

“An imbalance between the rich and poor is the oldest and most fatal ailment of all republics.” Plutarch

Yes, Goth is Political!

By V4MPIREBAIT

If you’re online or out amongst the young people these days, you’ve seen a goth kid. Maybe they’re casual, just adhering to an all-black color palette. Maybe they go big, the teased-up bat’s nest of hair, stark-white face paint, thick dark eyeliner and contouring creating a high-contrast, high-impact look. Maybe they’re more mysterious, with a long, black jacket and quiet demeanor evoking a plague doctor or perhaps channeling some vampirism. Whatever the look, goth is in – and it’s everywhere. However, a lesser-known part of the whole shtick is actually not even about aesthetics. For most Goths, there’s a personal ethos in following the culture. Exploring where that comes from is truly the root to understanding what being “goth” is all about. Goth has always had a little punk hiding in there, and that’s why the Goth Renaissance isn’t following the typical 20-year trend cycle – it’s not just a look. It’s a movement.



Madi Danger, a goth influencer, at a protest earlier this year. Photo by Maggie Leigh.

www.maggieleighphotography.com

is the worst we've seen in decades on a global scale, and goth culture is making a comeback in response to that growing cultural conflict.

Goth is not just about the music or the fashion. It is and has always been an intentional movement that challenges the status quo—anti-racist, very pro-queer and pro-inclusivity, anti-

Goth on Page THREE

Judge Rules Most ICE Arrests in Colorado Illegal

By Jacob Richards

On November 25, Senior U.S. District Judge R. Brooke Jackson issued a preliminary injunction forbidding ICE in Colorado from making warrantless and 'collateral' arrests, unless the agent has probable cause that both the person is in violation of U.S. immigration laws, and is a flight risk.

"The court has confirmed what has been enshrined in federal law for decades: ICE cannot terrify our communities with their haphazard warrantless arrests," said Tim Macdonald, ACLU of Colorado legal director. "A federal court has now declared that ICE must immediately stop these aggressive and unlawful tactics."

Two of the plaintiffs were arrested by ICE in Mesa County: 19-year-old Dreamer Caroline Dais Goncalves, and lawful permanent Resident Refugio Ramirez. The class-action suit was filed in October by the Colorado ACLU, the Meyer Law Office, and Olson Grimsley Kawanabe Hinckcliff and Murry, LLC.

The suit alleges that ICE in Colorado have been arresting and detaining people without warrants to meet quotas set by the MAGA regime. The ruling acknowledges ICE's authority to enforce immigration laws but made clear that "in carrying out these responsibilities, [ICE agents] must follow the law." The suit alleged that ICE's practices since January have violated long standing Federal law that require agents to individually determine whether a person is both a flight risk and is in violation of immigration law before taking them into custody.

The ruling also provided some relief to the plaintiffs by ordering ICE to return money put up for bond and the removal of ankle monitors for plaintiffs like Goncalves who have bonded out of ICE custody but remain under electronic supervision.

The injunction also granted provisional class certification in the case extending the injunction to all people in Colorado with similar legal status'.

A recent case in Durango, see Rev #23, involving the ICE detention of a father and two children, was a case of mistaken identity that resulted in a collateral arrest that would now violate this federal injunction.

"ICE's hubris and violent behavior have been on national display for months," said Hans Meyer, owner of the Meyer Law Office, and immigration attorney for the plaintiffs. "But as Judge Jackson's decision makes clear, no one — including ICE — is above the law."

Of course this injunction is subject to appeal. But for now ICE must follow the law, and cannot broadly target people for the color of their skin or what language they speak. They need a warrant or removal order signed by a judge or articulatable probable cause of immigration violation and flight risk before making any arrests.

Since the ruling ICE activity in western Colorado has decreased sharply according to advocates we've spoken to.

If you see ICE activity please report it to the Colorado Rapid Response Network 1-844-864-8341.

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AXON BODY 4 D01A12590



Caroline Dias Goncalves being pulled over by then Mesa County Sheriff Deputy Zwink. Zwink would go on to illegally share Goncalves' personal identifying information with ICE, who then illegally arrested her in a 'collateral arrest.'

Events & Orgs: Praxis in Action

Solidarity Not Charity

Free Food for Free People
Feeds every Saturday at 4pm 3rd St. &
South Ave. Grand Jct.
solidaritynotcharitygjinfo@gmail.com

KEEP AN EYE ON ICE

Volunteers are Needed!
Volunteer Online:
[www.coloradorapidresponsenetwork.com/
get-involved](http://www.coloradorapidresponsenetwork.com/get-involved)

When there is a training near you will be contacted.

