

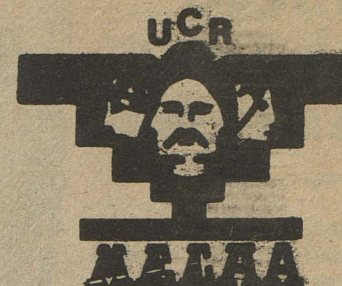
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Movimiento Estudiantil Chicano de Aztlan

University of California, Riverside

Vol. 3 No. 2

Wake Up Aztlan

In most universities, state colleges, and other institutions of higher learning, the Chicano Movimiento is lacking commitment, as well as active participation from many fellow carnales in their perspective campuses. When some of these Chicanos are approached and asked about their lackadaisical attitude toward the Chicano Student Organization (MEChA) or barrio associations, they often reply; "Pues tu sabes, I have to study hard to keep up my G.P.A. in order to get into Graduate School", or "I sure wish I could help but, I have too much homework to do". These examples are among innumeral excuses or prevarications fabricated by these fellow carnales. Nevertheless, being an estudiante Chicano, I feel it is part of my duty to inform mis carnales and carnalas de UCR of what maybe in store for us and our carnalitos in our immediate educational future.

Presently, some Chicanos on our campus have forgotten or neglected their prescribed roles as estudiantes de la Raza, or for that matter who opened the educational doors for them. Other Chicanos, due to ignorance or ego-centrism fail to understand that MEChA is in constant battle with University Hall and other "subsidiaries" of the University of California system, so that Chicanos and their carnalitos maybe given an equal opportunity to receive a college education.

Currently, the Chicanos de UCR are generally apathetic toward the Movimiento. Many feel that their oppression, discrimination and prejudices toward them are soon to be over now that they are in college. Chale Carnales. It is far from being over in fact, it has only begun. The "Gaba" Administration is constantly trying to cut E.O.P. funds, grant-in-aid, and stiffen admission entrance in order to keep our carnales out of the university. This is also exemplified by the fact that many carnales are placed in "bone-head" English (Subject A), mainly due to deficient advising and counseling by the "gabacho" guidance counselors.

However, many Chicanos de UCR have not forgotten their barrio, carnales, and the Chicano struggle as a whole. These Chicanos are the ones who are fighting the administration, student government, prejudices enacted toward the

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School Visitations

The North High School Chicano Studies Class came by the UCR MECHA Cultural Center for a visit on Wednesday, January 15. The



visit began at 8:30 a.m. and ended approximately at about 12 noon. North High School marks the first visit of many high schools which visit the MECHA Cultural Center between the months of January and April for MECHA, Chicano Studies, and UCR information. The program started with a small get-together with hot chocolate and pan mexicano. Chicano students involved in many aspects of MECHA preceded giving various information on Teatro Quinto Sol, Bilingual Bicultural Club, Pinto Program, Las Chicanas, CHE, Chicano Pre-law, Chicano Tutorial, and Upward Bound. Tours of the UCR Campus by the UCR Clan preceded the MECHA students. After the tour, the North High School students (numbering between 25 and 30) went back to the Cultural Center for the last half of the program.

In the last half of the program the North High students heard Professor Almeida give a talk as he sees the classes at UCR. Juan Lujan and Rosa Preciado, Chicano Studies counselors, explained the Chicano Studies program and gave a short rap on how UCR is very different from high school. Finally Betty Hernandez spoke on the EOP (Educational Opportunity Program) and how it can help students get to UCR.

The next schools to visit UCR will be Rubidoux High School, Barstow J.F. College, and Poly High School. If any MECHA or Chicano Studies class would like to visit the MECHA Cultural Center please contact Jess Valenzuela, or Alberto Chavez, at 787-4673 or 787-3821.

La Voz del Campesino

by Hector Sanchez

En medio de este ambiente universitario al igual que dentro del sistema social Norte-Americano, no existe una voz que exprese, represente y proteja la dignidad y el bienestar del companero campesino. El campesino de los Estados Unidos no difiere del campesinado de Latinoamerica y del resto del mundo. Su posicion social como campesino dentro de la sociedad en que vive lo identifica con el campesinado del mundo que se encuentra en otras sociedades.

Historicamente a sido el caso que la clase campesina se encuentra aplastada bajo el resto de la sociedad. Los campesinos son ignorados por la sociedad que sirven. Cuando el dolor se hace inaguantable y el campesinado en masa trata de expresarse su voz es suprimida por la sociedad. Un excelente ejemplo contemporaneo es la lucha por sobrevivir en la Union de Trabajadores Campesinos de America (UFWA) se esta batiendo.

Mas significativo se hace este caso por la controversial posicion en que pone a la raza que vive en este pais cuando se le pide que se reporte a las autoridades de Inmigracion a todos los los trabajadores ilegales que supuestamente vienen a este pais a quebrar la huelga. Para la UFWA es una cosa de vida o muerte que los ilegales dejen de trabajar donde existe huelga. Para los ilegales

es cosa de vida o muerte cruzar la frontera para conseguir un pan que comer para ellos y sus familias en Mexico.

No cabe duda que es dificil la posicion en que se pone a uno a decidir entre dos hermanos de raza, La Union de Trabajadores Campesinos o los ilegales.

El trabajador campesino "ilegal" tiene los mismos derechos como trabajador que un trabajador "legal". Esta declaracion tal vez no sea mantenida en un juicio legal en una corte de justicia, pero no olvidemos que el sistema social discrimina para mantener sus valores. Nosotros como hermanos de Raza tenemos que juzgar de acuerdo a nuestros valores humanitarios y no con los valores del sistema.

El trabajador campesino, tanto legal como "ilegal", es victima del cancer social que se llama CAPITALISMO y no victima de ellos mismos. Los huelguistas no deben de sentirse amenazados por sus hermanos de Raza que tan solo buscan un pan para comer. Ademas, las victimas del capitalismo se encuentran por todos los rincones del mundo submergidos en la miseria acarreada por la explotacion yankee.

El caso de los ilegales no tiene nada de sorprendente. El desempleo en Mexico que causa la inmigracion ilegal de miles de personas a los Estados Unidos en

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A La Mujer

On college campuses and in the community the formation of Chicana organizations is becoming evident.

These organizations serve to build unity and inner strength within the movement as well as sources of assistance for the women of La Raza. The objectives of each organization are unique in their own respect, but each organization basically strives for one goal -- unity. To exemplify this more clearly, the following two articles are examples of Chicana organizations, the first the Chicana organization here at UCR and the second the Councilio Mujeres located in the Bay Area.

The U.C.R. Chicanas group began approximately three years ago when several Chicanas new to the university recognized a need for minority women to meet and exchange information regarding social and academic survival on campus. We recognized the need to inform ourselves about the institutional requirements regarding units, courses, majors, as well as, various university services i.e. counseling and tutorial. The underlying themes of the group continues to be self-help with particular emphasis on recognizing and understanding our relationship to the university, community as a whole, the M.E.Ch.A. organization, other ethnic groups, other women on campus, and Chicanas at other institutions of higher education.

