Tijerina to be Freed

Reyes Lopez Tijerina is scheduled to be freed on July 26, 1971 after more than two years in prison. This information was released by the Alianza office in May 25 following a hearing on Tijerina's case before the U.S. Parole Board in Washington, D.C. that day. He will be paroled from federal prison in Springfield, Mo., where he has been serving three 3-year sentences (all running together) for supposedly "aiding and abetting" in the burning down of two U.S. Forest Service signs and "assault" on an officer at Coyote, N.M., in 1969.

Tijerina began this prison term after serving another sentence on another federal charge--supposedly assaulting a Forest Ranger in 1966 when the Alianza and supporters took over Echo Amphitheater to proclaim the Republic of San Joaquin de Rio de Chama (a land grant). He never left jail, but just finished one term and started another.

Reyes, also has a state conviction of 1-5 years for false imprisonment and 2-10 years for "assault."--two charges from the 1967 courthouse incident at Tierra Amarilla. But this conviction is being appealed and Reyes should be free on bond when he comes out of prison July 26, according to the Alianza office.

Funeral of Felipe Mares, May 25

March protesting murder of Mares, in Taos on May 23

HUNDREDS PROTEST KILLING OF CHICANO BY TAOS COP

by the MINISTER OF INFORMATION La Gente, Santa Fe

Another of our Chicano brothers—Felipe Mares of Santa Fe—has been shot to death by the police. He was 26 years old.

On Friday, May 21, brother Felipe was murdered by a Taos County Deputy Sheriff who has the reputation of being a trigger-happy cop. Felipe and two other brothers from Santa Fe were being held in Taos jail on a burglary charge. According to the police story, they escaped using a stolen key. The police say that Felipe was shot in the line of duty because he was coming at them with a club. They killed him in the town dump. One of the other brothers was captured. The third is still free.

Upon hearing of this tragedy, and upon request from Felipe’s mother, La Gente had a formal autopsy performed on the body. Judging from powder burns on the man’s face, the death was caused by a gun fired approximately one foot from his head. The doctor also discovered a bruise that seems to have been from a heavy blow on the forehead which probably knocked him unconscious. It was caused by a cylinder-shaped object—an object like a broom handle or a police club. This blow was delivered not many minutes before Felipe’s death, according to the autopsy.

It is reasonably clear to La Gente de Santa Fe and others that Felipe was murdered. We are going to ask for a full investigation.

The murder of Felipe Mares is nothing new. In many parts of New Mexico, the police have an old reputation for brutality. In Santa Fe, Bobby Ortega was given a vicious beating recently in the jail by police. CITIZENS REVIEW BOARD OF POLICE ACTIVITIES has been formed in Santa Fe and is in operation. It completely supports the investigation of Felipe’s death.

La Gente itself has organized and is operating a COMMUNITY PATROL to observe the pigs in action. We believe that when the people monitor and investigate the pigs, only then will the beatings and murders stop.

As El Grito goes to press, there are many reports and rumors about the killing of Mares. Some people believe the police deliberately allowed the 3 men to escape so as to have an excuse to

Continued on page 2
POLICE CAMPESINO LIVING MURDER

On Cabo de Mayo, an incident occurred during a meeting of the rights of Chicanos and Mexicanos. The police were called to the scene, and the Mexican-born police officer was injured in the process. After the incident, the police chief was ordered to be released from the hospital. The incident occurred in the early hours of the morning, and the police officer was injured when he attempted to stop the man from leaving the scene.

This is the third incident in recent days, and it is the latest in a series of violent incidents that have occurred in the area. The police have been called to several incidents in recent weeks, and there have been reports of violence in the community.

On April 15, the police were called to the scene of a robbery in the area. The police officer was injured when he attempted to stop the man from leaving the scene. The police officer was taken to the hospital, and he is expected to recover.

This is the fourth incident in recent days, and it is the latest in a series of violent incidents that have occurred in the area. The police have been called to several incidents in recent weeks, and there have been reports of violence in the community.

On April 16, the police were called to the scene of another robbery in the area. The police officer was injured when he attempted to stop the man from leaving the scene. The police officer was taken to the hospital, and he is expected to recover.

This is the fifth incident in recent days, and it is the latest in a series of violent incidents that have occurred in the area. The police have been called to several incidents in recent weeks, and there have been reports of violence in the community.
The Trials of Tobias

Tobias Leobs of Cayenne, a defendant in the so-called "courtroom case" of 1877, was known for minor crimes, but fled from a warrant for his arrest.

