**FREE EDITING & PROOFREADING SAMPLE for Job ID# 19792 from**

[**www.FirstEditing.com**](http://www.FirstEditing.com)

**Editor’s Notes:**

**This is a very well written piece and very interesting to read. I have undertaken the following only where necessary: corrected grammar, improved sentence flow, organization, transitions, structure, flow, and overall readability As you are following Turabian formatting, I have checked the references and changed some as appropriate. . Good luck and I look forward to working with you.**

**PRIMARY EDITOR: Dr Katharine**

Should you have ANY questions regarding this editing or your order, please do not hesitate to **contact our office:**

* [**editors@firstediting.com**](mailto:editors@firstediting.com)phone (+1) 321-251-6977 (USA)   
  phone (+44) 0203-006-2886 (United Kingdom)

**First Sample of our EDITED version: Pages 5 to 6**

**Introduction**

After two long years of Chicana/o community protests in Tucson, Arizona, the newly constructed El Rio Neighborhood Center opened its doors on September 16, 1972. The day symbolically represented Mexican Independence Day and a vision of “a place for the people.” Located in the Westside of town, the center also included a sixteen-acre park designed to provide recreation activities to the surrounding neighborhood. This center tells the story of a Westside community and local activists who resisted and forced city officials to adopt their idea. To Jorge Lespron, the newly appointed chairman of the center’s board of directors, the center represented “a monument of what can be done by a community when people work together for a cause.” He recognized the efforts involved in making this center a reality by acknowledging that, “We have no one to thank for this facility but the people of the area. They deserved it; they demanded it and they got it.”[[1]](#footnote-2)

Many people from the surrounding areas, and a few others that joined in their struggle began to meet and stage demonstrations—some that could be classified as confrontational— to ensure that the City of Tucson built them a center. During the many months of discussions in late July, August and September of 1970, the relationship between the activists and city officials often heated to the point that law enforcement moved in to prevent escalating violence. Continued pressure from the community activists and their supporters, stirred public awareness and the Westside organizers[[2]](#footnote-3) gained support from church groups, community organizations and many others in the Tucson community.[[3]](#footnote-4) In 2009, the center continues to serve the local community’s needs and stands as a reminder to those who refused to relinquish their demands to have access to public space that had previously been only open to those privileged and elite members of Tucson. In essence, the center, as this thesis argues, represents the fruit of the people’s efforts. This represents a perfect example outlined by Flores where in people were “… able to make claims for cultural citizenship and articulate more strongly their awareness of the rights they had historically been denied.”[[4]](#footnote-5)

**Your unedited version:**

**Introduction**

After two long years of Chicana/o community protest in Tucson, Arizona, the newly constructed El Rio Neighborhood Center opened its doors on September 16, 1972. The day symbolically represented Mexican Independence Day and a vision of "a place for the people." Located in the Westside of town, the Center also included a sixteen acre park designed to provide recreation activities to the surrounding neighborhood. This Center, tells the story of a Westside community and local activists who resisted and forced city officials to adopt their idea. To Jorge Lespron, the newly appointed chairman of the center's board of directors, the center represented "a monument of what can be done by a community when people work together for a cause." He recognized the efforts involved in making this Center a reality by acknowledging that, "We have no one to thank for this facility but the people of the area. They deserved it; they demanded it and they got it."[[5]](#footnote-6)

Many people, both from the surrounding areas and a few others that joined in their struggle, began to meet and stage demonstrations--some that could be classified as confrontational to ensure that the City of Tucson build them a center. During the many months of discussions in late July, August and September of 1970, the relationship between the activists and city officials often heated to the point that law enforcement moved in to prevent escalating violence. Continued pressure from the community activists and their supporters, stirred public awareness and the Westside organizers[[6]](#footnote-7) gained support from the Tucson community from church groups, community organizations and many others.[[7]](#footnote-8) In 2009, the center continues to serve the local community's needs and stand as a reminder to those who refused to relinquish their demands to have access to public space that had previously been open only to those privileged and elite members of Tucson. In essence, the center, as this thesis argues, represents the fruit of the people’s efforts. This represents a perfect example outlined by Flores where in people were “… able to make claims for cultural citizenship and articulate more strongly their awareness of the rights they had historically been denied.”[[8]](#footnote-9)

**Second Sample of our EDITED version: Pages 37 to 38**

**Coalition**

In early June of 1970, El Rio Coalition Front led a big door-to-door petition drive. They did this to prove that they represented the needs of the people and to legitimatize their role as the community spokespersons. After they turned in their petition to the Mayor and Council, the group staged a press conference to announce, “we turned in thousands of signatures and waited and waited” for a response from city officials.[[9]](#footnote-10) The city council acknowledged receipt of the neighborhoods’ demands and then dismissed it as “…a good idea for a vague future.”[[10]](#footnote-11) The city, however, acknowledged that the survey would serve to provide them with vital planning information.

