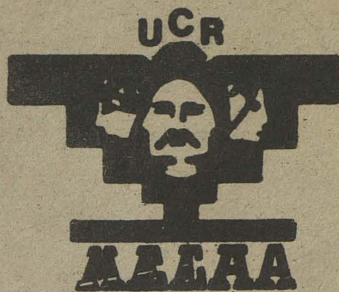


nuestra cosa

Movimiento Estudiantil Chicano de Aztlan
University of California, Riverside

November



Vol. 4 No. 1

DETERMINATION

What must minorities do in their self-determined quest for participation in effecting change? What are the questions to ask? One begins by defining first the terminology of the particular group. A MINORITY for example is designated by sociologists to be an ethnic group victimized by prejudice and discrimination by the national group. Ethnic prejudice based on deficient of inflexible generalization is expressed through action. Discrimination refuses the group subject to the prejudice the equality of treatment that they desire.

As long as there is an absence of sufficient data collected in archives and accessible to the public regarding the history of women and their lifestyles throughout society's development, the resultant ignorance, fear, and con-

Continued pg. 7

MAOF AZTEC AWARDED

Nine outstanding industrial and civic leaders and organizations were honored at the Annual Aztec Awards Banquet in the Los Angeles Room of the Century Plaza Hotel, October 22, at 6:30 p.m. The Aztec Award is granted each year for significant contributions to equal opportunity for Mexican Americans, according to Dionicio Morales, Executive Director of the Mexican American Opportunity Foundation, sponsor of the Aztec Awards Banquet.

Recipients of the 1975 award were: Motor Vehicles Department Director Herman Sillas; Child Care Director Frances Walker; Rockwell International President Robert Anderson; Locals 2, 13 and 22 of the Brickmason Apprenticeship and Training Trust; KNBC General Manager and NBC Network Vice President Ray Timothy; Department of Transportation Equal Opportunity Coordinator Larry Meeks; Southern California

Continued pg. 7

CHICANO BANK SAVED

The stockholders of the Chicano operated Banco del Pueblo (Santa Ana) met recently to hear their Directors tell them that their capital was impaired due to business reverses, and that the Bank might have to be sold, according to reports reaching Nuestra Cosa. As a matter of fact, the President of the Banco Popular de Puerto Rico, of Los Angeles, showed up and made an offer of \$3.50 per share for the purchase of the Chicano Bank.

But the stockholders, most of whom are working people, voted not to sell their bank, because they didn't want to see the only Chicano Bank in the area disappear. They voted to refuse the offer.

In this difficult situation, Mrs. Romana Banuelos, who was recently the Treasurer of the United States in the Nixon Administration, came to the rescue. She made a substantial investment, it is reported, reaching a sum in six figures. Nuestra Cosa has been informed that this move by Mrs. Banuelos, replaced enough of the reportedly "impaired" capital, so that the Chicano bank can continue to serve the Raza.



Chicano Orientation

The fourth annual Chicano Orientation, the first activity of the UCR Chicanos, was held on Thursday, September 25, at the MEChA Cultural Center and at the Large Commons Dining Room. Approximately 75 faculty, staff, and students participated in the event. Opening the orientation ceremonies, Chancellor Hinderaker welcomed the group, emphasizing the

strong points of Chicanos on Campus. Dr. Cortes introduced two new people to the Chicano Studies program: Raymond T. Garza, PhD in Psychology, and Ana Morales, who is the new academic Counselor at Chicano Studies. Juana Serros, MEChA Chairwoman, concluded the program by giving a brief description of the student organizations that work closely with MEChA.

Combating a killer

Mary Figueroa

Two young chicanos can be seen daily, walking down the streets of one of the barrios in Riverside, CA. These youths are carrying weapons in their hands, weapons against one of the major leading causes of death among chicanos and blacks.

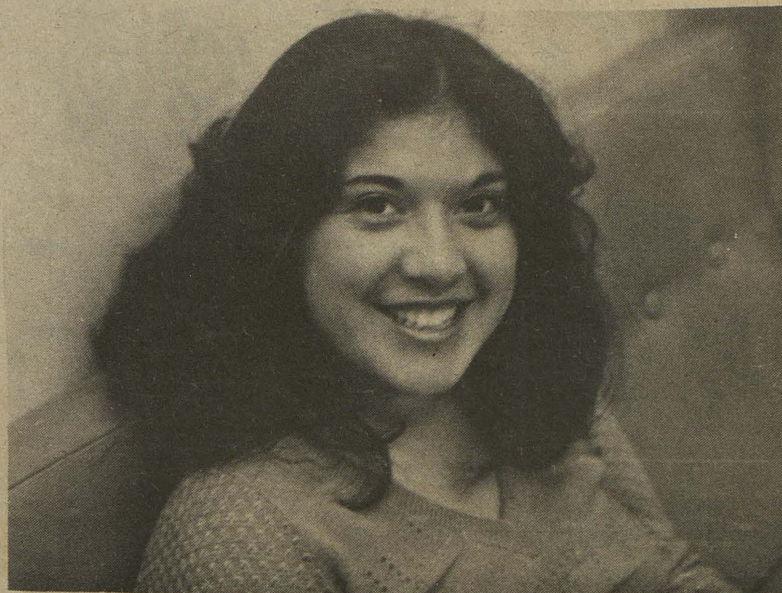
The two youths are part of the Riverside County Chapter of the American Heart Association and they work out in the community as Outreach Workers. Their purpose is to alert unsuspecting victims about high blood pressure. They do so by going out into the community, and taking blood pressure readings of the residents of the barrio. If they find an unusually high reading one day, they'll come back a few days later and recheck it, because their could be ex-

Cont. pg. 2



FARMWORKERS

Farmworkers picket ALRB - See story, page 8



"Oh, really?" - Juana Serros this year's MEChA leader

Accion in the cuna

Reports reaching Nuestra Cosa tell of much Chicano action at Blythe, which La Raza has labelled "The Cuna de Aztlan" in honor of the Aztec migration through the Colorado River area.