One trial took place in Tierra Amarilla before Judge B. H. King, and another was held in Benicia before Judge D. W. Call. Tobias was charged as an "officer-in-law"—but it was "verbal and a pretense". This means that the judge was not actually present, so there were no actual charges.

A second trial was held in 1878, in which Tobias was convicted of manslaughter, but the judge was again absent. Tobias was sentenced to 12 years in jail.

A third trial was held in 1880, in which Tobias was acquitted of all charges.

After all these trials, Tobias was released on bail and allowed to return to his home in Cayenne.

CARIBON TRIALS (Continued from page 2)

No, said officer Samuel Simom, standing at the door of the Cayenne jail. "Tobias Leobs has no time to answer charges.

He does not refuse to answer charges."

The trial in Tierra Amarilla before Judge B. H. King was dismissed due to a lack of evidence.

The trial in Benicia before Judge D. W. Call was adjourned due to the absence of the defendant.

The third trial in Cayenne was dismissed due to the absence of the judge.

We are going to try this case again, said Judge B. H. King. "This is a case of manslaughter, and we are going to have a fair trial."

We will see, said Tobias Leobs. "I will be there, and I will answer all charges."

VIVA LA CALIBA! VIVA EL CUENO DE JUNIO!

ROSE ROSSA "GREET" KING STYLE

When the Rossa family decided to turn the festivities into a stage show, they chose to "Greet" King Style. This was a popular dance style in the 1880s, and it was a way for the Rossa family to entertain the guests.

The guests were delighted by the Rossa family's performance, and the night was a success.

DIPOO POOLI MOUNTAIN

Let's go to the mountains! We can enjoy the fresh air and the beautiful scenery.

And then we can go surfing at the beach. It's so much fun!

CHICANO DAYS IN LAS VEGAS

The Chico family is planning to celebrate their 150th anniversary by holding a big party in Las Vegas. They have invited all their friends and family to join them.

The celebration will include live music, food, and fun for everyone.

Chicano History Month

The celebration will take place on November 15th at the Chico Cultural Center. It will be a day to remember for everyone.

Let's all come together and celebrate our history!
**La Claínine tiene doctora**

Porque eso la pone los gestos viene a La Clinica del Pueblo de Rio Arriba en Tierra Amarilla para servicios médico. La Clinica está abierta de las 9 hasta las 5, del lunes a miércoles. Los nuevos y viejos están corriendo; pero hay doctor en Chana en estos días. Por el momento, no hay dentistas en La Clinca.

La gente dice que se sienten más seguras en su casa, los pacientes tienen mayor confianza y la gente mayor platicando.

En varias ocasiones, el personal buscaba a la paciente para resolver dudas. El personal ha mejorado considerablemente.

**La confianza y la cooperación**

La confianza es muy importante en la relación con el paciente. El personal debe ser amable, respetuoso y atento. El lenguaje corporal y el tono de voz también son importantes.

**La clínicas y las enfermeras**

Las clínicas y las enfermeras son indispensables para garantizar un servicio eficiente y seguro. Su trabajo es fundamental para cuidar a los pacientes.

**La clínica y la comunidad**

La clínica está integrada a la comunidad, y la comunidad apoya a la clínica. Las relaciones entre ambas son muy importantes para el buen funcionamiento del servicio.

**La clínica y la educación**

La clínica y la educación deben estar unidas para promover la salud y la prevención de enfermedades. La clínica debe brindar información sobre salud y la educación debe ayudar a transmitir esta información.

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**Fundación de ayuda a personas con enfermedades médicas**

La Fundación de ayuda a personas con enfermedades médicas tiene como objetivo principal apoyar a aquellos que no tienen acceso a los servicios médicos necesarios. La fundación busca colaborar con diferentes entidades para lograr este objetivo.

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**La clínica y la cooperación**

La clínica y la cooperación están muy unidas. La cooperación es esencial para lograr el éxito en la clínica. La cooperación con otros profesionales de la salud también es muy importante.

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**La clínica y la cooperación con la comunidad**

La clínica y la cooperación con la comunidad son muy importantes. La cooperación con la comunidad puede ayudar a mejorar el servicio y a mejorar la confianza del paciente en el servicio.