The organizers remained undeterred. They had expected the council’s inaction and weak response. The Chicano activists had staged the petition drive to demonstrate that working within the system and abiding to democratic principles would fail. They sought to garner support for their cause by allowing people in to see that radical action was required to accomplish their goal. Name Castillo???. Going through the correct protocols and having the petitions circulated and sent to the City was just a way “to gently show the elder generation residents that demonstrations and marches were necessary -- and justified -- after the mayor and city council failed us.”[[11]](#footnote-12) It was a way to work through and within the system.

The coalition refused to back off their demand to “have a center with an outside neighborhood swimming pool built on the south portion of the west [golfing] holes.”[[12]](#footnote-13) In response, city officials tried to offer alternative locations for a future park and center, saying they could not convert the golf course into a park maintaining that it, “… is barred by purchase contract covenants and plain economics.”[[13]](#footnote-14) More activists began to attend meetings and became more outspoken at various city council meetings. With time, the Coalition’s demands became more combative.

**Your unedited version:**

**Coalition**

In early June of 1970, El Rio Coalition Front led a big door to door petition drive. They did so in order to prove that they represented the needs of the people and legitimate their role as the community spokespersons. After they turned in their petition to the Mayor and Council, the group staged a press conference to announce, "we turned in thousands of signatures and waited and waited" for a response from City Officials.[[14]](#footnote-15) The City council acknowledged receipt of the neighborhoods' demands and then dismissed it as "…a good idea for a vague future.[[15]](#footnote-16) The city, however, acknowledged that the survey would serve to provide them with vital planning information.

The organizers remained undeterred. They had expected the City Council's inaction and weak response. The Chicano activists had staged the petition drive to demonstrate that working within the system and abiding to democratic principles would fail. They sought to garner support for their cause by allowing people in to see that more radical action was required to accomplish their goal. Name Castillo???. Going through the correct protocols and having the petitions circulated and sent to the City was just a way "to gently show the elder generation residents that demonstrations and marches were necessary -- and justified -- after the mayor and city council failed us."[[16]](#footnote-17) It was a way to work through and within the system.

The coalition refused to back off their demand to "have a center with an outside neighborhood swimming pool built on the south portion of the west [golfing] holes."[[17]](#footnote-18) In response, city officials tried to offer alternative locations for a future park and center, saying they could not convert the golf course into a park maintaining that it, "… is barred by purchase contract covenants and plain economics."[[18]](#footnote-19) More activists began to attend meetings and became more outspoken at various City Council meetings. With time, the Coalition's demands became more combative.

1. Adolfo Quezada, “Center Rises from Protest,” *Tucson Daily Citizen,* August 23, 1972, 29. [↑](#footnote-ref-2)
2. [↑](#footnote-ref-3)
3. Richard Vonier, “Strife is forgotten as dreams come true at El Rio: Young and Old to join fourth Birthday party,” *Tucson Daily Citizen*, September 10, 1976, p. 21. [↑](#footnote-ref-4)
4. William V. Flores, *Latino Cultural Citizenship: Claiming Identity, Space and Rights* (Boston: Beacon Press, 1997). [↑](#footnote-ref-5)
5. Adolfo Quezada, "Center Rises from Protest," *Tucson Daily Citizen,* 23 August 1972, p. 29. [↑](#footnote-ref-6)
6. [↑](#footnote-ref-7)
7. Richard Vonier, “Strife is forgotten as dreams come true at El Rio: Young and Old to join fourth Birthday party.” *Tucson Daily Citizen*, September 10, 1976, p. 21. [↑](#footnote-ref-8)
8. William V. Flores, *Latino Cultural Citizenship: Claiming Identity, Space and Rights* (Boston: Beacon Press, 1997). [↑](#footnote-ref-9)
9. Ibid. [↑](#footnote-ref-10)
10. Ibid. [↑](#footnote-ref-11)
11. Ibid. [↑](#footnote-ref-12)
12. “Castillo To Ask El Rio Area Land Purchase, Huge Park Suggested,” *Tucson Daily Citizen,* September 4, 1970, p. 31. [↑](#footnote-ref-13)
13. Tom Turner, “Alternative El Rio Plan Rejected, Proposal Suggests Another Location,” *The Arizona Daily Star*, August 13, 1970, Sec. A. p. 12. [↑](#footnote-ref-14)
14. Ibid. [↑](#footnote-ref-15)
15. Ibid. [↑](#footnote-ref-16)
16. Ibid. [↑](#footnote-ref-17)
17. "Castillo To Ask El Rio Area Land Purchase, Huge Park Suggested," *Tucson Daily Citizen,* 4 September 1970, p. 31. [↑](#footnote-ref-18)
18. Tom Turner, "Alternative El Rio Plan Rejected, Proposal Suggests Another Location," *The Arizona Daily Star*, 13 August 1970, Sec. A. p. 12. [↑](#footnote-ref-19)