

to the Constitution of the United States gives a right to bear arms. We, therefore, believe that all Yellow people should arm themselves for self defense.

6. We want freedom for all Yellow men held in federal, state, county and city prisons and jails.

We believe that all Yellow people should be released from the many jails and prisons because they have not received a fair and impartial trial.

7. We want all Yellow People when brought to trial to be tried in court by a jury of their peer group or people from their Yellow communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that Yellow people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the Yellow community from which the Yellow defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man of the Yellow community."

8. We want adequate and free medical facilities available for the people in the Yellow community.

We know that Chinatown has the highest density area next to Manhattan. It also has the highest TB and sickness rate in the nation.

9. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then, the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ its people and give a high standard of living. There are thousands of immigrants coming into Chinatown every year and it is impossible for them to find gainful employment.

10. We demand that the United States government recognize the People's Republic of China.

We believe that MAO TSE-TUNG is the true leader of the Chinese people; not CHIANG KAI SHEK. The government of the United States is now preparing for war against the Chinese People's Republic and against the Chinese people. The racist government of the United States has proven that it will put only peoples of color in concentration camps, Japanese were placed in concentration camps; therefore, it is logical that the next people that will be going are the Chinese people; because the United States is gearing its war time industrial complex for war against China.

10

Chicano Activism

—MATT GARCIA

Mexican Americans participated in the "civil rights movements" of the 1960s and 1970s in a way that transformed popular notions of social justice to include issues of land and labor rights in addition to the familiar concerns of equality in education and access to government. The Black Civil Rights Movement and the ensuing Black Power movement also shaped the consciousness of young Mexican Americans who began to embrace a nonwhite, politicized identity known as "Chicano." After years of employing gradual and cooperative pressure on local, state and federal officials, Chicanos began to experiment with more direct action and protest, challenging the intentions and interests of the government to remedy the problems facing their communities. Whereas previous groups such as the League of United Latin American Citizens (LULAC) and the GI Forum sought to work within the system to end discrimination and segregation during the 1940s and 1950s, new groups such as the United Farmworkers Union, La Alianza Federal de las Mercedes (New Mexico), El Centro de Acción Social y Autónomo/the Center for Autonomous Social Action (CASA), the Brown Berets, United Mexican American Students (UMAS), and La Raza Unida Party became much more assertive and considered a wider range of strategies to achieve their goals in the 1960s and 1970s. In addition to more strident political expression, this generation of activists also employed and inspired artistic expression that articulated a new, nonconformist, nonwhite identity that sought equality and racial justice for Mexicans living in the United States. The Chicano movement, therefore, was a multifaceted social movement that articulated a new politics and a new place for Mexican people within the U.S. national culture.

The Chicano movement has largely been described as having four primary components: the struggle for homelands formerly held in common by Mexican people in the rural Southwest; the farm workers movement and the debate over Mexican immigrant rights; the urban youth movement in the Southwest, including protests against the Vietnam War and advocacy for educational reform; and finally, the articulation of radical political thought and the formation of a Mexican American political party, La Raza Unida Party. Within each of these movements, Mexican American

women articulated a politics of racial solidarity while challenging the patriarchal notions of leadership and work within social organizations. Their challenges coalesced into a politics of "Chicana feminism" that expressed both support and criticism of the Chicano movement and the women's movement of the period.

Advocates for the land grant movement in the rural Southwest initiated much of the change toward a more assertive and at times militant attitude and strategy among Mexican Americans. Embittered by the U.S. government's imposition of stricter codes regulating land use on *Hispano* (New Mexicans of Mexican descent) farmers, villagers in northern New Mexico formed La Alianza Federal de las Mercedes (Federal Alliance of Land Grants) led by Reies López Tijerina, a Pentecostal preacher with a knowledge of property law. Under Tijerina, La Alianza sought to take back the territory lost under the 1848 Treaty of Guadalupe Hidalgo by re-occupying land that had formerly been held in common under the *ejido* system—a system that allowed people to share grazing lands for their livestock. In the Tierra Amarilla area of northern New Mexico, Anglo farmers, supported by the federal government, had supplanted the *ejido* system by fencing off territory for their livestock and intimidating Hispano leaders who challenged their grazing practices. Tijerina tapped into the growing militancy of villagers by rallying Hispanos to march and protest the governments' regulations throughout the mid-1960s.