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**La clínica y la cooperación con el Instituto de Salud**

La clínica y la cooperación con el Instituto de Salud son muy importantes. El Instituto de Salud puede brindar apoyo financiero y técnicamente para mejorar el servicio.

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**La clínica y la cooperación con el gobierno**

La clínica y la cooperación con el gobierno son muy importantes. El gobierno puede ofrecer apoyo financiero y técnico para mejorar el servicio. El gobierno también puede brindar regulaciones y políticas que ayuden a mejorar el servicio.

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**La clínica y la cooperación con la sociedad**

La clínica y la cooperación con la sociedad son muy importantes. La cooperación con la sociedad puede ayudar a mejorar el servicio y a mejorar la confianza del paciente en el servicio.

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**La clínica y la cooperación con la industria farmacéutica**

La clínica y la cooperación con la industria farmacéutica son muy importantes. La industria farmacéutica puede brindar apoyo financiero y técnico para mejorar el servicio. La industria farmacéutica también puede ofrecer medicamentos a bajo costo para los pacientes.

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**La clínica y la cooperación con la academia**

La clínica y la cooperación con la academia son muy importantes. La cooperación con la academia puede ayudar a mejorar el servicio y a mejorar la formación del personal del servicio.

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**La clínica y la cooperación con la sociedad civil**

La clínica y la cooperación con la sociedad civil son muy importantes. La cooperación con la sociedad civil puede ayudar a mejorar el servicio y a mejorar la confianza del paciente en el servicio.

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**La clínica y la cooperación con empresas de telecomunicaciones**

La clínica y la cooperación con empresas de telecomunicaciones son muy importantes. La cooperación con empresas de telecomunicaciones puede ayudar a mejorar el servicio y a mejorar la confianza del paciente en el servicio.

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**La clínica y la cooperación con empresas de servicios financieros**

La clínica y la cooperación con empresas de servicios financieros son muy importantes. La cooperación con empresas de servicios financieros puede ayudar a mejorar el servicio y a mejorar la confianza del paciente en el servicio.

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**La clínica y la cooperación con empresas de servicios de transporte**

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**La clínica y la cooperación con empresas de servicios de educación**

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**La clínica y la cooperación con empresas de servicios de entretenimiento**

La clínica y la cooperación con empresas de servicios de entretenimiento son muy importantes. La cooperación con empresas de servicios de entretenimiento puede ayudar a mejorar el servicio y a mejorar la confianza del paciente en el servicio.
Cristal, Texas: Raza Takes Power

Viva La Chicana! and all Brave Women of La Causa

All over the country today, La Raza is in motion. A spirit of awakening runs through the big city, barrio, small towns, colleges and universities, the countryside. Our people are refusing to be licked with shame any longer; they are refusing to be oppressed, they are demanding liberation and a decent life.

More and more women are becoming involved—young, middle-aged and even elderly women like Maysa Hernandez, a 51-year-old Chicana activist in San Antonio. They are working on problems in the barrio, in factories, in the schools, welfare rights, housing, child care, police brutality. They are forming groups of women with such groups as Barrio Chicas and Las Américas. This special section of El Grito is published in tribute to all of La Raza's valiant women of La Raza.

At the same time, we know that more Chicanas must become involved. It is our job as Chicanas to make them up, encourage them to join, fight for and support them.

(Continued on next page)
MEXICO'S STORMY ROAD

Gertrudis Bocanegra

Gertrudis Bocanegra was one of the bravest and most famous heroines in Mexican history. She was born in 1821 and died in 1860. She fought for independence from Spain, but was not included in the struggle for independence from Spain, but was not included in the struggle for independence from Spain.

Gertrudis received a good education. While still in her teens, she saw an Indian couple naked to death in front of children. She was able to arrive and save them. sods and a son. She left the country of her birth, Mexico, to join the forces of Simon Bolivar in his war against Spain. She herself became an organized and very successful guerrillera.

In the first few months of the war, both her son and her husband were killed. Bocanegra and other leaders were captured and put to death. She continued to fight on behalf of the revolutionaries. She was a brave and skilled fighter, and many of her works carry her name to this day.

It is said that Gertrudis was executed in 1857 after being captured by the Spaniards. The story goes that she was shot in the back of her horse. She is remembered as a hero and a symbol of the fight for independence.

VIVA LA CHICANO (continued from preceding page)

them to inherit the responsibilities of the women in their families.

The Chicano women were always known for their quick thinking, resourcefulness, and ability to take care of themselves and their families.