La Escuela de la Raza Unida, led by Board President Alfredo Figueroa, is well into its fourth school year, with an enthusiastic faculty and students. Carlos Lleguer is lead teacher, and Rigoberto Garnica is assistant director. The school is struggling for funds to finish a two-hour documentary film, now 95% complete, which was produced by Alex Tinne, formerly with Disney at L.A. The documentary tells the story of Chicano alternative education at Blythe. The student newspaper, which Nuestra Cosa has sponsored and assisted for several years, is nearing its first edition of the year, under editors Patricia Figueroa and Daniel "Chato" Garnica.

Cesar Chavez' principal organizer in the Palo Verde Valley, Alfredo Figueroa has been busy day and night lately, with union elections. The most recent report on progress showed UFW winning three out of three elections (Norioian, Riverview and Mapes). It is reported that there are some appeals yet to be resolved.



CHICANO ADVISORY MEETING

foto by BAEZ

AN ALTERNATIVE TO REVOLUTION?

William Hensey

When British Foreign Secretary, Sir Edward Grey, saw the holocaust of World War I coming upon mankind, he said:

"The lights are going out all over Europe. I fear we shall not see them lit again in our generation!"

The lights of democracy are going out all over the world, in OUR generation! Super-sonic flight, inter-continental ballistic missiles, atomic clouds and communications satellites have expanded the "Europe" Earl Grey knew, until it envelops the whole shrunken planet, and even the margins of space!

Even the good old Yankee custom of stalling smugly and hopefully around, so as to enter the "world war of the moment" conveniently, in the "third quarter", has become obsolete. Now, millions could be incinerated (with or without advance notice to the CIA!) in a few hours.

Most of the world has gone totalitarian, right or left. This, after two wars to make the world 'safe' for democracy! Perhaps only two dozen democracies are still 'on their feet'.

Just the other day, the lights apparently went out in India, at the snap of a lady's fingers!

Meantime, college campuses resound with the din of countless shrill voices. They call to the young, the eager, the idealistic, the brave. "Smash the system!"

"Go Maoist!" "Go Nazi!" "Go along!" "Go limp!" "Freak out!" "Get YOURS, while there's still some left!" "To hell with politics; it's a futile game!"

A Watergate witness, weeping with shame, pleaded into the tube for the nation's youth to "stay away from Washington"!

But maybe there is an alternative to all of this, worthy of college youth, of chicano youth, in the bicentennial decade: "Get involved!"

Maybe democracy, embattled, betrayed, outnumbered, back against the wall, deserves to be rescued... and purified... and perpetuated, before the shadows of the Gulags and the torture chambers blot out the sun!

It's an option worthy of a student's consideration!

Perhaps it's later than we think!

Want to visit a community college?

The office of Relations with Schools is visiting Community Colleges this fall quarter. According to Dr. Dan White, Director, Student Information and Relations with Schools, arrangements can be made to visit the schools that are on their schedule. If you're interested in visiting these Community Colleges and helping to recruit students, see the schedule below.

Oct. 27 Rio Hondo
Oct. 28 Citrus
Oct. 29 RCC

Oct. 30 Mt. San Antonio
Nov. 3 Chaffey
Nov. 4 Pasadena CC
Nov. 5 San Bernardino Valley
Nov. 6 East Los Angeles
Nov. 13 Los Angeles CC
Nov. 17 Moorpark
Nov. 18 Ventura
Nov. 19 Santa Barbara CC
Nov. 20 Alan Hancock
Nov. 21 Bakersfield

Please call us at 3821 or come to Al Chavez's office if you wish to visit a specific school.



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 Alfredo Figueroa at 787-3821.



Killer... From pg. 1

tenuating circumstances for the reading being that high. If the reading continues to stay high, the resident is requested to make an appointment with his doctor to have it checked.

Besides helping combat a killer, these two youths are also bringing friendship to some of the elderly residents that no longer have the visitors they once did.

These elderly people are usually quite happy to see that somebody still cares about them enough to just sit down and talk for a few minutes. Because to them, this could mean more than the real reason that the youths came by.

So, if you value your health and the happiness of those around you, have your blood pressure checked by your doctor, or go down to the office of the Heart Association. They are located at 4175 Brockton Ave., Casa Blanca Neighborhood Center 687-5111, 7240 Marguerita, Eastside Social Service Center, 2060 University Ave. If you don't look after yourself, who will?

DMV...

From pg. 1

each field office: (1) general information windows, (2) drivers license typist windows, (3) registration rate clerk windows, (4) travel crew examining points, (5) DIA meetings (individual/group), and (6) drive test areas.

HIGHLIGHTS TO THE LANGUAGE SURVEY

* 970,365 persons were surveyed statewide during a 19 day period. Of these, approximately 31,000 (3%) were reported as having either a distinguishable speaking or writing communication problem.

* The six predominant nationalities throughout the state reporting a language problem during the survey period are: Spanish (27,372 people), Filipino (762 people), Chinese (573 people), Japanese (526 people), Portuguese (344 people) and Korean (251 people).

