova but, I am confused; people give me many negative labels.

The government is now calling me Hispanic.

I am Chicano.

I am from the land of Aztlán.

¡"Que Viva", Nuevo Mejico, Arizona, Tejas, California, and the Land of Aztlán!

My ancestors explored and settled many of these lands.

My Indian ancestors called themselves Me-xi-canos; they pronounced it, Me-chi-canos.

Am I a Meztizo?

My Spanish and Indian bloods are mixed.

I am a Meztizo.

My people of Aztlán are meztizos.

We are Me-chi-canos.

I am a Chicano.

Do not label me.

Let me label myself.

It's good for my self-esteem.

José Córdova

CUANDO LO EXTRAORDINARIO SE VUELVE COTIDIANO HAY



LA REVOLUCION



Colorado Supreme Court changes order in Rael v. Taylor

Land Rights Suit Returned to Appellate Court

DENVER -- The Taylor family appeal of the recent Colorado Supreme Court decision was denied July 25, 1994. But the state's highest court changed its earlier decision and sent La Gente's land rights suit back to the court of appeals to rule on Taylor's old arguments that the time period for such a suit to be filed had expired when the Land Rights Council (LRC) initiated the Rael v. Taylor suit in 1981.

In its previous decision in May, the Supreme Court agreed with the community's argument that their rights of due process — notice and opportunity to be heard in court — a fundamental pillar of the U.S. Constitution, were violated by Taylor in his 1960 court action when he began the process of using the courts to steal the communal lands from local residents.

In ruling in favor of La Gente earlier this year, the court originally sent the case back to Costilla County for a local decision by the district court there on whether Taylor's efforts at sleigh of hand thievery of the Mountain Tract using the legal system, without giving the heirs to the common lands proper notice and their day in court, were sufficient. But in its latest ruling, the Supreme Court returned the case to the appellate court to decide on another issue it ignored in the past — Taylor's argument that the LRC suit is barred by the statute of limitations which sets time limits for filing of a legal action after which no legal recourse is available.

The Land Rights Council, the local organization coordinating La Gente's law suit to regain rightful access to the com-

mon lands, has maintained throughout its 14-year-old suit that since Taylor's original action was illegal, nothing he nor actions other courts have taken in the past 33 years on his behalf, is legitimate. In addition, the community has maintained that Taylor has never had clear title to the Mountain Tract since his original deed established La Gente's historical and cultural rights to use the resources of the land, including water, firewood, pastures and wild life. Nor LRC has argued, did he establish 18 years of adverse possession of the land without objection by the local residents, since the "Southern Colorado Range War" flared upon Taylor's arrival in El Valle in 1960, as documented in many newspapers across the state over the past three decades.

"Although Taylor's

fortune was able to impede the historic claims of locals, he was not able to destroy the partrimony (rightful inheritance) heirs had with the land," stated Maria Mondragon Valdez, a local community organizer. "For three decades a succession of heirs have formed groups to protest Taylor's actions."

"For over a decade efforts to challenge Taylor have been under the direction of the Land Rights Council. After a 14-year struggle, LRC was able to obtain a ruling from the Colorado Supreme Court which allowed heirs a hearing to prove that Taylor's Torrence judgment

was obtained in violation of their due process rights," Valdez said.

Jeff Goldstein, an attorney for the LRC, called the second supreme court decision a "cruel blow" coming even "before

the ink was dry" on its first decision. "The LRC is now faced with the urgent task of once again mustering legal resources to convince the Court of Appeals that it should not bring to a premature end this historic struggle," Goldstein said.