Keep Homeward Bound Open Comedy Fundraiser

7pm December 27th
Gemini Brewing
310 N. 7th St.
geminibeer.com

GJ Indivisible Pop-Up Protest

12-1pm every Tuesday and Thursday at various locations.
igjpopups@gmail.com

Mutual Aid Partners' Distro Day!

Every Tuesday!
10:30am to 1pm
402 Grand Ave. Grand Junction.

Support Revolutionary Media!

Falconer Workers' Society

Anti-Capitalist and Revolutionary Book Club
Grand Junction. Email for an invite.
falconerworkerssociety@gmail.com

Grand Junction IWW is Organizing

Join the one big union! At <https://redcard.iww.org/>
Then contact local organizers at
grandjunction.iww@gmail.com

Durango Food Not Bombs

Every Sunday 2pm to 4pm
Buckley Park
1200 Main Ave.
Durango, Colo

Be the Media! Help Edit, Write, Distro The Revolutionist

therevolutionistgj@gmail.com

Join your local Democratic Socialists of America (DSA)

Contact your local chapter:

Mesa County: info@mesadsa.org
GarCo: CAD.Garfield.county.DSA@proton.me
YDSA @ CMU: cmuysda@protonmail.com

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BRIEFS from Page THIRTEEN

jority of rank and file Democrats and Gen Z support socialism, yet 85 house democrats voted with Republicans to condemn socialism. It begs the question: why not draw up a resolution condemning fascism, or genocide?



Cartoons by Dalton Trombone

Flocking Losers

Flock Safety's tide is turning. Judges keep ruling against them in court, and cities around the country are canceling their contracts and turning off the cameras. Everyday citizens are taking the lead pushing back against this surveillance state overreach. More than a dozen cities have recently paused or cancelled their contracts with Flock Safety amid concerns for privacy, and authoritarian over reach, as Flock Cameras have been used for immigration enforcement, tracking women seeking reproductive health care in other states, and officers using the technology to stalk their ex-wives and girlfriends. Flock has also been losing in court. A Norfolk judge recently ruled that the locations of 600+ Flock Safety cameras were public records and not protected information. Another Judge in Washington State has ruled that all the pictures taken by Flock's Automated License Plate Reading cameras are public records.

Uranium Mining Returning to Western Slope
On November 7 the United States Geological Survey added uranium to its Critical Minerals, a move that will streamline federal permitting and ultimately production.

Later in November, Anfield Energy filed their Environmental Protect Plan with Colorado Division Reclamation, Mining, and Safety, for the JD-8 uranium mine in Paradox Valley.

Anfield Energy has become the new big player in the Uranium mining business. In 2015, they acquired the Shootering Canyon uranium mill near Ticaboo, Utah. The mill is the lynch-pin of Aefields plans to resume uranium mining in Colorado and Utah. The mill was built in 1980, and was only operational for six months in 1982, and has been sitting unused since then. To feed the mill, Anfield has acquired two large holdings in western Colorado. Anfield's West Slope project comprises 6913 acres of Uranium producing mineral leases in Montrose and San Miguel counties. Anfield's Slick Rock project comprises an additional 5,333 acres of uranium producing mineral leases, in San Miguel county.

Anfield is projecting that mining will resume at the JD-8 mine by the middle of 2026.

Mesa County Libraries Under Threat

Despite a packed house, including two overflow rooms, on Dec. 16 Mesa County Board of County Commissioners appointed two right-wing ideologues to the MCPL Board of Trustees. The Rev's coverage of the pending appointment went viral and organizations as diverse as the League of Women Voters, Restore the Balance, Grand Junction Indivisible, and Mesa County Democratic Socialists organized speakers in defense of the current board members and to express concern over the appointment of inexperienced ideologues over qualified non-partisan professionals. Library board meets the last Thursday of each month at 5:30pm, at the Central Library's Monument Room.



Goth from Page ONE

-consumerist, class-conscious, sex-positive, all of it. At the heart of goth culture, the ethos is to be authentic to yourself and live in a way that is for the good of all people, for that is what gives life a deeper significance.