* The expected yearly volume of persons with language problems for the above languages are:

Spanish	- 360,200
Filipino	- 10,000
Chinese	- 7,500
Japanese	- 6,900
Portuguese	- 4,500
Korean	- 3,300

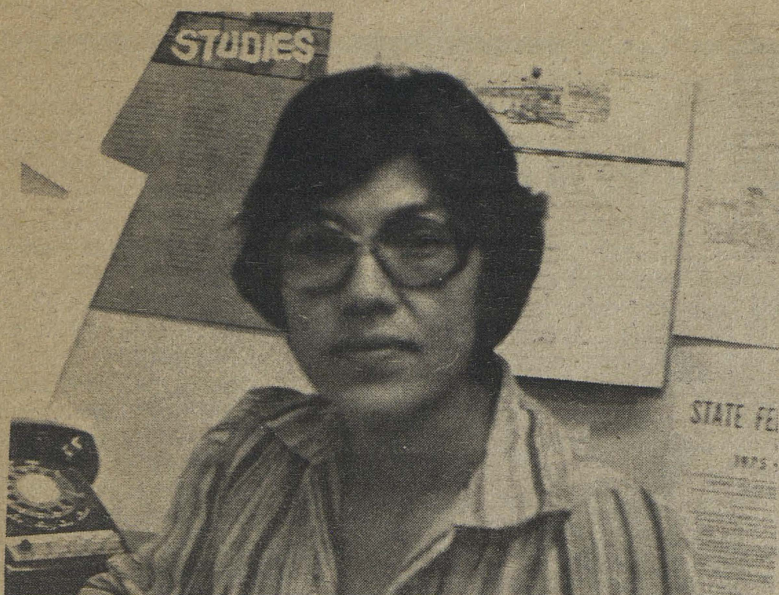
Statistical data gathered during this limited survey period may not encompass a full representation of customers reportedly having communication difficulties in English because of variations caused by seasonal employment. An assessment of the effect this has on survey results cannot be made at this time without further investigation. Language surveys conducted at different times of the year would permit further exploration regarding concerns associated with seasonal variations and would establish an informational baseline for resource planning purposes.



SUPPORT THE FARMWORKERS

TRABAJADORES

Armida Banda
Jose Banda
Karen Estrada
Estela Figueroa
Alfredo Figueroa
David Mollino
Juana Serros
Linda Terrones
Linda Olivas
Al Chavez
Mike Fernandez



ANA LEA MORALES

Chicano Studies has recently hired a new academic counselor to replace Rosa Preciado who is presently teaching at Mt. San Antonio College. Mrs. Ana Lea Morales was born in Santa Ana, California. She is married to Richard Morales, a graduate student in History at UCR. They have been married for three years and have a two year old daughter, Sarah. Ana graduated from Yuma, Arizona High School in 1965. She subsequently attended San Bernardino Valley College for approximately two years on a part time basis. Ana earned a B.A. in Psychology at San Bernardino State University in 1972, and is presently completing her work for a M.A. in Psychology. She intends to emphasize the Clinical, the Counseling and the Developmental aspect of Psychology.

Ana brings with her a wealth of experience. Working her way through college, she has had experience as a vocational counselor at Colton High School. She has also assisted Dr. Tom Rivera, the Di-

rector of the San Bernardino State University's E.O.P. office, in a reading program and as an instructor.

Mrs. Morales has been actively involved in several community based organizations, such as Operation Second Chance, Casa Ramona's initial funding, and VTAC, which is a volunteer technical assistance corps. VTAC assisted in the development of minority businesses; her function was that of a coordinator. She has also been involved in many student organizations, such as MEChA at San Bernardino Valley College where she was an active member, and also at San Bernardino State University where she served as chairwoman of MEChA.

At UCR, Ana expects to be active in the Community College Day, High School Visitations and the Chicanas. As an advisor to the Chicanas, Ana has called a meeting on October 28, 1975, where the discussion item will be "The Role of the Chicanas at All Levels."



AZTLÁN



DR. RAMON GARZA

Professor Raymond T. Garza, Phd, the newest addition to the Chicano Studies program, holds a joint faculty appointment with the Psychology Department. The youngest member of the Chicano Studies faculty, Dr. Garza has earned excellent credentials.

Dr. Garza's list of accomplishments is extensive. He earned his B.A. and M.A. in Psychology from the Texas A. & I. University in 1971 and 1972, respectively. He earned his Ph.D. from Purdue University in 1975, where he specialized in Personality, Educational and Developmental Psychology. He is also a recipient of a Graduate Fellowship for Mexican-Americans from the Ford Foundation, 1973-74. In professional associations, Dr. Garza holds membership with the American Psychological Association and the Society for Research in Child Development. Dr. Garza is also a member of the Phi Kappa Phi Honor Society. Dr. Garza has published several articles, among them are, "A Comparison of Anglo and Mexican-American College students on locus

of control," in the *Journal of Consulting and Clinical Psychology*, 1974; and "A Comparison of Mexican and Anglo-American perception of the University environment," in the *Journal of College Student Personnel*, 1973.

At U.C.R. Dr. Garza is interested in developing courses on the psychology of minorities and sociocultural factors in development and pathology. In the Psychology Department, Dr. Garza expects to teach courses in Personality Development, Personality and seminars in related areas. In Chicano Studies, Dr. Garza expects to teach Chicano Psychology and Personality Development of the Chicano Child.