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Lucio Cabanas Murdered

by Carlos L. Juárez

Lucio Cabañas, legendary Mexican guerrilla leader, was murdered by government troops on December 2, 1974, in the mountains of Guerrero state. His death came about when his guerrilla troops, Partido de los Pobres, engaged in a brutal shootout with government forces. The Mexican Army had been pursuing Cabañas since 1972.

Mexico's current guerrilla struggle had its inception October 2, 1968, when government troops massacred 600 Mexican students in Tlatelolco, Plaza de las Tres Culturas.

The first well known guerrilla leader in Mexico was Genaro Vázquez. His struggle lasted until 1972, at which time he was murdered by the Mexican Army in the state of Michoacán. At this time, Cabañas joined the guerrillas in the mountains of Guerrero and formed the revolutionary Partido de los Pobres.

Cabañas achieved the respect of the Mexican poor people by robbing from the rich and distributing the goods among the poor. The theme of his movement was and continues to be "Tierra y Libertad", the slogan of the 1910 Revolution.

In a manifesto published recently Lucio Cabañas had this message for the student activist:

A movement that is purely a student movement is of the least importance for the revolution; students who do not look for the people are not revolutionaries; a student movement that does not deal with the problems of the people is not revolutionary. In other words we want all of your actions to be useful to educate the poor people and students towards making the struggle, even using legal forms of struggle as you have been doing.

Lucio Cabañas is dead but he will continue living as long as the revolution is alive.



Food Drive

by Richard Rodríguez

The combined efforts of BSU, Black Studies, Chicano Studies, MECHA, Albert R. Chavez and TV station KMEX brought about the success of UCR's 1974 Christmas Food Drive. We thank all of those who contributed to and participated in the distribution of food baskets to needy families in the Riverside area. Because of our combined efforts we were able to help seventy families have a nice Christmas dinner with a turkey and all the trimmings. The majority of the contributions came from KMEX's Navidad en el Barrio Telethon, but then again the Riverside and University Communities were also great factors. Thanks to everyone who participated, both worker and contributor, for helping to show that the spirit of giving is still in Christmas.

MECHA MEETINGS

The MECHA meetings are held every other Wednesday at 5:00 p.m. in the CHICANO CULTURAL CENTER (2301 Library South).

Anyone wishing to attend our meetings is welcome. There is no requisite to become a member of UCR MECHA.

CHICANO CULTURAL CENTER

The Chicano Cultural Center is available to anyone who wishes to visit or have meetings. Most of the Chicano activities are coordinated out of this center which also houses all of the Chicano organizations.

If you would like to have information on activities or organizations please call 787-4673. The center is located in 2301 Library South.

ARTICLES AND LETTERS TO NUESTRA COSA

If anyone wishes to submit articles in the future to Nuestra Cosa please send them to Nuestra Cosa 2301 Library South, University of California at Riverside, Riverside, California 92502.

ADS

Persons interested in advertising in Nuestra Cosa, contact Glo Rodriguez or Linda Olivas at 787-4673.

SCHOOL BOARD CANDIDATE

John J. Chavez, a candidate for the Jurupa Unified School District Trustee Area 2, has lived in Pedley for the past 11 years. He is a native of Riverside, California and is 39 years old. Mr. Chavez is married and has five children attending the Jurupa Unified School District.

Mr. Chavez has been for the past 18 years employed with Rohr Industries in the Tooling Department. His employment has been continuous with the exception when he served his country as a draftee in the U.S. Armed forces. He was stationed in Korea and attained the rank of Sgt. E-5.

Mr. Chavez knows the value of Education as he is presently attending Riverside City College and majoring in Economics. He is a product of the local schools. He has attended St. Thomas Elementary, Chemawa Middle School, and Polytechnic High School.

John J. Chavez is an active member of our community. Presently he is the Chairman, Board of Directors Home of Neighborly Service, member, Mary O'Keeffe Democratic Club, member, De Anza Lodge 964 International As-

sociation of Machinist, Softball League Team Manager for five years and won 3 championships.

As a concerned parent and as a citizen, Mr. Chavez feels that our children should receive the best education possible. This can be achieved by providing the students with sound basic education in Reading, Writing, and Mathematics. He feels that Basic Education is a necessary tool a youngster needs in order to develop to his fullest potential. As a member of the Board, Mr. Chavez would be interested in making the District more accountable to the people. He feels that we need to determine a way to measure our successes and our failures. Finally, Mr. Chavez feels that we need to concern our selves with how many of our students have earned an advanced degree and have become professional members in our society.



"The Rape of Owens Valley." PALO VERDE COULD BE NEXT!

By Bill Hensey

Then a dark cloud appeared on the golden horizon.

It "came out" that Fred had ever-so-quietly bought over a million dollars worth of water rights. A right smart sum in "them" days! And it also "came out" that Fred's real identity was: Fred "Big Freddie" Eaton, former Mayor of Los Angeles, a big-city engineer-politico and wheeler-dealer. He had been secretly "on the make" all along, for some "push-over" farmers who would let him "get his foot in the door!"

The farmers were numb with shock, when they heard the awful tidings. They just couldn't believe that they hadn't "really" sold their beloved farms to "Friendly Freddie".

The local editor was thunderstruck, and he tearfully pecked out an editorial saying: "The Valley has been took!"

A luncheon club wind-jammer made it clearer. (There were no ladies present.) "We've been had!" he moaned.

Meanwhile, Freddie "split", headed south in his flashy and powerful brass-trimmed Stanley, without even bidding the ladies "adieu".

The water-rights that Freddie carried south with him couldn't begin to fill the immense and thirsty L.A. aqueduct, of course. So in 1923, the L.A. water "interests" sent some tough-talking "agents" north to "wise up" the Valley, and tell the farmers "the facts of life." The facts were really quite simple: L.A. wanted the entire Valley. 100% of the water! Now! No shilly-shallying. No Rock of Ages. Just business. Big-City business. 'Tis said that when the farmers mentioned "fair price", the agents laughed so loud

they could be heard clear down to Rocky's pool hall. All the farmers got was a bitter lesson in dirty tricks, hanky panky, arm twisting, threats and plain L.A. shenanigans.

The farmers lost everything they had, including 100% of their water, just for starters.

'Twas then the "Chamber" discovered you can't do much "Commerce" with ghosts.

In the total collapse of the local economy, some businessmen died of shock and grief. Others merely lost their families. A few lost their minds. Five local banks failed for 3 1/2 millions of the farmer's savings. Some even lost the "payments" they had just received for "selling out". The Owens Valley Herald lost its printing press in the crunch; and Editor Harry Glasscock broke down completely and took poison. He had fought to warn the Valley of doom, in vain. The big community leaders, bankers Mark and Wilfred Watterson suffered "personality trauma" and went to dynamiting the aqueduct. They actually turned from "respected citizen" to "desperado". They were sent "up", trauma and all!