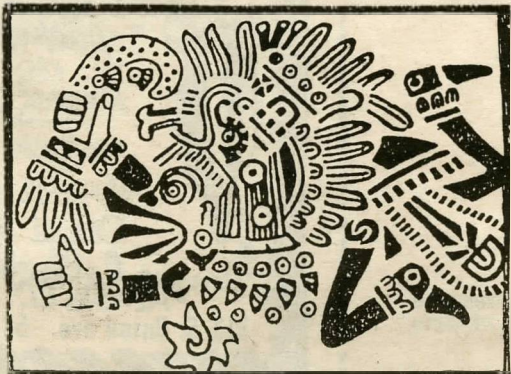
"We have never had it easy in the courts and there is no reason to think that's going to change," stated Shirley Romero Otero, an organizer from San Luis. "We know in our hearts and minds that our struggle is just and proper, and that the laws in this state, in this country and throughout the world are on our side, no matter how bad some judges try to stretch their legal interpretation to deny us our fundamental rights. We'll continue our fight to the U.S. Supreme Court and the World Court if we have to. We said that 30 years ago and we're still saying that today."

New Network Publication

On behalf of the Colorado Statewide Chicana/Chicano Student Network, I welcome you all to the first publication of Los Estudiantes de Colorado. As a network, we decided to change formats and publish a newspaper instead of a newsletter! We felt that a more professional job could be done by pulling all of our brothers and sisters throughout Colorado and work on one project. As we began planning, we realized that we needed professionals to help us, so we called Ray and Shirley Otero out of Grand Junction, Colorado. After the initial phone call, the Oteros agreed on giving us a seminar in November. Many schools attended the

seminar including UNC M.E.Ch.A., USC M.E.Ch.A., Metro State Community College, Grand Junction High School Vida de la Raza, and CSU M.E.Ch.A.. Also special thanks to Pablo and Margaret Mora for their editing and writing contributions. The following is what our one day activity accomplished! I hope this newspaper finds all of our brothers and sisters throughout Aztlan in good health and with positive attitudes. Together we will win and our strength comes from our familia. Once again, on behalf of the Network, I welcome all RAZA to the first printing of our newspaper. Behave, Be Cool, and Stay Brown.

Joseph D. Martinez
Network President



Protesters compare Columbus to Hitler

There were an estimated 30 million people living on this continent when it was "discovered" by Christopher Columbus 502 years ago. Within 50 years, 95 percent of them were dead — victims of smallpox, brutal murders, rape and plunder.

Those are just some of the statistics a group of about 30 protesters said they were trying to get across when they demonstrated at Pueblo's Columbus Day events on Monday.

"Our focus this year has been on education," said Rita J. Martinez, a spokeswoman and organizer of the group.

The picket signs carried messages comparing Columbus to Adolph Hitler. Martinez said she hoped that the comparison would help people understand the difficulties American Indians, Chicanos and others have with celebrating Columbus' voyages.

"We've been equating him to

Hitler and there's no way anybody would celebrate Hitler," she said. "You don't have to be Jewish to know that Hitler was wrong."

She was quick to point out that the protests were in no way pointed at the late Charlie Musso, his family or the Italian community. In fact, she said, at the laying of the wreath at the statue of Columbus in the Mesa Junction, one Italian man approached the protesters and said he supported their efforts.

As they paraded in front of the Sangre de Cristo Arts Center while the Columbus Day Dinner was being held inside, passing motorists made their feelings known. The honking horns of support and the angry shouts of "Go home!" were pretty evenly divided.

Like it or not, Martinez said, the point of view of the protesters is gaining wide public support.

"People don't understand terms such as genocide or indigenous, but that's being corrected in the schools," she said. "It's low-key, but Columbus is not being glorified like he was."

— Juan Espinosa

Statewide Student Fast

Third Annual Resolutions Conference

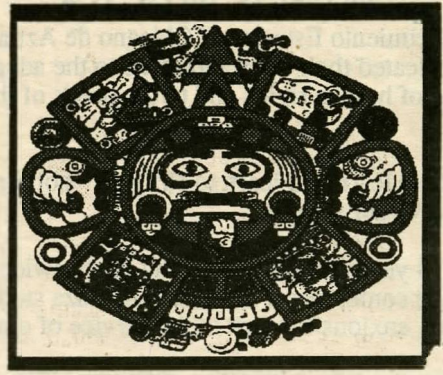
UNC M.E.Ch.A. During the Thanksgiving week UNC M.E.Ch.A. will hold a fast, a time where we will deprive ourselves of all food substances, for 72 hours. The fast which will take place November 19-22 is in commemoration of all oppressed peoples of the world and the lack of justice that exists for our community. We fast for the oppressed, from the U.S. to the southern most tip of Chile. Our fast helps illustrate to ourselves the suffering that our people go through. Our brothers and sisters may go months without food yet, we can feel the effects of weakness within just 1 day of not eating. By fasting we consciencitize ourselves as well as try to get more spiritually connected with what our purpose for being here is. A true revolutionary must first experience suffering before they can fight suffering. Last year 14 students from the Northern Colorado area participated. This year, we hope to include the rest of the state-wide network.