Dr. Garza is married and he and his wife have three children, Glenda, 5 years old, Adela, 4 years old, and Raymond Jr., 2 years old. Although Dr. Garza has only been in the area since August, he is impressed with the program at U.C.R. and finds, "The Chicano students are among the best he has associated with."

short story

Mr. Cierro, "I am your wife's doctor! I suppose that you will want a boy?"

"Hmm. Yeah, never much thought about it, but I guess, I would like a boy. How long will it be, doctor?"

"It should be pretty soon. They are preparing her for the delivery room now."

"A son. Yeah, that would be great! Yeah, I want a son!"

The parking lot was dark, without much traffic.

Jose Cierro had two books of matches, looking... Crawling on his hands and knees, he randomly picked up and discarded various objects... after finding what he

wanted, he stood up and walked to his car. He scanned the area quickly, and abruptly squatted, his back against the door, and made a small pile in front of him.

He picked up each object, one at a time, and kissed each—first the crow's feather, then the dried leaf and finally the larger, flat stone. He winced slightly when he sliced the tip of his finger with his pocket knife.

"This would work fine, just fine". He thought as he let a drop of blood fall on the feather. He placed the three objects on the asphalt in front of him.

Jose lit the leaf with a match turning the leaf so as to make

it catch fire quickly. Dropping it, he picked up the feather and fanned the smoke toward the hospital door. When the flame died he placed the stone on the ash.

He stood up, brushed the knees of his pants, and grinned.

"Mr. Cierro where have you been?"

"I went to get cigars!"

"Your wife just had your baby. A son", a fine healthy boy."

"Yeah", said Jose, "Yeah, I know".

C/S
Fernandez

LA CAUSA NO ES PARA NOSOTROS. ES PARA
NUESTROS HIJOS Y PARA LOS HIJOS DE NUESTROS HIJOS.

(Cesar Chavez)

Editorials

ASUCR stipends

On October 2, 1975, the Highlander reported that the people who were supposed to receive stipends were upset because the Finance Committee had recommended not to fund more than five positions: Internal and External Coordinator, Editor of the Highlander, Chief Engineer and Radio Station KUCR Manager.

This would drastically reduce the number from 25 to 5 paid positions, a move that would have saved ASUCR \$4,983 (provided each position received \$300).

"Stipend people" have said that they must trade the stipends in order to make it through school. If one stops and examines some of the positions: Personel Committee Chairperson \$54, Leg-Con Chairperson \$161, Music Director (KUCR) \$134, one can discern from this that the survival argument doesn't hold water.

The Highlander and the stipend persons believe the minority organizations are going to rip-off "their" money. Yet, no one single person in M.E.Ch.A., N.A.S.A. or B.S.U. received any stipends, nor for that matter does any other organization outside those named in the ASUCR Constitution.

NUESTRA COSA feels that if the people who received the stipends were committed to their office, or job, they would forego their stipends, as have Mark Powers, Samuel Reyes, Patty Truman and Jess Valenzuela, in order to funnel money to other organizations.

P.S. NUESTRA COSA would like to know why year after year the Highlander Photography Budget request from ASUCR runs \$2000. We acknowledge the need for materials, yet, according to some very reliable sources at the end of the academic year there is a variety of equipment missing. Due to the fact that almost everybody in the Highlander has access to the darkroom keys. Who is responsible for this incompetency? Well, none other than the "stipended" Chief Photographer, who gets \$241.

Stipends anybody????

Reporte al Consumidor

La Corte Municipal de Reclamaciones Menores, en Inglés llamada Small Claims Court, fue instituida para los juicios de pleitos sobre cantidades de 500.00 dólares o menos.

Si usted ha tenido algún problema que le haya causado daños personales, daños a su propiedad o que tenga ver con venta de mercancías, préstamos de dinero, cheque sin fondo, or dano a su auto, usted puede presentar su caso en esta corte y demandar dinero que no exceda la cantidad de 500.00 dólares. Antes de ir a la corte para llenar la forma de reclamación asegúrese que usted tenga el nombre y la dirección de la persona de la persona o compañía de quién usted hace el reclamo.

PLAYING FOOTsie WITH FATE!!

ON THE SOUTHERN CALIFORNIA BEACH, AT SAN ONOFRE, NEAR NIXON'S HOME AT SAN CLEMENTE, THERE IS AN OPERATIONAL NUCLEAR POWER PLANT. NOW TWO MORE PLANTS ARE BEING BUILT RIGHT ALONG SIDE "SAN ONOFRE NO. 1", TO SERVE A LOS ANGELES AND SAN DIEGO UTILITY. THIS CONSTRUCTION HAS BEEN LICENSED IN SPITE OF THE FACT THAT THE SAN ONOFRE SITE IS A NOTORIOUS:

MULTIPLE-MAJOR EARTHQUAKE FAULT ZONE!!!

Hidden away in an official government report, which 'nobody'

reads, are the shocking facts: ("Safety Evaluation of the San Onofre Nuclear Generating Unit 2 & 3" by the U.S. Atomic Energy Commission, Washington, D.C.)

