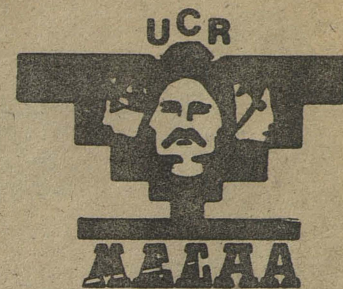


nuestra cosa

February-March 1975



Movimiento Estudiantil Chicano de Aztlan
University of California, Riverside

Vol. 3 No. 3

"Unmeltable Ethnics"

On Wednesday, 12 February 1975, the M.E.C.H.A. Cultural Center, in keeping with the interdisciplinary program of Chicano Studies, took advantage of a special opportunity to transform itself into a forum for the discussion and exchange of ideas. Chicano faculty and students had the pleasure of a visit from Michael Novak, Visit-

ing Regents Lecturer in Religious Studies at UC Riverside and the author of a book, "The Rise of the Unmeltable Ethnics."

In an informal session which was followed by a lively discussion Novak presented a number of stimulating views concerning ethnic groups, particularly from the Northeastern part of the United States. Referring to such ethnic groups as the Slavs, Poles, Irish, Jews, Italians, and others, Novak set forth the view that each group possesses an "internalized psyche", shaped and conditioned by distinguishable emotional and cultural patterns within the group. These patterns are transmitted from generation to generation, and they produce a sense of identity with the group which, as I understand it, accounts in part for their being "unmeltable."

The internalized ethnic psyche, Novak maintains, persists longer than is believed, and, contrary to belief, lessens the melting pot process. He identified, among others, two noticeable characteristics of the unmeltable ethnics. One of them concerns the range of emotional expression permissible among these groups, in contrast to that of Anglo Saxons who are of

Sadino Affair

It can be said with just cause that apart from "imperialism," the cry of "intervention" is the most frequently heard of complaint of the Latin American countries. From a historical view point the first United States intervention in Latin America was the promulgation of the Monroe Doctrine in 1823. The doctrine was at first well-received in the southern half of the hemisphere, but favorable reactions soon gave way to suspicion and distrust.

The blatant intervention of the United States in Mexican affairs leading to the Mexican War (1846) fanned the flames of Latin American apprehension. Throughout the middle part of the century, more-

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Denis Z. Gai, 24, was stabbed several times at his Canyon Crest Drive apartment.

THANKS. . . On behalf of the parents, relatives, and friends of Dennis Gai, Nuestra Cosa would like to express our gratitude to Stacy Kagey and Theresa Penrose for their quick response in providing first aide to Dennis in time to have possibly saved his life. We are greatly indebted to them.



EL TEATRO QUINTO SOL — Performing at the 8th International Festival. Approximately 1,000 people attended the festival. The plays performed were "Mestizo" and "Free Elections". From left to right Gloria Sanchez, Jess Valenzuela, Arlene Ojeda, Alfredo and Estela Figueroa.

Nuclear Threat to Colorado River

A raging battle has broken out in the press of Blythe, and among the citizenry, over whether Palo Verde Valley should be turned into a nuclear park. The local Raza is caught in the crossfire.

It is a sort of David and Goliath battle, with the pro-nuclear San Diego Gas and Electric Company playing the part of Goliath; and three small committees of local citizens playing the anti-nuclear part of David.

The committees opposing the conversion of the fertile Palo Verde Valley into a nuclear park are the "Concerned Farmers" headed

by farmer Wayne Stroschein; "CONE" (Citizens Opposing Nuclear Power) led by Mrs. Lawrence Young (a local businesswoman); and Citizens for Nuclear Safety, whose secretary is Prof. Bill Henry, a former Blythe junior college instructor, and presently a consultant and teacher with the Escuela de la Raza Unida (a Blythe Chicano alternative school).

Ironically, the SDG & E is trying to put its plants in Blythe, because they have been "run out of town" by the voters of San Diego and environs, who don't want the plants

Con't Pg. 5

Casa y La Union de Trabajadores

C.A.S.A., Centro de Accion Social Autonomo-Hermandad General de Trabajadores y la Union de Trabajadores Campesinos son dos organismos que luchan con los mismos propositos y los mismos ideales; que el obrero por medio de su organizacion gane mayores salarios y logre mejor vida.

Para C.A.S.A. los ciudadanos, residentes y sin papeles con su comunidad, y es por lo cual C.A.S.A. se ha desarrollado.

Los propositos inmediatos de C.A.S.A. son ayudar a personas sin papeles arreglar y transmitir sus formas requisitas para su residencia permanente de acuerdo con las

Con't. Pg. 6

Student in Prison

Olga Talamante, a 1973 graduate of Cowell College, was arrested on Nov. 10, along with 12 other people by Argentine Federal Government Officers in Azul, a province of Buenos Aires. Officers in charge of the arrest reported that guns and subversive literature were allegedly found in the house at the time of the arrest.

On Dec. 31, the judge in charge of the case determined that there was sufficient evidence against the prisoners to warrant holding them over for trial. The evidence on which this decision was made is based on written depositions of the arresting officers and on information gathered from the prisoners during their 2 month interrogation period, when they were beaten and subjected to torture by electric shocks. In a letter received by her family she describes the horror of those first days of torture:

"We spent four days and nights there (the Federal Police Station) which were pure hell. There was no difference between day and night, as our heads were covered with coarse cloth bags and we weren't allowed to sleep. . . The combination of physical and psychological stress is something they practice for a long time, 'cause they're really good at it."

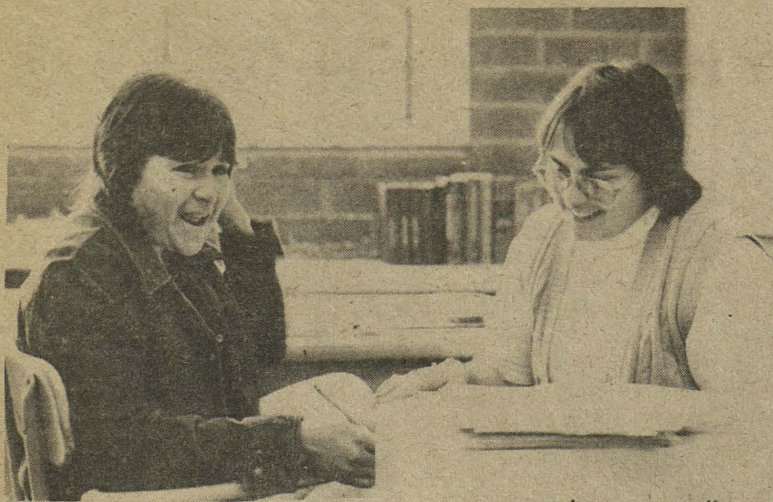
Con't. Pg. 8

EOP Fellowships

Next year, the Educational Opportunity Program at UCR will offer graduate fellowships to help meet the cost of obtaining an advanced degree while enrolled at UCR. Currently there are twenty fellowship recipients in the program. Next year, twenty-five students will be selected to receive fellowships. At present, the amount of the average award is \$1,000.00 for the academic year.

Applicants will be selected on the basis of academic performance, letters of recommendation, and degree of financial need. All selections will be made by the EOP Graduate Fellowship Committee, in cooperation with the UCR Graduate Division and Financial Aid Office. Applications will be available from the E.O.D. office February 20th. The deadline for submitting Fellowship applications for the 1975-76 academic year is March 31, 1975.

For additional information and/or applications, see J.C. Womack or Betty Hernandez.



Chris Preciado tutoring Blanca Ramirez

Photo - Williams

Education is Freedom

This past quarter and continuing through the spring quarter, the Women's Resource Center has sponsored the women's prison tutorial project. The project was initiated for the purpose of giving tutoring assistance for the women of C.I.W. (California Institute for Women). Tutoring is done for freshmen college level classes given by Chaffey College and Los Angeles State College. Tutoring is also given for women preparing themselves to the G.E.D. tests.

Although, tutoring is the main purpose of the project, most tutors agree that personal contact between themselves and the inmates is most rewarding. An experience most of the tutors had was the realization that the inmates are no different than the people on the outside. The women refer to the prison as "campus" and they don't dress much different to the women at U.C.R. In fact, a few times we were mistaken for inmates.

The women are allowed to have T.V.'s, record players, and radios in their rooms. Even with these conveniences there is little doubt that the campus is a prison. The women are under constant guard. Some women are forced to divorce their husbands. All women must be either attending classes or employed on campus. We were told, the average wage is 12 to 24 cents an hour. Their employment consists of vocational training, like sewing, assembly line

work, and housekeeping.

The social contact between the inmates and the tutors are beneficial to both. "I (Linda Brain) was impressed by the warmth and sincerity of the women in prison. The last thing I expected was a valentine card from my tutee. That much sensitivity is rarely shown on the outside!" "I can't imagine why these two Mexican women are in prison," states Chris Preciado, U.C.R. tutor. "They're like two women one would meet out on the street. Both of these women are married and have families in L.A."

The thought that is constantly on the women's mind is that of their children. "What I find amazing is that the concern for their kids is truly genuine." Maria (inmate) is constantly stressing that she wants a good education for her children. It is not difficult to see that she loves her children. We feel the tutorial program is

Con't. Pg. 10

SUGERENCIAS AL COMPRAR UN CARRO NUEVO O USADO

Comprar un carro nuevo o usado probablemente es la compra mas importante que puede hacer una persona despues de comprar una casa. Por esto, es necesario familiarizarse con contratos.

Antes de firmar un contrato, huya lo siguiente:

1. Lea el contrato entero cuidadosamente.
2. No firme el contrato si contiene formularios en blanco o si no entiende el significado de las palabras. Si aparecen formularios en blanco en el contrato, pinte un circulo con una linea a traves de los espacios en blanco antes de firmar. Esto evita que se llenen los espacios en blanco por el negociante a una fecha mas tarde.
3. Asegurese que todas las promesas que se le hicieron verbalmente le sean dadas por escrito.
4. Asegurese que todas las condiciones del contrato sean contenidas en un solo documento.
5. Este seguro de obtener una copia exacta del contrato al tiempo que usted lo firma. Si no es copia de papel carbon, haga que la persona que hizo el contrato lo firme, reconociendo por escrito que esta es una copia exacta.

Aqui hay algunos consejos acerca de comprar un carro a plazos:

1. Compare los precios del carro de su gusto con los de los varios negociantes.
2. Asi como va de compras para la mejor compra de carro, tambien debe de ir de compras para la mejor compra de credito. Si el negociante de carros le ofrece financiar su carro, usted debe de comparar a la razon del porcentaje anual y los cargos de financiar, que deben de aparecer en el contrato, con la razon del porcentaje

Con't Pg. 6

SCHOOL BOARD CANDIDATES

RALPH SEPULVEDA

Mr. Ralph Sepulveda is a candidate for the Alvord Unified School District. Mr. Sepulveda is a native of Riverside County. He is 46 years old and is married. His wife, Elvira supports his effort and expects to take time off from her activities in the Human Relations Commission to help in getting the people out to vote.