On October 16, 1966, Tijerina and a small contingent of Alianza activists occupied the original *merced* (land grant) called San Joaquín del Río Chama in Kit Carson National Forest, provoking the U.S. government into an armed conflict that resulted in the arrest of Tijerina and five other *aliancistas*. Tijerina remained active while out on bail, though government pressure seriously disrupted the movement. Ultimately, Alianza never realized their goal of reclaiming lost land though their movement initiated a new, more aggressive attitude among Mexican Americans.

The movement for farmworkers' rights consisted of both old and new approaches in labor politics. The struggle for farmworker justice began in the rural farming town of Coachella, California, in 1965 when Filipino workers struck grape farms in an effort to increase their hourly wages and improve their living conditions. By September, the movement had coalesced into a fierce battle between growers and workers, with Mexicans and Filipinos finally joining forces under the common banner of the United Farm Workers union (UFW). After years of heavy losses due to strikes and boycotts, in 1970, growers signed the first United Farm Workers grape contracts. The good feeling, however, did not last long as the International Brotherhood of Teamsters (IBT) union moved in just prior to the 1973 harvest to negotiate "sweetheart contracts" with terms favoring the growers and kickbacks lining the pockets of Teamsters officials. Through outright physical intimidation, the Teamsters declared war on the United Farm Workers, attempting to beat UFW challengers into submission. The extreme violence exhibited by the Teamsters precipitated another cycle of Chávez's now-famous hunger strikes to quell urges of retaliation among his followers. While his strategy of nonviolence ultimately succeeded in winning national and international sympathy for the workers, locally families endured a decade of hardship.

Fissures within the rank and file surfaced in the early 1970s when Mexican immigrants and Filipino workers started abandoning UFW contracts for those administered by the IBT. The challenge of organizing recent and desperate immigrants from

Mexico drove a wedge between some organizers who believed in a *sin fronteras* (open borders) policy advocated by Chicano activist Bert Corona and the El Centro de Acción Social Autónomo (CASA) and those, including César Chávez, who wanted to stamp out all forms of undocumented immigration. Although UFW leaders eventually backed away from their anti-undocumented immigrant position, the issue continued to be a point of contention among farmworkers, UFW organizers, and community activists throughout the 1970s. The abandonment of the union by many Filipino workers also posed a threat to the cohesiveness of the union's core since the UFW in its early days prided itself on attracting a wide array of workers and contributors to *la causa*. The departure of a significant number of Filipinos revealed the fragility of this coalition and a weakness in the UFW armor.

Problems in these organizations notwithstanding, the farmworkers movement and the land grant movement raised the consciousness of the average American about the plight of Mexican people in rural areas and inspired a new generation of urban Mexican American youths to organize their communities and school-aged peers. Youth responded with two inaugural conferences: the National Chicano Liberation Youth Conference in Denver, Colorado, in March 1969 and a meeting of Mexican American students at the University of California, Santa Barbara, in April 1969. In Denver, young people articulated a politics of separatism in *El Plan Espiritual de Aztlán*: "We the Chicano inhabitants and civilizers of the northern land of Aztlán, from whence came our forefathers, reclaim the land of their birth and concentrating the determination of our people declare that . . . Aztlán belongs to those who plant the seeds, water the fields and gather the crops, and not the foreign Europeans." In Santa Barbara, college students designed a plan for implementing Chicano studies programs across the University of California system and launched the student organization MEChA (El Movimiento Estudiantil Chicano de Aztlán) in *El Plan de Santa Bárbara*.