"...the plant site is approximately 60 miles from the San Andreas fault, 45 miles from the San Jacinto fault, 23 miles from the Whittier Elsinore fault and 18 miles from the southeast terminus of the Newport-Inglewood (earthquake) zone." (from page C-8, 4)

"...and seven miles from the South Coast Off-shore fault" ("SCO") (which is a dangerous earthquake break 40 miles long under the ocean!) (page 9, C-3)

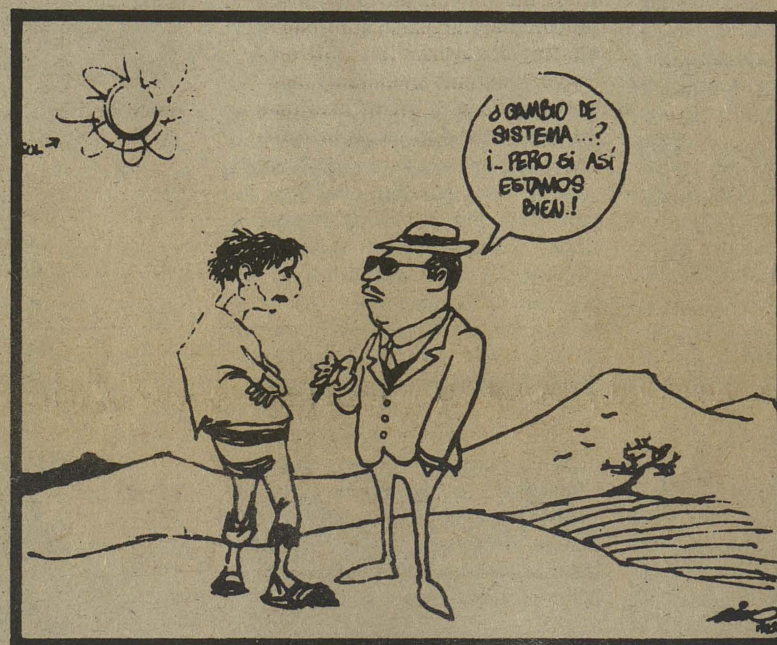
Note: (This under water fault

is associated with the Newport-Inglewood earthquake fault zone which wrecked the City of Long Beach in 1933 with a 6.3 earth shock!) (Page 11, C-15)

"...and (about) one-half mile from the Cristianitos fault. . . which is the closest fault (sic!) to the site!" (Page 2, C-19)

DOES THIS SEEM TO YOU like a safe place to build three nuclear plants?

Does it seem to YOU that these companies are demonstrating that they are very careful and safe in their protection of the PUBLIC?



Desafortunadamente esta corte en algunos distritos esta siendo usada por comerciantes para coleccionar dinero que los consumidores les deben. Si usted le presentan con una cita, en Inglés, summons para esta corte no deje de ir a defenderse. Le aconsejo vaya a un legal aid y le lleve los documentos, contratos pertinente al caso por si hay algo que se pueda hacer de manera de reducir la cantidad que le demandan. También puede ser que usted tenga prueba de que ya haya pagado, pues lleve usted esta prueba al juez de la corte.

Si lo citan a la corte de downtown Los Angeles en 110 Grand Avenue, le proverán intérprete. Pero si lo citan en la corte del Este de Los Angeles en 4837 East 3rd Street debe usted llevar un intérprete pues allí solo tienen intérpretes para casos criminales y no para casos civiles. Para mas información llama usted al teléfono 824-7575.

Aquí hablamos Español para servirle.

Muchas gracias, y llámenos otro vez la semana que viene para el siguiente mensaje para el consumidor.



Venceremos!



BOOK REVIEW
by Juan Munoz Lujan

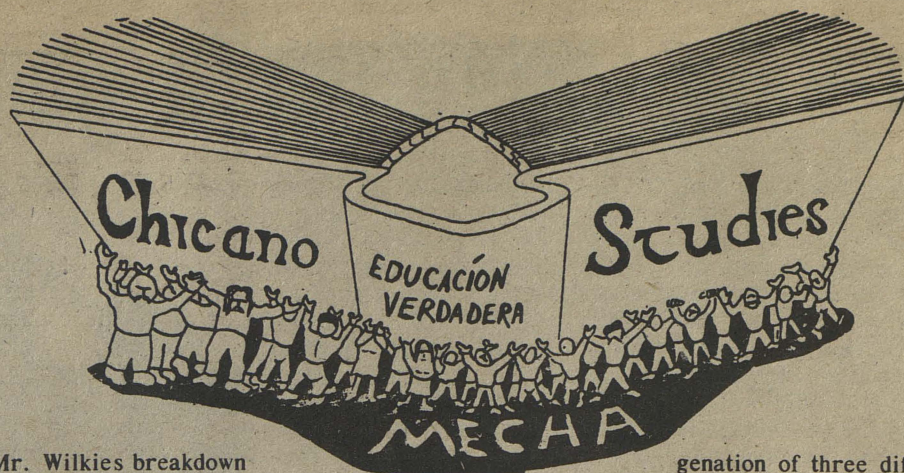
Wilkie, W. James. *THE MEXICAN REVOLUTION: FEDERAL EXPENDITURE AND SOCIAL CHANGE SINCE 1910*. Published by University of California Press, Berkeley, 1970.

Professor Wilkie's work titled, "THE MEXICAN REVOLUTION: FEDERAL EXPENDITURE AND SOCIAL CHANGE SINCE 1910", is a good analytical study of Mexico's political, economic, and social structure from 1910 to about 1963. Professor Wilkie examines projected and actual budgetary expenditures administration after administration up to about 1963 period. He further breaks down the annual federal budgets into three main categories which he labels economic, social, and administrative expenditures. Within the social budget Professor Wilkie makes the greatest stress to explain the social budgets importance to factors such as; education, public health, welfare, social security, and payments for governmental medical and insurance programs.