So Owens Valley, which stupidly allowed itself to be conned, hustled and seduced into exchanging paradise for a "mess of pottage", passed into oblivion, betrayed...

The rich land went back to brush; the water went to L.A.; the bankers went to the pen; and the "business community" went broke.

"Those who will not learn from their history are doomed to repeat it!"

Good luck.

TRABAJADORES

Jose Banda
Julio Espinoza
Alfredo Figueroa
Carlos Juárez
Catrina Juárez
María Juárez
Miguel López
Samuel Maestas
Glo Rodríguez
Rick Rodríguez
Hector Sánchez
Juana Serros
Al Trevino
Lilia Trevino
Ventura Gutiérrez

Nuestra Cosa would also like to thank all of our Raza who contributed directly and indirectly to the success of this paper.



Justicia Para El Pueblo

by Carlos L. Juárez
and Miguel López

The Mexican American Commission Legal Aid had its inception two years ago. At this time the lack and need for Legal Services in the barrios was finally realized. It is well known that the Chicano has been and is one of the most exploited people in our society. They have suffered the injustices of this oppressive system, and have been relegated to a subordinate level. But most important their due process of law has been denied by the legal system. The MAC Legal Aid is attempting to alleviate the problems of the Chicano and other poor people by seeing their their problem is given adequate attention.

The Chicano Pre-Law Student Association of U.C.R. is actively involved in the workings of the Legal Aid Clinic. At the present time we have eight pre-law students that work between 6-20 hours per week at the Clinic. We also have various M.E.Ch.A. students that help at the Clinic; the Clinic is held on Monday nights from 6:30-9:30. The work of these students is done on a volunteer basis and for units under Chicano Studies 185 (Community Internships). These dedicated students, mostly future Abogados Para La Gente, are an integral aspect of the Clinic's success.

The Legal Aid Clinic has no staff attorneys and only one parttime Coordinator. The legal consultation is done by attorneys from the community at no charge to the client. The attorney's duty is to give legal advice; they are not obligated to represent any client in court unless they happen to take a particular interest in a case. At the present time we have only two Chicano/Latino attorneys; the rest

being Anglos. This is sad because Latino attorneys are desperately needed in the barrios.

Most of the clients that are served by the Clinic are indigent people. Many of them being on some sort of financial assistance-AFDC, ATD or Social Security benefits. These people are confronted with a multitude of problems that they are unable to cope with. Problems such as: not receiving monthly checks; procuring modifications on their monthly stipend; and other problems society tends to ignore. Besides the bureaucratic legal and administrative perplexities, the Chicano's problems are often compounded by the language barrier.

Another problem generally identifiable with the Chicano Community is that of Immigration. Chicano families are from both sides of the border; families are often separated by a strict set of racist laws called the Immigration and Nationality Act. We try to help the victims of this oppression by researching the problem and coming up with a suitable solution.

The Legal Aid, however, is also limited in terms of the types of services it can provide. It cannot handle criminal cases, personal injury, and other cases that may be fee-generating.

The Legal Aid is not the panacea of the social and legal ills of society, but it's a step in that direction. The future Abogados del Pueblo are also aiding in making society a healthier place for poor people to live in.

AZTLAN...

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local barrio. They are the main forces behind MECHA, Chicano Pre-law, Chicano Tutorial, Chicanas, Bilingual-Bicultural Club, Nuestra Cosa, and Teatro Quinto Sol. Unfortunately these Chicanos are becoming mentally and physically exhausted with their excess employment of all of these extracurricular activities, plus their school work, and employment in order to subsist.

So how about it Raza. Lets give these Chicanos a helping hand by joining them in a concerted effort to insure a brighter future for Chicanos anticipating educational goals.

In what way can Chicanos de UCR get involved with the Chicano Movimiento? First of all, we must commit a couple of hours a week in any of the above mentioned activities, which would make the MECHA organization stronger and alleviate the load of those who have had to counterbalance for those "uninvolved". Secondly, we can all actively recruit fellow carnales del barrio to increase the Chicano enrollment in the University. Finally, help fellow Chicanos de UCR who have academic needs.

Samuel Maestas

part one of a
two part series

BUY

Italian Swiss Colony

Annie Green Springs	Gambarelli
Bali Hai	Dayvito
Zacole	Marbo
Sangrele	Graystone
Ingenhook	Cella
Lejon	Parma
Petris	Val Bros
Santa Fe	Betsy Ross
Mission Bell	Italian Swiss Colony
Jacques Bonet	Gambola

Almaden

Almaden Le Domaine

Paul Masson

Paul Masson

Christian Brothers

Christian Brothers Mont La Salle

Novitiate of Los Gatos

Novitiate

Vie Del

no labels, wholesale, bulk only

Perelli-Minetti

no labels, wholesale, bulk only

SUPPORT THE FARMWORKERS

MUJER...

Con't from Pg. 1

We found considerable interest and success because Chicanas do have common concerns and recognize the need to work together to achieve for the betterment of the entire Chicano community.

Among Chicana achievements were the establishment of a course on the Chicana which recognized Chicana's historical, social, and cultural contributions to our present day experience. We were also instrumental in acquiring a Chicano counselor for Chicano Studies.

Last academic year a general clamor arose not only among Mechistas but among Chicanas as well that there was a need to "get involved in the community." Chicanas have often defined one aspect of involvement as centering on contact with high Chicanas. The ideal vehicle for such involvement presented itself when Frances Hernandez approached the group about weekly discussions with high school students via the Parenthood Education Program sponsored by U.C.R. Extension. In cooperation with Chicano Studies, some thirteen Chicanas combined academic credit with "involvement" and led discussions on such topics as parenthood, marriage, sex, abortion and contraception.

Additionally, Chicanas have worked as teachers aides and tutors in local elementary schools and at Van Horne Center for Girls in Riverside. Chicanas who register for Chicano Tutorial receive two units for three hours of weekly volunteer tutoring. Tutoring was done in elementary schools and high schools. The subjects covered in the tutoring were math, English, and social studies.

The volunteers were required to spend three hours a week tutoring the student in what ever subject the students need help. Twice yearly the tutors arranged field trips for their tutees. This past year the Chicano tutorial took the students to Magic Mountain. The year before the tutorial program took the students to Disneyland, San Diego Zoo and the beach.

U.C.R. was represented by a large delegation of Chicanas at the Stanford Chicana Conference last Spring. Finally, the creative aspects of U.C.R. women were captured in a special-Chicana Edition of Nuestra Cosa, the M.E.Ch.A. newspaper which was published at the end of the school year.

We look on this academic year and the Chicana organization with great enthusiasm, and justifiably so. The Parenthood Education Program will once again solicit Chicana participation either for academic credit or on voluntary basis.