Both meetings proved to be inspirational to a new generation, but also produced generative discussions on gender inequality in the Mexican American community. At the Denver conference, for example, women formed a separate workshop to critique their assignments to gender-specific tasks such as typing, cooking, and cleaning, but suppressed a report of dissatisfaction in favor of a message of unity for all Chicanos. Such conformity, however, did not last long as Chicanas wrote about their experiences in the movement and convened meetings on the subject. In 1971, young Mexican American women from various organizations convened the first National Chicana Conference (La Conferencia De Mujeres Por La Raza) in Houston, Texas. Participants distinguished their position from the decidedly middle-class and white-dominated women's movement by articulating a platform and a politics that took into consideration the race- and class-specific concerns of Mexican women living in the United States.

Three other campaigns in urban areas helped define the Chicano movement as it transitioned from the 1960s to the 1970s: the campaign for better high schools in East Los Angeles; protest against the Vietnam War; and the formation of a Chicano political party, La Raza Unida Party, in Crystal City, Texas. In East Los Angeles, high school students formed an organizing committee known as the Young Citizens for Community Action (YCCA) to complain about the lack of college preparatory classes for Mexican students and the denigration of Mexican culture and Spanish language in the curriculum. When the school administration and the local school board ignored

their petitions, leaders of the movement, including members of the youth organizations United Mexican American Students (UMAS) and the Brown Berets, orchestrated a walkout of Friday morning classes at Wilson High School on March 1, 1968. The following week, students at Lincoln High School, Garfield High School, and Roosevelt High School left their classrooms as well. The actions of these youths led to a series of walkouts, or "blowouts," in Mexican American communities across the Southwest to protest the poor quality of public education for Mexican youth.

Chicano youth also took to the streets to voice their disapproval of the Vietnam War. Following the Chicano Youth Conference in Denver, the Brown Berets, a paramilitary organization that formed during the school walkouts, began work with a variety of Chicano leaders to create the Chicano Moratorium Committee. Although fraught with tension and conflicting interests, the organization managed to plan one of the largest anti-war marches in the United States on August 29, 1970. Initially, approximately 30,000 marchers peacefully made their way down Whittier Boulevard in the heart of East Los Angeles to Laguna Park. Members of the county sheriffs department and LAPD shattered the nonviolent and festive atmosphere, however, when officers applied force to break up a disturbance at a liquor store nearby. The conflict quickly spiraled out of control leading to a police riot and the beating of marchers. In the melee, a deputy sheriff fired a tear gas projectile into the Silver Dollar Café killing Rubén Salazar, a Mexican American journalist who had written articles sympathetic to the Chicano movement in the *Los Angeles Times*. The riots and the death of Salazar confirmed for many Chicano activists the opinion of Mexicans held by the government, and moved some towards more radical actions or political organizing.

Chicano activists committed themselves to the formation of an all-Chicano national political party, La Raza Unida Party, in the 1970s, building on the regional success of Chicano organizers in Crystal City, Texas. An organization known as Mexican American Youth Organization (MAYO) led by the José Angel Gutiérrez took shape in 1967 to challenge a variety of problems facing Mexican people in Texas. MAYO supported a school walkout in Crystal City, Texas, in 1969 and 1970 that culminated in the school board conceding to many of the student demands. Imbued with confidence and a new "Chicano" identity, MAYO changed their name to La Raza Unida Party (LRUP) with the intent of electing Mexican politicians in Texas. LRUP experienced regional success, especially in Crystal City, where in 1970 Gutiérrez and two other LRUP candidates were elected to the school board. Attempts to extend this movement beyond rural Texas, however, failed as a result of the militant cultural-nationalist politics of Gutiérrez that appealed to only the most radicalized Chicano activists.

Taken together, these movements and organizations constituted a new attitude among Mexican Americans in the United States. While few of these organizations succeeded in achieving their goals, the debates they raised and the policies they proposed live on in the curriculum of Chicano studies college programs and the political platforms advocated by some Mexican American politicians. Equally important, the decision of the Chicano generation to take direct action in articulating a sense of discontent with the failure of this country to live up to its principles of liberty and equality for all continues to influence the politics of a new generation of Americans of Mexican and Latin American descent living in the United States today.