As punk evolved into post-punk and goth in the 1980s, tension continued to rise around the globe - not only was the Cold War once again coming to a head, but fear from the HIV/AIDS epidemic was mounting with every death that passed (over 200,000 people in the U.S. passed away from complications between 1981-1992, so one can imagine the global toll). Through this unimaginable hardship, the queer community was commit-

ted to thriving despite the discrimination. Because the goth subculture had so many of the same values as the queer community - anti-discrimination, fighting for the rights of everyone, and embracing differences - there was quite an overlap between communities, each borrowing and building from the other, supporting each other, and frequenting the same clubs and other hangout spots. In particular, New York City became a hub for countercultures, especially the famed "club kids" of the 80s and early

90s, and amongst these communities goths and punks could always be found. Drag-inspired and DIY styles in both subcultures were a form of rebellion and celebration in the face of widespread despair, almost like a visual signal, saying "if you are different, you are safe with me, we are in the same fight."

Keeping all of this in mind in tandem with how eerily the political landscape now echoes that era once again post-COVID, it's no wonder the youth are engaging in darker looks - it's a reflection of the world we live in. We are in the same fight as our predecessors.

In addition to the rebellious fashion element, a large part of the goth ethos lies within the music. For example, *Boys Don't Cry* by The Cure challenges the expectation of men to keep a "stiff upper lip"



Photo by Oswald Lopez

through heartache. At the time of release in 1979, it was still quite subversive for men to admit feelings of upset at all, let alone to the point of shedding tears, especially over something like romance. Even in the alternative subcultures, there was still an expectation to turn those emotions into a revolt, as displayed by the punk movement just prior. The song illustrates the conflict in emotions that the Goth Movement confronted - having to hide how you really feel in an attempt to preserve a

What to Do if You See ICE Activity

**“The world will not be destroyed by evil people but by good people who do nothing to stop it.”
Bangambiki Habyarimana, The Great Pearl of Wisdom.**

Injustice festers and grows when it remains in the dark. When we remain silent or look the other way, we only create the conditions for further injustice. One group here in Colorado, the Colorado Rapid Response Network (CORNN), has shown great organizational capacity organizing 1200+ volunteers around the state to be dispatchers, confirmers, legal observers, and docuTeams to make sure injustice in Colorado is well documented. To volunteer and get trained to document ICE activities and kidnappings in your community go to: <https://www.coloradorapidresponsetnetwork.com/get-involved>

If you witness ICE (includes HSI, ERO, USBP; and potentially FBI, ATF, DEA, as well as local law enforcement and Interagency Task Force Officers assisting) in your community you should:

Report: Call CORNN’s 24-hour a day switchboard: 844-864-8341. Tell the volunteer operator precisely where you are seeing the ICE activity (address, business, cross streets, mile markers, etc.). Tell them what you are seeing. Numbers of agents, their uniforms, their vehicles, number of vehicles. If people have been kidnapped or not, and if so how many.

Their dispatcher will then notify confirmers. (You could be one! If you volunteer!)

Document: You have the right to document ICE activity or any police action on public property. You are legally authorized to film law enforcement in Colorado provided you are not interfering with the action. And you most likely have a cell phone.

It is wise to announce loudly that you are filming the activity but are not trying to interfere with their action. This serves to notify law enforcement that you are aware of your rights. You can also doc-



All infographics courtesy of CORNN.

ment from a safe distance if you don’t feel safe.

While there are people at risk of violence film that, you can film evidence after the fact. Once the activity is over film street signs nearby business, license plates, and verbally sign off with the time and date. Keep the narration to a minimum, focus on getting the shots and angles that documents factually what happened.

If law enforcement asks you to step back, take a big step back, and reiterate that you are “just documenting not interfering,” and continue to film.



POLICING on Page FIVE

NOVEMBER NEWS BRIEFS

GJPD Settles Civil Rights Claim

The city of Grand Junction agreed to pay Abraham Ybarra \$250,000 to settle a civil-rights lawsuit filed in response to a 2023 incident and arrest. After Ybarra was tased and on the ground, GJPD officer Cody Lopez can be heard telling Ybarra’s wife “He’s gonna get tased again if you don’t stop.”

Telluride Ski Patrol On Strike

Low snow pack is just one of the reasons Teleski the company that owns and operates the Telluride Ski Area is delaying the opening of the world renown ski resort. The other reason is that the ski patrollers are on strike for a living wage. All 75 members of the Communication Workers of America Local #7781 United Mountain Workers voted in favor of the strike. Negotiations continue, as the company recruits scabs at a higher rate of pay than they are currently offering their long-time profession ski patrollers.