(Continued from page 1)

fight for implementing Chicano Studies in K-12 curriculum. **Alcohol Control in Chicano Mexican Communities** We must educate our communities about the historical and present effects alcohol has made and continues to make on our communities, especially through advertising. **Short term goal:** Assess culturally competent resources. Access our personal situation. **Long term goal:** Get the local and state levels to acknowledge the need for further resources and treatment. Change the attitudes and beliefs in our culture about alcohol. **NAFTA North American Free Trade Agreement** We must understand that this imposed border should not divide our Raza, thus any events south of this imposed border should automatically call all Raza to action. **Short term goal:** Continue Chicano Mexican

networking. Create alliances with organizations working towards similar goals. Education and awareness will be provided Through updates and reports regarding NAFTA. **Long term goal:** Organize methods of monitoring the events and people along this imposed border. **HIV/AIDS in the Chicano Mexican Communities** We must be aware that our Raza is being severely affected by HIV/AIDS, thus we must take time to educate our families, communities and each other. **Short term goal:** Bring culturally certified instructors to our community and to continue the certification of more instructors. Provide resources (bilingual, Statewide HIV/AIDS Network, Noticias, etc.). **Long term goal:** Change attitudes towards sexual orientation, sex and other health issues.



Yo Soy Chicano

Coro:

Yo soy Chicano, tengo color
Puro Chicano, Hermano con honor
Cuando me dicen que hay revolucion
Difiende a mi Raza con mucho valor

Tengo todita mi gente,
Para la revolucion
Voy a luchar con los pobres
Pa que se acabe el bolon

Coro: Yo Soy Chicano

Tengo mi par de pistolas
Para la revolucion
Una es una treinta-treinta
El otro es una treinta-dos

Coro: Yo Soy Chicano

Tengo mi par de caballos
Para la revolucion
Una se llama el Canario
El otro se llama el Gorrion

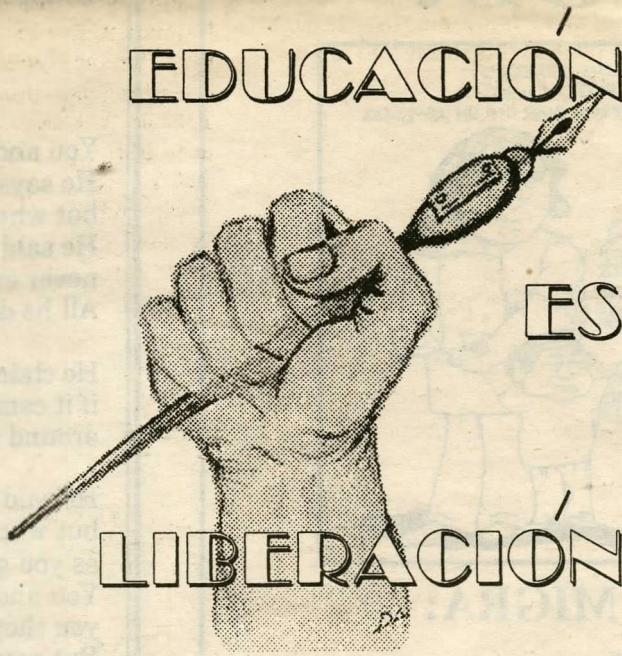
Coro: Yo Soy Chicano

Tengo mi orgullo y carnalismo
Mi cultura y corazon
Tengo me fe differencea
Y lucha con gran razon