In the year 2000, the Chicano women were still fighting for their rights and the rights of their children. They were not content to simply sit back and wait for things to improve. They were always on the lookout for ways to improve the lives of their families and the community.

This year, the Chicano women are celebrating their achievements and looking forward to the future. They are committed to continuing the fight for justice and equality for all.

Our Unknown Revolutionaries

Bolivia, Nicaragua, Zambia, Tanzania, Vietnam...these are some of the places where the women of the world are fighting for their rights. The women of these countries are standing up to governments and corporations that have taken away their land and resources.

In Bolivia, the women are fighting for their right to have access to food and water. In Nicaragua, the women are fighting against the government's efforts to takes their land for a new road. In Zambia, the women are fighting against the mining companies that are polluting their water and air.

These women are not alone in their fight. They have the support of other women around the world who are also fighting for their rights. Together, we can make a difference and ensure that all women have the opportunity to live in peace and safety.
CHICANA MARTYR

Joséfa Lynch, Lynched in 1851

La personalidad reciente y revolucionaria de Isabel González se destaca magníficamente en todas las figuras que conforman su historia. Isabel Meigran González se destacó en muchos campos, siendo conocida como una figura importante en la historia de México.

En el año 1931, el 21 de octubre, vino a ser la Luchadora de Nuevo México. Isabel Meigran González fue el motor impulsor de la lucha que intentó hacer realidad sus sueños.

Isabel era una revolucionaria de corazón. Al cabo de su vida, dejó una marca indelible en la historia de México. Sus ideas y su espíritu revolucionario resonan aún en la actualidad.

El 19 de octubre de 1851, fue ejecutada en la plaza pública de México. Su muerte trajo consigo el fin de una etapa importante en su vida, pero también de una leyenda que vivirá eternamente.

Isabel Meigran González fue una luchadora sin par, que se disputó la espada en los puños. En sus manos, el poder y la libertad.

La vida de Isabel Meigran González es un ejemplo de cómo la perspicacia y la valentía pueden llevar a los cambios significativos en la sociedad.

Por lo tanto, su vida y sacrificio son un recordatorio del poder de la resistencia y la lucha. Isabel Meigran González es recordada como una luchadora de la libertad, quien luchó por una sociedad más justo.

La memoria de Isabel Meigran González sigue viva, y su yuerdo trae con él el espíritu de resistencia y lucha.

LA GUAVERA DE LOS RÍOS

BEATRIZ DOMÉNEZ

Yo soy la lucha, fuerza y libertad. Mi nombre es Beatriz Doménez y soy la presidenta de la Organización de Mujeres de los Ríos. Nací en 1865 en la ciudad de México y he dedicado mi vida a luchar por los derechos de las mujeres y de los pueblos indígenas.

En 1890, decidí que quería hacer algo por la sociedad. Yo conocía las desigualdades que había en México y decidí luchar contra ellas.

En 1894, fundé la Organización de Mujeres de los Ríos en la ciudad de México. Desde entonces, he trabajado arduamente para mejorar la vida de las mujeres y de los pueblos indígenas.

En 1896, participé en la Revolución Mexicana y fui arrestada por las fuerzas del gobierno. Sin embargo, esto no me detuvo y continué luchando por mis ideales.

En 1900, fue elegida como la primera presidenta de la Organización de Mujeres de los Ríos. Desde entonces, he lavorado arduamente para mejorar la vida de las mujeres y de los pueblos indígenas.

En 1910, decidí que quería hacer algo por la sociedad. Yo conocía las desigualdades que había en México y decidí luchar contra ellas.

En 1896, fundé la Organización de Mujeres de los Ríos en la ciudad de México. Desde entonces, he trabajado arduamente para mejorar la vida de las mujeres y de los pueblos indígenas.

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Working for what we need....

The Melting Pot of Gred-Ya Basti!

by JEANETTE MANNES

I am a young Chicana and after many years of fighting for the things that I never had a chance to live. For now I can see the integration of the Chicanas and that has been the main issue.

There are many Spanish women, Chicanas and other people from all walks of life who have been working for the rights of women. They have been fighting for our rights and working to make the world a better place.

In the meantime, I hope that we can continue to work together and make progress in the next few years.

Thinking about who we are

by VALENTINA

I feel that women are a very important part of the movement for change. They have made sacrifices and have put in the work. As a result, we have achieved a lot of progress.

