

nuestra cosa

Movimiento Estudiantil Chicano de Aztlan
University of California, Riverside



vol. 2 NO. 5

About this issue:

After the dust had settled and feathers had been smoothed, the idea of a Chicana issue of Nuestra Cosa has become a reality.

This issue celebrates la mujer Chicana. Through song, poem, essay, interview, article and photograph, she unfolds in her many aspects. Content bridges the spectrum of the Chicana experience from the home-maker to the professional to the student.

We have not intended the material in this paper to incite negative reaction from our Chicano counterparts. Rather, it is our purpose to focus on the Chicana's many accomplishments and to thereby emphasize the extraordinary asset she is to the Movimiento.

We wish to acknowledge the contribution of Henry Perez, editorial expertise and Jose Banda's support of this edition. Special thanks also to a favorite Chicano, John Alvarez, and to Luis Hernandez whose photographs have captured the total beauty of the Chicana in action.

Over and above all this, there are countless Thank You's expressed to Las Chicanas que han inspirado esta edicion and who can only be thanked by a spiritual abrazo del corazon.

!Que Viva La Hermandad y Hermosura de La Chicana!



Yo Soy La Malinche

esclava, I am sold like all woman
as a concubine a concubine
This man Cortez - Quetzauqual
or the Savior sent to
free La Gente-
The sun, or the son.
I must free my people
the new sun is approaching
we shall suffer no more
I shall suffer no more.
Why do they look at me that way-
I give my life to free my people
and they call me traitress.

por Ann Solorio

Second Annual Chicana Conference:

Stanford

With a gentle rain falling over the rustic campus at Stanford, the Second Annual Chicana Conference began at 10 a.m., Saturday, May 18th. Chicanas from Stanford, Berkeley, Davis, Riverside, San Diego, San Francisco, Coachella, Colton, Foothill College in Los Altos, and Phoenix, Arizona attended. The theme of the conferencia was, "Desarrollo de la mujer: teoria y practica."

The purpose of the conference was to bring together Raza women in an atmosphere of "Hermandad femenil". Sponsored by the Chicana Colectiva at Stanford, Workshops included:

Organization in the Schools
Organization in the Community
Writing and Poetry
The Media and Journalism
Women's National and International Struggles

All workshops were open to questions and discussion by participants.

Problems common to all Chicanas in organizing emerged in the open meeting that began the conference. Among them: accusations of separatism from the Movimiento and MECHA, Chicana liberation as a satellite of the anglo-lib movement, the innate inability of most Chicanos to organize and the Chicana movement as a threat to machismo.

An atmosphere of sisterhood and good will prevailed throughout the weekend. Entertainment which laid bare the scope and talent of Stanford Chicanas was provided. Food, housing, farmworker skits and a dance also added to the general friendliness of the event.

On an opposite note, the conferencia lacked solid organization, informative content and general efficiency. Good ideas were derived from the workshop on Organization in the Schools.

Ana Nieto-Gomez, an instructor at Cal State Northridge advocated separatism in a positive light. She stressed that the goal of Chicana groups should be to serve Chicanas exclusively. Service should permit all levels of the social structure from pintas to women on welfare to high school teenagers. She added that by being mutually supportive

Con't. On Pg. 7

A LETTER TO CHICANAS

Dear Chicanas,

As a result of a La Chicana class last Winter, Chicanas decided to hold get-togethers. The meetings were mainly to keep in touch with one another and to discuss other happenings.

About three weeks ago at the last Chicana get-together, it was brought up whether we should disband because of lack of interest. It was discussed how people misinterpret our meetings. We are not a club; neither dues nor attendance are required.

What we do is mainly encourage each other here at UCR. We also discuss many topics, problems in school and hypothetical situations. We have had sensitivity exercises and potlucks and currently many have helped on the newspaper project. We get together to inform.

Some Chicanas have said they didn't receive an invitation to a meeting (I hate to use this word), because we are not a club. Sometimes we mess up addresses or the post office does, but everyone is invited.

We get together to talk but mainly to meet and make new Chicana friends. On a big, cold, lonely campus this is sometimes nice. So next year when there will be even more new Chicana faces, come and meet more of us at a Chicana Get-Together. All are invited and welcome.

Siempre una amiga,
A UCR Chicana

P.S.

We aren't anti-male. Nor are we radical!

P.S.S.

Only one way to really find out. See you!



PARA MI CHICANO



Brown like me, you mean so much,
Your eyes, your hair, your love
I long to touch.
Your soul and your spirit are of a special kind,
Y siempre, my Chicano, you are on my mind.

Eres gran parte de nuestra Raza.
Sin ti y yo no tendremos Causa.
Y por eso, te deseo lo mejor del mundo
Que yo tambien se, es tan profundo.

Quiero que siempre tengas de todo,
Y que nunca, mi Chicano, te sientas solo,
Porque siempre, mi Chicano, estaremos aqui,
Chicano y Chicana, juntos, hasta que no haya mar.

Brown like me, you mean so much,
Your eyes, your hair, your love
I long to touch.

Carmen Decker: A Lady and a Scholar

Carmen Decker is one of those lovely and brilliant Chicanas who has gone unnoticed at UCR. She is a petite, twentyish, mother, wife and graduate student who is accomplishing the impossible: she will very likely complete a PH.D. in Comparative Literature next year.

Ms. Decker's areas of specialization include Spanish, English and French Literatures. She is scheduled to take comprehensive exams in the Fall. Thereafter, she will begin work on her dissertation. She has chose to write on "La teoria de la nueva novela en Hispano-america".

Carmen was born in Mexico City and on completion of the secundaria, her academic achievements won her a full, four-year scholarship to Kansas State University. She received a B.A. in English, continued her studies and was awarded a Master's Degree at the University of Missouri at Columbia. Her interest in Comparative Literature (of which there is a lack in the Midwest) brought her to UCR. She has since taught for the Spanish and Comparative Literature Departments and currently teaches a night class in Spanish at RCC.