War In Somalia Not News Worthy

The regime has been banging the drums of war so loudly against Venezuela, few media outlets have reported on the escalating war in Somalia. Since Trump took office the U.S. has launched over 100 airstrikes against alleged Islamic extremists in Somalia. In May, Admiral James Kilby described a recent airstrike launched by his 6th Naval Fleet, as the “largest airstrike in history.”

Hilltop Closing Asset House

Hilltop has announced the impending closure of the Asset House. The Asset House is a transitional housing program that has helped countless people get off the streets over the decades. Closures of essential social services in our community will continue largely because of DOGE and the Big Brutal Bill. First the North Avenue Emergency Shelter announced its impending closure, now the Asset House and surely more closures are on the horizon.

Mesa County Gets New School Board

For the past two years Jose Chavez has been the lone voice of reason and tolerance on the D51 school board. But after two anti

-masker, MAGA adjacent board members lost their bids for reelection, Chavez was chosen to be the president of a 3-2 non-MAGA school board. This was a huge win, especially in Mesa County which went +22 points for Trump in 2024.

Local Racist Running for House District 54
Jason Bias, has announced his candidacy for State House District 54. Bias reorganized the TPUSA chapter at Colorado Mesa University and served as the group’s president. He is the current co-chair of the Mesa County Republican Party. The Rev reported on the neo-nazi adjacent racism TPUSA has unleashed on marginalized students at CMU, and we will never forget that Bias posted this meme last Valentines Day.



Socialists Win Big; 85 Democrats Cross the Aisle to Condemn

On election night, the biggest win in the biggest race was Zohran Mamdani being elected by a majority of New York City voters, but socialist and communist won elections across the nation. Atlanta, Detroit, Minneapolis, Boston, Ithaca, Milwaukee, and the District of Columbia all elected DSA endorsed candidates, in the case of Ithaca and Minneapolis voters elected two DSA councilmembers. Seattle elected Democratic Socialist Katie Wilson as mayor. Additionally, four candidates backed by the Communist Party USA won office. Recent polling indicates that a ma-

BRIEFS on Page FOURTEEN

Socialism by Kathrine Stokes

Kathrine Dewar was born near Dary in Scotland in 1852. She immigrated to the United States in the 1880s. In 1888, she married Walter Stokes in Coal Creek, Colorado outside of Canon City, and the next year gave birth to her only child William. In 1898, the Stokes family moved to Pear Park (near Palisade), and staked the Stoke's Coal mine. Her son would eventually take on the family business when Walter died in 1913. Over one-hundred years ago, in 1921 Kathrine Stokes locally published a small booklet of poems that included this gem.

If Jesus would come to this world to-day,
And make a social speech,
I guess His text to all would be,
Do you practice what you
preach?

Our Savior was a Socialist
On the shores of Galilee-
He preached the socialist doctrine
Just as plain as it could be.

He told the Scribes and Pharisees,
That sat in Moses seat,
That though teachers of the people
They did not practice what they
preached.

He told the Scribes and Pharisees
What hypocrites they were.
How they robbed poor widow's houses
And for pretence they made long
prayers.

He told them when they went to feasts
The uppermost rooms they would
hug;
And when they went to worship God
They had chief seats in the syna-
gogue.

And when they went on market days,
They all dressed up so gay,
That poor men would look after them,
"That's a robber", they would
say.

He told them that they gave their alms
For to be seen of man,
And enlarged their garment's borders
As they traveled through the land.
Now in this world of ours today,
Men are just as bad you know;
As were the Scribes and Pharisees,
In the dark days long ago.

Remember how He told them of the
grievous burdens borne
On the shoulders of their brother

man
That by themselves would scorn.
To touch with one of their fingers
much less to carry along

He told them that their earthly laws
Were nothing but a sham.
They had no love for their God above
Or justice enough for the brother
man.

Now in this world of ours today
There are lots of laws, you see,

But when it comes to justice,
There is little for you or me.
He told the Scribes and Pharisees,
What hypocrites they were-
They were like white sepulchers,
Most beautiful they appear.
But you know our Savior was divine,
And could see far ahead.
He told them the sepulchers were unclean,
And full of the bones of the dead.
God put you in this world
To do what is just and right,
And not to wrong your brother man,
And crush him in your might.

And never blame your brother man
If he speaks up when in pain
For the measure that you mete to him
Will come back to you again
You know if god is your father
Man is your brother too
And our present actions, good or bad,
Shall judge both you and me.