One of the recent examples of Chicana women's leadership can be found in the Austin, Texas, and Boston, Massachusetts, movements. The women in these cities have been very active, and have even been running the city for a period of time.

Many people who know something about this movement know of the women who have been at the forefront of the fighting and who have been fighting for equal rights for Chicana women. By contrast, the women who have been fighting for equal rights for women have not been as well known.

Chicana women have made a huge impact on the Chicano movement. Without the women workers and organizers, the Chicano movement would never have lasted.

One of the main lessons of the Chicana movement is that the struggle and the fight for human rights is not over. We must continue to fight and struggle for a better world.

We must continue to fight and struggle for a better world, and we must continue to work together to make it happen.

Chicanas in the Pinta

by CLENCIA MARCEIJA

Chicanas in the Pinta are a group of women who are fighting for their rights and working to make the world a better place. They have been fighting for a long time and have achieved a lot of progress.

There are many Chicana women who are fighting for their rights and working to make the world a better place. They have been fighting for a long time and have achieved a lot of progress.

The Chicana movement is not over, and we must continue to fight and struggle for a better world. We must continue to fight and struggle for a better world, and we must continue to work together to make it happen.

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Chicanas Meet-Indianooho"

From April 26 to May 7, a meeting took place in Vancouver, Canada between representatives of Indian native women and Chicana women. The idea was to create a meeting between two groups of women in order to start discussions and bridge gaps between cultures.

The meeting was held at the University of British Columbia and was attended by about 150 people. The discussions centered on issues such as women's rights, culture, and the importance of sharing experiences and knowledge.

The meeting was organized by the Native Women's Association of Canada and the Native Women's Association of the United States. The goal was to foster understanding and unity between the two communities.

The meeting was a success and both groups welcomed the opportunity to learn from each other. They agreed to continue working together to promote understanding and cooperation between their cultures.

The meeting was a great step towards bridging the gap between the two communities and it is hoped that this will lead to even more positive relationships in the future.
Young Lords Position Party on Women

Historical
In the past women were viewed by several institutions, one of which was marriage. When a woman married a man she became his property and was expected to remain marriage always has been viewed as a rule and a number of women were always prostitutes, either voluntary or involuntary. Some married women had no right to anything, not even their children; they were owned by their husband and children. This institutionalized sexism was that of Latin America and Puerto Rico. A woman had a man and another brother. She couldn't exist without marriage and children. She had to be sure to be unfaithful and remain pure for the rest of her life, meaning she could never experience sexual pleasure. The man had to have children in order to enhance the man's concept of virility and his position within the Puerto Rican family. This has been an instrument. The man could have sex with up to five other households. He could use her for sex and do what he wanted. Women have always been expected to be the wives and mothers. They were respected by the rest of the community for being good cooks, good housewives, good mothers, but never for being intelligent, strong, educated, or ambitious. In the past, women were not educated, only the sons got an education, and workers were respected for the number of sons they had, but daughters. Daughters were worthless and the only thing they could do was marry early to get away from home. At home the role of the daughter was to be a nursemaid for the other children and kitchen help for her mother.

The daughter was viewed as a tool for her father, brothers, and and to keep her virgin. In Latin America, the people used "doxos" or old lady watchtowers to guarantee the purity of the daughter. The authority we need to make a revolution of daughters has never been touched by another man because that would mess the "machines." When she marries, her purpose is to have sons and keep his name but not to be a sexual partner.

Sex was a fertility ritual, and when sex was never discussed and women were brainwashed into believing that the sex act was dirty and immoral, and the only function of women was to bear children. The DOUBLE STANDARD of MACHO and SEXUAL FASCISM

The Puerto Rican man sees himself as superior to his woman, and his superiority is reflected in his treatment of many things car on the street, and the majority of the women are on the street. It's a social job.

The moral majority of the women are home taking care of the children. The Puerto Rican woman that doesn't work appears as hardworking and ambitious. She is viewed by the brothers as a tool that doesn't have any other function than the care of the home. The Puerto Rican man tries not to limit the women's roles because they are valuable and territorialized, but this doesn't mean they are happy or satisfied.

Machismo is a very basic part of Latin American and Puerto Rican culture. Machismo is male expression and more. Machismo creates a way of thinking that puts them in a position of superiority and an object in which certainly defined roles: woman, daughter, and good woman. The image of the woman is that of a daughter.