MARTA COTERA, *La Conferencia De Mujeres Por La Raza* (1971)

This report of the first National Chicana Conference in Houston, Texas, reveals the development of a feminist consciousness among many women of Mexican descent during the early 1970s. Unlike the Denver conference where women suppressed criticism of chauvinistic behavior of Chicanos, Chicanas insisted on equal participation in the movement and criticized the Catholic church for their stance on abortion. The split from the conference of a group of Chicanas protesting the lack of connections with the local community also demonstrates political differences among women in the movement.

About 500 Chicanas attended a national conference in Houston, Texas, May 28–30, 1971. Approximately 80% of the women were in the 18–23 age bracket from various universities across the United States. The main theme covered throughout the conference was that of clarifying the women's role as Chicanas and in the [Chicano] movement, mainly eliminating the passive role (home and motherhood) the Chicana has always played.

Among one of the main speakers was Julia Ruiz, an assistant professor of social work at Arizona State University. Her topic was "The Mexican-American Women's Public and Self-Image." Central to the speech was the idea that "togetherness can liberate Chicanas." The only choice in this society for Chicana women has been the home and motherhood. Chicanas have to fight together for liberation so that they will have a choice. Chicana women can change the society that places inferior sexist and racist labels on them. Too much hatred has been stamped on Chicana women and it has to be shed.

Workshops were held on identity and movimiento issues. Topics ranged from "marriage Chicana style" to "religion," and "militancy or conservatism—which way is forward?" to "exploitation of women—the Chicana perspective."

A resolution was easily passed that the conference join others from San Antonio in speaking out against the use of "dummy" birth control pills in an experiment conducted on Chicana women, which resulted in ten unwanted babies.

Other resolutions, some of which met controversy, were: "We as mujeres de la Raza [women of la Raza] recognize the Catholic Church as an oppressive institution and do hereby resolve to break away and not go to them to bless our unions, and [give our] support for free and legal abortions for all women who want and need them."

Throughout the whole conference, in the workshops, in group sessions, a lot of personal differences were brought out. By Sunday, on the whole, the conference

Source: Conference also known as National Chicana Conference. From *Profile on the Mexican American Woman*, Austin: National Educational Laboratory Publishers, 1976: pp. 224–227.

had divided into two groups. One group staged a walk-out because the conference was being held in a "Gringo" [white] institution [YWCA] and should have been in the "barrio" where the people were. They went to a nearby "barrio" park to finish up their evaluations and resolutions. The other group decided to stay in the YWCA and finish up the conference, making evaluations and resolutions. Last-minute workshops on "strategies for [the future]" were cancelled because of this reason. Two sets of final resolutions and evaluations were finally presented.

La Conferencia de Mujeres por la Raza

Complaints were presented by Group I that no "barrio" people were represented at the conference. Group II remarked that they were, but when they (barrio residents) talked, attention, and respect, were not given to them.

Key Points

1. Chicana women not only want to support the men in the [Chicano] movement, but also want to participate.
2. With further involvement in the movement, marriages have changed; traditional roles for Chicanas are not acceptable or applicable anymore.
3. Chicanas want Chicano and public recognition as a major facilitator in the movement.
4. Education and career opportunities are wanted for Chicanas.
5. There is a tremendous amount of personal and group differences among Chicana women. Some will react, others respond rationally, others just rap a lot and still, no action. We feel, along with other Chicana women at the conference, that it makes no difference how many differences there are between what we think. The most important thing is to look at common problems, to get ourselves together, and even more important [to decide] what we're going to do.