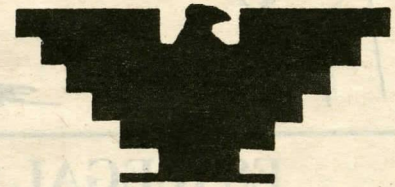
Coro: Yo Soy Chicano

Tengo todita mi gente
Para la revolucion
Voy a luchar con los pobres
Pa que se acabe el bolon
Tengo mi orgullo, tengo mi fe
Soy diferente, Soy color cafe
Tengo cultura, tengo corazon
Y no me la quita y mi ningun cabron

EDUCACION



LIBERACION



20th anniversary

Los Seis Soldados de Boulder



FRANCISCO
DOUGHERTY

FLORENCIO
GRANADO



UNA
JAAKOLA

REYES
MARTINEZ



NEVA
ROMERO

HERIBERTO
TERAN



"EL AÑO DE LOS SEIS"

What is MEChA?

MEChA (Movimiento Estudiantil Chicano de Aztlan) is students who have dedicated their lives and skills to the advancement of the principles of human rights and to the needs of the Chicano community.

They struggle to learn and learn to struggle - not for individual gain but to serve our people.

For the past 24 years, on campuses and in statewide and national campaigns and conferences, thousands of Raza students have come together, anxious to work in the service of our people.

They represent the new generation of Chicano/Chicana students who have the responsibility of upholding the tradition and history of MEChA.

MEChA (Chicano Student Movement of Aztlan) can be an effective voice for students.

It provides the vehicle to unite individuals, regardless of their background, gender, religion, economic or social status, language ability, or term used for self-identification.

MEChA is able to unite in one common purpose: a demand for respect for human dignity and true equality and justice for all members of this society.

MEChA belongs to our whole society, especially to the Chicano people, to our families, and to us. In our hands, it is a tool for liberation, justice, equality, and self-determination for all Chicanos and Mexicanos.

We will accept no less.

LA UNION HACE LA FUERZA

The Ongoing Saga of the Status Quo.

Beware of false expectations. Beware of changes that look good on the surface. Beware of the status quo programs. The Minority Affairs Office/Position smell of appeasement and failure. This is a move to quiet the unrest that has dominated the UNC campus for a long time. Appeasement of minorities has traditionally been a well-planned self serving movida. Movida in Spanish gives one the distrusting feeling of a sinister move. In this move, the administration has lumped all the ethnic problems in one small crumb. This won't work because the problems of minorities are as different as day and night, the real reason discrimination is never addressed. Is it a good move to bring in a person or a program into a hostile environment? The real solution is to institute a black studies department and a chicano studies department. To really honestly address the discrimination, those addressing the problem must be honest with themselves.

When one speaks of recruitment of minorities, if honest, the powers that be should think of the environment that they bring the young people into. How can anyone excel at academics if one does not feel wanted. It is time that people of color no longer carry that extra burden.

The real reason for not being able to retain all the excellent people of color who have left; classified, faculty, administrative, and students, is because of the racist environment, period!

MEChA and other people of color, you happen to be the conscience on the campus. Keep up your struggle for equal education.