Puerto Rican men will treat her to keep her in place and show their norms and respect for these norms. When a woman is not satisfied, particularly because it is the eyes of other men that is a very thing to do. So, they're not willing until they've established a personal barrier on women.

The absence of opportunities of women should be equal to the opportunities available to men. Sexual Fascism is based closely to the Three World women, and more male. It is a woman or man's thought of the opposite sex solely as sexual object, and the more often a woman is not consent, a sexual assault (is not considered people's feelings is an information all they say to their friends, a joke. They will not say, especially published, to get sex.

Fader capitalism, Third World women are forced to compete for money and food. They are forced to work. They are forced to sell their bodies. If a woman cannot get a job and the family is dependent on her at this point in history, the natural choice for that woman is sexual labor. We have to deal with the situation. Black and Puerto Rican women are put into a situation wherejobs are scarce or nonexistent and sex is a commodity. Unemployed, married, and single; they are then called whores or prostitutes.

Puerto Rican and Black women are made to prostitute themselves in many other ways. The majority of these women on the street are not to focus on drug addicts, taking drugs as an escape from oppression. Women are forced to take jobs at the lowest wages, the wages that are taken in other jobs or in other jobs in the majority of the nurse's aides, kitchen workers, and clerks. These jobs are unskilled, poorly paid, and there is a chance for advancement. In offices, our positions are as clerks, typists, and secretaries. At times of crisis, our sisters are subjected to racial slurs, jokes, and other insults that are sexual harassments, sexual propositions, and sexual abuse.

Everywhere our sisters are turned into prostitutes. The most obvious example is the system healing their body and their bodies are treated as sex objects, as sex objects, as sex objects, as sex objects. The birth control is necessary to eliminate prostitution. It is a system that creates the need for birth control.

Birth control, abortion, sterilization, and sex education are necessary to control the woman's body. The control of birth is necessary to control our sisters' bodies. She is sterilized to prevent her from having children, or she has to have a child because she hasn't got an abortion. Third World women are caught in a complex situation. On one hand, we find that they are being used, but on the other hand, we know. We know that our sisters are told that they are going to be "thin", that they are going to be "thin", but we know that this is not true. We know that the "ugly" is really "ugly", and that the "beautiful" is really "beautiful".

Part of the problem is in the use of birth control pills which are being sold on the street, and the use of birth control pills is not legal in the United States. The pills are sold on the black market and are illegal. The pills are very expensive, and the use of the pills is illegal.

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Hermanas de la Causa del Mundo

Además y fuera de los Estados Unidos, muchas mujeres están luchando en contra de la pobreza, el racismo, y toda la injusticia. En muchos lugares, han tenido que tomar armas y dar la vida para defender su tierra, su cultura, y a su gente. Estas revolucionarias quieren la misma cosa que nosotros: una sociedad de justicia y paz, y una vida sin lucha o miedo.

CHILE: Mujeres trabajando bajo el nuevo gobierno radical del nuevo Presidente Allende (LNS)

LAOS: Mujeres trabajando en una escuela, siempre listas para defender su tierra. (Foto Lantian Info, Bureau/LNS)

MUJERES UNIDAS QUIEREN JUSTICIA!

PALESTINA: Leila Khadad, revolucionaria de 24 años en el Frente Popular para la Liberación

VETNAM: Nguyen Thi Bui, Mujer del Ejército en el Gobiern. (Foto Prensa Prensa Provisional de Vietnam del Sur y Presidente de la sección del PRG en las negociaciones para la paz en París)

JAPÓN: Campesinos defienden su tierra contra el gobierno, que quiere poner un gran proyecto turístico.

CUBA: Hedy Santamaría, gran heroína de la lucha contra Batista. Ella estaba encarcelada por Batista, su hermana y su novio fueron matados, pero ella siguió luchando. Ahora es una líder en el gobierno revolucionario.

TODOS LOS MUNDOS

Sujornor Truha una esclava norteamericana que fue liberada por la justicia, y también luchó por los derechos de las mujeres. Así dicen en el libro 'I am':

"That man over there say that a woman needs to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helped me into carriages, or over mud puddles, or gave me a best place... And ain't I a woman? Look at me. Look at my arm! I have plowed and planted and gathered into barns, and no man could head me... And ain't I a woman? I could as well as any man when I could get it, and bear the lash as well. And ain't I a woman? I have born thirteen children and seen them most all sold off into slavery. And when I had to pinch and beat and literally work my days long, I could as well as any man... And ain't I a woman?"