Carmen is married to a sociologist who teaches at Cal State, San Bernardino. She has two children, Monica, age 6 and Ricardo, age 3. Her plans for the future include teaching anywhere in the US, but preferably at an institution where both she and her husband could be employed.

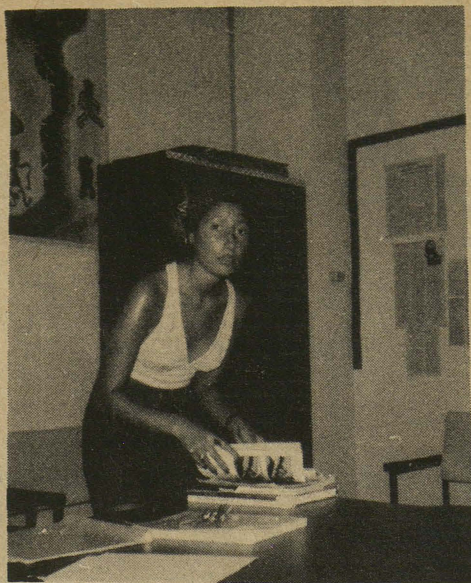
This vibrant, energetic, Chicana's singular achievements as a scholar, a wife and a mother make Carmen Decker an exceptional model for Chicana undergraduates. She is proof that academic excellence CAN be combined with the traditional roles of motherhood and marriage assigned to women.

BALLET

Mujer bailando,
on tippy-toes,
el baile de la muerte
(de que amor?)
pirouetting
on bare feet,
en su suelo de espinas de rosas
Blancas,
who cover their
virgen purity con
songre,
(can't "putas" bleed too?)
warm,
red proof
que su baile-batalla
is a freedom dance
to find a woman lifting
her brazos
to embrace the same wind
(aire libre)
que resueya el hombre--

Swan death dance
done in Corrido tempo,
here we run,
rushing
into death by suffocation.

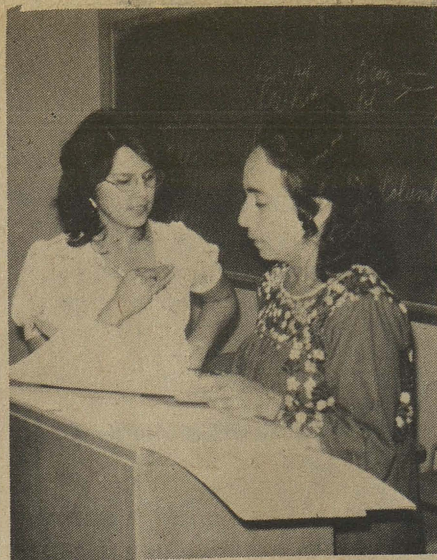
Por Mercedes



Rosemary planning the art work.



Linda and Kathy listen.



Aurelia discusses a paper with Gracia Molina de Pick.



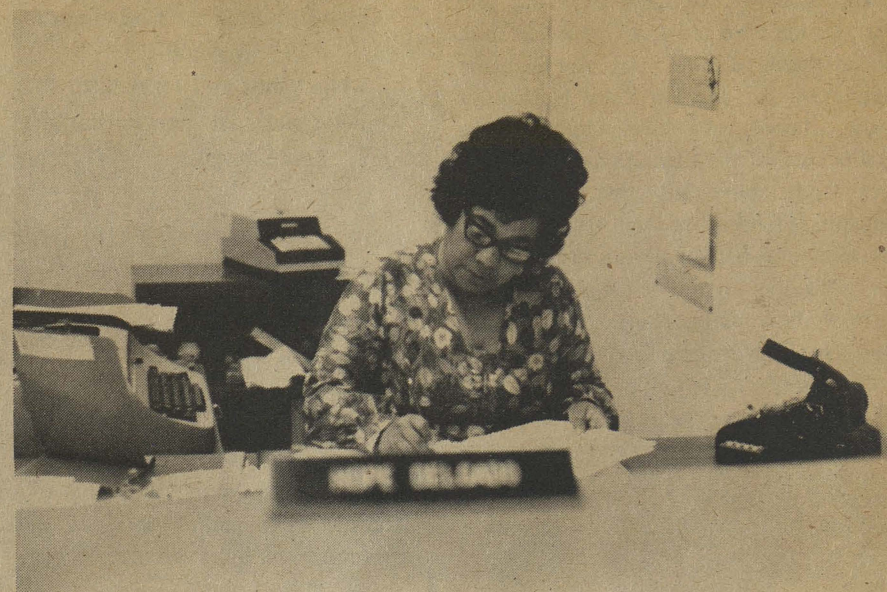
Rita Martinez, Community Liaison for Title VII, Bilingual Education.



Simona Valero, Social Welfare Worker at Casa Blanca Neighborhood Center.



Virginia Noriega radiates friendliness.



Hope Delgado, Administrative Assistant, EOP.



Margarita sings (as no one else can) a song durante la semana de el Cinco de Mayo.



Armida, Gus, Maria

A FORMER U.C.R. GRADUATE

Ms. Enedina Chavez received her B.A. from UCR in June, 1973. The following year she received a teaching credential for the Secondary level. Enedina is a native of San Bernardino and is currently in her first year of teaching at Pacific High School in San Bernardino.

As a teacher, she is kept very busy keeping up five preparations for her five classes. She is a Spanish major and thus teaches Spanish, English to ESL students and a woman's class.

For the first time after many hassles with the administration she offers a class titled "The Feminine Role in Society." She had to plug it into the Bilingual Program there at first, because it was the only way she could offer the class. Therefore the first semester it was offered and given bilingually. Because of the increased enrollment of monolingual, blacks, and male students the class' curriculum changed on the second semester.

The reasons she gives why she sees the need for more woman's classes, is that she feels a definite need for women to be included more in history at the Secondary level besides the "Betsy Ross Thing." Also there is a great lack of awareness among the students on many of the discriminations women encounter. Thus Ms. Chavez with guest speakers and special materials and discussion lets the students become more aware.