From a historical perspective Professor Wilkie's study is important in helping to explain how several administrations social expenditures were far from what we assume them to have been in the interest of the Mexican people. Victoriano Huerta, for example points-out Wilkie, projected larger expenditures to meet social needs than did either Francisco Madero, or Venustiano Carranza the father of the liberal Constitution of 1917. He further explains how Manuel Avila Camacho, generally credited with sharply halting the social movement, projected a larger social expenditure than did Lazaro Cardenas, and actually spent only slightly less.

In more contemporary times Professor Wilkie explains how Adolfo Lopez Mateos projected and spent a larger percentage of his total budget on social expenditures than either Avila Camacho or Lazaro Cardenas. The social expenditures of these past presidents of Mexico which Wilkie has studied in detail can be considered an excellent research study in attempting to show a meaningful indices for social change within the country of Mexico.

There are several factors which I feel must be questioned within Professor Wilkie's work. Such factors as, "agrarian reform", his poverty index scale, and the importance of the federal expenditure as a means for measurement towards social and economic



progress. Mr. Wilkie's breakdown of budgetary expenditures is open to question! For example, he regards funds for implementing agrarian reform as economic rather than social expenditures, contending that agrarian reform was designed to shift Mexico's system of land tenure to a more viable economic base. Although this view becomes more sound as the Revolution matures, the figure for agrarian reform might better be placed with the social expenditures, at least for the early revolutionary period.

In terms of the poverty index scale which Wilkie has established, consisting of seven criteria: illiteracy, speaking only an Indian language, living in a town of less than 2,500, going barefoot, wearing san-

only begin when the violent state of upheaval is completed, our findings about revolution in Mexico need to be tested in other societies." This closing statement by Professor Wilkie is important because it can apply not only to Mexico, but to many of the other countries throughout Latin America; in attempting to put some significant importance to the whole question of "progress and modernization."

Book Review:
By Juan Munoz Lujan

McAlister, L.N., *SOCIAL STRUCTURE AND SOCIAL CHANGE IN NEW SPAIN*, Hispanic American Historical Review, Volume 43.

L.N. McAlister, the author of this article, is Professor of History at the University of Florida. The purpose of McAlister's paper is to examine in some detail the social structure of New Spain using a conceptual framework somewhat different from those commonly employed in examining historical works. On the eve of the conquest of New Spain and the rest of the Americas, the Spanish society was made up of groups and associations identifiable in terms of (1.) ascribed functions and/or statuses, (2.) system of shared values, attitudes, and activities associated with the latter, (3.) distinct and unequal juridical personalities expressed in general legal codes or special fueros ordenanzas, and reglamentos, and involving some degree of autonomous jurisdiction.

Within the Spanish society the bearing of arms was a very honorable profession. Its warriors were assigned a higher social value and initially was completely identified with the nobility. On the same lines productive occupations such as agriculture, trade manufacturing and other commercial ventures were looked upon as dishonorable. "Quality and honor, moreover, came to be conceived of not as individual attributes which could be acquired but as deriving from lineage."

Within New Spain during the early years of its conquest, a new social structure came to develop a character that differed from its peninsular prototype. Two main sources came to influence the social structure: first, the deliberate intervention of the crown in the process of social formation; second, the survival of large portions of the indigenous population, the importation of substantial numbers of Negro slaves and misce-

genation of three different races. Within a short period after the initial conquest there appeared a classification which was a basis for a loose system of "castes", within the colonial society. The elements were as follows:

- Spaniard or white-European or American
- Mestizo-various mixtures of Indian and Spaniard
- Mulatto-various mixtures of Negro and Spaniard
- Zambo or Zambaigo-Indian and Negro
- Indian
- Negro

The Spanish sector of the population, although of diverse social and ethnic origin, possessed a certain homogeneity deriving from its position as a conquering race and its assumed superior culture. For many if not all Spaniards their superior status was also expressed in almost universal claims to nobility or hidalguia. Within the early states of creation of the society in the new world, the conquerors exhibited a sharp consciousness of nobility deriving not from lineage or royal concession but from a sense of personal excellence, from glory in deeds of valor done during the Conquest, and from a pride in noble action."

Within the white estate there existed two major fractions in New

and the clergy. McAlister points out that "at a point not clearly definable, this sector grades into a middle class composed of retail merchants and shopkeepers, the more substantial artisans, professionals owners of small and middle-sized ranchos and mines, managers and salaried employees of rural properties, mines, workshops, and lower ranked ecclesiastics." The lower classes comprised many of the positions which would fall under propertyless, and jobless people. McAlister feels that such a classification presents serious difficulties. He points out that such a classification presents serious difficulties. He also felt that given adequate data on distribution of wealth, income, occupation, and the like, it might be practicable to analyze colonial social structure in terms of "economic classes."

The social organization of New Spain was further complicated by the issue of "American-born whites to those born in Spain, criollo in-as contrast to the European-gachupin. The rivalry between these two major groups in New Spain carried on up the period of the 1810 revolution in that nation. Social unrest took the form of drives to improve the status of the individual and the group, not efforts to change the system. The hierarchical order was supported through the virtual monopoly of arms, wealth, prestige, and authority by the white nobility. The church was also an active partner of the crown in maintaining social control. In many ways it supported and encouraged a society of hierarchies and privileged classes both on doctrinaire grounds and as a beneficiary of the social system.