Mr. Sepulveda has been married for 24 years and all their 3 children have attended the Alvord Unified School District. He feels he understands the problems of the district and wants to help resolving them.

Mr. Sepulveda knows the value of Education. He is a graduate of Elsinore High School in the year 1946. He has attended Riverside Business College, where he qualified as a Junior Accountant. He is presently attending Riverside City College where he is majoring in Criminology. He feels that this major will be helpful to his occu-

pation, where he works as a security officer for the Metropolitan Water District.

Mr. Sepulveda has been an active member of the community participating as:

1. Scoutmaster
2. member of City of Riverside Master Plan Committee
3. member of Draft Board
4. Norte Vista Booster Club
5. Charter member Legal Aid Society
6. Veterans Groups

Mr. Sepulveda is a candidate because he believes that the present School Board is not doing enough to improve the Basic Education of the children. He also feels that the district should improve the existing Reading Programs because many youngsters are graduating with poor reading skills. Finally, Mr. Sepulveda would like to make the School Board more accountable to the Taxpayer and the Parent.

LILLIAN M. SOTO

Mrs. Lillian M. Soto is a candidate for the Val Verde School District. She is a native of California and was reared in the Los Angeles area. She earned her High School Diploma from Bishop Conaty Memorial High in West Los Angeles on June 1957.

She is married to Art Soto, and has 7 children, who are currently enrolled in Val Verde School District. Mrs. Soto has demonstrated her concern in Education by:

- 1) Volunteering her time as a Community Liason for the District;
- 2) Serving as a member of the

P.T.A.; and 3) member of the District Wide Parent Advisory Committee.

Mrs. Soto is a candidate because she is dissatisfied with the present Board. She feels that the Board is not meeting the needs of the children in the Val Verde School District. She feels that approximately 50% of the Mexican-American children are graduating without learning to read and write properly. Her main concern is with teachers who ignore children which are considered a "problem". As a Board member, parent, and citizen, she feels she would reflect the views of the community.

Did You Know?

by Chato Garnica

The present "problem" of Mexican-Americans getting welfare during "hard times" is not new. During the 1930's Depression, Welfare authorities found it a lot cheaper to "repatriate" Mexican-Americans back to Mexico. Those that didn't want to "repatriate" were outrightly denied further welfare aid. In fact, about 500,000 people were ferried out of "this justice for all country."

In October of 1931 the "Palo Verde Times" (a Blythe, California weekly newspaper) ran this notice on its front page.

"Any Mexican citizen wishing to return to Mexico may do so by applying to the nearest consul and paying \$12.00 per person fare to Juarez. This is the fare from Colton (Calif.) on the immigrant train. Food also is provided at that price."

Before the Spaniar came to Mexico the Indians had already developed chewing gum. They extracted the white liquid from a tree called "zapote blanco."

"The Aztec method of constructing temples greatly influenced the Spaniards who tried to match the fabulous work of the Aztecs by building the cathedral of Mexico, the largest church in America."

An all-Chicano infantry outfit, Company E, 141st Regiment, 36th Division, became one of the most decorated units in WW II.

That to counter their exclusion from Anglo-American schools, many Mexican-Americans formed private alternative and parochial schools, such as el Colegio Altamiro, founded in Texas in 1897?

The city of Teotihuacan was flourishing about 1,000 years before Cortes arrived in Mexico.

TRABAJADORES

Alfred Figueroa
Juana Serros
Estela Figueroa
Cuauhtemoc Figueroa
Louie Olave
Linda Olivas
Antonio Olivas Nuño
Linda Terrones
William Hensey
Armida Banda
Jose Banda

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.

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



Chicano Psych. Students Needs Met?

In the last issue of Nuestra Cosa we announced a meeting of Chicano Psychology students. The purpose of that meeting which took place January 23, was to encourage Chicanos to pursue a major in the area of psychology, to organize Chicano students already majoring in psychology, and, to explore possibilities for creating a greater sensitivity in the department of and interests of Chicanos.

The main topic of discussion at the January 23rd meeting was the Social Ecology Program in Psychology would make a special effort to encourage and train Chicanos in community mental health with the monies provided by the grant. The grant is not directed exclusively toward Chicanos but it does stipulate that "an intensive effort will be made to recruit a substantial percentage of Mexican-American students to the program. A realistic expectation is that at least 50% of the students will be of this background" (Innovative Training Program in So-

cial Ecology, no date, page 32).

To carry out the program objectives the grant provides for \$76,000 yearly to the department of psychology which is budgeted into the following categories: consultant services, general assistance, supplies and expenses, equipment and facilities, travel, employee benefits, overhead, tuition and fees for undergraduates (about 15), stipends for undergraduates, trainee travel, tuition and fees for graduate students, stipends for graduates. Of particular interests to Chicanos are the categories of undergraduate and graduate tuitions, fees and stipends. At the undergraduate level this consists of about 15 full fellowships which pay all tuition and fees as well as providing for a \$100 monthly stipend or allowance. To be eligible for this fellowship a student must be a psychology major. The fellowship is usually given to juniors who can therefore benefit from it until graduation or for about two years.

Since there are a limited number of undergraduate fellowships given each year, (usually about five) there is a competitive type of selection process to choose the recipients of this award. Information on how to apply for this fellowship and some of the criterion for selection will be published in future issues of Nuestra Cosa.

At this time we are hesitant to state what exactly will be the selection criterion for new fellows. We also hesitate to state the exact responsibilities of those students to be chosen for a Social Ecology Grant. Our reason for being so hesitant is that we would like to change the present selection procedure to conform more closely with the intended objectives of the grant as it was originally conceived. That is, we are working to implement a selection procedure which will insure a greater interest and responsiveness to the needs of the Chicano community on the part of those chosen to re-

ceive fellowships. To do this we have proposed to Dr. Singer, Chairman of the Department of Psychology, a number of suggestions which we feel will insure the aims of the program as originally intended. These suggestions will be presented later on in this article along with others which have also been proposed.

Students who attended the January 23rd meeting voiced complaints on a number of issues most of which centered around the misuse of Social Ecology funds. Students were concerned that the department of psychology had not made an effort to attract Chicano speakers to talk on Chicano related issues in psychology. This was in spite of the fact that the Social Ecology Grant provides over \$800 to bring such speakers on campus. Students were also concerned about the fact that some Chicano students were not allowed into the field-work class in psychology supposedly because there was not enough room for them.

Other students were concerned that monies in the grant for supplies and equipment was being carelessly spent by professors to finance their own pet projects which often had no relationship to community psychology or to Chicanos. Students also expressed their desire to have more Chicanos on the psychology faculty and to insure that these professors interests coincided with those of the majority of Chicano psychology students.

As a result of this meeting on January 23, a number of suggestions were formally written up and a committee of four students presented these suggestions to Dr. Singer. These four students were Liz Alva, Rose Bocanegra, Ralph Solis and myself. Our committee met with Dr. Singer on February 3. What follows is a complete listing of the suggestions presented to the chairman at that meeting.

Graduate School ! Se Puede!

Making it into grad school isn't half as rough for Chicanos or Chicanas as it used to be, but formal procedures to follow in considering or applying to a graduate program can be a hassle. The following answers some of the questions most commonly raised and offers some specifics to consider.

Before your Senior year, check into the programs offered at various schools you are interested in. Talk to advisors in your own department, look at catalogues available in the library or Placement Office (1134 Library South), or write directly to the schools for information on the particular department and program of your choice.

Select 3 to 5 schools you'd like to attend. Save some time and type out letters requesting applications and financial aid information. Hold these letters and mail them out according to deadlines and requirements set by each institution.

Know that most graduate schools require examinations for entrance.

If you are applying to Graduate School you should take Graduate Record Exam (GRE); Law School you should take Law School Admission Test (LSAT); Business School you should take Admission Test for Graduate Studies in Business (ATGSB); Medical School you should take Medical College Admission Test (MCAT); Dental School you should take Dental Aptitude Test (DAT).

Fall Quarter of your Senior year, know that you will need to submit three (3) letters of recommendation along with the application. Start thinking of professors, community people, or others who will give you a good letter, and provide them with stamped envelopes or forms to be used. Waiver forms

concerning confidentiality of the letter (whether the student opts to see or not see the letter of recommendation written) must now accompany each letter. These forms are included in the application packet or can be obtained from the graduate division (B204 Library South).

Be very thorough in filling out the application, paying special attention to the **Statement of Purpose**. This is the portion of the application where you state what your academic goals are, how knowledgeable you are in your field of interest, and how you intend to apply this knowledge to the solution of social problems.

Always indicate on the application that you are a minority student. Application fees (\$20.00) can often be waived if ethnicity or financial need is indicated. Also, know that financial assistance is available through various sources: fellowships, traineeships, and assistantships. EOP also has scholarships available, so do be sure to request all this information when writing for an application.

The above information is skeletal, giving only basics to consider in applying to graduate school. For more information or assistance, please consult Chicano Studies counselors -- Rosa Preciado or Juan Lujan.



El Campo

EN UN RINCON DE AMERICA

Desde el fondo de la estructura de la sociedad Americana quiero hacer un breve relato de la situación y condiciones que a se perciven. Existen en los Estados Unidos aproximadamente doce millones de personas que tienen orígenes Mexicanos. Entre estas personas hay diferencias muy marcadas como individuos. El lenguaje es una de ellas. Muchas de estas personas no hablan el Español, y otras tantas no hablan el Inglés. Las diferencias también se extienden a la religión, educación, ocupación, estatura social, etc. Sin embargo existe una característica muy común entre la mayoría de estos millones de personas. Esta característica que si identifica a toda esta gente es LA POBREZA.

Desgraciadamente la pobreza no viene sola sino que esta ligada a otra multitud de malestares sociales que la acompañan, tales como impotencia política, baja educación, hambre, pésimas viviendas, mala salud, altos porcentajes de mortandad, (tanto en los campos de batalla en países extranjeros, o víctimas de la brutalidad policiaca en los barrios.)

En otras palabras la gente de orígenes Mexicano en este país sufre de todo aquello que es opuesto a lo que la sociedad Americana simbólicamente representa ante el mundo, por ejemplo opulencia, democracia, oportunidad. Estas son razones por las cuales digo que no vivemos en América sino en un rincón de América.

Un grupo en particular que a sufrido este aislamiento son los inmigrantes que vienen de México.

El inmigrante viene atraído a los Estados Unidos por el espejismo que este país a representado para los Mexicanos esperando en un corto tiempo lograr su meta de ahorrar un pequeño capital y regresar en un mañana cercano nuevamente para México. A medida que pasa el tiempo el inmigrante va desvaneciendo su ilusión. Ese mañana cercano se va haciendo mas distante cada día, y su regreso se prolonga más y más hasta que finalmente ya nunca regresa.

De ahí la vida de estas personas se suman en las palabras del Licenciado Santibañez. "Hay muchos que lla estan establecidos

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Letters to Editor

Editorials

COORS BOYCOTT

Dear Editor:

We looked into the question you brought up about the Coors Advertising that is taking place around that area of Aztlan. No, the Coors Boycott is not off, on the contrary, the Colorado Chapter of the G.I. Forum just finished filing a Third-Party Class Action Suit against Coors on December 30, 1974, this was done with the concurrence of the National Chairman of the G.I. Forum, Antonio Morales.