In relating the Chicana to the woman's role in society, she sees four ways the Chicana is different from the Anglo woman:

1. Member of a minority group.
2. Usually comes from the working class.
3. Cultural and religious values different.
4. Comes from a strong patriarchal family.

She sees these as very important in the life and the role of the Chicana in society.

Besides teaching, Ms. Chavez enjoys traveling and reading. She is also a member of NOW.

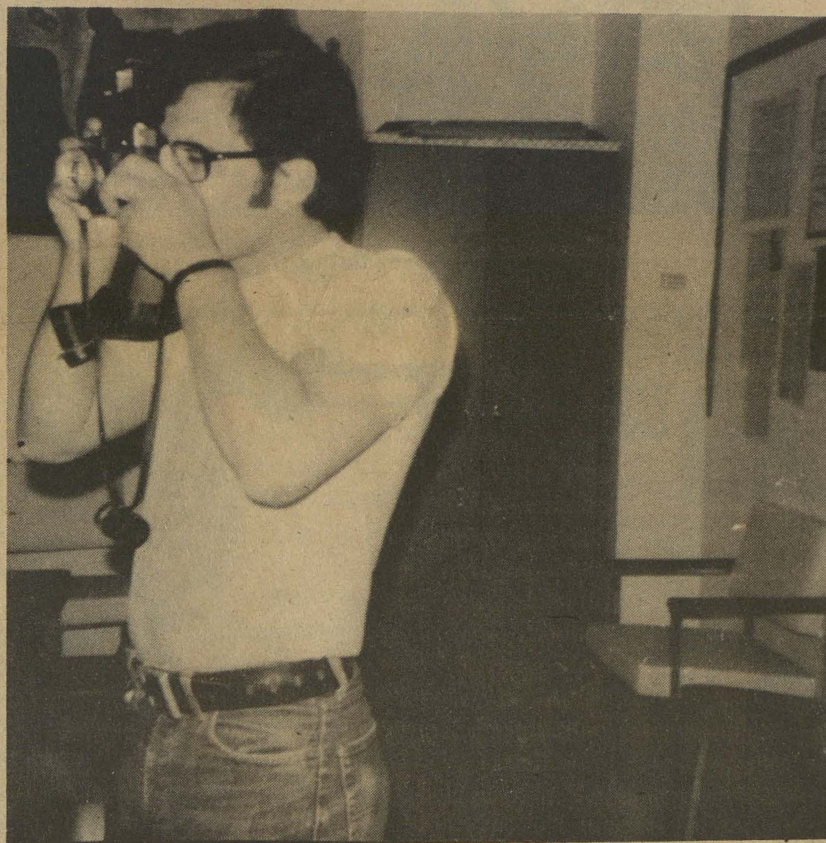
Ms. Chavez has definite plans to go on for a PhD in languages. Her special interest is the Feminine Role in Society and looks forward to making more people aware of this. Thus by Ms. Chavez being a Chicana and teacher she is a great asset and example of one of the many roles the Chicana can take in our society today.



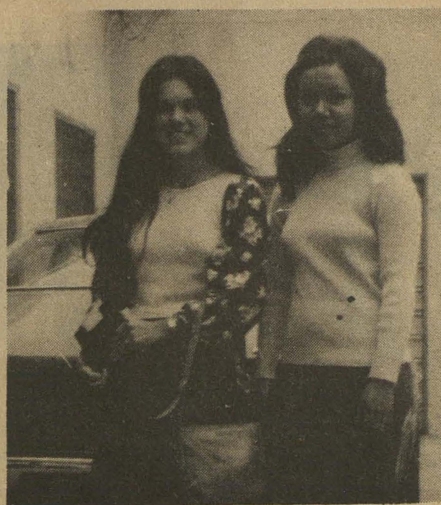
Christine on the phone, again.



Alicia on the phone, again, in the Chicano Studies office.



Luis the camera bug takes a shot.



Lorraine and Christine taking off for Stanford Chicana Conference.

Virginia Noriega —

Beauty and Commitment

Virginia Noriega is among the most beautiful of UCR's Chicanas. In her three years on campus she managed to sustain strong bonds with her community in Coachella while actively participating in the MECHA organization. She is a newly — elected co-vice-chairperson of MECHA and has formerly been its Secretary for two years.

Her community efforts culminated in a three year job with the Farmworkers from 1967 to 1969. It is not unusual even now, for her to make weekend treks to the valle to support current boycotts.

Virginia is a friendly, earthy Chicana who relates well to people. She has exceptional rapport with a teenage group she leads in discussions at Juvenile Hall for the Parenthood Education program. She has also been a tutor in Chicano Tutorial and is working as a teacher's aide at Emerson Elementary School here in Riverside. Her experience and personal warmth should make her an outstanding high school counselor which she hopes to become upon completion of a BA in Psychology.

Virginia's family background is not atypical for a Chicana. She comes from a large, low-income family. There is a deviation from the norm, however, in that for the most part, her siblings have continued their education and are either professionals or para-professionals. She is close to her family and often spends time visiting them.

As a woman and a co-vice-chairperson, Ms. Noriega is a "first" in MECHA's organizational structure. There can be little doubt, however, that here three years of active participation give her valuable background and experience to do a first rate job. There is an intangible that she is faced with. She is a Chicana and may not inspire the confidence men would automatically have in a Chicano. We certainly stand behind her and hopefully boost her confidence to carry on in the tradition of commitment she has already established at UCR.



Yo soy dolores
Los dolores del campesino
Los dolores de la politica
y todavia mas
los dolores de la MUJER!!!

My family suffers
ha perdido parte de mi SANGRE
all because
I have found -- MYSELF
I have chosen to fight the ENEMY!!!

por armada banda



LA BAMBA CHICANA

Para ganar la causa
Para ganar la causa se necesita
Una poca de raza
Una poca de raza y otra cosita
Ay arriba y arriba
Ay arriba y arriba y arriba ire
Yo no sere vendida, Yo no sere
vendida
Nunca sere nunca sere, nunca
sere
Linda raza, linda raza, linda
raza.