Following the years of the conquest in New Spain, the growth of a landed aristocracy was paralleled by the development of a mercantile participate in the cities of the viceroyalty. The effects of these two major rising classes came within time to be the new "elite" of New Spain. As these new elites came to emerge into the upper class the economic base of the encomenderos was deteriorating. With the final abolition of the encomienda system in the early eighteenth century and particularly its later four decades social change was accelerated by the interaction of multiple influences including population growth and progressive miscegenation, expansion of areas of settlement, economic development and the increase of wealth, fiscal, administrative and military reforms, and infiltration of egalitarian doctrines from abroad." McAlister felt that in New Spain there appeared to have been both an absolute and relative decline in the power and prestige of the ecclesiastical establishment as a whole." I cannot agree completely on this matter with McAlister. He goes on to explain that by the eve of independence New Spain had acquired a new ruling class from that of its early conquest.

Spain. The first group might be described as the conquerors who by virtue of their feats of arms regarded themselves as a new nobility. The second group immediately below them came to be the first settlers whose excellence derived not from martial exploits but from merits acquired in the initiation of colonization, the occupation of new territory for the king, and the founding of towns and cities.

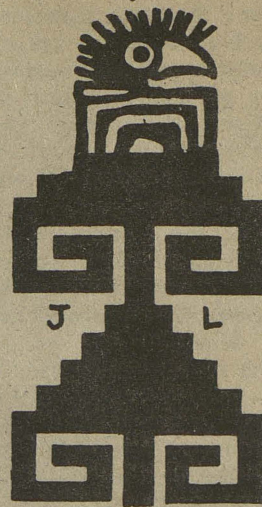
Within New Spain the colonial social structure in terms of economic class could be seen developing. The upper class consisted of the owners of haciendas and estancias, mines, textile factories, and mercantile establishments, and the upper levels of the bureaucracy



dals, eating tortillas regularly instead of bread, and lacking sewage disposal. I would question Mr. Wilkie on the grounds that although these items listed above can be considered important in attempting to create a worthwhile poverty index scale, they are by no means the only ones which should be used or considered.

In terms of the political institutions of Mexico, I disagree with Wilkie when he states; "political revolution destroyed the old institutional order." On the other hand I tend to agree with him in pointing out that within Mexico the Social revolution attacked the old structure of society; it did not bring about a new one, either economically or socially. Finally the most important question in relation to Wilkie's book, is whether we wish to accept the federal expenditure of any Latin American country as a means for measurement for political, social, and economic progress.

Within his conclusion, Professor Wilkie puts fourth the questo the reader in relation to "revolutions." He states, "finally, we may suggest that the very meaning of the word 'revolution' and the very essence of the 'revolutionary process' need re-evaluation. If, as we have attempted to show, the revolutionary process may have a series of stages which



Che Guevara—"...give me a gun..."

By Juan Munoz Lujan

The following article on Ernesto "Che" Guevara is the first of a three part series, which will be published in "Nuestra Cosa" within the following issues. The article was written in a research paper format for a seminar class in Latin American History, while I was an undergraduate student at UCR. I would like to dedicate this article to a friend who in his own right was a revolutionary in the struggle for his Raza; "Hector Larios Sanchez."

When Ernesto "Che" Guevara was killed by the Bolivian Army in October of 1967, did he die a hero, a martyr, or the victim of his own errors? Much has been said and written about Ernesto "Che" Guevara since his death, and his guerrilla campaign in the jungles of Bolivia. In my research on Ernesto Guevara, what I have attempted to expose are the reasons and causes as to the manner "Che" met defeat in Bolivia. I also have attempted to show matters of importance in the legend that is now associated with the man we knew as "Che" Guevara.

If, after all the intensive research and time I spent working on this report I am allowed to make a single contribution to the entire campaign of Che Guevara's in Bolivia; that would be that Che's death has helped to clarify for revolutionaries throughout the world, what must be done in order to organize a successful armed insurrection. Also because of his death Che, has become an important symbol of revolutionary courage and commitment throughout Latin America and elsewhere, and his example appears to have inspired a whole new and future generation of young revolutionaries to take up the struggle where he left off.

Background of a Revolutionary

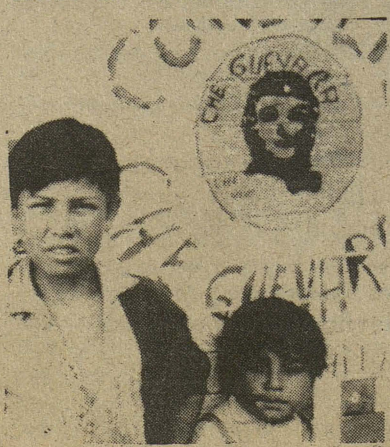
Ernesto Guevara de la Serna was born on June 14, 1928, in the Argentine city of Rosario. His par-



ents were of upper-class origin. His father was a contractor who had studied architecture but never received his degree. His mother was an intelligent and warm person who remained devoted to Ernesto, her first-born until her death just a few years before his own. Soon after Ernesto was born, the Guevaras moved to San Isidro. It was in this city along the banks of the La Plata River that he contracted the illness from which he suffered for the rest of his life. His mother was an avid swimmer and used to take him with her to

the yacht club in San Isidro when she went swimming. On one particularly chilly day, she had taken him with her, and by the time she was ready to leave the club she discovered he was very ill. She and her husband took him immediately to a doctor nearby, who informed them that their son had a severe asthmatic condition. For the next two years, Che's parents tried every possible cure, but in the end they were advised that they would have to move to a much drier climate if they wanted their son's health to improve. As a result they moved to the little town of Alta Gracia in the central Argentine province of Cordoba.

