On the morning of November 18, 1976, Chicano students of Seattle Central Community College (SCCC) and their supporters took over the office of George Corcoran, President of Seattle Community College North District.

Corcoran had failed to meet the deadline of a previous confrontation of October 12, 1976. A bilingual-bicultural Chicano counselor was to be hired at SCCC by November 15, 1976.

After several attempts were made to communicate with Corcoran, SCCC MECHA decided to have a sit-in to voice demands and bring public attention to the educational injustices at SCCC.

Other demands made by MECHA were that SCCC increase the number of Chicano-Latino students; that Chicano students be directly involved in recruitment efforts; and that more effort be made at hiring bilingual-bicultural staff and faculty.

The participants of the take over had committed themselves to non-violence and were prepared to meet the consequences of the occupation.

The students showed their strength and energy by chanting and singing songs of protest as Arnoldo García played guitar. Poeta Raúl Salinas, University of Washington EOP Chicano Division staff Jesús Rodriguez and Raúl Anaya were among the community supporters.

Following negotiations with SCCC faculty, George Corcoran ended the sit-in with a statement to the Chicanos and the media, that all demands would be met as agreed upon.

Now SCCC MECHA may have time to reorganize and see our gente increase in number at this institution. Our victory is a meaningful one. Our struggle was supported by the following organizations: Concilio for the Spanish-Speaking; Rescate Press; Centro de la Raza; Mujer; Radical Women; EOP Chicano Division; UFW; PLP; State Board for Community Colleges Education; Mexican American Affairs Commission; University of Washington MECHA.

Viva La Lucha!
Unidos Venceremos!
Viva La Raza!

Monica Villalovos
Chairperson
M.E.Ch.A. S.C.C.C.
LOS PINTOS HABLAN

Carnales y Carnalas,

Students of the University of Washington and anyone interested in helping some carnales Chicanos. My name is Juan Ramon Aguilar, I'm a Chico and I'm a pinto. I have broken the law and I'm paying for it now.

I also have a dream of a Spiritual Aztlan and total unity amongst our people. Once we unite, we will be capable of accomplishing many things for la Raza and those around us. For La Causa does not seek vengeance, it only seeks justice.

My dream has a start here in la pinta. I dream of the days when you who are out there will come in here to see if there is any way in which we can help each other.

We are a proud people with a proud past and a promising future if La Causa succeeds. I know that not all of you are not in a position to help us. Some of you will ignore us. I only ask that the few who can help us, come forth and lend us your support.

The majority of us in here have no relatives or friends who can come to visit us close by and we lead a lonely life. To a people which is used to close family ties and life styles this is especially hard, that is why I am asking for support from the outside.

Please feel free to write to the address at the end of this request. And remember: "La Causa sera de todos, desde las labores, hasta las pintas." Sin mas.

Un Bato Loco
En La Resistencia,

Juan R. Aguilar, Por
Los Mejicanos de Monroe

ESTUDIOS
CHICANOS

SYMPOSIA SERIES: CHICANO FACULTY INTERESTS

March 1
Dr. Zenaido Camacho, Assistant Dean of Student Affairs, School of Medicine. Professor Department of Pathology.
"Chicanos in the Media."

April 5
Dr. Carlos Gil, Assistant Professor Department of History.
"Selected topics in Chicano History."

TUESDAY, 2pm, HUB (Room to be assigned, see HUB daily listing poster for room.)

LA CASA DE LOS CHICANOS

To All Carnales,

I am a student and resident in Lander Hall. I live on the 8th floor which is better know as Chicano House. There are approximately 26 chicano students living in Chicano House. There are seventeen women and eight men, with the majority being freshmen students. There are a few sophomores, juniors and one senior. Always there are other carnales around to visit and even ask for help or advice.

New activities have been organized, such as volleyball, football and wrestling. Teams composed of chicanos and chicanas competed at the Intramural Activities Bldg. (IMA) games.

We've had weekly showings of films on Thursdays. "Yo Soy Joaquin" and "Chicano Education" are two examples. Chicano House is also a place for MECHA meetings to be held.

Chicano food is served in the dining hall and we look forward to the tortillas, arroz y frijoles. Entonces hasta luego carnales.

Juan R. Augilar

c/o Los Mejicanos
P.O. Box 777
Monroe, Washington 98272

Juan Manuel Garza

R.A. Chicano House
EL CENTAURU
DEL NORTE

The Srunked Head of Pancho Villa, a play written in 1967 by Luis Miguel Valdez, who was the founder of El Teatro Campesino, was presented at the University of Washington, Glen Hughes Theatre from January 20-29, 1977.

The play is a quick-paced, surrealistic comedy of a Mexican American family living in the Southwest.

Valdez proves his ability as a dramatist in Pancho Villa, using each character fully to play out the cultural conflicts experienced by chicanos as they struggle for equality in the "land of opportunity."