ALFREDO FIGUEROA, *The U.F.W. Anti-Immigrant Campaign and Falling Out with Bert Corona, M.A.P.A., and Other Chicano Groups* (2005)

The following account comes from Alfredo Figueroa who participated in the formation of the United Farm Workers union in southern California. He also belonged to the Mexican American Political Association (MAPA)

Source: This account comes from Figueroa's contribution to the Farmworkers Documentation Project, <http://www.farmworkermovement.us/essays/essays.shtml>, pp. 29–30.

and called both César Chávez and Bert Corona friends. Here, Figueroa recounts the differences between Chávez and Corona on the issue of U.S. immigration policy and his decision to support an "open borders/sin fronteras" position.

The U. F. W. had been plagued with strikebreakers coming from Mexico for a long time. We spent a lot of time meeting with Mexican Union Officials of C. T. M in Mexicali and reaching out to the general commuting farm worker population. There is a tremendous constant arrival of new immigrants at the border cities who want jobs first, owing to great number of turnovers in the work force.

After the first 3 years of the U. F. W. O. C. Strike in Coachella and Delano, we found out that educating the new immigrant approach was not working out. In 1971 a racist state senator from Northern California was able to pass through legislation—the infamous Dixon Arnett Bill. The bill focused on employer sanctions to stop the hiring of undocumented workers, they would be subject to fines, and the employers were authorized to make the determination of employees having green cards or not. The authority of the Federal I.N.S. was given to the employers, which was totally absurd.

The Mexicans were labeled as parasites and a burden to the Anglo way of life, sort of the same mentality that a lot of the Anglo population still has today against the Mexicans.

What made the whole Dixon Arnett Law Campaign so infamous within the Chicano community was that the U. F. W. O. C. and C. R. L. A. were supporting it and lobbied the legislature for its passage. This was the beginning of major split between Bert Corona, M. A. P. A., C. A. S. A (Cento Acion Social Autonomo) and many other Chicano movement groups whose goals are still: no borders, one indige-nous continent. M. A. P. A.'s job was to educate the immigrants, not make them the scapegoats for the racist capitalistic population.

The U. F. W. walked right into the hands of anti-Mexican attitudes of the old A. F. L.-C. I. O. anti-immigrant practice and forgot the basic human rights struggle that an Injury to One is an Injury to All.

This was one instance when Cesar used to say that politics makes strange bedfellows. Bert Corona, C. A. S. A. and the rest of the pro-immigrant groups countered with massive demonstrations. Afterwards the State Supreme Court declared the law unconstitutional, because the enforcement of immigration laws were the jurisdiction of the Federal Government and not the state, nor the self-interest unions.

After 1971 the U. F. W. wanted all the offices to report any undocumented workers in the farms and to report them to the I. N. S. and they wanted monthly tabulations of the numbers reported. During the reporting of the undocumented to the I.N.S. ran into differences with the policies and direction that the U. F. W. was taking. I never reported one single undocumented immigrant; on the contrary I was on the Board of Directors of C. A. S. A. with Bert Corona. We would take our Blythe U. F. W. members to Los Angeles to demonstrate against the Dixon Arnett Law . . . The I. N. S. was and is the most hated Federal Dept of the United States, and we

would never become their stoolies. During those years the majority of the officers were Anglo racists from Texas and Virginia. . . .

After the Dixon-Arnett Bill died, the anti-immigrant groups were able to lobby Congressman Peter Rodino to introduce similar legislation as the Dixon-Arnett Bill at the Federal level. I continue working against the Rodino Bill with C. A. S. A. and Bert was able to organize a national coalition called the National Coalition for Fair Immigration Laws and Practices. Even Ted Kennedy was in favor of the Rodino Bill until Bert Corona and the C. A. S. A. members got to him in Washington and he changed his vote.

RAMON PEREZ MEJIA, Declaration (1975)

The following document comes from a deposition with Ramon Perez Mejia, a farmworker in the Coachella Valley, California, in 1975. Mejia was a rank-and-file member of the United Farm Workers and, as he states, was subjected to appeals and threats by the International Brotherhood of Teamsters union to switch his allegiance. The document demonstrates that Mexicans and Filipino workers joined both sides. It also demonstrates the extreme pressure placed on UFW affiliates to join the Teamsters.