Speech before Woman's Rights Convention, 1859

CUBA: Todo el mundo ha aprendido leer y escribir con la ayuda de muchas didácticas como esta.
A Question Every Chicano Should Ask

Editor's Note: Resistance has been growing in the U.S. Armed forces for a long time, with protests and demonstrations by Chicano soldiers who try to leave the G.I. movement to join the Chicano revolution. This is an issue that needs to be addressed by the Chicano movement itself, but it is also an issue that needs to be discussed with the Chicano community at large.

VICTIMS OF MACHICO

In JOSEPH ARELLANO, Creative Writing Workshop

The Silent Majority

All her life. Ever since she was a little girl, she was seen in the streets.

Here we have a difference. The campesina emerged because she lived in the land and seemed to gain strength from it. Her sister in the cities was caught in a greater dilemma.

Fortunately, all Chicanas—campesinas and city dwellers—have broken free from the ideal of social movement. The young girls are seeking education and empowerment. They are preparing themselves to speak with authority and influence in Chicana Theatre, which is an important aspect of Chicana identity.

And Chicanas who speak for other Chicanas are also important. They are not representative of the Chicana community, but they are part of Chicana Theatre.
Another Broken Treaty
In response to yet another broken treaty, Indian students and other United States citizens have taken to the streets, demanding that for their own Indian Education Council.

The Indian students made a treaty giving 9,000 acres of land to the State of Colorado. This is not the first time that Indians have been given land, but it is the only time that the Indians have been able to secure the land to which they have a right.

According to the law, the Indians should have rights to the land, but they have been denied this right by the United States.

Fort Lewis College exploits its relationship with the students to get free labor from the workers who are paid by the state of Colorado. This is a violation of the law, and the students are being forced to work without pay.

The Colorado legislature is considering a bill that would give the land to the Indians. If this bill is passed, the students will be able to work on their own land and will no longer be forced to work for free.

The students have been demanding the land for a long time, and they are determined to get it. They are not going to give up until they have the land they are entitled to.

The students are not the only ones who are demanding the land. The American Indian Association (AIA) is also demanding the land, and it is working to get the land to the Indians.

The students have been picketing outside Fort Lewis College for days, and their picketing has been very effective. The students are determined to get the land, and they will not give up until they have it.

The students have been given a lot of support from the outside, and they have been able to get the word out about their struggle. The students are not alone in their struggle, and they are determined to win.

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WORKERS MEET IN D.C.

Lorenzo Martelli

Bank and file members of many local and national labor unions will hold a conference in Washing-

ton, D.C., this spring. The meeting, scheduled for May 21-23, will be

the first time that representatives of the various unions

will meet on a national level.

There is still another point. The paper by which I am publishing

this is the first National Native that is being published in

the U.S., and I am sure it will not be long before there will be

more such papers. I do not know the exact number, but I am

sure that there are more than 100 such papers now in existence.

As you see, this is the first time that a Native American

has written for a Native paper. Does this seem logical to you?

The fact that these papers now exist is a great step forward for the

Native American movement. It is a step towards self-determination

and a step towards the recognition of our rights. As long as these

papers exist, I will be able to express my views and thoughts free of

any censorship or interference. I will be able to write about the

issues that matter to me and to my people.

But the war is not yet over. We still have a long way to go before

we can achieve our ultimate goal of sovereignty and self-determination.

We must continue to fight for our rights and our freedom. I will keep

writing and speaking until the day when my people are finally free.

Thank you for your attention.


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MI HIJO VINO DE VIETNAM-ADICIO

Se pide el de la jor ven que vino de Vietnam hace unos mes, el joven sin cuido de otros regresó indudablemente en su herencia con la muestra de su historia. Nuestra familia que lucha por la libertad de un pueblo que ha sido aplastado por el imperialismo americano.

Después de estar arrinado el barrio como un joven luchador, lo vemos acostado por su propia autoridad como un soldado; sus pasos no son más que un canto de esperanza. Con su mar de imposiciones y su prisa de acción, lo vemos acostado con el canto de su esperanza. Con su mar de imposiciones y su prisa de acción, lo vemos acostado.

Para aquellos que se han dedicado a la lucha por la libertad de nuestro pueblo, él es un ejemplo de resistencia. Con sus pasos, lo vemos acostado con el canto de su esperanza. Con su mar de imposiciones y su prisa de acción, lo vemos acostado.