Para ganar la huelga se necesita
Un poquito de bycot
Un poquito de boycott contra la
uvita
Ay arriba y arriba
Ay arriba y arriba y arriba ire
Yo no soy contratista, Yo no soy
contratista
Nunca sere, nunca sere, nunca
sere
Linda raza, linda raza, linda
raza

Para ser una CHICANA
Para ser una CHICANA se necesita
Muy poquito dinero
Muy poquito dinero, mucha
alegria
Ay arriba y arriba
Ay arriba y arriba y arriba ire
Yo no sere gavacha, Yo no sere
gavacha
Nunca sere, nunca sere, nunca
sere
Linda raza, linda raza, linda
raza

Para ganar la huelga
Para ganar la huelga se necesita
Un poquito de boycott
Un poquito de boycott contra la
lechugita
Ay arriba y arriba
Ay arriba y arriba y arriba ire
No sere vendida, No sere vendida
Nunca sere, nunca sere, nunca
sere
Linda raza, linda raza, linda
raza

Ay te pido y te pido
Ay te pido y te pido de compasion
Que se acabe este canto
Que se siga la causa y revolucion
Ay arriba y arriba
Ay arriba y arriba y arriba ire
Que bonita es la raza
Que bonita la raza
Que florece, que florece, que
florece

Linda raza, linda raza, linda
raza.

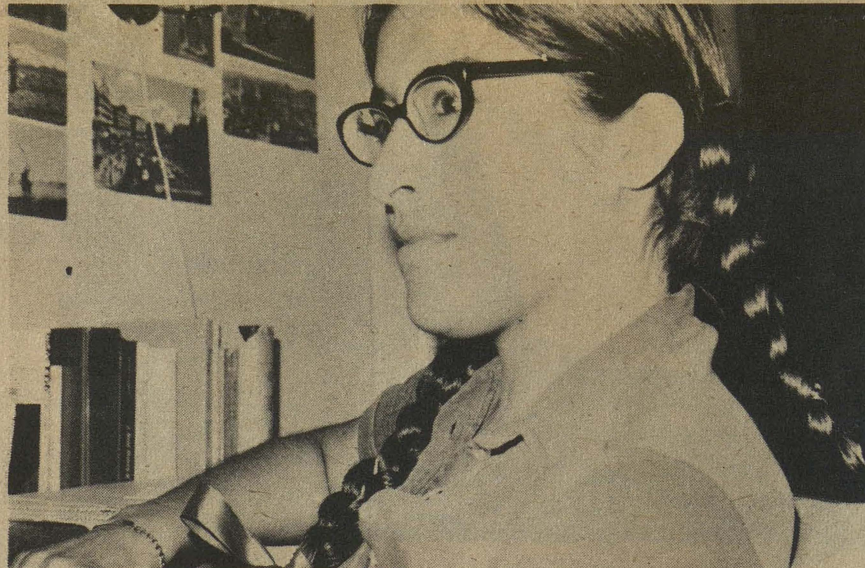
***Suni Paz



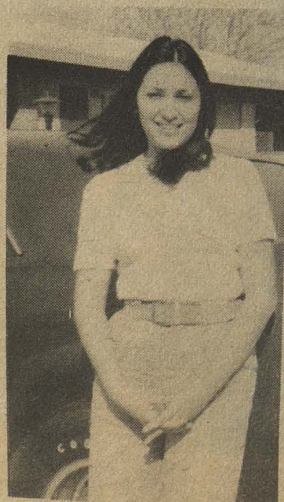
Chris, Maria, Marina, Gloria, Juana, and Sylvia and
Joey do their thing at Safeway.



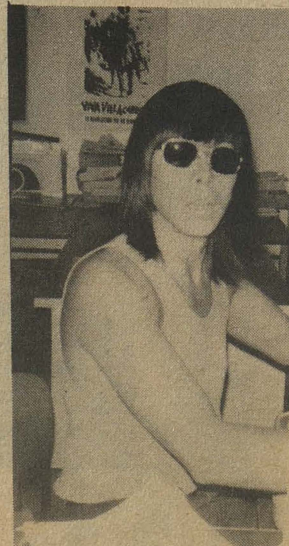
Biffle's true-self shining through?



Irma Gamboa.....from a tradition of teachers.



Dorothy looking pretty....or
pretty looking.



John types his article.

THE CASTRATION OF MAN' MIND

There is a need to establish a set of principles in the movement for the Chicana's liberation. It is my intention to focus on some basic concepts regarding the development of these principles by borrowing from the Women's Liberation Movement.

Although most people today are confronted by many problems of social sickness, the need form Women's Liberation within this society has been relegated to the bottom of the pile. The responses from men vary: "What are they so excited about? They have an easy life while we have to support them." "They're sick. They talk about freedom but what they really want is to castrate and dominate (i.e., they want to be like us.)" "All they need is a good screw to settle them down." "If they keep it up they will destroy important sexual differences and therefore sexual attraction." "Women's Liberation is not a political issue — why don't women spend their time on real problems?"

Briscoe and Adams rightly point to what I believe to be the basic core of the problem. "The organizing factor is not a master plan but the idea of a master who excels and dominates his mistress." "The cry against war seemed "natural" to women, but young men who protested the war in those days were called cowards and thought to unmanly."

Women's liberation has embraced the 3rd World perspective of their socio-economic and political position. "The motivation of women to change their role, or to develop roles that are more human and less subordinate, is clear enough. But they cannot change unless society also changes, and that means men must work toward the liberation of women as well as men in all racial groups."

This in effect, means changing traditional patens of behavior, including those which are sometimes subtle and elusive.

To do this, of course, means that man must be made aware of women as human beings entitled to full partnership rights in this thing called life.

From paternalism came the fear of castration. This fear lends itself to all aspects of modern man's consciousness. The phallic symbol has even permeated sonsumer society. When one reflects on the failure of the Edsel because it represented a vagina than one can realize the degree of this implication. But the restrictions of this SOCIAL STRUCTURE HAD TO ASSUME A MALE DOMINANCE, AND OF COURSE, THE WOMAN — (BEING THE OPPOSITE OF MASCULINE) — WAS RELEGATED TO THE INFERIOR, WEAK, IMPOTENT, NEGATIVE SOCIAL ROLE.