Monies have been allocated by the University for a Chicana Conference to be held at U.C.R. this year. Planning for and conducting this conferencia should be an exciting endeavor. And with the influx of new Chicanas at U.C.R. we hope to expand our ranks in order to continue to be a vital and active force focusing on the Chicana and her role in the university and the community.

Concilio Mujeres is comprised of Spanish-speaking women in various fields of study who formed a task force at San Francisco State University several years ago. Among their objectives is to encourage Raza women to enter into the high educational levels; to enter non-traditional careers; to provide counseling; to give assistance in obtaining financial aid; and to create a vehicle by which to work together in overcoming obstacles. One of the groups accomplishments was the institution of La Raza Women's Seminar in the Ethnic Studies Curriculum, the first of its kind in the nation.

In 1973 the Concilio opened its office to serve broader community needs. The concilio's philosophy is to encourage and work with all groups e.g.; Chicanos, Latinos, Puerto Riqueños, Cubanos and others in an effort towards building unity in the Chicano community.

Some of the projects undertaken by the Concilio which specifically benefit Chicanas, a newsletter; "La Razon Mestiza", an educational television series; "Pa' Delante Mujer", "Las Cucarachas", and a health related counseling project for young Chicanas; "Impac" (Imagenes de la Mujer, Positive Awareness through Counseling).

The Concilio also serves as a center for collecting and distributing cultural and educational material which focus on Chicanas. These services include publishing and documenting current information on conferences and cultural and political events.

Juana Serros
Vera Martinez

CHICANO PRE-LAW

The Chicano Pre-Law Student Association of U.C.R. is now in its fourth year of existence. It was established to aid and increase the number of Chicanos contemplating a career in the legal profession. Chicano Pre-Law is also an organization with the steadfast purpose to acquaint Chicanos with the opportunities in the profession of law; to disseminate pertinent materials relating to the study of law; to coordinate, as well as assist any and all Chicanos who are interested in pursuing the study of law; and to serve as an entity whereby Chicanos can collaborate and exchange concepts about the study of law.

There is no real need to remind most people of the immense criminal/legal problems that face residents of Chicano and Third World communities. But a brief discussion would certainly be appropriate. Police brutality, lack

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CAMPESINOS...

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busca de trabajo tiene sus raíces en el imperialismo yankee. Las inversiones financieras de los Estados Unidos en México aumentaron de 400 millones en 1950 a 2 billones en 1973. En 1961 los Estados Unidos ya controlaban 55% de 1 capital privado en México, y 43% de los depósitos bancarios eran hechos en bancos afiliados a los Estados Unidos. La mayor fuente de ingreso para México (1.8 billones en 1973) proviene de la industria turística y esta controlada desde los Estados Unidos. el único premio para México de todas estas inversiones es 40% de desempleo y la pérdida de las ganancias que los Yankees arrancan del suelo Mexicano.

Desafortunadamente no podemos ignorar la realidad que la Revolución Mexicana de 1910 a sido traicionada por el gobierno Mexicano, y su aliado el Capitalismo yankee, los verdaderos enemigos del pueblo Mexicano. Los frutos de la revolución campesina por la que tanta gente dio su vida para que fuéramos dueños de la tierra, la trabajáramos y no nos muriéramos de hambre, no se han cosechado. El patrimonio que nos dejó la revolución se nos ha robado, ahora sufrimos las consecuencias del despojo.

Si el compañero campesino, al igual que el compañero ilegal, quieren e en verdad LIBERTAD entonces tenemos que seguir el ejemplo de ZAPATA y levantarnos en armas contra el opresor en vez de pelearnos entre nosotros mismos.

El recientemente electo gobernador de California, Jerry Brown, a anunciado sus planes para que los campesinos, a través de votación, elijan una unión que los represente. Sin duda esta acción llevará a la UFWA, la legítima unión representante del campesino en California, al triunfo. Es una ilusión pensar que la UFWA, una vez que triunfe, resolverá todos los problemas de los campesinos, que defenderá la explotación económica del campesino un poco; sin embargo la espina seguirá clavada todavía. La única solución permanente es la propiedad colectiva de los recursos agrícolas por los campesinos.

Una vez que la UFWA aiga triunfado en sus demandas, ojala que los campesinos no pierdan su unidad y no sejen en su lucha asta que obtengan la meta del campesino en 1910, "TIERRA Y LIBERTAD."

"Chicanos y Mexicanos no hay distinción de color ni de raza ni de sangre iguales en opresión."

J.A.



SI SE PUEDE!

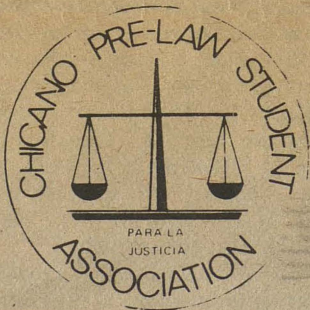
Chicano Tutorial

by Carlos L. Juárez

The Chicano Tutorial Project of U.C.R. is in existence to provide special assistance to Chicano students at the elementary, junior high, and high school levels who are not functioning properly in the classroom. Language and cultural differences, behavior problems and lack of self-confidence are sample reasons for referral to the Project.

Now in its fourth year of existence the Project has evolved into one of the most successful services offered by the university to the Chicano community in Riverside. It has been able to serve a dual function: providing jobs to students through the work-study program; and providing tutors to the various schools in the community. Besides working through the work-study program, students can tutor for two units of course credit (three hours per week under Education 100B). Transportation is provided by Chicano Tutorial or students can use their own vehicles and be compensated for mileage.

Chicano Tutorial is by no means the ultimate solution to the inequities of the educational system; but it is one way to approach the problem. So if you're concerned about the problems our Chicano brothers and sisters are experiencing in school, then we warmly welcome your help. If interested, come by Watkins 1146-50A or call 787-3541.



Pre-law...

Con't from Pg. 3

of bail money, inadequate defense, harassment from Immigration officials, and long jail terms that are endemic to Chicanos as to any indigent person are just a few of the problems encountered. So, if you're interested in creating some sort of social change, then the legal profession can be used as a viable tool.

Some of the activities Chicano Pre-Law is contemplating in engaging in are: 1) bringing in recruiters and speakers; 2) visiting prospective law schools; 3) working as Law Clerks at Casa Ramona Legal Aid in San Bernardino; 4) provide a student intern to work in Legal Aid in Riverside; 5) partake in activities that can be beneficial to our cooperation with M.E.Ch.A. and other organizations contributing to the Chicano Movement.

If you haven't decided on what career you want of if you are now considering law, we extend a warm invitation to you to become involved with us. Our meetings are held bi-monthly on Tuesdays, 5-6 p.m. in the M.E.Ch.A. Cultural Center.