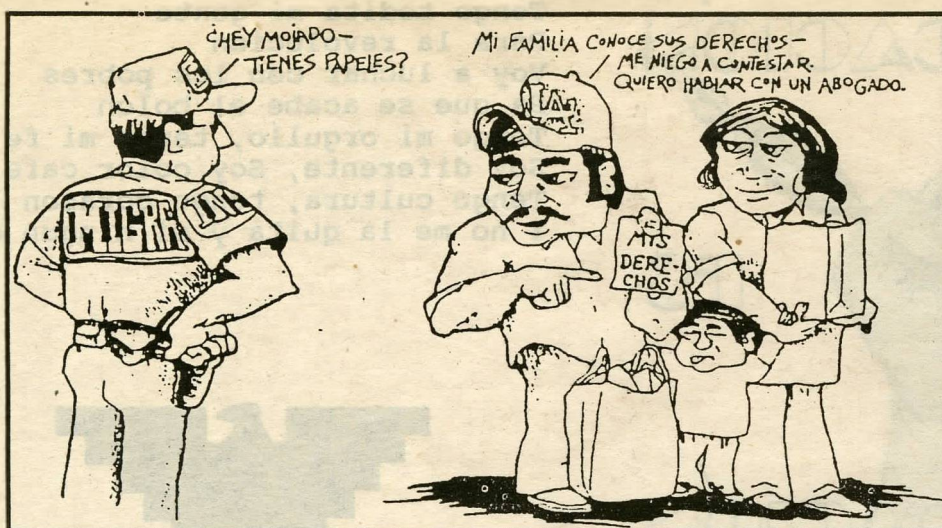
Sal Salazar
MEChA Community Advisor

Uniting Our Raza

by: Camelia Garcia
As I walk the streets tears come from my eyes, knowing that my own Raza is killing each other off. We are all here to live and seek a better future: que no' but gang-banging and killing each other off does no good. We have to join the movement and stop the violence. All cliques across Aztlan must unite. I am 14 years old and living in and out of la vida loca. Day by day I watch the little chicanitos/as being influenced by all the brown vatos and rucas who fly black, red, and blue bandanas. I think the gang banging and killing each other off because of colors is a waste of time. We must show society that we too can succeed in life, so unite and be brown and proud for the 90s.

(Camelia is a MEChista from Windsor Middle School.)

¡CONOZCA SUS DERECHOS!



ES ILEGAL QUE LA MIGRA:

- Te obligue a contestar preguntas.
- Te obligue a firmar documentos.

SI LA MIGRA TE DETIENE

1. No contestes ninguna pregunta.
2. Dá tu nombre y pide hablar con un abogado.
3. Si no les dices donde naciste o que no tienes papeles-no te pueden deportar.
4. No firmes la salida voluntaria si no quieres ser deportado.
5. Demanda usar el teléfono-fianza y una audiencia.

TENEMOS DERECHOS

- La policía no puede detenerte sólo por no tener papeles de inmigración, pero si te arrestan te pueden entregar a La Migra.
- Con o sin documentos tenemos derecho a organizarnos en sindicatos, al salario mínimo y la protección de las leyes de salud industrial.

**PUEDES LLAMAR SIN COBRAR:
AFSC/US-MEX BORDER
PROGRAM....233-4114**

CARNAL

You and your homie,
He says hes down,
but when you turn around,
He said he didn't know you,
never even heard your name.
All he did was put you to shame.

He claimed he'd take a bullet,
if it came to that, but he turned
around and stabbed you in the back.

He said he was your carnal POR VIDA!
but whos staring down in the casket
as you go in the ground.
You and your homie,
you thought yous were tight.
But now your just out of sight.
Tell your homie bye
because it is now time for him to die.

Selina



The struggle for humanization in education

Concern for humanization leads at once to the recognition of dehumanization, not only as an ontological possibility but as an historical reality.

(Paulo Freire)

The march and rally for education on Mexican Independence Day was a powerful show of strength and unity from Chicanos/Mexicanos/Latinos in the struggle for humanization in a society that has systematically denied access to basic human rights to our community. Ironically, as community members, parents and students poured into Denver's streets denouncing racism in the education system, the media worked furiously to denounce the united action and denied that any problems existed.

A collaboration between D.P.S. and the media sought to undermine the action, by promoting a bankrupt position arguing that students would be better served by attending the same schools that have systematically driven them out. Some students reported that West High and North High officials actively worked to sabotage the efforts of the march by spreading rumors, promising culturally relevant enticements, and using intimidation and guilt. As an effort to convince them to stay in the schools students were treated to an "ethnic folkloric" day of pifatas and pitiful renditions of Mexican music.

The students attending the march and rally on September 16th received the real education that day. They learned more about the significance of their history and culture than any Denver school taught. The desperation of D.P.S. was revealed as they finally acknowledged (even though it was extremely reluctant) the need to address the cultural needs of our community, by at least pretending to celebrate Mexican Independence Day.