We inquired about the LULAC stand and as it was explained to us, it was the Texas Lulac that withdrew their support of the boycott because they are competing to get a Coors distributorship for that state--in other words, se vendieron. Paul Maestas is the Colorado

Chairman of LULAC and the Colorado LULAC organization is still supporting the boycott. Paul Maestas' number is (303) 837-4893, should you want to request from Colorado LULAC documentation which contradicts the type publicity California is being exposed to.

Hope this can all be of help to you, Gracias for bringing this to our attention--I was kind of taken by surprise because no such publicity is being put out here, but then here they know better. We've requested more information ourselves for the El Gallo so that we can also get the word out to other areas where Coors would want to confuse and mislead people.

Remaining in struggle,
Maria Serna

On the January 30, 1975 issue of the newspaper; El Chicano the following paid advertisement was published in which the caption read: "LULAC No Longer Supports Coors Boycott," and further it quoted that LULAC's national President Joe Benites said the organization voted at its national convention to "no longer go along with a Coors Beer Boycott." We believe that this advertisement is misleading, erroneous, and concocted by Coors Corporation in order to confuse the Chicano community and their sympathizers of the movimiento, especially those residing in the Inland Empire.

On that account, we feel the advertisement manager is culpable of poor research, and/or ego-centric opportunism because:

Chairman of the G.I. Forum, Antonio Morales.

- 2) He failed to further inquire about LULAC and their position on the matter, and took Coors' prefabricated prevarications as the truth. The truth of the matter is that a LULAC Affiliate from Texas withdrew their support of the boycott, because of self-interest. They are in competition to get a Coors distributorship for that state--As we say in Aztlan, SE VENDIERON. To further elaborate on this matter, we were informed that the Colorado LULAC organization is still supporting the boycott.
- 3) Coors corporation have been convicted for racial discrimination in the treatment of non-anglo employers.

3) Coors Corporation has been able to take millions of dollars from the Chicano community, and simultaneously practicing overt racism and discrimination against the working people.

4) Failure to view the Chicanos practice of boycotting, picketing, etc. as positive vehicles to eradicate racism. However, this can only be achieved in concert with other Chicano groups, especially the Media otherwise we will continually be subject to employment discrimination and poverty.

In conversing with a staff member of El Chicano, she tried to justify the advertisement by stating that it was a "paid advertisement" and further supported the newspapers' stand on the polemic issue by asserting that "since we are self-supporting, we must thrive on advertisement for our subsistence." She concluded that a polemic issue such as this is beneficiary for the newspaper. Unfortunately, even at the expense of our own RAZA.

For the purpose of unity among our RAZA we hope that El Chicano staff will do more research in matters sensitive to the RAZA.

Remaining in Unity
MECHA-UCR

(This editorial was sent to El Chicano newspaper in the form of a letter to the editor. - N.C.)

Estimado Amigo:

Es por medio de estas lineas por las cuales me permito saludarlo en union de todos los demas jovenes que se encuentran en esa agrupacion que usted dignamente representa, asi tambien va un caluroso saludo de los ninos de esta escuela.

Es para mi un deber de Mexicano y exponente defensor de la Literatura Espanola, para manifestarle mi inconformidad por la publicacion de uns "poesia" del joven Quintero, si es que asi le llama el, por que sicree que escribiendo esas bajasas enaltece el espiritu del Chicano, permitale decirle que esta equivocado, ya que el hombre debe tener libertad de expresion, pero siempre y cuando lo haga en debida forma; no en la tanasquerosa manifestada por este joven quintero.

Perdoneme si la presente le causa molestia, pero yo no puedo permitir que se haga mal uso de la Lengua Castellana, de la cual me considero lo suficiente competente para indicarle a cualquier persona sus errores en la expresion de la misma.

Espero comprenda que mi unica intencion es de que en lo sucesivo revisen el material para no ponerlo a usted en evidencia, por que logicamente todas las personas decentes no se piensan en el escritor, sino en la persona que permitio su edision.

Sin mas por el momento me es grato reiterarle mis saludos y consideraciones.

Prof. Salvador Vasquez Viveros
Director E.R.U.

**BOYCOTT
COORS**

- 1) According to Maria Serna from the Crusade for Justice, Denver, Colorado, she informed us that the Colorado Chapter of the G.I. Forum just finished filing a third-class action suit against Adolph Coors Company on December 30, 1974 which its still pursuing. The purpose of the suit is based on employment discrimination (hiring and upgrading) and in conjunction with the National

In allowing this advertisement to be published, El Chicano editorial staff is also guilty of perpetrating racism for the sake of capitalism!! Such is evident in the following ways:

- 1) Coors beer has caused Chicanos to create adverse feelings toward Chicanos. Ask a carnal to support the boycott on Coors and he becomes defensive.
- 2) Its morally wrong for Chicanos to support those who discriminate against fellow Chicanos.

INSENSITIVITY

In a recent article carried by UCR's newspaper, "Highlander", (Feb. 20, 1975), titled "Skycops", Bob Skilling, a pilot for the Riverside Police department, was asked why helicopter police carry guns. After pointing out that they need the guns for protection in an emergency, officer Skilling remarked, "I personally, at two in the morning wouldn't want to crash in Casa Blanca without my gun."

Talk about community relations! The police department, over the years, has stated that they would like to improve relations with Casa Blanca. If Mr. Skilling's statement reflects the efforts of our "beloved" police department, it is no wonder that good relation efforts have only been a myth.

It's high time that the police accept the fact that their "Community relations" program is not working, nor will it ever work as it is now being implemented. This will only be accomplished through a sincere effort on the part of the police.

For example, in the school year, 1973-1974, the police decided that it was imperative that they learn about the Chicano culture. It was a good idea, except that they went to Loma Linda University for their training, a university whose federal funds were threatened because of their racist policies. Loma Linda University has no Chicano Studies program, and as a result of this, they now have a few Anglo faculty members with reinforced Chicano stereotypes walking around, since the faculty pointed out that they had learned more than they had taught. That should come as no surprise, since no Chicano faculty were involved.

Nuestra Cosa would like to point out as a matter of information, that the University of California, Riverside, has one of the finest Chicano Studies programs in the country, with Chicano faculty. The University is located about 6 miles east of the police department, on University avenue, in the city of Riverside.

Dear Editor,

The opportunity presents itself and I am compelled for I feel a DEEP AWAKENING within my spirit.

At one time there was no more to me than the fact that I was a Mexican/American and looked down upon. Reasons to me were unknown or didn't matter. For I

felt that this was the general feeling De Todos.

How wrong I have been! It is truly sad to think that someone like me who has a great capacity for learning and some degree of knowledge to have been asleep for so long.

While millions of people are awed by the splendor of Aztec and Mayan cultures, I never really

looked at it. Foolish! For I am the Aztec the Mayan, "THE GREAT SPLENDOR". YO SOY AZTLAN... YO SOY CHICANO!!!

MIS GRACIAS LE DOY A M.A.Y.O. Y A UN CARNAL, EL RICHARD RODRIGUEZ Y AL CLASSE DE CHICANO HISTORY, FOR THIS NEW INSIGHT I HAVE OBTAINED...

ADELANTE CON MI LINDA RAZA!

YO Soy Chicano,
RUBEN ARREOLA
Ad/Consultant De Mayo



"Unmeltables" . . .

From Pg. 1

an unexcitable or even tempered nature. Emotional expression, Novak stated, is shaped by cultural and ethnic patterns and varies in range among the mentioned groups. Hence, it is not unusual among the unmeltables for a man to cry, or for situations to find strong emotional outlets. A second characteristic is that each cultural group possesses certain dominant skills, commercial, political and organizational. Some of these skills are highly valued in this country, and consequently have an effect on the degree of adaptation within mainstream America. Novak provided examples of different ethnic groups' predilections for different kinds of professions and jobs.

One example cited by Novak to support his view that the melting pot process is not so widespread among the unmeltables is that they are under-represented in the upper echelons of American corporate business, industry and government, where there is a concentration of wealth and political power. Following his talk it was pointed out in a discussion comparing the unmeltable groups with Chicanos that the former are quite numerous among lower middle class Americans, while Chicanos are over-represented among the poor. Granting the existence of concentrated wealth and political power in this country which is difficult to break into, Novak was optimistic, nevertheless, that the political system does provide economic, political, and professional possibilities through the exercise of the vote by large ethnic groups such as Chicanos. Wealth can be made to spring up where it presently does not exist, Novak maintained. For all its flaws, the existing system must be accepted as a given, and if the available possibilities are not successfully gained, when the group is large in number, it is because there is an absence of effectively organized political strategy. Some of these views were challenged by Chicano students.

American history, Novak declared, is slanted. We need to know more about the ethnic experiences of groups other than our own. The identity of unmeltable ethnic groups is ignored by the history books. The American identity is shaped by a decided emphasis on English history and culture. This nation should be the one nation of the world to understand most groups, and yet the United States treats other countries as it once did its own immigrant groups, with Yankee superiority. America needs to know more about its own groups, and this nation needs to belong to all of us, Novak insisted. Education, job opportunity, political activism--not assimilation, and not issues drawn along racial lines--will provide the keys for a larger participation in the power structure and cultural life of this nation.

Novak clearly implied no rejection of one's culture and ethnic heritage. Moreover, Novak cautioned against allowing groups to be pitted against one another, such a situation only served deplorable aspects of the existing system. And as an example, he cited aspects

of the present busing problems in the Boston public schools, which are not public knowledge. Boston schools have been sold a bill of goods, Novak said.

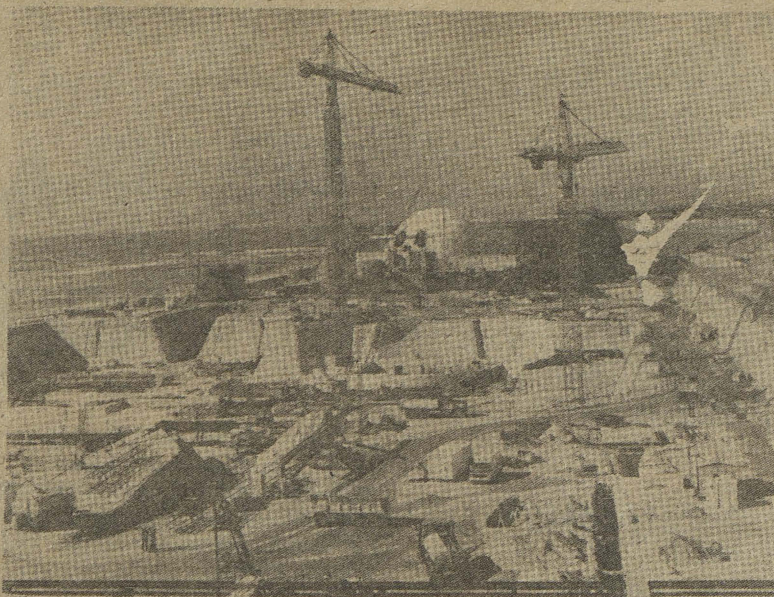
Referring once again to the general experience of immigrants in the United States, Novak expressed the feeling that shame and self hatred are lessening among immigrant groups. There is more pride, and a less hostile or negative view of immigrants on the part of the establishment. The images of immigrants coming into this country in the early 1900's, presented in newspapers and other media, were negative and condescending. A developmental process of adaptation which Novak pointed out, shows that things have improved for immigrants: three generations ago, he said, our immigrants were concerned with survival; the next generation wanted to get ahead and to send the kids to school, often through sacrifices of which Novak gave examples; finally, in the third and present generation, "we have gone to school--now let's do something! Let's change things!" Novak said.