If we truly believe in freedom and that the natural outcome is a pursuit of happiness, than lets give our sisters that freedom so that we men can achieve total happiness.

*Quotations taken from an essay written by Mary Louise Briscoe and Elise Adams published in a book titled "Up Against the Wall Mother....."

TWO GRADUATE STUDENTS

Irma Gamboa is a T.A. for the Spanish Department at UCR. Her class deals with Spanish Speaking Students.

Most of Irma's relatives, on both sides of her family have been teachers. And "porque lo lleva en la sangre," she decided to be one also. Her desire became stronger when her father decided not to live in Mexico anymore, and came to reside in the United States. At first her mother, and brothers were reluctant to take such a drastic step, but there was nothing they could do. The decision had been made and had to make the best of it.

In 1964 Irma entered a completely different educational and social world. For two years struggled and absorbed everything from social attitudes to language. After graduating in 1966, Irma was encouraged by her father to continue her education. She attended Rio Hondo College for two years not being fully aware of what she was doing. After the College Entrance Examinations she received word from UCR saying she was on the waiting list. In September of 1968 she was admitted at UCR, two years later got her B.A., by then she wanted to be a Spanish Literature teacher and felt ready to take the necessary steps. Two of her goals were to get an M.A. and a Ph.D.

Once admitted as a graduate student in the Spanish Department she applied for a T.A. and in June of 1971 her appointment was confirmed.

Her first class was taught in the Fall Quarter of 1971, she remembers being "so nervous, especially when all my Chicano students looked at me, wondering what kind of a teacher I was going to be." For three years she has been teaching and wouldn't leave it for anything.

In her opinion the Chicana has a better opportunity at present to continue an education. "In the previous years" she said, "just making through College was a great struggle and Chicanas were not encouraged to struggle and fight. Also, family pressure and traditions held the Chicana back not permitting her to become her self."

Lupe Escamilla is a graduate student and a T.A. in the Spanish Department at UCR.

She was born in Mexico City. At the age of five her family moved to the United States, mainly because they wanted to get out of the sub-economic situation.

Her first schooling started in the United States, therefore she had to cope with a language completely alien to her. During her third grade at school she wanted to become "a third-grade drop out" due to the language barrier. Fortunately her teacher at that time understood the dilemma in which she found herself in, and gave her private English lessons. At this time she was living in the county of Santa Clara in Northern California, where she completed her elementary education.

In order that she wouldn't forget her Spanish during these years, her parents would make her read some "cuentos" every night before her bed time. At that time she hated it, but now she is thankful to them for that, because it helped her a lot.

During high school, her main interest was the Spanish language and in the 12th grade she participated in the High-School University Program, sponsored by UCR. This permitted her not only to pursue Spanish Literature but other areas as well. After graduating from High School, she became a full time student. A year later became involved with Chicano Tutorial and was the director at Central Jr. High.

As a Junior Lupe participated in the Education Abroad Program in Mexico City. She found that many of the participants were Chicanas and was glad to see that many of them were graduate students. Which is a positive sign that more Chicanas are furthering their education. In her opinion, the economic situation plus the burden of the traditional cultural role of staying at home prevented them from continuing their education.

In Mexico she was able to graduate and was appointed a T.A. position at UCR. At present she is working on her M.A. and has received a graduate fellowship to finish her Masters and Doctorate degrees. She is also considering a B.A. in Italian. And this summer she will be studying at the University of Perugia in Italy.



Aurora and Amelia after the Curanderismo class.

SILENCIO

There's no sound from la plaza
Que ha Pasado?
Mi hijita! Mi hijito!
Mi hermana! Mi Hermano!

Everything is red--
todo esta color sangre
This had to be una pesadilla
400 compaeneros killed.

La sangre de Cuauhtemoc,
Zapata, Villa, Salazar
still lies in dry pools
at the feet of our assassins.

Crime---demanding libertad
Verdict--Guilty
Sentence--Death

por Armida Banda



Chicanas at UCR: Un comentario

Chicanas as an autonomous group came into existence a year ago. Meetings independent of MECHA took place as a result of the latter organization's unwillingness or inability to incorporate Chicanas input into decision-making. The feeling among Chicanos seemed to be that their women were there to cook, type and sleep with them. They occupied a peripheral role in campus activity.

The Chicana organization began an informal basis — potlucks and rap sessions were the general order of business. A need for Chicanas to meet, exchange ideas and be mutually supportive was also an outgrowth of Gracia Molina de Pick's, La Chicana seminar, first offered in the Spring of 73.

Since then, the group as a formal organization has been on the wane for a number of reasons. Leadership has not been as definitive as it might have been; there is a lack of "goal" orientation, and the sense among some women that the organization is "cliquish" also contributes to its debility.

Ironically, early in this academic year a small group of Chicanas decided that a worthy goal should be to work with high school girls and pass along information regarding parenthood, marriage, sex, abortion, V.D. etc.

During the winter quarter Chicano Studies was approached by Frances Hernandez regarding Parenthood Education, an Ag Extension program that

complied with the Chicana's goal beautifully.

Response and participation by Chicanas in this project has been overwhelming. Women who lead group discussions at Riverside high schools are a testimony to a general clamor among Chicanos at UCR that we "get involved in the community."

In addition, Linda Olivas and Virginia Noriega have emerged as co-chairperson and co-vice-chairperson of MECHA. As a "first" in the MECHA organizational structure they may be novices, but with the support of Chicanas and other MECHistas, they should become instrumental in decision-making and the general direction of the organization.

The Chicanas as an organization may be beating the pavement for attendance at meetings these days, but it has proven to be a springboard for a new consciousness among UCR women which has hitherto not been realized.