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Lo que pide a los que son sus testigos que les digan con un simple saludo.

M. M. Sánchez

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LENGUAJE DE LA NUEVA RÉPUBICA

En los cuatro cantones de la América Latina, la lengua de la nueva república es un elemento fundamental para la consolidación del proceso de independencia de los pueblos. La lengua es el reflejo de la identidad y la cultura de un pueblo.

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VENCEREMOS: A New Kind of School

Venceremos College in Berkeley City, Calif., is a revolutionary college providing an education for the people of the commun-

ity. It is a school for those who want to change the world, not just to survive it. It is a school where the students are not only taught but also taught to teach the people. Our community needs leaders with knowledge, and we are trying to provide them. Venceremos College is a political, social and political school for Third World and all oppos-
tion. We are trying to build a new form of education that will prepare people for the world they want to create.

The classes offered to students relate to what they need to know about the world they want to create. We are trying to teach them to read, write and speak the language of the people. We need these skills to communicate with our community and to improve our situation.

We are also working on a new kind of program for young people. Venceremos College is a school for young people who are interested in the world. We are trying to create a school that is different from the traditional schools.

The program that we have developed is called the "Venceremos College Program." This program will be set up within the college, and the students will work on it in the community. We are trying to create a new kind of school that will prepare young people for the world they want to create.

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Report on Mexico
by BENITO RODRIGUEZ (CPA Special)

The foreign capital investment in Mexico continues at an ever accelerating pace. The outer fringes of Mexico City are becoming a jungle of industrial pollution as new factories appear in nightmarish fashion. Around the factories there are huge, unvisited slums, the human sea, living in tin-can and cardboard huts without water, light or sewage. All this is visible is the mobility of dust, the waste secretly by the industrial plant and that secreted by our own enslaved people.

In the planning and organization of production, no measure--no measure--is taken on behalf of the people (people: the worn-out word used so many times as an instrument of deception by politicians). The power of capital is deaf to their anguish... "Better get it while the getting is good!" is an admission of eventual death. Fifty years ago Mexico could have accomplished industrialization in a more humane manner, had not the American government chosen to assassinate Ricardo Flores Magon at Leavenworth prison.

Mexicans, basically an agrarian people, endure the capitalist phase with machismo, pistolismo, humorismo, borrachera, and much love for the family and so very much work, labor. Work and suffering are inherited realities for La Raza, without them they would become alien to themselves. The campesino is not alienated. But something unrecognizable is happening to our motherland: a very ancient people are in a tremendous hurry, as though the armed struggle of revolution had been won and now it is time to start working and building. The Mexican bourgeois, right-wing nationalists, are very adept at converting their ideology into progressive nationalist and revolutionary jargon.

The government (dictatorship) claims there is no more land para repartir, to give out to the campesino. But the large latifundios are the same as ever: banana, citrus, cotton, sugarcane, etc. All level land worth cultivating is in the hands of national and foreign latifundistas. Los indios pick oranges for 6 pesos a day (about 50c) and cut cama for 12. The peon is the migrant worker, as many chinos are migrants. Of little good was the nationalization of petroleum, of little good is industrialization, if the campesino and the peon—the bulk of the populace—do not have a kerosene cook stove. Fuel is becoming a problem for many a campesino since they hesitate to cut green lawn, wood from the serros, because of past experience with erosion. But even on the land that becomes useless through erosion, there will grow the muguet, a plant as rugged as its cultivator and giver of the cherished nutritional boost, pulque. (And if the government says there is no more land, the peon and campesino will break up the latifundio as they did once before; they are experienced.)

La campesina, the female peasant, is the pillar of stability and endurance, the giver of hope and love to the children and the male partner. A family develops as close to nature as is possible in today's world, and with it are propagated the ageless communal traits of our people. A very large percentage of the people south of the Rio Bravo are bilingual; they speak their native ton-

el rehilete
Una ruesta mexicana de poesía, cuentos, comentarios, y arte.

JUNE 5, 1967-1971
ANNIVERSARY OF THE REBELLION AGAINST INJUSTICE
TIERRA AMARILLA COURTHOUSE

The "Defendants":
GERONIMO BONANZA
EZQUIEL DOMINGUEZ
TOBIAS LEYBA
JOSE MADRIL
BALTASSAR MARTINEZ

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Thank you photos in "La Clinica"