It is the opinion of this writer that Novak's visit, his views of ethnic groups other than Chicanos, and the discussion of topics and issues generated among those present provided a valuable learning experience for all concerned. It was a pleasure to be present, and I take this opportunity, on behalf of Chicano faculty and students, to thank Professor Novak for sharing his views and insights with us.

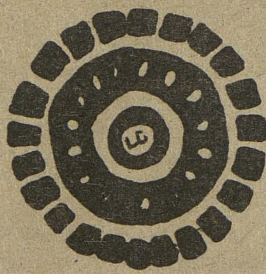
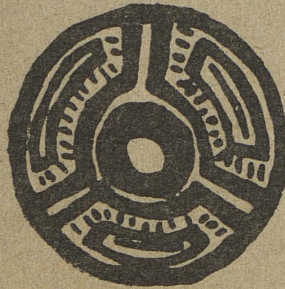
Finally, I wish personally to commend all the Chicano students who gave of their time and enthusiasm to the previous issue of *Nuestra Cosa*. I see that last issue as a fine example of Chicano students' willingness to see multiple views of topics, issues and problems, some delicate, and to handle them with professional ability. It is with pleasure that I collaborate in the present issue of *Nuestra Cosa*, which I trust may continue to be a forum for the exchange of ideas, as was the last issue.

Keep up the good work!

Eliud Martinez, Lecturer
Chicano Studies
Latin American Studies
Comparative Literature



GOLGOTHA? Nuclear San Onofre, 1975. The "skull" is apparent! Where's the third "cross?"



Nuclear Threat . . .

From Pg. 1

near them. By putting the plants on the Colorado, the SDG & E plans to use Colorado River water for cooling, thus reducing the contents of the Colorado River by at least 17,000 acre feet per year for the forty-year life of the plants.

But the location on the Colorado, is over 200 miles from the company's customers, necessitating the building of a \$225,000,000 transmission line to San Diego.

The arguments against the plants are that these plants are not safe (that they leak radiation, and can "melt down" and then "blow up" contaminating nearby streams and land and killing people). The reactor on the U.S. nuclear submarine "Thresher" blew apart and killed 129; and the Fermi plant at Lagoona, Michigan, went "wild" and was out for 3 years, after threatening Detroit with evacuation. 23 out of the nation's 53 operating "nuclear" plants have been ordered inspected for "cracks" by the AEC. The government has just put out a pamphlet "Removing Radio-Active Contamination from Farmland" (Tech. Bulletin No. 1464). Besides the safety problem, the "anti's" say that the present plans to build 1000 nuclear plants in the next two or three decades, at a cost in excess of a trillion dollars, is terribly inflationary, and that it is putting all our energy "eggs in one basket" while ignoring other power-source options. It is also said that making a nuclear park out of Blythe will use scarce agricultural water; and that it will endanger (with radioactive contamination) the water supply below the "park" which irrigates California, Baja California and Sonora farms, and serves many cities.

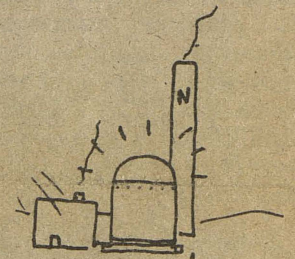
The "pros" claim that the nuclear plants are "necessary progress", that they are "safe" and that they will bring growth and business to Blythe.

La Raza is particularly concerned because of the bad reputation of the SDG & E among some minority people, concerned about that com-

pany's lagging "fair employment and promotion" practices. When company representatives were asked in a Blythe Chicano meeting with the company a few weeks ago about their hiring practices, one representative said they didn't have to conform to "equal opportunity" because they didn't use any federal money; and another company representative said: "Oh, sure we hire Mexicans; I just saw a Mexican 'boy' the other day, at the company who has been with us 25 years!" At a later meeting in a classroom of La Escuela, a Mexican-American representative of SDG & E said his company's practices were "fair" but another representative (a Mr. Everett) immediately contradicted him saying: "Let's tell it like it is. We just don't have any Mexican American employees in any managerial levels. We have an affirmative action plan, but I wish you could ask us about (this matter) later--3-5 years from now!"

As this goes to press, the company is newly represented in Blythe by Mark Chacon of San Diego, who is apparently trying to develop understanding between the Raza and SDG & E, and straighten out the company's "story".

SDG & E representatives have been saying that they don't want to bring the plants to Blythe, unless "they're wanted in the commun-



ity". But last week, the same company spokesman refused to accept an invitation to put the nuclear issue to a vote in Blythe. "voting is not democratic!" he said!

The threatened conversion of Palo Verde Valley into a "nuclear" park has grave international implications. It not only threatens Mexico's water supply with pollution in peace - time, but threatens Mexico's national security in wartime! The Blythe "nuclear" park will be a prime target, if the U.S. goes to war. If these plants are bombed at Blythe, Northern Sonora and Baja California would become uninhabitable for years.

Bill Hensey



**SUPPORT THE
FARMWORKERS**

CASA . . .

From Pg. 1

leyes de inmigración y aminorar explotación por "coyotes", es decir personas sin escrúpulos.

Además, les orientamos a que conozcan sus derechos civiles para que no sean ultrajados por los oficiales de inmigración o por la policía.

Los principios de C.A.S.A. se basan en las condiciones concretas dirigiéndose a efectivamento politizar y organizar al trabajador con o sin papeles. Consideramos estos esfuerzos importantes para asegurar que el pueblo obrero sea un pueblo unido y no uno dividido.

Chicanos y Mexicanos se han unido en la lucha contra las tácticas opresivas empleadas por los varios elementos de este sistema capitalista, como son los dueños de las fábricas, los rancheros, y otros que trabajan en cooperación con las agencias del gobierno. El Servicio de Inmigración ha sido la agencia más efectiva que provee trabajadores cuando se necesitan, y además tiene el poder de hecharlos cuando no los necesitan. La Migra es culpable de prácticas represivas e inhumanas contra los obreros mexicanos y chicanos! Durante los años de 1952 y 1954 más de 3,585,000 trabajadores mexicanos fueron repatriados.

Siendo esta nuestra posición, nosotros consideramos que la Unión de Campesinos es digna del apoyo de nuestro pueblo y así lo hemos demostrado participando en el biocoteo y apoyando la Huelga. CASA se ha comprometido al servicio del trabajador inmigrante, especialmente los que no tienen documentos, como parte activa del Movimiento para asegurar los derechos del obrero.

Queremos aclarar que para CASA no hay fronteras y ahora que se presenta la situación creada por la petición que hizo Cesar Chavez al Congreso, de que se enforsen las leyes de inmigración, nosotros consideremos esto como un ataque a nuestro pueblo Latino. CASA ha criticado esta posición. Nuestras diferencias no se originan en nuestra lucha por los derechos de los Trabajadores campesinos, sino en las tácticas que se utilizan, las cuales solo sirven para dividir a Nuestro Pueblo. La Unión Campesina debe reconocer la necesidad de unidad obrera sobre todo por el apoyo que recibe constantemente de uniones de todo tipo, tanto de este país como fuera de EE.UU., (por ejemplo, La Unión Internacional de Longshoreman). En la lucha por la unidad obrera, las uniones más

Con't. Pg. 8



Sugerencias . . .

From Pg. 2

anual y los cargos de financiar que otras compañías financieras e instituciones de préstamo cobraran. De este modo, usted puede conseguir el carro de su gusto al precio más bajo posible.

Para ayudarlo más en la compra de su carro nuevo o usado, aquí hay algunas preguntas y respuestas típicas preparadas por la Unidad de Protección del Consumidor del Departamento de Justicia de California:

Pregunta: ¿Es aconsejable comprar un carro usado "como esta" o "con todas las faltas"?

Respuesta: Si usted compra un carro usado "como esta" o "con todas las faltas," el vendedor no es responsable por los defectos del automóvil.

Pregunta: ¿Hay carga de financiar máxima que se puede imponer?

Respuesta: Si la carga de financiar máxima no exceda aproximadamente 22% del interés anual simple.

Pregunta: ¿Se puede recuperar el automóvil si los pagos a plazos no se hacen puntualmente?

Respuesta: Si usted no hace los pagos a plazos puntuales, su automóvil puede ser recuperado por el vendedor o su asignador (la compañía o persona a quien el vendedor vendió los papeles de financiar). Además, el vendedor o el asignador, después de vender su carro y haber tomado crédito por sus gastos de recobro y venta, puede demandarlo por la suma de dinero adicional que todavía debe en el contrato. Así es que es muy importante hacer los pagos de plazos a tiempo.

**COORS
BOYCOTT
STILL
ON!**

BOOK REVIEW

by Juan Muñoz Lujan

Womack, John. **ZAPATA AND THE MEXICAN REVOLUTION**, Published by Alfred A. Knopf, Inc. (New York, 1969).

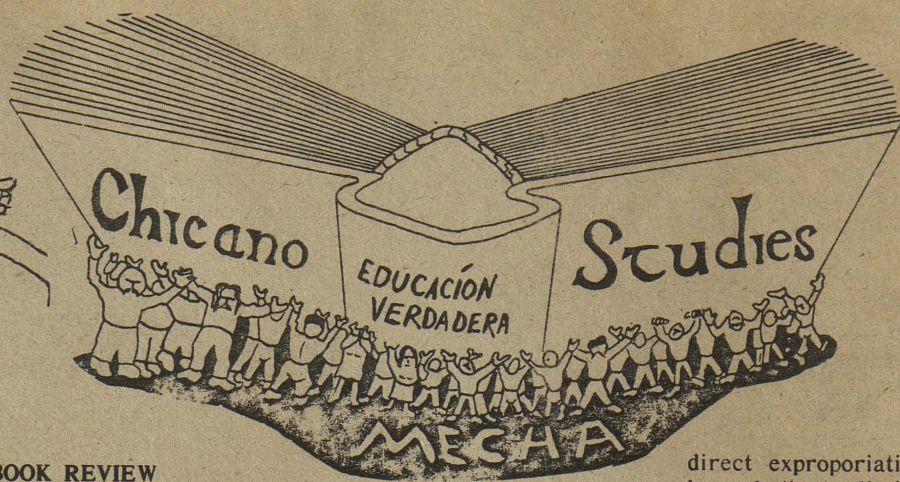
John Womack's work, *Zapata and the Mexican Revolution* started out as a doctoral dissertation project while he was doing his post-graduate work at Harvard University. Womack later decided to publish his work, and spent another two years developing it into a book.