Chicanas have turned out in healthy numbers for the Chicana Conference at Stanford. An equally enthusiastic number participate in the Parenthood Education program. Women now occupy the upper ranks of MECHA. The La Chicana seminar has been adopted on a permanent basis by Chicano Studies and this issue of *Nuestra Cosa*, is a final tribute to the fact that a newly awakened, committed, accomplished, beautiful Chicana has come into being at UC, Riverside.

!Que Viva La Chicana!

"MS., A MS. IS MISSING"

In the almost two years *Ms. Magazine* has been in publication they have covered many different women and the woman's experience in society.

In this span of time though, there is a Ms. missing. A Ms. other than the Anglo and Black woman written about in the magazine. This Ms., is Chicana Ms. Besides having woman's experience and the minority experience to go through, she also has a cultural one, which makes her even more interesting.

Ms. Magazine covers many interesting facets on women from job discrimination to historical incidents on women. The articles are on the Anglo woman except for about 5% on the Black woman. 0 per cent is written on the Latina women at all.

The magazine is based on a monority movement. Why then shouldn't they write on a minority within a minority? Latina women have these problems and their own historical significances also.

Many Latina women were the first to colonize the Southwestern part of the U.S.A. Many went out on the strike lines for their men, when their men couldn't. Today, women like Dolores Huerta work hard for the Huelga and her people. Also on many campuses throughout the Southwest, Latina women conferences have been held.

Therefore I tell *Ms. Magazine*, "Ms., a Ms. is missing."

HELL

Mujer en llamas,
cuerpo burning,
sonsuming in fire
los pechos,
(nipples glowing)
el corazon
that
has just begun to pulse
con amore,
con d o l o r

Mujer en llamas
alma burning,
needing life
to give birth
to herself
(es un derecho humano)
too.

Mujer en llamas,
corazon burning,
to find,
un cool rinconsito
in the white-hot world
where las llamas
can be internalized
into solar energy
para dar su calor
(carino, ayuda, sueños)
al mundo -

por mercedes

HOPE:

INTERVIEW -- Mrs. Hope Delgado

Many people will miss the friendly smile that greets them in the E.O.P. office. Esperanza Delgado, Administrative Assistant for the program, will be leaving the University in June.

Hope, we will MISS YOU!

Name: Esperanza Delgado

Family Background: My husband's name is Jose I have two sons David and Alberto. One of them has just joined the Army and my other son is still at home going to school.

When did you come to work in the University?

This May it will be four years.

Did you start out working with EOP?

Yes, my four years at UCR has been with EOP

What is your present job or title?

I'm an Administrative Assistant, secretary of the program, EOP.

What are your duties formal and informal?

My formal duties are to answer the phone and answer any questions any and every body asks in relation to admissions, financial aid, and housing. If I don't know the answer I'll refer them to somebody because I don't know everything. Usually people don't go directly to the offices related, they come to our office and ask questions. My informal duties are basically house cleaning.

Do you counsel students?

No, I don't do any counseling. I do help students fill out forms; for example, admissions and financial forms.

Do just EOP students go to the office?

No, you would be surprised at how many people go in there just to ask questions. It seems to me that they skip all the other offices and go ask questions in my office. How do you feel about working for Mr. Womack, EOP director?

He is not hard to work for. He is one of the nicest persons that I know. There is mutual respect between us.

Before coming to UCR where did you work?

I worked for the Neighborhood Youth Corps for a year and a half.

What were your duties there?

I was a senior steno, a secretary.

What type of program is the N.Y.C.?

It is a program for students who have not finished high school. It gives them an opportunity to continue high school and at them same time work in jobs where they can get training; in addition they get paid. So it is work, training and attending school combined in one.

Do you enjoy working for EOP of did you enjoy N.Y.C. more?

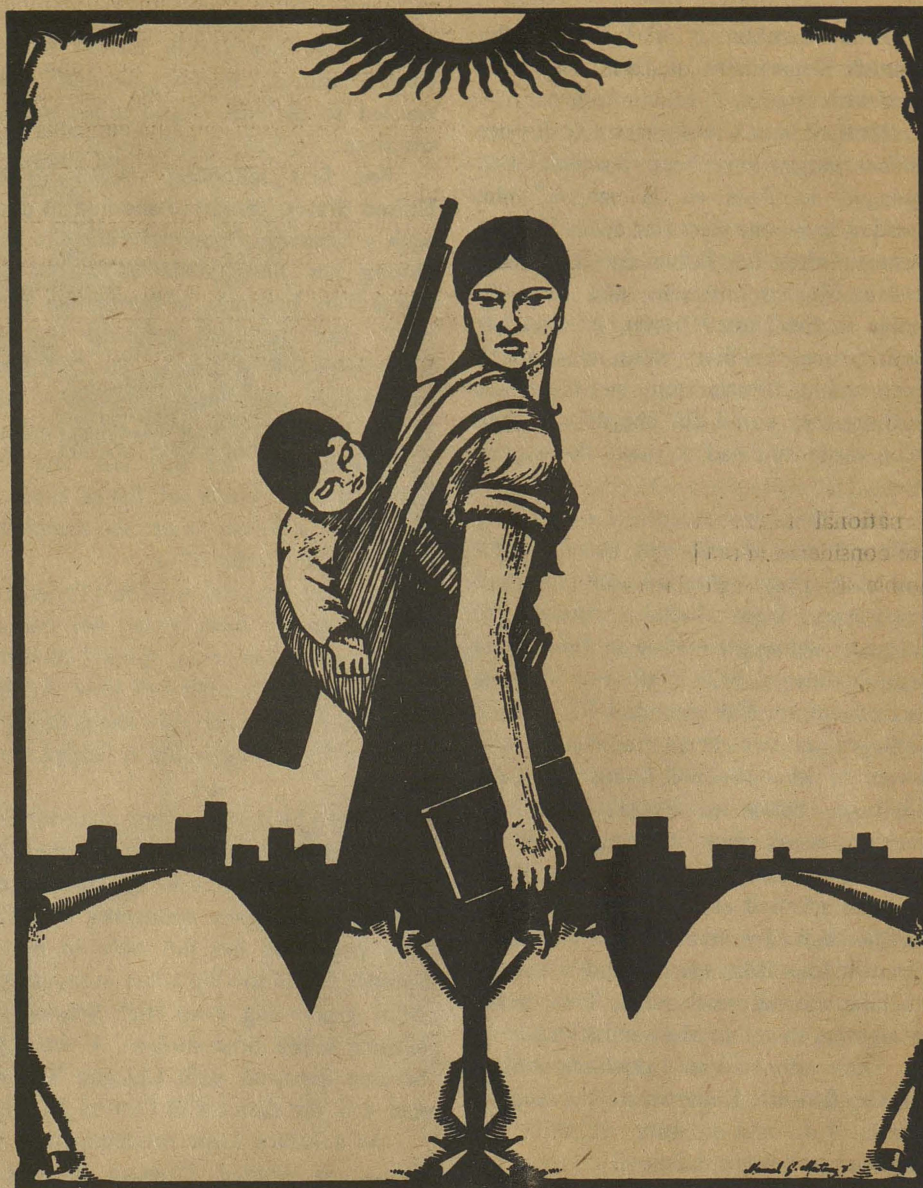
I find EOP more rewarding of course, I have worked here longer.