Valdez allows us to laugh at Domingo, the ex-marine who cheats his own people as a crooked labor contractor, when he later appears with white make-up as Mr. Sunday.

But the character who carries a heavy message to the chicano movement is Belarmino. Belo was born without a body and only grunts, sings La Cucaracha, smells bad and eats tortillas y frijoles non-stop.

Later, Belarmino begins to speak and imagines himself to be Francisco Villa. He is ready to take up the Revolución once again.

The pachuco of the family, Joaquin, is inspired by Villa to steal from the rich supermarket to feed the starving familia and shrinking head.

Journey Through Aztlán
by Irma Betancourt

The play was made up of members of El Teatro Quetzalcoatl: Gabriel Trujillo(Pedro); Hilda Martinez(Cruz); Antonio Valdez(Domingo); Irma Betancourt(Lupe); Cisco Flores(Chato); Arnoldo Garcia(Joaquin); Oscar Garza(Belarmino); Eduardo Rodriguez(La Jura).

"Manolo" is about a Vietnam veteran who returns to his barrio as a heroin addict—a tecato. He struggles to free himself from his addiction. Manolo is discouraged by the situation of the barrio, realizing that nothing has changed.

Su amigo Mingo, tries to help Manolo realize that the barrio is changing, and that he can do something about it.

Teatro Quetzalcoatl commit themselves to la raza and attempt to reflect liberation and hope in their acts for la gente.

El Teatro Quetzalcoatl was composed of eleven members for the Southwest tour of Manolo: Epifanio Elizondo(Manolo); Antonio Valdez(Domingo); Francisco Flores(El Louie); Aurelia Betancourt(Teresa); Norma Padilla(Maria); Oscar Garza(Bimbo); Irma Betancourt(Carmela); Rubén Sierra(Sgt. Jimenez); Leif Benson(Dr. Shain); Gabriel Trujillo(Tank); Rubén Rangel(Johnny Boy); Arnoldo Garcia(Chano).
REFLECCION EN SEATTLE

"Reflecciones" is a radio program oriented to Chicano Poetry, presented by Radio Cadena, a Spanish radio station broadcasting in the Northwest. This is the first time a program of this sort has been initiated in the Seattle area.

The main goal is to expose the creative writing talent of the chicano community. There is a growing number of poets reflecting the spectrum of the chicano experience. Radio Cadena creates an audience to appreciate and encourage our poets.

"Reflecciones" is on every Thursday from 2-3pm. Guests have varied from students to lawyers, mothers to prison inmates. Reflecciones hopes to open doors for talented poeta/artistas of our Raza.

Monica Villalovos

Reflecciones
1406 Harvard Ave.
Seattle, 98112
Phone: 322-3593

di palabras

di palabras, que son de belleza
como el cielo hermoso
di palabras, que se oyen bonitas
palabras que me hacen llorar
di palabras que me hacen cuenta
que si hay una persona como tu
di palabras, que me hacen sentir
sentimientos que son verdaderos

Jorge Luis Maldonado

la vida es una piñata repleta de cacahuates
la vida es armar mitote los 16 de septiembre
la vida es un molcajete cuajado de chile verde
la vida es una payada argentina y sabrosa
la vida es una carencia de papel del escuadrón
la vida es una corrida en que los toros son jotos
la vida es tener paciencia pa que nos lleve la suerte
pa que nos mantenga un rico o que muy al fin
nos haga revolución la justicia
la vida es ver por anteojos de 40,000 colores
la vida es saber decir las verdades sin temores
la vida es la lotería caer muy lejos del gordo
la vida es salterarse un champurrado espumoso o
darle vuelo al antojo cada quién a su manera
la vida es cojer lo de uno sin quitarle nada a otro
la vida es bailar danzones jarochos jacandandose
daarle vuelo a la cadena con un ritmo pegajoso
la vida es cargar cartera mucho muy lejos del codo
la vida es andar a pie en camiones y sin rumbo
la vida es andar de traje pa que la gente te vea
con el cuello muy parado corbata de seda inglesa
luego llegar a la casa y aventar esa librea
ponerte aquoto mi cuate sin que los demás te vean
la vida es hacer memoria sin que la memoria mueria
la vida es hacer un verso sin temor al que dirán
la vida es pablo neruda borges quillén carpentier
huerta aura y otros más
aquellost que todavía van diciendo lo que sienten
decir y no comentar
la vida es tener conciencia que al día que se nos acabe
poco valen corazón cerebro brazos y madre
la muerte se lleva todo
la vida se va nomás
las letras son las que quedan
pa decirle a los demás

Ricardo Aguilar

La rasa es una rueda
La rasa es un sol
La rasa es una piedra del sol

Arnoldo García