The work itself offers a very good insight into the biography of the famous revolutionary hero of the 1910 Mexican Revolution, Emiliano Zapata. From a broader historical perspective, the work by Womack is a study into an important agrarian movement which was part of the 1910 social revolution which shook Mexico and her people into chaos and civil war from 1910-1920 period. Womack attempts to present to the reader an over-all look into the important geographical area (the present state of Morelos) in Mexico during the 1910-1920 period. Along with concentrating his study with Zapata and the village farmers of Anenecuilco, Womack offers the reader a deeper insight into the common life of the village farmers who fought side by side with Zapata in their struggle to remain on land which by birth-right they had inherited from their ancestors.

John Womack begins his study of Zapata with a good background of the political, economic, and social life style of the village Anenecuilco, in which Zapata's family lived. From the village-family base Womack brings Zapata into the center of importance as he is chosen local leader, first of his village Anenecuilco and then of Morelos.

Womack brings into focus from the early period of his work to its last pages the basic theme which motivated Zapata and his fellow peasants—the deep roots of traditional and cultural awareness of their birth-place. Womack further explains this central theme by stating, "what follows is a story, not an analysis, of how the experience of the Morelos villagers came to pass—how their longing to lead a settled life in a familiar place developed into a violent struggle; how they managed their operations; how they behaved in control of territory and in subjection; how they finally returned to peace; and how they then fared."

I feel that John Womack has done an outstanding job in writing in good detail the events and issues which were part of the life and death



of an individual who became a living legend in his own life time. Through Womack's research the legend Zapata is separated from the man, into its proper perspective from a historical context. In reading Womack's work I felt that some how he had taken a sympathetic understanding of Zapata and what the individual had attempted to stand for within his life time. Womack also deserves credit for not having fallen into a common procedure, that is that, the author has not been taken in by the "incessant stream of pro-revolutionary propaganda on the Mexican Revolution."



John Womack explains within his work two important land reform issues which through the efforts of Zapata and his agrarian led movement became laws not only in the state of Morelos, but in time throughout all of Mexico. One of those two laws was the Plan de Ayala, proclaimed in November 1911, having been created from within the Anenecuilco Morelos district. The plan itself called for dramatic action in terms of demanding more land for poor people as well as calling for more democratic protections for the masses of Mexico. Womack himself explains the key importance of the reform law by stating, "the most original and interesting feature of the plan is the sense of history pervading it. Most other contemporary plans had few roots in the Mexican past, and then only in the immediate past."

The second important land reform issue dealt with Zapata's basic Law of Agrarian Reform, this reform law also did much to promote reform from within the agrarian sector of Mexico. The law itself called for specific limits on individual agricultural holdings. It also included such action as

direct expropriation of all land beyond those limits and not in the hands of villagers, in terms of village land. The law was radically different in terms of past revolutionary projects, bills, and other laws. The law could be seen as promoting dramatic reform and changes in all areas of agrarian importance within the Mexican national economy. Womack, I feel has done an outstanding job in attempting to relate both of these agrarian laws into his work, and into the struggle which Zapata attempted to fight for in getting the land holdings which had been taken from the many poor village-farmers of the Anenecuilco area.

I would strongly recommend this important historical work by John Womack to those students interested in the 1910-1920 period, one in which Mexico was involved in a social revolution. Womack's work can be considered excellent in terms of the countless amounts of primary and secondary sources which he has included in his bibliography. He also included sources which were taken from various historical archives throughout Mexico's academic institutions. He has even included as part of his research a certain amount of interviews on subject matter dealing with Zapata. Another added plus for Womack's work includes the manner in which he wrote his book. He seems to have written a very smooth and detailed piece of historical writing.

There are very few words of criticism which I have for Professor Womack's work. One point of criticism should include his lack of placing throughout his book various maps which would have helped to point-out the various points of locations in which Zapata and his forces were involved in. The only other point of criticism which I have would include his major involvement in the geographical area of Morelos in terms of dealing with Zapata. While Mr. Womack gives the reader countless amounts of detail on what Zapata and his forces were doing within the Morelos area he fails to offer the reader at times a significant view of the total events which were taking place throughout all of Mexico during the 1910-1920 period. All in all, I would consider those two points of criticism I have mentioned above as being very minor in contrast to the total worth of the book itself; and the valuable historical information and insight Womack offers the reader.



"LOS HIJOS SON LA RIQUEZA DEL POBRE."



-MIJO-

Tan chiquito y bonito
You're going to grow so fast
I want you to stay tiny
I want to love you as a baby
Forever, forever and ever-

Tan chiquito y bonito
Mijo-
I feel so afraid y sorry por
you-
For this world will make you an
old man-
Before you will discover the enjoyment of
life-
Time will pass you up and you will not notice
When, how or where
did everyone y everything disappear

Mi chiquito y Bonito
Niño-
Te quiero much con todo mi corazon-
Mijo tan preciosos y el
unico-
Labios de dulce inocente-
Pero Labios que algun dia
haran mujeres llorar con palabras
de cariño falso-
Ojitos que miran el mundo
con inocencia-
Pero con tiempo cambiaran
de ver-
Estas manitas que te meteran
en lios-
En sacar la ropa de sus cajones
y los sartenes de sus lugares
y luego la comida que vas a vatir
por no mas jugar
con ella-

Estos piesitos que andaran por
este mundo-
Haciendo y des haciendo-
Corriendo de amores
O andando de borrachera a borrachera
no mas por
ser hombre-

Mijo tan chiquito y inocente
Hay tantos illuciones que vas a querer
cumplir-

Mijo tan chiquito y inocente te quiero
Con todo mi corazon.

LINDA
OLIVAS
feb. - 1975

EL FUTURO DE AZTLAN



OLGA . . .

From Pg. 1

Since notification of Olga's arrest, family and friends have taken steps to try and secure Olga's release. Olga's parents, Edurado and Refugio Talamante, who have worked as farm workers most of their lives in Gilroy, have initiated a campaign to free their daughter. Friends believe that through the concern expressed by various groups, the State Department was eventually moved to investigate Olga's case and their interest (at least for the time being) seemed to have insured Olga's physical well-being. Olga has continually maintained her innocence of all charges made against her.

It is crucial that given the extreme repression currently being carried out by the Argentine Government, that all concerned for the safety of Olga and the other prisoners continue to demand that the U.S. State Department work for her immediate release and initiate a full investigation of the charges of torture.

Letters demanding Olga's release can be sent to:

Pres. Gerald Ford
Attention: Mr. Fernando de Vaca
Office of the Pres.
Washington, D.C.

Sen. Alan Cranston and
Sen. John Tunney
Senate Office Building
Washington, D.C.

Mr. Wm. Rogers
Secretary of State for
Inter-American Affairs
State Department
Washington, D.C.

Ambassador Robert Hill
U.S. Amb. to Argentina
U.S. Embassy
Buenos Aires, Argentina

Rep. Norman Minetta
Capitol Hill
Washington, D.C.

Hon. Hector Subiza
Argentine Embassy
1600 New Hampshire Ave., NW
Washington, D.C.

In Santa Cruz, students and community members are organizing in order to raise money and to solicit letters in behalf of the efforts to free Olga. Contributions may be sent to the Olga Talamante Defense Fund, c/o Cheryl Parisi, Box 737, Merrill College, UCSC. People interested in becoming involved in our efforts may contact *Deborah Escobedo; 426-8974 or *Cheryl Parisi; 426-8904.

**RINCON . . .**

From Pg. 3

permanentemente en un lugar pero hay muchos que se convierten en nomadas o peregrinos, buscando el trabajo donde lo encuentran." En otra observación del Lic. Santibanes indica lo que le sucede a los inmigrantes Mexicanos cuando estos desgraciadamente enferman debido al duro trabajo. "Se deporta igualmente a individuos que después de haber trabajado muchos años en los Estados Unidos, se enferman de algún mal crónico que les hace ser una carga social." Y continúa el Lic., "Hemos dicho que el trabajo manual del jornalero ambulante, en los Estados Unidos, no es permanente en ningún lugar en todo el año. De ahí que sea muy común el jornalero ambulante, que anda buscando su lan de Condado en Condado. Y como los "communities" o municipalidades no extienden su protección de beneficencia mas que a los vecinos de ella, el ambulante no encuentra refugio en ningún hospital o institución similar cuando se enferma y pasa el mas triste de los calvarios para llegar a la frontera, si es que llega." Aunque los ensayos del Lic. Santibanes se publicaron en 1930, su veracidad es contemporánea. El tiempo ha pasado pero las condiciones del jornalero ambulante siguen siendo las mismas. Ya es tiempo que esta sociedad reconozca que existe en el olvido un segmento de la clase laboral productiva--el jornalero ambulante o migrant farmworker--en un rincón de America.

**CASA . . .**

From Pg. 6

progresistas y poderosas no reconocen fronteras políticas.

Los trabajadores sin papeles no son responsables por la falta de trabajo, pero a ellos se les culpa para así no desenmascarar al verdadero culpable! Algunos voluntes de la Union le dicen al publico que los "ilegales" son los que nos quitan nuestros trabajos, que ellos no pagan taxes y forzan a obreros (con documentos) a pedir ayuda del Departament de publica Asistencia.

Quienes son los responsables por todo esto? Los monopolios industriales y agricolas que tienen a su disposicion trabajadores que forman una reserva de trabajadores desempleados y las fabricas que se van de este pais (creando una crisis en la area desocupada) y establecen operaciones en Mexico o Latino America solo para obtener mayores ganancias por medio del uso de mano de obra barata. Estas industrias monopolistas no pagan taxes y nos dejan sin trabajos.

Es necesario que nosotros comprendamos que los trabajadores sin documentos son acusados falsamente. El sacar a los trabajadores sin papeles no alivia los problemas que causan los rancheros y los Teamsters a la Union. Casa propone organizar a los

obreros mexicanos/latinos y desarrollar su conciencia politica hasta el nivel donde ellos informaran y educaran a sus companeros de sus derechos como obreros y seres humanos y educarlos para que no rompan huelgas o debiliten los esfuerzos de otros obreros.

Ademas, nosotros de C.A.S.A. creemos que la jefatura de la U.F.W. ha cometido un error tactico muy serio y para el beneficio del campesino cambien esta direccion. Ya que uno llama la Migra a los files, no seran solamente, los ilegales quienes se llevaran, sino tambien los propios miembros de la U.F.W. sin papeles. Ya que recordemos las huelgas de las 1950's cuando fueron deportados tantas activistas de ese periodo, hay que aprender de los errores del pasado para no repetirlos. Entendemos que la U.F.W. espera desempanar una huelga en general el proximo verano. Necesitaran todo el apoyo en ese esfuerzo. Esperamos que cambien sus tacticos para ganar este apoyo.

Las injusticias, el hambre, la explotacion, el racismo, la enajenacion, y la pobreza son productos de hombres avarientos por las riquezas y el poder. Solamente unidos podremos enfrentarnos a esta situacion que nos oprime, nos

ultraja, y nos tiene esclavizados. No es solamente a los sin papeles que perjudican, sino que a los ciudadanos, a nuestros padres, y abuelos que despues de que se llevaron a sus hijos a las guerras, ahora estan siendo deportados.