On October 31, 1974, U.S. Attorney General William Saxbe publicly attacked La Raza by blaming the nation's economic crisis on the presence of "illegal aliens". Saxbe, according to the Los Angeles Times, told the Bar Association of Brownsville, Texas, that "illegal aliens hold millions of jobs, draw on social services ranging from schools to welfare, drain funds from the nation's troubled economy by sending away large amounts of money, and mock our system of legal immigration."

This blatant racist attack against our people cannot go unchallenged. The UC Chicano Steering Committee herein critically analyzes the nature and consequences of Saxbe's statement.

JOBS

Saxbe suggests that a grave economic crisis exists in our country as a direct result of the flow of illegal immigrants from Mexico. Saxbe further suggests that these "illegal" Chicanos are taking jobs away from U.S. citizens and therefore causing high unemployment in our country. This is untrue. The economic recession our country finds itself in is not a result of any one group or segment of the working class. The truth of the matter is that historically, the capitalist system must go through these crises--rises and dips in the economic situation at home as well as abroad.

Historically, the undocumented worker has swelled the ranks of the cheap labor pool which is necessary for the proper functioning of the capitalist system. In essence, the economic system and those who manipulate it benefit from the presence of undocumented workers in U.S. society. When there is an economic crisis the positive contribution and value of the undocumented worker is purposely overlooked by apologists such as Saxbe. Instead, to alleviate the pressure of high unemployment on society, the apologists single out the most exploited segment of the working force and

demand their deportation! However, once unemployment has stabilized at its usual rate of 5-6%, the apologists scurry to induce the undocumented worker to once again become part of the U.S. labor force and produce excess profits for the capitalists. Clearly, the inflationary crisis can only be affected by those who control the mechanism that regulate the economic system, and not by the exploited working class. And in the case of the undocumented worker it is not he or she that is to blame but the inherent contradiction of the operation of this society's economic system. It therefore becomes convenient for bigots such as Saxbe to justify repressive action against Chicanos in defending the capitalist system.

Recently, the U.S. Immigration and Naturalization Service has claimed that by Congress pumping 50 million dollars into the Border Patrol system, it could then be in a much better position to control the "illegals" entering our country from Mexico. This is debateable. More certain is that the increased funding would result in continued beratement and acts of legal and illegal deportation of Chicanos such as occurred in 1971-1972. This includes harassment and ridicule at the hands of the bigoted Border Patrol. These brutal and terrorist acts advocated by Mr. Saxbe will not solve the economic crisis in this country. These acts will only serve to nourish and nurture a false sense of security among the non-Chicano working class in our country by having them believe that inflation is being abolished. The only concrete result will be an increase in the number of racist and violent acts against Chicanos in the United States, thereby legitimizing blatant discrimination against Chicanos.

OUTFLOW OF MONEY

Saxbe has also charged that undocumented workers "drain funds from the nation's troubled economy by sending away large amounts

of money..." This statement is false. The wages earned by the "illegal alien" are generally too low to allow for him to be able to afford the cost of living in the United States, and in addition have the luxury of sending money to Mexico.

If Saxbe really wanted to address himself to the outflow of funds from the United States, perhaps he should have attacked the tourists who spend billions of dollars abroad. In addition, everytime a U.S. citizen buys a new Volkswagen or some other form of imported merchandise, he is in effect sending money out of the country. These examples show the absurdity of Saxbe's statement.

CONCLUSION

Overall, Saxbe has pointed to one national minority as the cause of the nation's economic ills. This is racist and unjust. He has attempted to single out one group as: 1) a scapegoat to divert attention from the real cause of unemployment in the working class caused by the machinations of U.S. corporations; and 2) an outlet for new racist repression expressed through government policy with the pretext that this group is the primary cause of the recession into which the U.S. is entering now.

Everytime the nation has been faced with an economic or national crisis the minority at the bottom has been blamed as the cause. The Irish, Chinese, Japanese, and Chicano-Mexicanos. If any validity is to be given to the rights and guarantees in the U.S. Constitution, this type of policy must be stopped.

We who are now on college campuses must dedicate ourselves to struggle against the present attack on our people by Saxbe. Chicano, Latino, or whatever we choose to call ourselves, must not forget our parents are workers, be it in the fields or factories, skilled, unskilled, documented, undocumented, born in the U.S. of North America or Mexico, we are all workers, let not the U.S. government divide us as a people. Un Raza, un pueblo. Que Viva La Raza



ILLEGAL IS A CORRUPT GOVERNMENT.

**STOP
IMMIGRATION
POLICE-
STATE
RAIDS!**

TLATELOLCO: La Revolucion Estudiantil

por Miguel López

Compañeros estudiantes,

Si se dan cuenta, la revolución no ha terminado. La revolución es una lucha continua que se tiene que llevar al cabo hasta la liberación. Si se pudieran imaginar el desastre que hicieron los granaderos en 1968 en México: niños, mujeres, ancianos, hombres, y estudiantes por supuesto, fueran acibillados por las calientes balas de las armas de los granaderos sin que ellos sintieran algún dolor. Claro que era imposible que sintieran dolor pues a ellos les pagaba el gobierno por su "trabajo"; o su crimen?

En los párrafos siguientes voy a relatar las formas en que Elena Poniatowska describe como, el crimen mas grande en la historia de México, en su libro, La Noche de Tlatelolco. Un libro que les aconsejo que lean.

El miércoles dos de octubre de 1968 fue la noche de la inolvidable matanza en la historia política, histórica y social de México. En esa noche murieron aproximadamente cuatrocientas personas. De estos muertos, varios fueron niños inocentes que "ni las debían ni la temían". Otros fueran ancianos, mujeres, y hombres que se acercaban a escuchar a los oradores del Consejo Nacional de Huelga en la Plaza de las Tres Culturas.

El C.N.H. había anunciado días antes que se iba a llevar a cabo un mitin en la Plaza de Las Tres Culturas el día miércoles dos de octubre.

A las cinco y media de ese día se congregaron aproximadamente diez mil personas en la explanada de la Plaza para escuchar a los oradores estudiantiles del C.N.H. "El ambiente era tranquilo a pesar de que la policía, el ejército y los granaderos habían hecho un gran despliegue de fuerza. Muchachos y muchachas estudiantes repartían volantes, hacían colectas en botes con las siglas CNH, vendían periódicos y carteles, y en el tercer piso del edificio Chihuahua, además de los periodistas que "cubren" las fuentes nacionales había corresponsales y fotógrafos extranjeros enviados para informar sobre los juegos Olímpicos que habrían de iniciarse diez días mas tarde."