My name is Ramon Perez Mejia. I live at Wheatland & Ensign, Richgrove. I've worked for M. Caratan about seven days. I started to work last Wednesday, May 7. On Saturday, two Teamsters organizers, a young Philippino man and a Mexican girl came to the field with a petition supporting the Teamsters. They also told everyone that we were invited to go to Sacramento. They said food and transportation and housing, if needed, would be provided. We were told that they wanted us to come to Sacramento—that we were to go there to support Teamsters and not the strike. I told the organizers, "I can't go." The foreman told me, "If you don't go or sign our petition, you will have no more work." . . .

When they returned from Sacramento, the same Philippino came to the field. He told me three times "Hey you" and I said "Hey you has a name." He said, "If you don't like the Teamsters what are you doing here?" I told the organizer, "If it doesn't please you, tell the grower to fire me." The Philippino organizer said, "I'll kick your ass." I said, "Why is it that you want to kick my ass?" I told the organizer, "Are you here to make trouble for the worker or cause problems for your Union?" At that point, I was challenged by the organizer to step out of the field and have it out. . . . I asked the organizer why was he angry. The organizer told me "You'd better keep your mouth shut, stupid Mexican."

I declare under penalty of perjury that the foregoing is true and correct.
Executed at Delano, California, on May 15, 1975.

Ramon M. Perez

COURT FILING, UFW, United Farm Workers National Union, AFL-CIO, et al. Plaintiffs, International Brotherhood of Teamsters, et al. Defendants (1973)

The following document, prepared for a lawsuit against the International Brotherhood of Teamsters (IBT), outlines the violence and threats committed against union officials and workers affiliated with the United Farm Workers in the 1970s. Teamster representatives, frequently referred to as "goons," routinely attacked UFW organizers and workers. The document also captures the level of collusion between growers, packers, and the IBT in their attempt to thwart the United Farm Workers union from continuing their success.

- A. On April 24, 1973, at a COACHELLA-IMPERIAL DISRIBUTORS (hereinafter CID) labor camp off Dillon Road, members of the UFWU were attacked and abused by Teamsters and grower personnel, under the direction of AL DROUBIE, a Teamster organizer, and Henry Reider, Vice President and General Manager of CID. The attack included punching, kicking, shoving, throwing of rocks and other hard objects, use of slingshots, sticks, and chains, brandishing of pistols, and verbal threats directed at plaintiffs and members of their class.
- By reason of said acts, plaintiffs suffered, in part, as follows:
1. Francisco Magalla was grabbed by the neck and thrown to the ground;
 2. Cynthia Bell was struck in the head by a rock;
 3. Guadalupe Skates was pushed;
 4. Lupe Murguia's car window was broken by a rock thrown at him by Charles Mandalla, a supervisor for Valdora, who threatened him first verbally and with rocks;
 5. Marshall Ganz was hit and knocked down by Droubie; in addition, his car was struck with rocks;
 6. Tobies Espinosa was kicked in the right hip;
 7. Yolanda Serrano's car window was broken by a rock;
 8. Bill Encinas was assaulted with a chain and then punched and knocked down;
 9. Tom Dalzell was shoved by Droubie, punched and knocked down by another Teamster, and struck by three thrown rocks;
 10. Celia Horton was nearly hit by numerous rocks which struck the truck she was in;
 11. Bobbie Stewart was grabbed and roughed up;
 12. Esquino Prado was hit in the face by DROUBIE;
 13. Bernardo Prado was hit on the head by a flagstick;
 14. All of these victims and many other UFWU members and supporters present were threatened, intimidated, placed in great fear of their physical well-being and suffered extreme and severe mental anguish and emotional distress.