Respondiendo a esta necesidad, CASA ha surgido. Para defender a nuestra comunidad por medio de politizacion, organizacion, y educacion para que haya una relacion entre unos y otros estableciendose una entera igualdad fisica y espiritual para que unidos luchemos por libertad e igualdad, e identificar y luchar contra nuestro ENEMIGO COMUN!

QUE PAREN LAS REDADAS, Y VAMOS A DESALAMBRAR!

QUE VIVA LA LUCHA DE LOS CAMPESINOS!

QUE VIVA LA LUCHA DE TODOS LOS OBREROS!

(This article is a reprint
from MEChA
NEWSLETTER - UCB)

My specific purpose for writing this is, for the possibility that one Chicano may be awakened to the facts. In what way you are awakened does not matter. If it tickles your toe and makes you laugh, we can only hope that the humor falls to seriousness. If it pinches your ass and makes you jump, may you come down with a heavy thump and understanding. For those, if any, that catch a hard right to the face be glad, for you understood. With understanding comes awakening.

You the Chicano have been: ARRESTED, AGITATED, APPEASED, ALTERED, AUTHORIZED, BETRAYED, BLAMED, BRANDED, BRUISED, BURIED, CAGED, CONFINED, CHAINED, CHANGED, CHARGED, CLASSIFIED, COMPRESSED, CONDEMNED, CONFUSED, CONQUERED, CONTAMINATED, CORRECTED, CORRUPTED, CURSED, DAMAGED, DECOYED, DECLARED, DECOMPOSED, DEFACED, DEFEATED, DELINATED, DENIED, DEPRIVED, DENOUNCED, DEVOURED, DISCIPLINED, DIVIDED, DISCRIMINATED, DISHONORED, ENCLOSED, EXCLUDED, EXECUTED, EXPLOITED, EXPORTED, EXTERMINATED, EXTINGUISHED, JUDGED, LABELLED, LASHED, LEVELED, LIQUIDATED, MANGLED, MOLESTED, MASTERED, MENACED, MODIFIED, MANIPULATED, MUGGED, NATURALIZED, OBSTRUCTED, OFFENDED, OPPRESSED, OWNED, PACIFIED, PENETRATED, PERSUADED, PIERCED, PLACED, PLAGUED, PLIGHTED, PLOWED, PLUCKED, POLLUTED, PRESSED, PROBED, PROCESSED, PROFANED, PROHIBITED, PROMISED, PROVOKED, PUNISHED, PURGED, QUELLED, RATED, RAVAGED, REBUKED, RECLAIMED, REFINED, REGULATED, REMEDIED, RENDERED, RENOUNCED, REPEALED, REPRESSED, RESENTED, RESTRAINED, RESTRICTED, ROASTED, RULED, SANCTIONED, SCARRED, SCHOOLED, SCOURED, SECONDED, SECURED, SEIZED, SEVERED, SHAKEN, SHAMED, SHINNED, SILENCED, SOFTENED, SOILED, SOATHED, STAINED, STALKED, STAMPED, STANDARDIZED, STRIPPED, SURPRESSED, SUBDUED, SURMOUNTED, SURPASSED, SURNAMED, SUSTAINED, SYSTEMATICALLY TAMED, TARNISHED, TAXED, TENDED, TERRIFIED, TRAPPED, TUCKED, TWISTED, VANQUISHED, VAINED, WASHED, WEAKENED, WHIPPED, WORKED, WROUGHT, YIELDED, and even ZOOED and ZIG-ZAGGED!!

Whichever way you are awakened, be it by words, force, or simply being tired of sleeping, be sure to try and awake the Chicano next to you. But, remember a body cannot function without the HEART.

SAMMY BERNARD

**AZTLÁN**

Psych. Students . .

From Pg. 3

Suggestions to the Department of Psychology Re: Social Ecology Program.

In order to help insure greater responsiveness to the needs of Chicano Psychology students we (the Chicano Psychology students of UCR) suggest the following steps:

We would like to see the present Social Ecology proposal to NIMH in order to familiarize ourselves first hand with its structure and intent.

We would like to know how much monies are currently available and in what areas these monies exist.

We would like to review and suggest budget allocations for next year's grant proposal.

We would like to review next years' proposal to NIMH and make suggestions if necessary.

We propose a standing committee of Chicano undergraduate and graduate psychology students to review and act as consultants before large expenditures and/or changes are made with Social Ecology funds.

Structure of Social Ecology Program:

- 1) What is Social Ecology and what distinguishes it from just a straight major in psychology.
- 2) What are the requirements for those wishing to study in Social Ecology and how are these programs similar or dissimilar for those who wish to participate in it but are not funded by it.
- 3) What are the criterion for selection into the Social Ecology Program.
- 4) What shall determine satisfactory or unsatisfactory performance in this program.

5) What is the present status of recommended classes in Chicano Studies for people studying in Social Ecology.

In conjunction with no's 4 and 5 above, we would like to suggest that satisfactory performance in the Social Ecology Program be assessed for at least half of its participants in the following manner:

Completion of Chicano Studies classes 1, 2 and 3, in addition to active commitment in a field work placement dealing exclusively or partly with some segment of the Chicano community.

Faculty Selection:

In order to promote greater representativeness and responsiveness to the needs and interests of Chicano psychology students we would like to participate in the review and selection of prospective professors in the department of psychology. In addition, we would like to see the department make a special effort to attract Chicano professors to the department, especially when such professors interests coincide with those of the majority of Chicano psychology students (social-personality).

Speakers:

We would like to make suggestions to the department of psychology about possible speakers for the Social Ecology Colloquium Program. In addition we would encourage the Department of Psychology to seek out interesting speakers to speak out on the interests and needs of Chicano students.

Sincerely,
The Chicano Psychology
Students of UCR

Sadino affair - U.S. intervention into L.A.

From Pg. 1

over, the United States developed a keen interest in the nations of the Caribbean and Central American area. William Walker's seizure of the Nicaraguan government during the early 1850's and the attempts of President Grant to annex the Dominican Republic added to the fears of the Latin American people. Their growing anxiety was voiced at the Washington inter-American conference of 1889, when they first raised the question of Yankee intervention. From that time to the present the problem has either dominated or seriously conditioned inter-American relations.

Historically the major reason for United States intervention putting aside the strategic and defense theme has been that of "intervention to protect lives and property of American citizens." A 1912 intervention in Nicaragua listed among its motivations the

States has used as justifications for intervention. In the contemporary era, the confusion attending social revolution has also endangered lives and property, and many charge, has created a situation conducive to Communist subversion, thereby threatening the United States. For others the same argument proposes that the United States is concerned with any change in the status quo because it is now powerful.

Neil Macaulay, a young writer who had fought with Castro in the Cuban revolution of 1958, wrote a book titled *The Sandino Affair*. The work concerns itself with the military history of Augusto Sandino, who from 1927 to 1933, masterfully fought and eluded the United States Marines in the jungles of Nicaragua. This work by Macaulay is important from a historical perspective in that, it was one of the first major military

rines in Nicaragua. Professor Macaulay seems to feel that historically Sandino provided the Cuban revolutionaries with an object lesson in "what not to do."

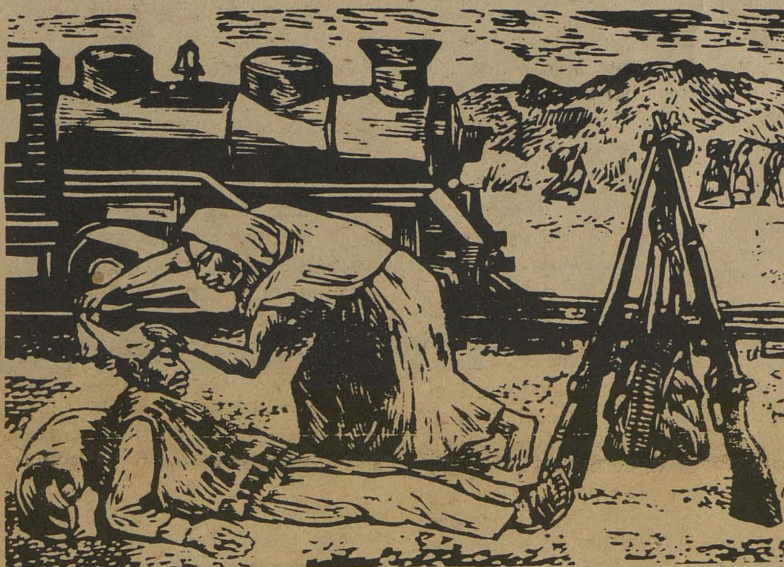
From a military view point, Macaulay argues that it is a fatal error to employ conventional warfare in a revolutionary guerrilla situation, noting that the United States has failed to learn this basic lesson. I am not in total agreement with Mr. Macaulay's view on guerrilla warfare. For one thing, it is apparent that he writes with special reference to more current Castroite techniques and to Vietnam, thereby introducing a measure of relativity into his account. He also pushes his identification of Cold War guerrillas with Sandino in this writer's opinion a bit far.

In one sense Macaulay feels that every Latin Americanist should consider the implications of *The Sandino Affair*. He explains in general terms, that the inability of Americans to understand Sandino may symbolize the failure of the United States in Latin America, as well as throughout other areas of the world.

In attempting to summarize the importance of the United States in Nicaragua as well as throughout all of Latin America in terms of intervention. It can be said that no matter what the legal arguments are, the United States will not forsake intervention. If the policy makers in Washington decide that U.S. security is threatened, they will dispatch naval forces, airborne troops, and marines just as they have done in the past. More optimistically, trends indicate that both direct and indirect intervention will decline in the years ahead.

Except for security threats, U.S. interests will not be so vigorously protected by interventionist measures. Despite the objective decline of U.S. interference, however Latin American charges of intervention will not decline because of the growing Latin American nationalist sensitivities. In that sense, the intervention theme will continue to play a major role in hemispheric affairs.