This practice of tokenism still doesn't address the overall needs of Denver's student population, that is, celebrating Mexican history and culture, which has been here for more than four hundred years and indigenous history and cultures which have been here since the beginning of time. These should be taught all year round in every discipline of study.

The purpose of the march and rally was to bring attention to the problem of racism in the schools, which is obviously reflected in the high push-out rate of Chicanos,

Mexicanos, Latinos, African-Americans and Native-Americans. The D.P.S. school board has been unable to meet the needs of these students. At best, they are culturally out of touch with the communities they are supposed to serve. At worst, they are sinister accomplices in an educational system that consciously undermines the education of people of color as a way of maintaining their oppression.

As long as the oppressed remain



Joe Navarro

unaware of the causes of their condition, they fatalistically 'accept' their exploitation.

(Paulo Freire)

Instead of an education system that produces intelligent, critical and analytical thinkers, it produces generations of underachieving, low paid proletarians. From the example of West High's and North High's handling of September 16th, I can see that they abhor critical thinking. My daughter, Olivia Navarro, a West High senior and cheerleader, displayed an enormous amount of courage as she defied pressure and intimidation tactics, as she spoke at the rally, revealing her own thoughts.

The lack of educational challenge to our youth combined with many teachers who are culturally out of sync, administrators and school board members that have proven that they are incapable of making competent decisions, and a history of racist educational policies have failed us. The games they play with numbers can't hide the truth, because in the end we lose one of every two youngsters to self-hatred and low achievement.

They are directly responsible for the lack of self-esteem, because that is what they teach. They are responsible for the curriculum that teaches us that white men--even slave owners; bloody conquerors and brutal colonialists--are heroes, while teaching that our ancestors were either simple savages or contributed nothing to the development of humankind. They are responsible for stealing the dignity of

our young people's souls because teachers and administrators demonstrate daily that they don't believe in them and have lower expectations of them.

Under the current leadership and state of D.P.S. we don't stand a chance. Education is power. Once our children learn the truth, learn the greatness of their ancestors, and learn that their current status is a product of centuries of oppression, that began with the Spanish conquests and was maintained through the annexation of northern Mexico by the United States, they will learn to struggle to be free. They will learn along with other people that there is no inequality among people as human beings, but rather that economic and social inequality are perpetuated as a system of oppression. Our young people deserve an education so that they can critically analyze this society and change it.

It is only when the oppressed find the oppressor out and become involved in the organized struggle for their liberation they begin to believe in themselves.

Attempting to restrict the significance of the march and rally by focussing on the walkout, the media fails to recognize the broad based united front that was mobilized to implement a comprehensive and coherent plan that will create needed changes in D.P.S. People from different class backgrounds and political histories were able to overcome political differences and unite for a common cause. The Latino Education Coalition, representing twenty organizations (including Padres Unidos, which I belong to) successfully built a sustained united front of people committed to the needs of our youth. The unity that was built

remained focussed on the community's real enemy--the racist educational system--and has survived differences because of different class and political perspectives.

Now that the community's muscle has been flexed--defying the myth that Chicanos/Mexicanos/Latinos don't value education--persistent follow-up must take place with Denver's new superintendent, Moskowitz, and the school board. The Latino Education Coalition is playing a critical role in Chicanos/Mexicanos/Latinos striving for self-determination by struggling to have a voice in determining the future of education of our youth. The fight to fundamentally change the way education is taught in Denver must continue until racism and inequality are no longer factors.

- State Networking Group
- UMAS,
- MECHA
- La Raza Cosmica, Mesa State College
- Grand Junction Chicano Community

Annual Conference will consist of

- Speakers
- Workshops
- Banquet
- Dance

CHICANO/CHICANA STATEWIDE STUDENT CONFERENCE

March 24-26, 1995

Hilton of Grand Junction
Grand Junction, CO

For More Info: (303) 248-1193 (303) 248-5436

2nd Annual Chicano/Mexicano Youth Conference in Grand Junction

Mesa State College

On January 14, 1995, the 2nd Annual Chicano/Mexicano Youth Conference will be held at Walter Walker Theater on the Mesa State College Campus in Grand Junction, CO. A series of workshops, speakers and discussions will take place from 9:00 a.m. to 5:00 p.m.