Then let us all be Socialists,
And Socialism teach,
And take our brother by the hand
And practice what we preach.
His hand it may be bruised and soiled,
From laboring hard and sore;
But let us take him to our hearts,
And love him all the more.

ICE from Page FOUR

Gather Information: Ask agents/officers for their names or business cards, and which agency they are with if they are in plainclothes.

Ask if they have a warrant, especially in light of the recent federal ruling (see page 2).

If they say "yes," ask to see the warrant. ICE frequently uses "administrative warrants" which are not legally binding, unlike a "judicial Warrant" (issued and signed by a judge). You can ask to see the warrant but it is unlikely that the ICE agent will show you it.

If they say "no," ask on what 'probable cause' is the victim being kidnapped.

ICE should have a judicial warrant before opening the door to someone's house or their car.

Try to get the victim's name if possible. "Como te Llamas?" (what is your name?) This information will help families and lawyers locate and act swiftly to help the victim.

Inform: Tell the detainee their rights. You may need to yell these out loudly because if you are too close agents may accuse you of interfering.

"Pídele (peedaylay) la orden de arresto al agente" ('Ask the agent for the arrest warrant').-

"Tienes el derecho de guardar silencio. No les hables." ('You have the right to remain silent. Don't talk to them').

"No firmes nada antes de consultar con tu abogado".- ('Don't sign anything before consulting an attorney').

Make the Data Count: Don't take all that data you collected and throw it on social media, we are not doing this for the 'gram. With any luck trained Confirmers will have arrived, and you can pass the videos, pictures and/or notes you wrote down to them. In the rural western slope with large distances and the speed at which some of these kidnappings happen, they might not arrive until everything is over, or at all. If no one arrives, call the CORNN hotline again, 844-864-834, and they will get the data from you and it into the system.

Jumping in and filming injustice can be intimidating, but documenting injustice has a proven track record of getting results. Please consider donating and/or

volunteering with CORNN (or SWRNN in the Four Corners area.) Please share the CORRN Hotline number 844-864-8341, on your socials, the network only works if the people call in and report ICE kidnappings in their communities. Document injustice wherever you see it.

IF ICE PULLS YOU OVER IN YOUR CAR

- **Remain silent**
- **Refuse to be searched**
- **Do not sign anything**
- **Call 1-844-864-8341 for support from the Colorado Rapid Response Network**



IF ICE COMES TO YOUR WORK

- **Remain silent**
- **Show your U.S. or Colorado ID**
- **Ask for a warrant**
- **Do not sign anything**
- **Call 1-844-864-8341 for support from the Colorado Rapid Response Network**



IF ICE COMES TO YOUR HOME

- **Do not open the door**
- **Remain silent**
- **Ask for a warrant**
- **Do not sign anything**
- **Call 1-844-864-8341 for support from the Colorado Rapid Response Network**



GOTH from Page THREE

masculine image, conforming to societal expectations. This is where goth takes a bit of a detour from its punk roots. Instead of transmuting feelings of sadness into anger and aggression, that sadness is simply embraced, creating a different, gentler kind of rebellion.

In a more current instance, Dusty Gannon of Vision Video has been a solid example of upholding that subversion of masculinity. Now a staunch anti-war activist, Gannon served in the Afghanistan war post-9/11, witnessing massive violence overseas.

Kandahar, a track from their debut album *INKED in Red*, describes the unimaginable grief and weight of being directly involved in the war at hand. A specific verse toward the end is a haunting reminder of what every person who has served in a military operation in the U.S. or otherwise has had to face - "I am gutted

all the time / An abject horror turns the twisting knife / And we'll remember every act / And wander the desert 'till we die." It is a stark, literally gutting description of the post-traumatic weight they must carry for the rest of their lives. Rather than romanticizing that time or glorifying imperialist violence, Gannon has used Vision Video as an outlet to drive home the point of the culture – in an interview with Jonny Leather, writer for Asheville Stages, he stated "It's not just a bunch of weirdos wearing black makeup and listening to The Cure. There's real implications of what's going on in subculture via goth, punk or whatever you want to call it. This stuff matters, and it matters in a big way."

So, now the question remains: Why is there still an ongoing debate on



Photo by Elena Araja.