B. On April 16, 1973, at a MEL-PAK ranch, an automobile emerged from the ranch entrance. A Teamster in the back seat, who plaintiffs are informed and believe was JOHNNY MACIAS, struck Alicia Uribe in the right eye with a hard object and knocked her to the ground. This act took place in full view of and close proximity to many UFWU pickets.

By reason of this act, plaintiffs were injured as follows:

1. Alicia Uribe suffered damage to her right eye, medical expenses, shock, fear, mental anguish and emotional distress, pain and suffering;
2. Other UFWU members present were threatened, intimidated, harassed, placed in great fear of bodily harm, and suffered mental anguish and emotional distress.

C. On April 19, 1973, at a HEGOBLADE-MARGULEAS-TENNECO (hereinafter H & M) ranch, one of the two Gimmian brothers, both of whom are employed in supervisory capacities by H & M, drove a truck into a vehicle in which several UFWU members were riding in full view and close proximity to a UFWU picket line. Gimmian then threatened Fred Chavez and another person with a rock. Then, a number of goons from the Teamsters and H & M charged across the street and knocked Chavez and another UFW member down.

By reason of those acts, plaintiffs, suffered the following injuries:

1. Moises and Aaron Huerta and Chavez, who were in the UFWU vehicle, were physically injured;
2. The Huertas, Chavez, and others were placed in great fear of bodily harm;
3. Chavez and another UFWU member were knocked to the ground and physically injured;
4. Other UFWU members were threatened, intimidated, placed in great fear of bodily harm, and suffered mental anguish and emotional distress. . . .

D. On June 23, 1973, on the location near 57th and Buchanan which is a Moreno Ranch, many Teamsters including Hector Perez, Chuck Farris and Ray an Austrian boy attacked the United Farmworker picketers.

The United Farmworker picketers were abused, harassed, intimidated, frightened and beaten.

By reason of said acts, plaintiffs have been injured as follows:

1. Ricardo Lopez was beaten to near unconsciousness, given a bloody nose and his mouth was busted and had three teeth broken.
2. Hector Perez, Chuck Farris and Ray, of the Teamsters, hit Mr. Tamayo on the head with a lead pipe. When Mr. Tamayo was knocked to the ground, the men proceeded to beat him unmercifully.
3. Frederico Sayer was attacked from behind and hit on head.
4. Felipe Reyes was attacked by a Teamster when Mr. Reyes tried to help a friend that was being beaten by Teamsters.
5. Benito Savabria was attacked and thrown to the ground by one of the black Teamsters.
6. Roy Trevino was brutally beaten with a tree branch that Teamster had. He was beaten while on the ground and was beaten until he became unconscious.

7. Rosario Hernandez was beaten as she fell to the ground while attempting to flee from the Teamsters.
8. Juan Gutierrez was badly beaten up.
9. Man named Jesus was beaten on the head with a lead pipe and his head was split open.
10. Manuel Arredondo was hit with a stick.
11. Juan Rodriguez was beaten up very badly.
12. Carlos Ortiz was hit in the back with a stick.
13. Eliseo Viscara was beaten with pipes by the Teamsters.
14. Other farmworkers had witnessed incident where their fellow brothers and sisters were beaten, kicked, pushed, thrown rocks at, attacked with knives, sticks and threatened with guns. It was witnessed how the Teamsters zeroed in on the teen-agers, women, children and sadly enough on the old people. The Teamsters would attack in groups. There were always at least three Teamsters at one time beating up on a person and once that person was knocked down the Teamsters kept beating and kicking them.
15. On that same day of June 23, 1973, it was heard by Mr. Carlos Ortiz as Mike Falco, a Teamster gave the order for the farmworkers to be attacked.

On the same day of June 23, 1973, at 60th and Buchanan, Mrs. Maria Chavez saw Johnny Macias, a Teamster, carrying a pistol. She then saw and heard him tell the Teamsters to 'Kill them, kill them', meaning for the Teamsters to kill the farmworkers. Then she saw how all hell broke loose and people started getting beaten with pipes, poles, and rocks.