What are some of your community activities?

Right now I'm not involved. I find I just don't have the energy to get involved other than with my family and my job.

Are you involved in Chicano Activities? I'm not involved at all. Now that I've been working I don't have the energy. I don't actually participate in anything but I like to go see what they are doing. I am very interested in what they are doing. When I first came here I agreed with a lot

A La Mujer



AN EXCERPT

When the man look upon "his" woman as human and with love of brotherhood and equality, then and only then, can he feel the true meaning of liberation and equality himself. When we talk of equality in the Mexican American movement we better be talking about total equality beginning where it all starts, at home.

The Chicano macho has to concede that he has usually relegated la mujer to the kitchen or to having kids and has never allowed her to express herself. Perhaps it is true, as some Chicanas say, that the Chicano passes on to his woman the frustrations and mierda that befall him during the day. Being unable to fight back at the Anglo boss and to assert his manhood for fear of economic reprisal, he as the breadwinner, the one most immediately subject to the gringo's supereacist attitude and actions which assail the Chicano mind and spirit, may lash out at the one person who is not at all to blame, or he tries to exert his machismo within the four walls of his home. And when he becomes involved with a cause that encourages, insists upon, and challenges his manhood and pride in la raza, he tends to forget the bountiful cup of la raza is the Chicana and that the love and spirit of our people is perpetuated by her love and her spirit.

From "Chicano Manifesto"
by Armando Rendon

National Boycott of Coca-Cola (and the assault of network television)

Tuesday May 29 marked the 26th annual Emmy Awards. It also marked the first counter-Emmys given in protest of the television industry's racist and sexist practices.

The Friday night previous to the presentation I had spent until two o'clock in the morning in a smoke filled Los Angeles motel room discussing protest strategy with the National Chicano Media Council. In between booze and burritos, it was decided that the only way to pressure network television was through sponsors who buy network time slots and therefore ultimately control what is seen on national television. Various targets were considered and rejected. Procter and Gamble is the single largest television advertiser, but since they make so many products they're not easily identifiable. Further down the list is Coca-Cola, sixth largest advertiser. Coca-Cola spends over 25 million dollars a year in, is easily identifiable and happens to own Minutemaid, exploiters of migrants in orange groves throughout Florida.

Monday, May 28, the National Chicano Media Council forces were joined by representatives of the National Feminist Party and Morris Knight of the Gay Community Services. We discussed plans of attack. We sent out dozens of news releases and called a press conference for the next morning to announce the boycott of Coca-Cola.

Finally, on the day of the presentations, at around five o'clock we started picketing. Newsmen at the presentation pretty much ignored us until we began the presentation of the counter-Emmys. On the top of a parked car Robin Tyler and Patti Harrison of the

National Feminist Party gave out awards. The first and most important went to the National Chicano Media Council for their unrelenting determination to eliminate racism and sexism in the television industry. We passed out our demands to the press, authored by Tony Calderon and I.

The point of our demonstration was to protest unfairness in mass media policies. What we demand is national visibility since we are geographically represented in all fifty states, and we number in the 15 millions. The psychological harm of not being identified as an ethnic group in America is especially crippling to young Chicanos and Chicanas and subjects them to a demeaning self-image and inferior status. To remedy the situation we demand:

1. From networks we want:

- Ten percent of all network programming to represent Chicanos and Chicanas.
- Ten percent of behind the camera positions such as writers, producers camera persons and directors will be equally represented by Chicanos and Chicanas.
- Major roles in TV series and other programming that portray Chicanos and Chicanas will be played by Chicanos and Chicanas.

2. From Coca-Cola we demand:

- Ten per cent of the annual TV budget (2.5million dollars) be channeled and set aside for shows and productions relevant to Chicanos and Chicanas.
- At least ten per cent of all Coke commercials should have visible Chicanos and Chicanas.
- Financial support of media training and development of universities and colleges with large Chicano and Chicana student population.

Even though the press covered the

counter-Emmys, they were given no exposure on news shows on any network and only one station mentioned that "minorities" had protested the Emmys. (Advice to all organizers: you have to stop and totally disrupt to get on racist television.) The greatest success came through newspaper coverage two hours after the press release of the National Boycott of Coca-Cola. Minutemaid called our hotel room and talked to two committee members.

Our demands are valid; all we ask for is justice. Together we can reform the television industry. **BOYCOTT COCA-COLA!**



A Todos:

This has been a very interesting year for me. I have learned alot from working on Nuestra Cosa, and for this I would like to thank all of MEChA.....

Next year, con el favor de Dios, I hope we can ALL work together to make this a better and more relevant paper for the community.

Anyone interested in working on the paper next year, LET me KNOW!!! I NEED YOUR HELP.....

Sorry this last issue is a little late.....pero ni modo.....