Cuando un estudiante apellidado Vega anunciaba que la marcha programada al Casco de Santo

Tomas del Instituto Politecnico Nacional no se iba a llevar a cabo, en vista del despliegue de fuerzas públicas y de la posible represión, surgieron en el cielo las luces de bengala que hicieron que los concurrentes dirigieron automáticamente su mirada hacia arriba. Se oyeron los primeros disparos. La gente se alarmó. A pesar de que los líderes del CNH desde el tercer piso del edificio Chihuahua. Gritaban por el magnavoz: "No corran compañeros, no corran, son salvajes!... No se vayan, no se vayan, calma!" La desbandada fue general. Todos huían despavoridos y muchas caían en la plaza, en las ruinas prehispánicas frente a la iglesia de Santiago Tlatelolco. Se oía el fuego cerrado y el tableteo de ametralladoras. A partir de ese momento, la Plaza de las Tres Culturas se convirtió en un infierno. Todo esto fue una realidad, como si hubiera sido una guerra. Los granaderos disparaban sin respetar ni siquiera edad o sexo.

A consecuencia de los incidentes de Tlatelolco un escritor Chileno llamado Angel Parra escribió una canción en conmemoración a los estudiantes que murieron en la Plaza de las Tres Culturas en La vecindad de Tlatelolco.

Para concluir este reporte y para que se den mejor cuenta de los incidentes en Tlatelolco voy a transcribir la canción por Angel Parra titulada:

Mexico '68

Para que nunca se olviden
las gloriosas olimpiadas
mando matar el gobierno
cuatro cientos camaradas

Ay plaza de Tlatelolco
como me duelen tus balas
cuatro cientos esperanzas
a traicion arrebatadas

Como haran los granaderos
cuando llegan a sus casas
amaran a sus mujeres
con manos ensangrentadas

Porque esas manchas no salen
ni con jabon ni con agua
te pregunto granadero
con que has pensado lavarlas

La virgen de Guadalupe
conoce a los asesinos
ya no les prendas velitas
porque esta con los caidos

No callaras tu conciencia
con plegarias o con vinos

Los estudiantes caminan
con la verdad en la mirada
nada podra detenerlos
ni las flores ni las balas

Para sus muertos les llevan
acciones no mas palabras

A pesar de estar tan lejos
aqui se oyo la descarga
de esos valientes soldados
que mataban por la espalda

Para que nunca se olviden
de esa tierra Mexicana
mando matar el gobierno
cuatro cientos camaradas



Chicano Studies - One View

Chicano Studies, La Raza Studies, Mexican American Studies, or Third World Studies... whatever the title given, academic programs focusing on the Chicano experience have, since their inception, been challenged on their goals, purposes and specific functions. Developing out of racial tensions brought to a head in the late 1960's, Chicano Studies has since been viewed from various perspectives. In the course of almost a decade it has been labeled a separatist movement on the college campus a displaced social organization merely claiming educational significance, or a subversive mechanism through which the so-called "unqualified" student infiltrates the educational system only through lowered standards and reverse racism in selection and admission policy. On the other hand, it has been viewed as a truly innovative program affording the student not only the rote skills, but the basic and more important social skills of sensitivity and humanness. It has allowed for the study of differences not as deviations from the norm - implying pathological bases - but as assets engendering positive concepts of self worth, particularly in the academic realm where historic stereotypes and inappropriate testing measures have all but destroyed the Chicano psyche.

With such polar impressions of a few of the goals, purposes and functions of Chicano Studies which, in actuality, generate a plethora of viable definitions, it is obvious that a definitive consensus on the aforementioned remains to be had. For those who, like the author, believe Chicano Studies to be a sorely needed part of academia, such definitions seem unnecessary. What is of import are the evident increases in Chicano/Chicana professionals, personally felt to be direct outcomes of due recognition in the academic as well as societal arenas. In virtually every area of social concern, Chicanos are now competent and beneficial change agents serving to balance the biasedly weighted scales of equality and social justice. Chicano Studies has, in essence, provided the inroad for the Chicano/Chicana to develop imperative bureaucratic skills not only to survive in the system, but to master, exceed, and yet retain ones cultural identity in the process.

It is irrefutable that a portion of Chicano Studies programs measure up to neither bureaucratic nor student expectations. It is also true that the quality of professors is often lacking in the Ethnic Studies classroom. Yet these deficiencies, more atypical than typical, should not detract from the overall meritorious value of such programs. What must be remembered is the fact that Chicano Studies programs, particularly its professors, must function "above and beyond the call of duty", and that educational programs in general have their share of positive and negative attributes. It should also be remembered of the Ethnic Studies program and professor that,

Con't. on Pg. 7



State Seeks Chicanas

Dear Chicana,

UCR Chicanas have been contacted by Gloria Harrison (co-editor of *El Chicano* and instructor at SBVC) regarding possible appointments of women to State Commissions and Boards in the new Brown administration. She is interested in young, intelligent, active, educated and vital Chicanas (que somos todas) who are willing and eager to apply for these positions.

Appointments will in some cases carry a salary, in others, actual and traveling expenses and, in a few, a \$100/per day honorarium. Not all are full-time jobs as you might infer from the salary distribution. Depending on the commission, you might be called upon only when a meeting is scheduled.

What we would like to impress upon you is that Governor Brown is not only interested in having women in his Administration but is actively scouting them out via

his representatives. This is a challenging opportunity and may be one in a life time!

If you would like more detailed information, contact Rosa Preciado in Chicano Studies at your earliest convenience. She will have a list detailing the Commissions, the number of members on each, salary or stipend allotted, and the term of the appointment. In addition, copies of a format used to write resumes will be available.

Gloria Harrison has offered to hand deliver resumes submitted to her to Carlota Mellon, Brown's representative in Los Angeles. Rosa will have both women's addresses in her office.

Lastly, Ms. Harrison has stressed to us that if you are interested in serving in the Brown Administration in any capacity, you should feel free to write to his office in Sacramento.

Eva Biffle
Chicanas de UCR.



(Photo by FERNANDEZ)

AN OPEN LETTER TO CHICANO STUDENTS

Dear Students:

My name is Ray Buriel and I am a Chicano graduate student in Psychology at UCR. The purpose of my letter is to acquaint you with the field of psychology if you currently are undecided as to a major field to pursue during your undergraduate career here at UCR. If you are presently majoring in Psych I would like to encourage you to become better acquainted with some of the opportunities available to you as a Chicano in Psych. If you are currently "undeclared" and decide to become a Psych major, these opportunities will of course be available to you also.

What are these opportunities?

Currently here at UCR the Psychology Dept. enjoys a grant from the National Institute of Mental Health. This grant, known as the Social Ecology Program, has as its objective to train undergraduates in the area of community mental health. The guidelines of the grant stipulate that at least half of those involved in the program should be Chicano. Each year 4 to 6 undergrad. fellowships are awarded to students in order to encourage and facilitate involvement in the program. These fellowships cover all tuition costs as well as providing for a monthly stipend of \$100. There is also a Social Ecology graduate fellowships for those of you who may be contemplating graduate study in Psychology.

Participation in the Social Ecology training program is not limited to those few who are awarded fellowships. Rather, any Chicano Psych. major can receive the same training in community mental health whether or not he or she is awarded a fellowship.