This conference began last year in response to the reports by law enforcement officials that there was a growing trend of gang involvement within the Chicano and Mexicano communities. They claimed that over 100 young people were "gang members" or "gang associates." The report caused warranted concern among students and parents in the community.

In response, students, parents, and community leaders came together and organized the first conference held in January of 1994. The response by young people was overwhelming. Over 300 students from the Western Slope registered for the day long event. This year's conference organizers, which

include, Viva de la Raza, GJHS Students, La Raza Cosmica and the community, hope to do the same.

This year's conference will focus on the fifty percent dropout rate of Chicanos and Mexicanos in Colorado and in Grand Junction in particular. A recent report in the "Daily Sentinel", states that fifty percent

of Chicanos did not complete high school in the 1993-94 school year, an increase from the pervious year.

Daniel Valdez, film producer and director of the movies, La Bamba and Zoot Suit, will be the featured keynote speaker. Valdez will also do a musical performance. Other workshops will include, Youth Leadership, Youth Crime, Higher Education, Parent and Family Involvement and Barrio Unity. The conference will conclude with a performance by Su Teatro of Denver, CO. The one day conference is attracting Chicano/Mexicano students from all over the state. Anyone interested in attending should

contact Ray or Shirley Otero at (303) 248-5436.



Daniel Valdez

BIOGRAPHY

Daniel Valdez is a name and presence considered by many to be a cornerstone of contemporary Chicano theater, music and film. Over the past 25 years, Daniel Valdez contributions to the arts have been recognized from the fields of Delano to the stages of North America, Europe, and Mexico.

Daniel Valdez, in collaboration with his brother, Luis Valdez, created a political, social and historical movement that has significantly determined how the Chicano experience is viewed in American history today. With the creation of El Teatro Campesino in 1966, Daniel Valdez provided a spectrum of artistic contributions — singer, songwriter, musician and actor. His early gifts to this unique form of theater and music have taken him from Cesar Chavez's United Farmworkers Union to the movie houses of the world.

Moving on from musical director for El Teatro Campesino, Daniel Valdez expanded to the stage. He performed throughout the United States as a solo artist and in 1973 recorded the now classic album, *Mestizo* (A&M Records).

Daniel Valdez's career branched out to the "big screen" where he appeared in *Which Way Is Up* with Richard Pryor; *The China Syndrome* with Jane Fonda, Michael Douglas, and Jack Lemmon; *Born in East L.A.* with Cheech Marin; and *Zoot Suit* with Edward James Olmos. Prior to the film version of *Zoot Suit*, Daniel served as both composer and musical director for the stage productions in Los Angeles and New York.

Miami — A Night of Latin Stars with Londa Ronstadt and Carlos Santana and Cinemax's "Latin Sessions" — *Picante y Caliente*.

Daniel's current film project is based upon years of research into the legendary California bandit of 1850, Joaquin Murrieta. The Chicano western, "Joaquin," is in the developmental stage. Daniel Valdez continues to perform through the southwest and is planning a much awaited new album for release in the near future.

DANIEL VALDEZ CREDITS

Film credits: 1992: "And the Earth Did Not Swallow Him" (Soon to be released) P.B.S.—American Playhouse. 1987: "Born in East L.A." Universal Pictures. 1987: "La Bamba," Columbia Pictures. 1982: "Zoot Suit," Universal Pictures. 1979: "The China Syndrome," Columbia Pictures. 1978: "Which Way Is Up," Columbia Pictures.

Video credits: 1988: "Corridos," Tales of Passion & Revolution. PBS Television-Great Performances Series. 1989: "Canciones de Mi Padre," PBS Television-Great Performances. 1989: Cinemax Latin Sessions: "Picante y Caliente." 1989: "Viva Miami," Night of Supersounds, CBS Super Bowl Special. 1976: Studs Turkle's "Working," PBS. 1974: "El Corrido," La Carpa de Los Rasquetehis, PBS. 1973: "Primavera," Growing Up Chicano, PBS. 1972: "Vendidos," NBC. 1971: "Yo Soy Chicano," PBS. 1966: "El Teatro Campesino," The NET film, PBS.