Gracias: Henry Perez, Editor

Con't. From Pg. 1

of Chicanas both inside and outside the bounds of campus organizations, a tolerant attitude toward criticism leveled at them by Chicanos could be arrived at.

Another instructor from the State University at San Diego emphasized outreach in the community as a whole. In reference to Chicana curriculum, she mentioned that a thorough historical background of the Mexicana should be an integral part of any Chicana course. Such basic knowledge would contribute to a more intelligent understanding of where the Chicana is at today.

Another workshop that generated positive response was on The Media and Journalism. Elizabeth Martinez, editor of the now defunct newspaper, El Grito published in Albuquerque commented on the paper's achievement of its initial need to exist: to stimulate political consciousness in the community. In addition to *El Grito*, Ms. Martinez is a contributing force in other community concerns including a Communication Skills Center, Zapata comic books and a local teatro.

Isabel Alegria spoke of similar accomplishments in the community surrounding Berkeley via Comunicacion Atzlan, a segment on a local radio station that airs community events and on-the-air discussion of common problems. Finally, Victoria Lopez, a commentator for San Francisco's Channel 5 elaborated on difficulties she encountered in establishing herself in the world of television. She is presently an assistant producer to two programs, "All Together Now" and "Sol es Vida".

Reaction to the conferencia as a whole brought mixed reactions from UCR Chicanas who made the wearying journey to Stanford. Those who attended included: Linda Olivas, Lorraine Sandoval, Christine Garcia, Becky Rodriguez Pauline Bedolla, Gloria Sanchez, Regina Pablo, Cathy Diaz, Ann Solorio, Juana Serros, Rosa De Anda and Evangelina de Biffle. The UCR group was joined by Lorraine Enriquez of Colton High, Stella Mendoza of the College of the Desert, Ana Espinoza and Charlotte Huerta of RCC and Linda Olivas' sister. One brave Chicano, Danny Aguilera, also accompanied the troupe. ©

...almost there

Are we almost there?
How much more?
Can I go with you?
Can I get on all the rides?

What's your name?
Yo me llamo Becky,
My name is Monica
Esta es Roberta,
ella es our prima.

My mother gave us a dollar,
A WHOLE DOLLAR!
Is that enough to buy me
and my mother something?
Are we almost there?

Is that it? IS THAT IT? ARE WE REALLY HERE ALREADY?
Yeah! We're here, we're here!!!
Hey Becky, let's me and you get on the thing,
the one that goes on the water,
okay?

Teacher, Teacher! I wanna get on, on,on, uh,.....
oh yeah! I wanna get on the apple tree ride,
Let's all get on the yellow thing that goes REAL FAST!

Can we get on again?
I want want, hey teacher I want water!
Yeah, we want cotton candy,
all of us.

Now can I buy me something?
Teacher! how much will a dollar buy?
Do I have enough?
How much is this?

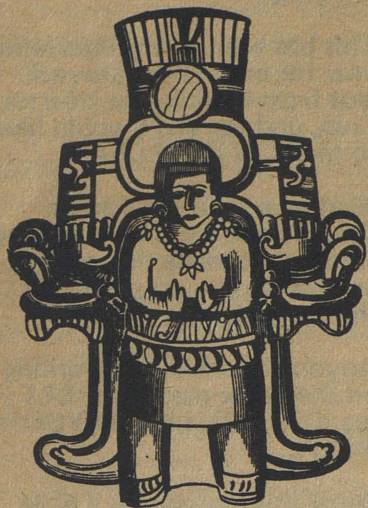
Let's get on one more ride,
okay?

Are we almost there?
Are we almost home?
Ya llegamos?
Tengo sueño
How much further so we can be home?

Thank you,
I had a good time,
Boy, It was sooooo goooooood!!

Thank you teacher,
Can we go again?

por Armida Banda



Birth Of A Chicana

CONCEPTION:

took place
when she was born
tenia nombre: Martinez, Lopez, La Gloria,
Maria o Chuca -
tenia cuerpo: A tall - chapita, in multiple
shades of brown-
pero nomas era la esperanza
that this tiny, human seedling
would develop,
would live,
would not abort
itself before it had a chance to live.

PREGNANCY:

How long did it last?
9 months? 9 years?
19?
29?
The time depended on the Chicana,
depended on how the morning sickness came.
In form of vomiting
the Racist poison
she was fed in school:
That Chicanas only made poor Tijuana whore substitutes
at worst,
or at best
welfare mothers, con un choro de ninos, y sin himbre;
or 8th grade dorp-outs with a future working as una esclava,
in the factories making Farah pants,
o en los files on oppressive Teamster wages and
inhumane conditions -
The awareness began to grow here,
that she had another identity,
as a person who could change
the conditions of her people,
that she had the power to learn,
to teach,
to G R O W
and be reborn,
as a full,
capable,
human being
in her own right,
on her own terms,
con el orgullo de ser CHICANA!

BIRTH:

The pain began,
dolores so crucial
to an emerging mujer --
There were the racists:
oppressing her life,
Her familia, her gente,
needing her alive -
Then the man, or men
wanting to own
not just HER BODY,
but HER THOUGHTS: HER MENTE!
y mas
HER ALMA!

More pain,
more tearing at her
already bruised, bleeding
soul -
y en veces
she was stillborn,
as a Tecata
with a clavo ozzing chiva, y sangre
from flue collapsed venas

or a Pinta
subjected to
physical,
sexual
y mental assult by the prison's
forceps
trying to "drag the goodness" out of her,
they call it "REHABILITATION"

But sometimes she survived
and was born alive,
emerging from the
brown womb,
a woman reborn of love for her gente
fighting for her and her peoples right
to live and breathe,
crying out against injustice,
prejudice
and ignorance!

And getting her lungs full
of that first, FREE,
sweet air,
you can hear her lusty grito:
"QUE VIVA MI RAZA!"
"QUE VIVA MI ALMA!"

"QUE VIVA EL NACIMIENTO
DE LA CHICANA!"



Mercedes, Alfredo, Jose and Rosa discuss in
La Chicana class.

por mercedes