In the past we have had trouble

locating interested Chicanos with the result that money earmarked for Chicanos ends up going to other groups.

Besides Social Ecology, there are some other things which you as Chicano Psych majors or potential Psych majors should know. For instance, the Psychology Dept. currently has only one Mexican professor, Dr. Eduardo Almeida. Dr. Almeida shares a dual appointment as professor of both Psychology and of Mexican-American Studies. His appointment is made possible through funds provided by the Social Ecology Program. However, at the end of this school year Dr. Almeida will be returning to Mexico and it will be up to Mexican American Studies and the Dept. of Psychology to jointly agree on someone to replace him. I strongly believe that Chicano Psych students should be involved in the selection of the new professor. After all, this professor's salary will be paid for through the Social Ecology Grant which is principally designed to meet the needs of Chicano Psych students. We should therefore make sure that the teaching and research interests of the new professor coincide with the interests and needs of the majority of Chicano students. Your participation in the review and selection of prospective candidates for this position will help insure that the next Chicano professor will be as interested in the welfare and needs of Chicanos as those professors who preceded him.

If you are currently in Psychology or are planning to do so you may be interested in becoming involved with some of the research activities of Chicano graduate students. Participation in such activities provides invaluable research

experience which is a great asset if you plan to do graduate work. Even if you do not go on to graduate school, the experience gained in research can help you if you go into an occupation related to your research experience such as mental health, drug abuse, probation, education etc. In addition, you can arrange to get class credit for your participation.

In order to make the field of Psychology a more worthwhile endeavor for Chicanos I feel that we must come together in order to discuss those issues and needs most relevant to us. Together we can determine those courses, projects and even professors most essential to the needs of Chicanos and then petition the department to help meet those needs. No one knows the needs of Chicanos better than Chicanos and therefore we must insure that our needs are made known by us and that we have a voice in establishing priorities in the Department of Psychology. Together we can insure that money intended for the training of Chicanos is not re-directed and mis-spent on other less worthwhile endeavors.

By coming together we can also keep each other informed on the latest opportunities available to Chicano Psych students. From time to time I have contact with other Chicano graduate students and Chicano professors from other campuses who let me know about current opportunities for graduate study at their schools. For example, Dr. Ramirez III from the University of Santa Cruz informed me that the Dept. of Psychology there is making a special effort to enroll Chicanas into graduate school.

Another advantage of coming together is that we can help one another with problems we may be experiencing in certain psych classes. Those who have already taken and completed a class can help those who may be taking it for

the first time. In so doing we can improve the scholastic achievement of Chicanos majoring in Psychology. This type of self-help program is badly needed among Chicanos especially with such classes as learning, statistics and physiological psychology.

In addition to helping with classes we can also help each other to arrange our class schedules and give advice to one another as to which classes would be most detrimental or advantageous to take in order to quickly and successfully complete our graduation requirements. There is a lot that we as Chicanos in Psychology can do for one another, but first we must unite so that our voice will be heard loud and clear.

How can we unite?

In order to acquaint "undeclared" students with Psychology as well as to get to know Chicanos who are already in Psychology, I would like to propose an informal meeting.

**JANUARY 23, 1975
3:30 P.M.
1447 LIFE SCIENCE**

If you are interested in attending this meeting but can't make it you can call me at home (phone 686-7265) or see me during my office hours in room 2535C in the Life Sciences building. My office hours are Mondays from 9-11 a.m.

I hope that you can attend this meeting and that together we can get to know what the field of Psychology is all about and how it is related to the needs and interests of the Chicano community. Together we can make Psychology work for all Chicanos.

Quedo como siempre
Su servidor
Ray Buriel

P.S. There are currently 18 undergraduate and 4 graduate Chicano students in Psych.

Chicanos



CRYSTAL CITY: "When will we see you again"

Four Chicanos and one Chicana from this campus left for Crystal City, Texas, the cradle of La Raza Unida Party, on December 14, 1974. The purpose was that of empirically verifying the accomplishments that Chicanos and the "Partido" had accrued since the "take-over" of Crystal in 1971, particularly the pedagogical advancements.

However, before sharing what information or knowledge we gained from the visit to Cristal, we would prefer to describe the human-relational growth we experienced during the trip. To begin with, we gained an insight into each others personality that would have been very difficult to accomplish in the ahumanistic environment of academic life. For seven beautiful days we "shared life" materially as well as spiritually. This taste of symbiotic living, of spontaneous CARNALISMO was augmented even more upon arrival to Cristal. While there, Jose Angel Gutierrez saw to it that we were received CON BRAZOS ABIERTOS. Special acknowledgement has to be given to Rafa, UN HERMANO VERDADERO that happened to be a co-director of the high schools media/TV studio. He took us into his home and gave us a place to stay for three days. Without the extended welcome by those mentioned and others, our visit would have been less inspirational.

For some of us this trip took us outside of California for the first time. Therefore, we were exposed to the "real situation" that other Chicanos find themselves in, in other parts of Aztlan, which is not as asthetic as the situation in this state. This reality of poverty and social degradation made some of us feel depressed, but at the same time it created in all of us a greater willingness to work towards change that will speak directly at the needs of La Raza.

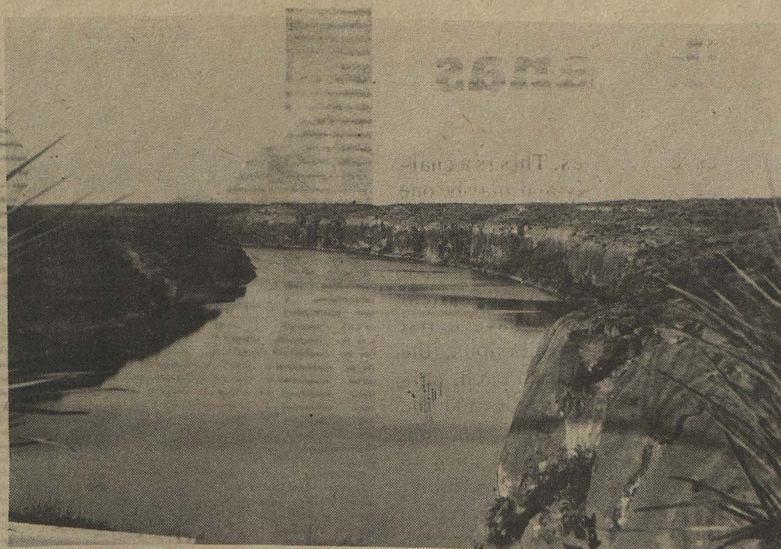
The day after our arrival in Cristal, we met with Sr. Cantu, the superintendent of schools. Talking with him and the assistant superintendent, it became very

apparent that the philosophy of La Raza Unida Party was embedded in their hearts as well as in their minds. After all, the school board is dominated completely by Raza Unida elected trustees. As the superintendents showed us the fantantastic open classroom school about to be completed, and introduced us to all levels of personnel in the school district. It became very apparent that the development of political and pedagogical consciousness was simultaneous. This consciousness was symbolically displayed inside the classroom walls as well, i.e., murals of revolutionaries, Raza Unida Party symbols, etc.