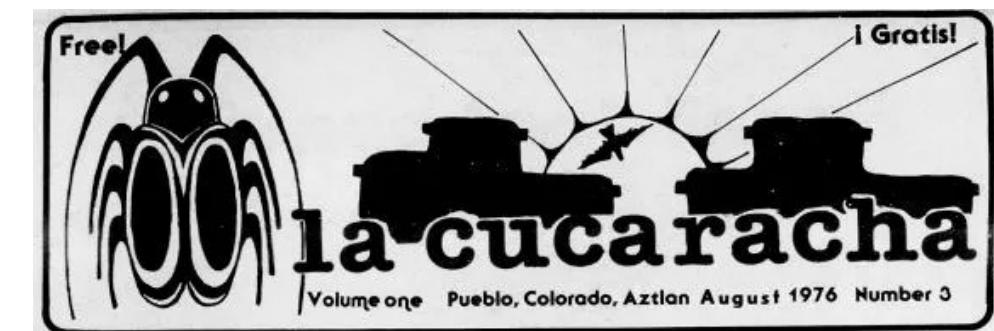
what the Goth Subculture is about? Is it because of the consumerist nature of the new wave of baby bats that haven't yet been taught the cultural beliefs and social evolutions behind everything? With websites like Dollskill.com selling cool clothes in mass quantities, it can be easy to get the look without having to think further about the implications. If someone doesn't show the newbie the magical thrill of DIY style, they'll take a long while to find it themselves, let alone consider the conflict in supporting a fast-fashion brand whose infamous controversy is selling a shirt printed with the phrase "goth is white." Is it the baffling concept of a "conservative goth" somehow being accepted and entertained in online debates?

The co-opting of punk and goth styles is often an intentional move, an attempt to enter these communities despite the massive contradiction of values. While Nazi

skinheads are nothing new, one would think everyone's grasped the notion that goth and punk are explicitly anti-conservative cultures by now, especially given the history. Or maybe, just maybe, is the debate part of the culture itself?

The "poser" debate has been around almost as long as both goth and punk themselves. The Cure, the band who famously refused to claim the goth label in years past, made a song all about it called "Jumping Someone Else's Train," an ode to the bandwagoning behaviors that alternative cultures often must grapple with. Whatever the case may be, goth is around and it's here to stay – maybe we should become familiar with what it means not just for the individual, but for the culture.

POLICING from Page FOUR



Grant, the rise of gangs and drugs in the barrios, and systematic racism in every corner of society including, law enforcement, education, health care and employment. I also got to teach a little Chicano Studies and cultural history in my weekly columns.

TR: You both have been involved with community movements and projects for decades, to what do you attribute your longevity in the struggle to? What keeps you coming back to the fight?

JE: My wife. She has been with me every step of the way. The Chicano Movement has become a way of life for our family. We have developed a support network of like-minded people, including our four daughters.

REV: What advice do you have for people first coming into activism and community organizing now?

JE: The need is greater than ever. We are experiencing a new wave of fascism, racism, attacks on civil rights, mass hysteria against immigration and attempts to distort our history and accomplishments. To new activists, I say welcome. Arm yourselves with knowledge and skills that will sustain you through the hard times. Learn to love, laugh and celebrate the good things in life. Set your goals high and just beyond your reach.

DE: For me activism is an avocation, it's in my heart. My heroes are nonviolent. Not everyone has to be an activist for life, but they can always educate themselves to the issues and take action. We find ourselves in a fight for democracy, at this point in time. Your most basic rights

are being infringed upon. It's vital at this time. Put yourselves out there, and be a part of change, volunteer, document, but keep it peaceful. Don't create heat (danger with police, or ICE, agitators, mass arrests). None of that helps, it only creates congestion in a movement.

REV: We saw a recent call to action from El Movimiento in Pueblo, how can our readers help Pueblo's community fight against using your municipal airport being used for ICE deportations?

JE: ICE is everywhere. If you are brown, black, or perceived to be the enemy within, they are coming for you. We all need to resist ICE wherever we encounter it. We will fight and resist in Pueblo. Do the same in your own community.

REV: You both have done 100s of interviews over the years, is there any question you wish interviewers would ask but they never do?

JE: When did you know you wanted to be a journalist? The day President Kennedy was assassinated. I had just turned 15 and was eating lunch at home and watching TV when a bulletin came across, "President Kennedy has been shot." I knew my classmates who were strolling back and forth in front of the high school did not get the bulletin, so I jumped on my trusty Vespa motor scooter and rode up and down the street shouting, "The president has been shot! The president has been shot!"

TR: Thank you for your time, and efforts for the community, and thank you for your time talking to us today.

Espinosas from page NINE

are so important to historians today looking at the Chicano Movement of the 1970s and 80s. What's the importance of documenting dissenting voices, and archiving social movements?