Juan Munoz Lujan



necessity to "protect American lives and property." In 1915, forces landed at Port-au-Prince, Haiti, to "protect foreign lives and property." When President Coolidge sent troops to Nicaragua in 1925, he explained to the Congress that "the person and property of a citizen are a part of the general domain even when abroad." To mounting Latin American fury, Secretary Hughes offered the same defense at Havana in 1928:

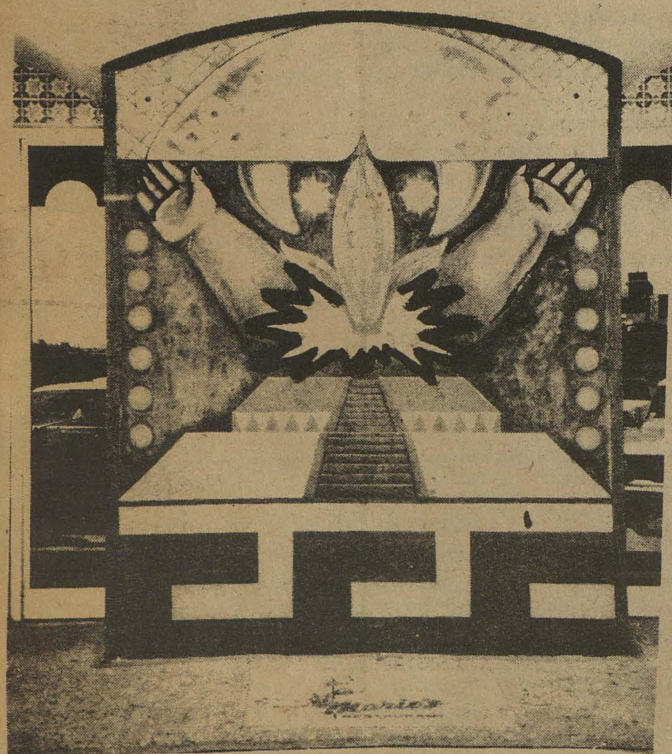
What are we to do when government breaks down and American citizens are in danger of their lives? Are we to stand by and see them killed because a government in circumstances which it cannot control and for which it may not be responsible can no longer afford reasonable protection? . . . Of course, the United States cannot forego its right to protect its citizens. International law cannot be changed by the resolutions of this Conference.

The "lives and property" argument is still broached from time to time. One of the many excuses for the Dominican action in 1965 was that the United States was intervening to protect the lives of Americans and citizens of other nations who were endangered by the revolutionary upheaval. For some, misgovernment, anarchy, and social upheaval lead to the specific evils that the United

States Marines were sent into a Latin American country.

From a military stand point, the Sandino guerrilla warfare in Nicaragua developed what I consider to be important guerrilla warfare tactics, which would later be used in other wars. Explains Macaulay, "Sandino was one of the precursors of modern revolutionary guerrilla warfare-the process used to seize political control of an entire country by guerrilla action, without resort to conventional military operations, except perhaps in the final stage of the struggle when the guerrilla army has acquired many of the characteristics of a regular army."

Some of those innovations were, "that the new guerrilla limited his range. His primary concern was to consolidate his control over one limited area, from which he could slowly and methodically spread his revolution to other regions of the nation. His security depended not upon his holding key terrain features, but upon his dominating the population in his zone of operations. Furthermore, by a system of rewards and punishments the guerrilla impressed upon the local population the wisdom of providing him with vital intelligence and supplies and denying these to his enemy." These were but a few of the guerrilla tactics which Sandino's forces put into use while fighting the Ma-



MAYO

! Cultura!

Chicano Studies is "Educational Awareness" denied to our Raza keeping us ignorant and unable to answer the questions; who are we, what are we and how can we fulfill our obligations to ourselves as we are? To become aware of our history is to become aware of our singularity and uniqueness.

Since Richard Rodriguez and his wife Glo started teaching us Chicano Studies here at C.R.C. I have learned more about our beautiful culture, its origin and how our Raza worked and died to build this country while the Gabacho kicked back and took the credit (this of course is my own evaluation). I have learned about our ancestors as being very intelligent, creative and very advanced in their civilization.

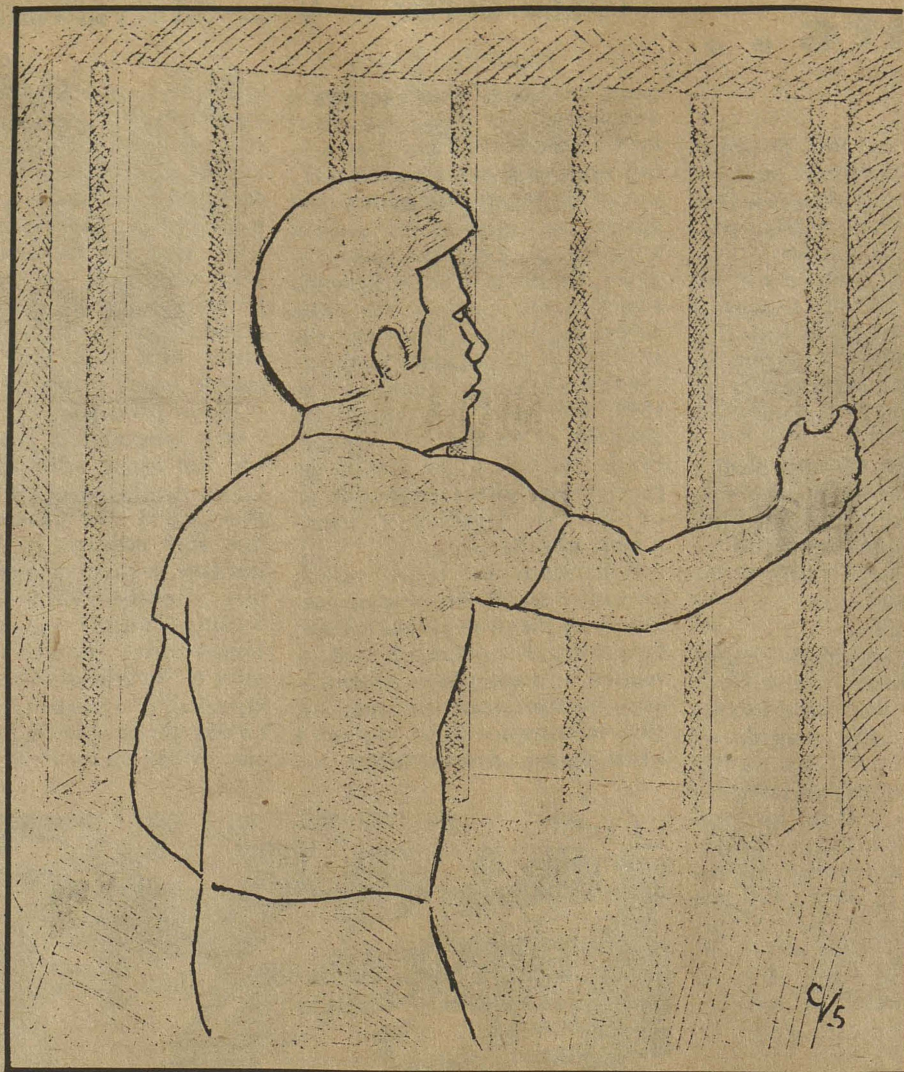
I hope to gain a better insight into how we were raped of our culture and our land.

We have been told so many times by the Gabacho that we are stupid violent and can never amount to anything, and through poor education on their behalf, I was almost believing them, but something inside of me would never let me submit to their conclusive evaluation and judgement of myself and my "Raza".

I know I will not learn everything there is to learn of our "Raza", in the time I have left here at C.R.C., but, I will continue asking and seeking information about our "Raza" and encourage others to do the same because if we do not know our own history we will be making the same mistakes over and over again.

The Chicano Studies class is like a very good book, because once you start reading it you don't want to put it down. Right now we don't have enough time in class, films or the right books to study from, but we do have a very dedicated and inspirational couple, Nuestros Carnal y Carnala Richard and Glo Rodriguez, who are doing everything in their power to shake and awaken the sleeping giant who have slept for too many years. I hope some day my sons will be able to read the best part of the book where the sleeping giant rises once again.

Adelante Con Educacion
Joe S. Vasquez
El Black Joe
De Santa Ranas



"The Real Prison"

Nearly everyone has seen the glamorous T.V. version of prison, but dim the lights, cover the lens, and come and see the real prison.

The real prison is the loneliness that sinks into the very gut of a man. . . An emptiness that leaves a sick feeling, deep down inside of you.

The real prison is an anxiety that pushes and swells with an uncertainty that smothers and stifles. It is frustration, hostility and indifference.

The real prison suppresses, deadens, and crushes. . . Enclosing a life without mercy or meaning. It is this and more.

The real prison holds no devils mystery, just the cold hard facts of life. Prison is where men strive to find the answers to themselves.

The real prison is a place of hope and hopelessness. The regimented routine in prison, for merely living is a task. It is a drama of men who have been making a payment on a debt for years on

end, and it's a debt that will never be paid. They will carry it's mark forever.

The real prison is filled with men who have seen too many smoked filled bars, lived in too many third rate rooms in too many cities, and have had too many dreams go sour. These men have seen too many days without beauty and too many tears have washed their faces.

The real prison is more formidable than stone walls, steel bars and guards.

The real prison is bitterness in the hearts of those many men who have become a part of it, having lost all.

The real prison is men who not too long ago knew the love and warmth of a woman, the sounds of childrens feet and voices, and they may never know those things again.

The real prison is men who walk in a trance within the confines of a six by eight foot cell, shouldering their burdens, quietly, without complaint. Thinking of those who have forgotten, or didn't under-

stand them.

The real prison almost shouts its contempt for the fumbling society that holds it so tight in its grasp. It listens, unhearing, to the inner cries of the damned. It is filled with much reason, many causes, and the results of failure.

The real prison can be seen on the concerned faces of loved ones who visit in the visiting room. . . Brothers and sisters who just cannot understand you. . . And the worried face of the mother who studies the face of her son, who was once her pride and joy, but now carries a number before his name.

The real prison is where the "Dear Johns" letters leaves a man completely drained, for he is without the power of mobility to correct the hurt, the wrong and misunderstanding. It is an empty feeling that frowns in the mind of those who hope for the letter never arrives.

Writer Unknown
From the Mayo Group CRC

CRC

PARA LA JUSTICIA!

A belated letter of appreciation to a dedicated and devoted Carnal De Aztlan.

I am writing this letter on behalf of the MEXICAN AMERICAN YOUTH ORGANIZATION, the students who attend the Chicano Studies class, instructed by Richard Rodriguez from the University of California, Riverside. As I feel, the majority of the pupils whom attend the class have the same attitude and outlook towards the class.

The Chicano Studies class is a Clecha that is a class that we the "RAZA" have long needed. Since attending the class we have witnessed an overwhelming amount of participation due to the fact that also of the Chicanos here in the institution were not acutely aware of the true Cultura De Nuestra Raza, including myself. Sure alot of us know the Barrio Slang, the Barrio Heros, writing Placasos on the walls, then yet again we have for so many years been ignorant to our real leaders who attempted to make change to better our Raza, how they went about it etc., which we all have learned much of since this class has started.

Richard, has, through his endeavors to help educate us, given us a considerable amount of insight as to Nuestra Raza, aqui En Los Estados Unidos Y Mexico, better known to Todos De Los Latinos as Las Americas. Muchisimas Gracias Carnal for all your dedicated efforts on our behalf, and we hope you will continue to do along with your wife Gloria, what you are doing for us which is a considerable amount and very much appreciated by Todos De Los Carnales Aqui. Adelante Con El Movimiento Estudiantil Chicano De Aztlan Y Adelante Con M.A.Y.O.

Siempre Un Carnal
Y
Soldado,

Mark A. Rodriguez
Secretario De M.A.Y.O.

Education . . .

From Pg. 2

truly beneficial to the inmates and the tutors. "My tutee says that tutoring will help her pass G.E.D. tests before confronting the parole board. Receiving her G.E.D. means a difference between staying there two years or six years". Many women are under the same pressure with no tutors to help them.