Pedagogically, there has been very little fundamental change, if one thinks in terms of academic structural change alone, except that Spanish is considered as the primary language of instruction and English as secondary. However, if one considers the human-relational, learning-motivational relationship between learner and teacher; between community and school as being pedagogical, then great strides have been made in this respect. No ideal has been reached, but as Jose Angel Gutierrez put it; "First, Chicanos need to take political control of their destiny and afterwards work towards perfecting the human-social situation taken over".

After the initial orientation to the community and the school district, we were left on our own to proceed as we wished. We involved ourselves in video-taping, interviewing, and simply observing the contrast between the past and present state of Cristal, juxtaposed by the "take-over". Our stay in Cristal did not only involve work, but as a matter of fact, every evening we were there we attended or created spontaneous gatherings. Ah, and that last evening in Cristal was an experience never to be forgotten by some of us. It was a symbiotic "climax" to our visit, which beckoned forth the dichotomous question: "Is this just the beginning or is it the End?"

LOS CINCO:
Juaná Serros
Dennis Gai
Andres Bustamante
Booker Figueroa Jr.
Ventura Gutierrez



(Photo by SERROS)

El Partido de la Raza Unida

In recent years there has emerged a new political movement in the barrios of the United States. It is called El Partido de la Raza Unida, a unique and independent Chicano political party. One of the main reasons it came into existence was because of the Chicano's disenchantment with the existing political order; the two traditional Anglo-controlled parties. Also, because of a long history of political repression and exploitation by both parties (Democratic and Republican).

The Partido is an alternative to solving the problems our people are suffering from. It can serve as a vehicle for participation in the political process and also as a vehicle to politicize and educate the poor people. The Partido will also insure that Chicano elected officials will be responsive to the needs of the barrio and not to the

capitalist system. And unlike the two traditional parties El Partido de la Raza Unida will maintain an office in the barrio at all times.

The Partido can be very instrumental in labor organizing, community development, reapportionment, legal action, and voter registration. Even more importantly, the Partido can go far in making all Chicanos more aware of the political and economic forces that control the lives of our people; it will eliminate the stranglehold the two traditional parties have on our quest for self-determination.

El Partido de la Raza Unida is not the ultimate panacea of the oppression besieging our people; it is a step in the right direction. If you are interested in registering under the banner of El Partido or just want more information about it stop by the M.E.Ch.A. office and see Carlos Juárez or call 787-4673.



(Photo by SERROS)

Chicano Students

Advisory

by Louie

On November 12, 1974 The Chicano Students Advisory Committee submitted the names of two outstanding candidates for the position of visiting professor, in Chicano Studies, for the year 1975.

The two candidates were William H. Hensey Jr. and Juan Hurtado. Mr. Hensey is at the present time a consultant of the Mexican-American Opportunity Foundation, a federally funded manpower agency in Los Angeles, California. Mr. Hensey has also played an important role in the formation of the Escuela de la Raza Unida in Blyth, Calif.; an alternative K-2 school in the barrio. Mr. Hensey has been a pioneer in the recruitment and motivation of Chicano students to stay in college since 1947.

The other outstanding candidate is Father Juan Hurtado. Juan Hurtado has long been an activist in the field of Chicano rights. Hurtado has been a member and Director of the Mexican-American Leadership Program for the Diocese of San Diego. Father Hurtado was also elected Vice-President of Padres (a national organization of Chicano priest). He is also a Chaplin for the United Farm Workers and is presently Director of the Padre Hidalgo Institute in San Diego, formerly occupied by Bishop Gilbert Chavez of San Bernardino.

The Chicano Students Advisory Committee submitted the two names to Dr. Cortes after reviewing their resumes and taking note of both candidates intense interest in teaching a Chicano Studies course at U.C.R. The final selection of these candidates will be made by the Regents in the near future.

CHICANO

STUDIES...

Con't from Pg. 5

In addition to annual academic evaluations and standard meetings, Chicano curricula and staff must also contend with community concerns and individual student needs in efforts to be truly effective.

As a current academic counselor under Chicano Studies at UCR, the major point meant to be communicated throughout the present is one of NEED. Need for the Chicano student to investigate his/her program of study in Chicano Studies and recognize that it is one well above the average. Our professors are excellent, our classes informative and educational, and our goals ones of community and interpersonal orientations. Academic preparation focuses on facilitating well-roundedness and stresses the reality of the Chicano/Chicana having to be better than the norm to even compete. Chicano Studies exists for the individual student and, because of this, its survival depends upon continued student support and input.

PAZ

Rosa Preciado



Una Mañana

My jefeito died this morning
He was 56 years old.
Cincuenta dos anos de trabajo duro lo mató.

que vida,
ocho hijos y hijas
treinta seis nietesitos

y esta mañana, a winter morning,
with no sun light.
my dad is gone.

que vida....nació campesino
murió campesino.

y mi mamá,
pues she is busy making
my jefes lonche
a lonche he will not need.

José Quintero



El Vato Loco de La 14th

Soy el vato loco de la 14th,
tengo mi ganga y mi lowrider.
Me gustan mucho las baby chucas,
pero siempre estoy casado

I went to school till I was 17.
but I dropped-out porque las
classes were for gringos only--
y yo, pues.....I didn't know how
to read.

I was 17 years old.

Me chingo la placa and soon I found
myself matando los Charlies ahoy in Vietnam
y shooting myself up, at the governments expense.

Soy el vato loco de la 14th,
pero you don't see me around anymore.....
el sistema me chingo en un jungle (perhaps
another Barrio) thousands of miles away.

Y aqui estoy with my face in mud,
y half mi cuerpo is scattered around
and my last thoughts are if anyone will
remember me.

El Vato Loco de la 14th.

José Quintero

FLOR
Y
CAUTO

(Written on the wake of Love and Autumn-Fall)

¡Mira cómo te estoy queriendo ya!
Queriéndote con esa sensualidad
de un desenfrenado latir
del corazón que se me afana
y se me va jilguero de las manos
y los cantos a subirse a cantar
a las ramas de los árboles más altos
a tus ramas de árbol milenario
árbol cuyo tronco fue tallado
en un milagro por las manos
del tiempo aletargado que te ha dado
un mirar de serpiente emplumada
brava y noble, un perfil de águila
que cae, para levantar el vuelo
nuevamente como el ave fénix,
y un alma pura y sin resabios
olorosa a copal y a cempasúchil
perfil alma y mirar que me cautivan
cada vez que tu imagen se perfila
en la mía de tierra y de maíz.
¡Mira cómo te estoy queriendo ya!

Irma Gamboa