JE: Creating archives was not even an objective at the time. We were just trying to report the news that was being ignored, distorted, misrepresented or blatantly untruthful.

Perhaps the most serendipitous outcome of digitizing our old newspapers is that the letters to the editor are also preserved. Those letters truly are the voices of the people.



Aftermath of the St. Patrick's Day Incident, March 17, 1973, in which Dever PD with federal agencies raided the Crusade for Justice's headquarters. About a dozen people were injured, and Luis Jr. Martinez was killed. Photo by Juan Espinosa.

DE: Personally, I chose history as my career and worked as a museum director for History Colorado, so I have great respect for archivists. During Covid, I was hired as a temporary director of the new Aztlan Research Center, at CSUP helping to set some of the first policies and organizing their first Summer Institute. Archiving dissenting voices and documents, is vital because they spark awareness, whether it be broad or an individual experience. Self-determination should be our first right, as citizens, but it is denied to people of color, when we are poured into the big, "Melting Pot". Corky Gonzales was right, when he said in his poem, "I Am Joaquin", about the Chicano experience, "We are lost in a world of confusion." History repeats itself and social-movement materials preserve validity of struggles for human rights.

TR: We were excited to see the relaunch

of La Cucaracha, a few years ago. What about today, is similar to the situation of the 1970s. Why do you think there is a need for grassroots movement media today?

JE: The mission hasn't changed. There is a continuing need for independent thinking, now more than ever. We are living in a time when misinformation is the norm. Fortunately, we have many new tools for disseminating information including social media like FaceBook, YouTube, and Tik-

Tok, to name a few. At a fraction of the financial overhead of printing, La Cucaracha News.com website has been able to reach more readers more regularly than it ever did before.

We've only been online for a couple of years, so it may be too soon to predict how it will all play out. By the way, El Diario in Boulder is also online.

TR: Juan you followed up your work with two Chicano papers with a twenty-two-year career at the Pueblo Chieftain. What was the transition from grassroots journalism to mainstream media like? How are the two forms different in your opinion?

JE: I was lucky, when I went to the Pueblo Chieftain, I took many of the stories I had been covering in La Cucaracha with me. To their credit, my editors at The Chieftain recognized I had developed reliable sources and allowed me to continue reporting on stories like the law suit filed against Jack Taylor in San Luis, Colo., by the heirs to the Sangre de Cristo Mexican Land

Not So Far From Home —Book Review—

Charles Quimby, author of Not So Far From Home: Owning Homelessness in my Own Backyard, has long worked with the unhoused populations of Grand Junction and Minneapolis. In this accessible and entertaining book, Quimby vividly documents the lives and struggles and dreams of the people he has served, as well as the systemic failures that keep people poor and on the streets.

Quimby is not only a nuanced and compassionate archivist of the human experience, but he also evolves as an observer during the course of the book. One source pointed out as much, stating that the book is as much about Quimby's evolution, as it is about the human interactions and dramas detailed within.

While Quimby wrestles with the big questions of poverty, addiction, and dispossession, and in an honest but potentially unsettling move he doesn't provide big answers. Quimby's work highlights that the solutions to homelessness have to be individualized in so much as the causes of homelessness are as unique as the people themselves.

The lessons and wisdom Quimby learns during this very personal journey are relatable and often actionable. Quimby has a unique ability to find the humanity in everyone, to accept people as they are, and is a refreshing point of view that should inspire more people to get in-



volved serving their neighbors, friends and co-workers experiencing homelessness.

This 276-page book is available at local bookstores across the Grand Valley as well as online books sellers.

Make sure to checkout our website for additional content, links, breaking news, and calls to action.

<https://therevolutionistgj.org>



Movements and Media: Q and A with Deborah and Juan Espinosa

The Revolutionist: Thank you for taking the time to talk with us. You both have a long and impressive history with journalism, community organizing, and movement building largely on the front-range. Our readers would love to hear about Ray Otero and the Chicano (and anti-Vietnam war) Movement here in Grand Junction and on campus, and how you both became involved in these movements?

Juan Espinosa: I spent 1968 on the flight line in Danang, Vietnam with the Air Force. Because I believed then (and still do) that our F4 Phantom jet fighters had shot down 13 of our own Army helicopters, I became a conscientious objector, though I didn't know the term at the time. When I learned of the anti-war protests, I wanted to join. After I was discharged in 1969, I enrolled at Mesa College and attended an anti-war rally on campus organized by the SDS.