In addition to his musical talents, Daniel Valdez is a historian. Committed to the accurate portrayal of Chicanos in US culture and history. He began an extensive study of Ritchie Valens, the 1950's rock and roll legend. Working closely with the Valenzuela family, Daniel culminated his 14 years of research of the Chicano teenager by brining the 1987 smash film *La Bamba* to the screen and serving as producer. Working closely with his brother, Luis Valdez, the Columbia Picture brought the musical genius of a largely unknown Chicano musician to the attention of the world.

Collaborating with his brother as a writer and director, Daniel brought his musical and acting talents to the Peabody Award winning musical drama *Corridos* — Tales of Pastion of Revolution. Linda Ronstadt joined the production. It was the beginning of a close and acclaimed artistic relationship, which culminated in the critically acclaimed album, *Canciones de Mi Padre*.

In 1988 the album they recorded together evolved into a national tour that had them performing to soldout audiences in over 50 cities. The final performance was taped at San Francisco's Orpheum Theater for PBS' Great Performances. This musical extravaganza won an Emmy Award as Best Musical Performance.

Daniel's musical collaborations include performances with Carlos Santana, Jerry Garcia, Ruben Blades, Tito Puente, Celia Cruz, and Poncho Sanchez. His television appearances include "Viva

LATINA GARMENT WORKERS FIGHT

"We refuse to buy and wear clothes by manufactures who do not practice corporate responsibility. The boycott on Levi's will be a trend," says Nellie Casas, youth leader, San Antonio College MEChA.

Under new ownership of the Haas family, between 1985 and 1990, Levi's shut down twenty-six plants, laid off over 10,000 workers, and moved production to Third World countries where workers are paid \$4 a day. Thanks to this use of low wage labor Levi's profits have skyrocketed.

In 1990 Levi's moved its Dockers pant production from San Antonio, Texas to Costa Rica, putting 1150 women (mostly Mexican American and women of color) out of work, devastating both families and the community. Many families have lost their homes, had their belongings repossessed, and their utilities shut off. The overwhelming stress from the lay-

offs have contributed to psychiatric illnesses, disruption of family life, and even deaths. Today, most ex-Levi workers are unemployed or working multiple jobs.

The workers at the closed San Antonio plant formed FUERZA UNIDA (United Strength) to make Levi's accountable for money that is owed, such as severance pay, annual Christmas bonuses, and vacation pay. They are also fighting to win compensation for work related injuries such as Carpal Tunnel Syndrom and herniated discs. Levi's has refused to deal with these workers in a fair and equitable manner.

The women of FUERZA UNIDA encourage everyone to do the following in support of their boycott: STOP buying Levi's (all Levi labels, Brittanis, and Dockers; Cut off your Levi patches and send them to Bob Haas, 1155 Battery Street, San Francisco, CA 94111; write a letter and demand Bob Hass to settle with FUERZA UNIDA; send tax deductible donations to FUERZA UNIDA at PO BOX 40129, San Francisco, CA 94140-0129, (415) 281-9996.



LA CHICANITA

Chicanita, Chicanita tan pequena
con el corzaon de poder,
se acuerdad el dia que nacistes
trajistes felicidad,
come los angelites del cielo te dimos mucha caridad.

Y ese pelo tan negro y fino
y esos ojos tan grande y morenos
se mira el mismo suspire de ayer.

Y ahora tan grande y preciosa
te pareces una muneca de aqueas
y ahora por ser morenita le puedes a dar placar a qual quiera.

Pero ahora que crecites saben que esta sistema te tiene oprimida
y es por eso te levantas a luchar,
y luego la sistema te dice nombres falsos, y avesses te matan.

Y si te matan se que te fuistes
ergullosamente porque lo que luchavas era el derecho de tu gente.

Pero pa' mi eres igual, Y no me importa lo que dia la sistema de ti, porque para mi eres hermosa
eres Chicana, y me muero por ti.

Por Saturinimo Padilla