Fran Peters, director of the project, stresses the importance of commitment on behalf of the



"Receiving her G.E.D. means a difference of 2 or 6 years"

tutor. The success of the program depends on reliable, conscientious volunteers. Any person interested in helping can contact Fran Peters or Jane Brown or Darlene Olsen at the Women's Resource Center 787-5741. They can also contact the Tutorial Office at Watkins 1150 for more information. There is a definite need for more male involvement in the project. Three hours of your time would make a big difference to these women.

Linda Brain
Armida Banda



BUFFALOES 74-75

(Photo-Perez)

SOCCER

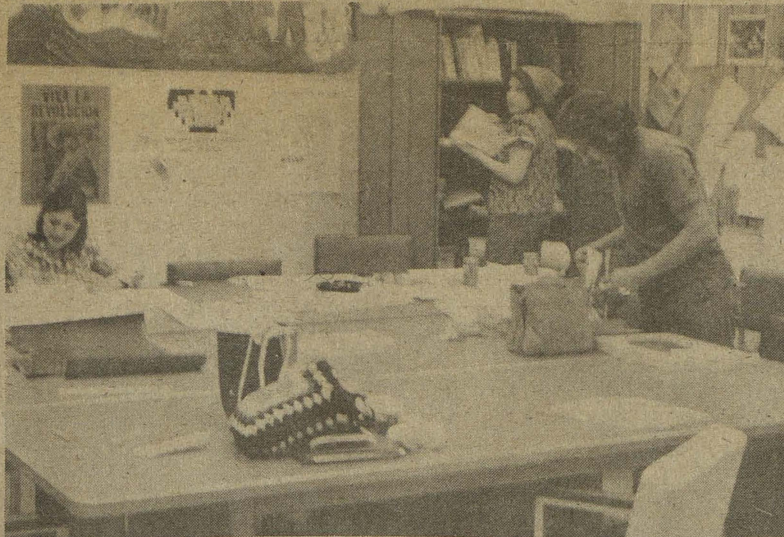
Under the coaching of Justo Avila, a UCR student, a number of boys ranging from the age of 7 to 9 are learning the fundamentals and sportsmanship needed to participate in a game, like soccer.

Avila's team, the Buffaloes, is largely made-up of boys living in the UCR Married Student Housing Community (Canyon Crest Community). This being so, many Crest parents have actively supported the "UCR based" team as enthusiastic fans.

Though the Buffaloes have only won one game (tied two and lost three) spirits remain high as can be seen with the boys' determination to put out all they have into each and every game. Even the fans continue to cheer: Go Buffaloes!

VIVA
MECHA

SUPPORT
LA
CAUSA!
BOYCOTT
GALLO



Nuestra Cosa Workers



MEChA Basketball

The ball is inbounded. . . with ten seconds left. . . the ball is passed. . . the Mecha team had to make the last shot to win the game. . . the ball is shut. . . missed. . . shut again. . . missed, again. . . By then the game had ended 38-35, time had run out in what was the 6th game of the season.

Such game was only one of many played in what has become a traditional event: intramurals basketball. Where season after season Mechistas go back and give their best efforts to the game--some seasons more successfully than others. However, and more important, the effort is there and another activity for all the Mecha members to participate in.

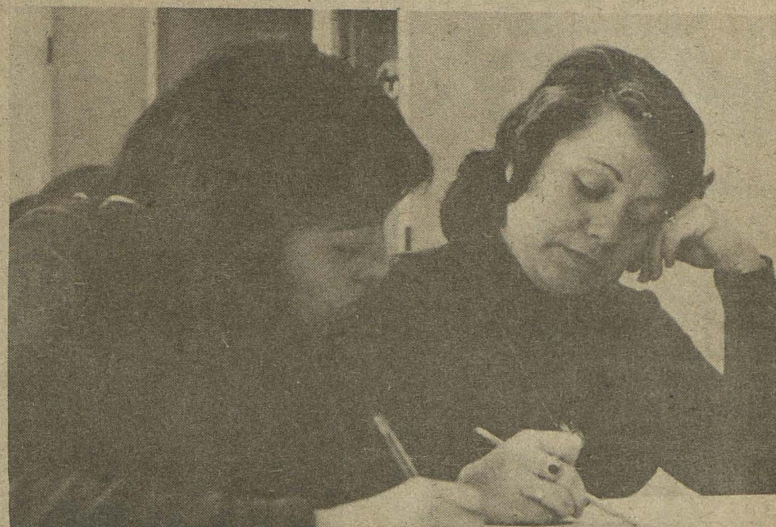


Teatro Practice

TEATRO QUINTO SOL

"WE WILL CONSIDER OUR JOB DONE WHEN EVERY ONE OF OUR PEOPLE RECOGNIZES HIS SENSE OF PERSONAL DIGNITY AND PRIDE IN HIS HISTORY, HIS CULTURE, AND HIS RACE."

Luis Valdez,
El Teatro Compesino



Linda Brain impressed by sincerity of tutee

Photo - Williams

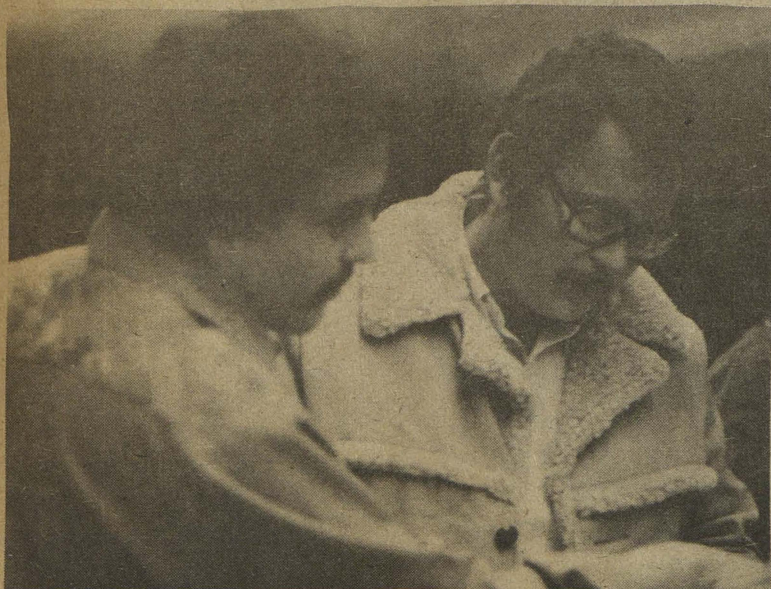
C/S

Hobby Classes

Anyone interested in learning a new hobby and learning how to decorate your own cakes can do so in a few short lessons. Gloria Avila and Armida Banda are giving lessons in macrameing and cake decorating. The

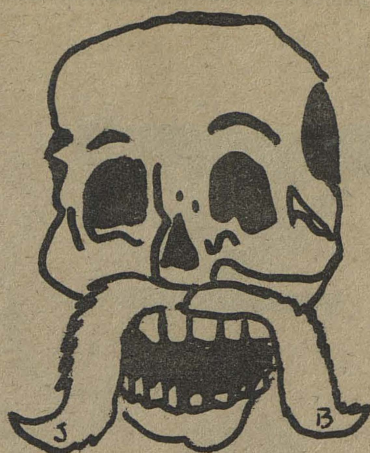
cake decorating lessons are held every Wednesday night, at 7:00 p. m. to 9:00 p. m., at the Canyon Crest Community Center (El Centro) in the U. C. R. Married Students

Housing. No definite date has been set for the macrame lessons. The charge is 50¢ per lesson. Persons may contact Gloria Avila (784-0286) or Armida Banda (683-2134).



Andres Bustamante confers with Jose A. Gutierrez on recent trip to Cristal, Tejas.

FLOR Y CANTO



He still soars
the eagle with the broken wing
Brought down from his kingdom in the
sky
while in flight...
While in the presence of the sun-light in
which he was born...
While nature waited with open arms for him
to land on her bosom...
While his brother the tree watched...
While in the grasp of the air-currents which
guided his thoughts,
those of survival

But

He still soars
the eagle with the broken wing
Bleeding profusely you nursed yourself
For how could a single bullet bring
you down to the level of Civilization
For how could you
the majestic symbol of freedom,
bend to prison bars,
the pollution of your atmosphere,
the near-extinction of your own kind...

So

You still soar
eagle with the broken wing
Imitation of the imagination
We hear the flutter of your great wings
but no matter how hard we try, we can't see
you

So strong is your invisibility that
it demands attention
something that can't be ignored
And how can we, the people
deny the fact you are real, your very
existence

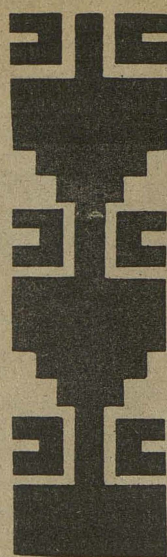
Yes

We believe in you
the one with the healing wound
Because sister mountain told us
and we all know the height of her truth
And because
All this time
you still soar

So

If you hear the sound
a sound from way down here on the ground
My friend it's only me
it's only me trying to fly

Richard Bernard



EL VATO AT THE CORNER

es un poeta,
he is a poet.
he leans against the walls of liquor stores-
he stands, he watches
he re-cites to himself...
a neighbors dog sits at his side.

es un actor,
he is an actor.
toma with his friends and when he gets high
he imitates how his friends dance - como el
fat Rudy y la Lupe legs.
he sighs and laughs, he forever has an
audience.
es un vato loco, forever on stage.

es un artista,
he's an artist.
he paints Rifa, EASTSIDE, RAZA,
CON SAFOS,
on walls, fences, anywhere...
es el Michaelangelo del Barrio,
Picasso would have learned much
from his Barrio paintings.

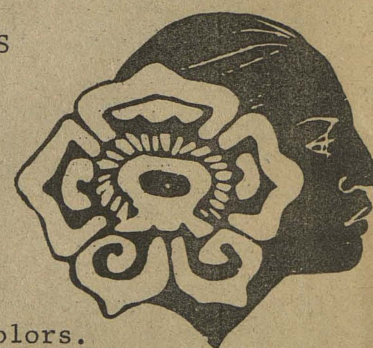
es un vato Chicano
he once wore a brown beret
he fought against la placa in the Moritorium
riots in Los,
he held his carnals head, as he was dying
from shotgun wounds...

el vato has not been seen for months.
unos dicen that he got busted for chiva
otros say that he lives in San Bernardino!
but i talked to his mother,
and she told me he's in college!
Simon! He's studying to learn the rules
of the games...
he promises to return to the Barrio,
Y sabes que?
My primo keeps his word.

Jose Quintero
2-75

PARA LAS CHICANAS

your eyes are an ocean,
your hair is a hemisphere,
your arms are the earth,
your smile is the sun.



i sit across from you,
i am speechless,
i am lost in your cosmic colors.
i stare, with warm thoughts.

i would give you my days and nights
just to hear you sing....any song.
i would give you my writings, just
to hear you laugh.

i would give, and share with you anything...
just to stand at your side.

Jose Quintero
1-75