On Mexican Independence Day, Sept. 16, 1970, I was sitting in my Colorado History class when I heard shouts of "Chicano Power!" coming through an open window. We all turned to see a procession of young Chicanos waving a Mexican Flag pumping the air with their fists. Even though it was one of my favorite classes, I packed up my books and followed the group to a rally on campus. Ray Otero, a Vietnam veteran, was the leader of the group and spoke about Mexican Independence Day, the Mexican Revolution and the Chicano Movement. That's the day I joined the movement.

Deborah Espinoza: First, thank you, for considering our stories. Particularly since

Juan and I are from the Western Slope. I didn't know Ray Otero early on, but I knew of him because of a good friend, I knew he had recently returned from Vietnam.

Actually, the same friend called me one day and asked if I had heard what Ray was doing. I hadn't. She said, "He's saying George Washington is not the father of our country and he's marching down the streets with a bunch of kids! I said, "Well that's stupid, of course he's the father of our country... how embarrassing! Why is he doing that?"

It's funny now, but I think how brave Ray was to demonstrate and how elementary our education was at that time. I was still in high school and believed we were right to be in Nam. I share that story, because it is so indicative of our assimilation and our acceptance of American History, as it was taught to us. The U.S. is our home, but we had no idea of our true lineage and legacy.

Since Ray was a veteran he had his own education. The same education, Juan received in Nam. They came home antiwar and ready for change. Of course Juan was a big influence on me and opened my eyes.

We went to Boulder in 1971. Juan and I were ready to learn all we could, but Ray was already a leader in Grand Junction and the San Luis Valley. At CU we took the first Chicano History classes, learned organizing by watching and participating in meetings, demonstrations, picket lines, volunteering and listening to speakers at rallies and marches. We were students of the movement, as well as being on track to graduate.



TR: What were the reasons, motivations, and goals that led to publishing your first Chicano paper *El Dario De la Gente* in Boulder? and later *La Cucaracha* in Pueblo?

JE: The main reason was that as co-editor of the Mesa College Criterion, I learned how to make newspapers. When I transferred to the University of Colorado in Boulder, I enrolled in the School of Journalism as a prerequisite to attending Law School. I got a work study job with UMAS Publications and helped publish Somos Aztlán Magazine. In the spring of 1972, UMAS-EOP

Assistant Director Ricardo Falcón was fired by the CU administration. Hundreds of Chicanos on campus and from surrounding communities marched on Regent Hall in protest. At the end of one of the protests, I approached Falcón and

UMAS President Florencio Granado and told them, "You guys need a newspaper to tell your side of the story and I know how to make newspapers." Granado asked me what it would take and I told him for \$250 I could get 5,000 newspapers printed. The next day, he gave me a fat little envelope that contained exactly \$250 in ones, fives and an occasional 20. Dave Martinez and I produced two editions supporting Falcón. A faculty review board investigated Falcón's firing and determined that the University didn't have grounds to fire him initially, but because he had participated in the protests, they did have grounds and they upheld his firing. Falcón, Granado and about 70 to 80 UMAS students were suspended and kicked off campus. That's when I decided we needed a Chicano newspaper to tell our stories. I got a commitment from the new UMAS-EOP administration to support *El Dario de la Gente*

with advertising. I recruited Pablo Mora who was already in the J School. We convinced two professors — Russell Shain and John Mitchell — to give us independent study credit for starting our own newspaper.

TR: Clearly the *Revolutionist* is in the model of the underground papers of the 1960's and 1970's, what can organizers and activists today learn from the importance of people powered media back in the day?

JE: Independent underground newspapers were one of the few ways to reach the masses in those days. There were three major television networks, mostly AM radio stations and major newspapers — all costly mediums out of the reach of most grassroots organizations.



Juan Espinosa at work at La Cucaracha, circa 1980.

The development of the offset press opened the way for access to printing newspapers because of reduced costs. Small publishers could buy press time on a daily newspaper's press or use the developing speedy printer businesses. Today, anyone with a smart phone and a computer can produce print publications, video documentaries and hi-quality audio recordings. Ironically, the hometown daily newspaper is now on the endangered species list because companies like Gannett have bought them up, liquidated their assets and reduced the reporting staff to a fraction of what they were before 2000. Under Gannett, 500 newspapers now have the same stories, photos and political views.

TR: There is an old saying that "journalism is a first draft of history," and the archives of *El Dario* and *La Cucaracha*