Ernesto Guevara, who later received the nickname of Che, did



not rebel from his free-thinking home; he rebelled from the oppression of what he saw as he grew up within his continent. As Ricardo Rojo, a friend of the family, testifies, certain things were taken for granted in the Guevara household - "a passion for justice, the rejection of fascism, religious indifference, and an interest in literature and love of poetry."

It seems that Che looked and acted much older than he was, and was clearly already grown up with a definite personality, moody and undisciplined, but extremely mature. While he was still at high school, his friends were university students who accepted him as their equal. His realism already outweighed their wish for romantic protest. On one occasion, when asked to take to the streets in a political demonstration, he refused with the cold remarks, "Go out into the streets so that the police can hit us with their clubs? Nothing doing. I'll go and demonstrate only if you give me a gun" Such a hard assessment of the situation in his youth makes Che's later assertion plausible: "That a man at fifteen already knows what he wants to die for, and is not afraid of giving his life if he has found an ideal which makes the sacrifice easy."

By temperament, Che looked on difficulties as challenges. Disabilities were to be defeated, barriers to be broken. A marked trait of Che's personality throughout his life appeared in his early fight against asthma. He became an athlete in spite of terrible attacks which forced him to run off the rugby field to inhale his medicine. He also became a hardened traveler who merely halted whenever he could not breathe and went on when he could.

His grandmother's death from cancer and his mother's struggle against the same disease influenced Che to become a doctor. He wanted to try to find a cure for this disease. He would not accept even a family tragedy. He could not see pain and death without wanting to strike at the root cause of it all. When later he was to see that pain and misery were curable, he was again to try and strike at the root cause of it all. He had no resignation in him. He could not stand the passive acceptance of suffering. His nature was to challenge, even the impossible.

Two months after Che had qualified as a doctor in 1953 with a thesis on allergies, he threw away his career—to his father's annoyance. He left Argentina for Bolivia, which was being ruled by the first effective reform government in its history. The new regime nationalized the country's tin mines, which were some of the largest and the worst-run in the world, and it distributed the waste of the barren altiplano among the Indians, who had held no claim to their own lands since their conquest by the Spanish in the sixteenth century. Che was not yet a Marxist nor a revolutionary; according to his friend Rojo, his chief interest was still medicine and archaeology, not politics. Yet this first-hand contact with a large program of social change in action turned Che toward the ideas of revolutionary progress. Paradoxically enough, Bolivia seems to have been the country which both helped to inspire Che's political career and killed him.

Che's Political and Military Impact on Cuba

Fidel Castro set the task of the



young revolutionaries who entered Havana with him on the overthrow of Batista in 1959. When he had been released from jail by Batista five years previously, he had declared, "Our freedom will not be a fiesta or a rest, but a struggle and a duty." Most of Fidel's comrades were ill-equipped for the struggle and the duty of administering a country; but Che was one of the few exceptions. Even if he had no practical experience of economics, diplomacy, administration, or politics, he was an educated and philosophical man, who had already shown managerial skills in the Sierra Maestra—unlike the courageous but nearly illiterate heroes Juan Almeida and Camilo Cienfuegos. Yet Che's actual jobs within the Castro government were to be less important



than the lessons which he learned from them and applied within them just as he was the theoretician of the administration.

There are conflicting points of view about Che's importance to Fidel Castro's regime. Some critics of the regime see him as the only man who could construct an ideology and a program for the revolution in a consistent and orderly way. Castro's own sister, Juana, who emigrated from the island after the revolution, has always asserted with other witnesses that it was Che who actually converted the guerrillas to Communism as a doctrine.

An analysis of the six years Che spent in Cuba after 1959 is really a history of the Cuban revolution. When Jean-Paul Sartre called Che "The most complete man of his age" he was stating that Che so lived his own words and so spoke his own actions that his own history and his own society told much the same story. The complexity of the Cuban revolution, its dedication and its originality, its experiments and its failures, serve as a dark mirror to Che Guevara. While Che was helping to fashion the revolution, the revolution was helping to fashion him. But in six areas, Che's writing and doing was essential for the Cuban experiment in agriculture, industry, monetary policy, moral incentives, revolutionary conscience, and international affairs.

Cuba was mainly an agrarian society. Thus the Cuban revolution had to be mainly an agrarian revolution. The economy of the island as well as the emotion of the fighters from the Sierra Maestra dictated the policy that the countryside came first. Three-quarters of Cuba's foreign earnings came from the sale of sugar alone. The sugar harvest was the condition of Cuban prosperity.

The revolution needed the support and the work of the peasants. Memories of the mountain war and Che's glorification of the peasants as the revolutionary classes were merely the sentiments behind a political need.

An Analysis of Why Che Left Cuba

An analysis of why Che Guevara died in Bolivia must take into account the reasons he left Cuba in 1965, for it was the motives behind his departure from Cuba that eventually led him to Bolivia.

There has been a great deal of speculation over why Che resigned his cabinet post in Fidel Castro's government and disappeared from public view in 1965. At the time of Che's disappearance, many be-

lieved that Che and Castro had come to a serious disagreement and that Che had been either imprisoned or secretly executed. There were also reports that Che had been killed in the Dominican Republic during the civil war that took place there in the spring of 1965. Later on, there was again speculation that Castro or elements within the Cuban regime had eliminated Che because of his opposition to certain policies advocated by the pro-Soviet wing of the Cuban Communist Party. However, it is now clear that none of these speculations were correct.

By the beginning of 1964, it appears to have been evident even to Che that his four-year plan initiated in 1961 to industrialize Cuba was a failure. He seems to have

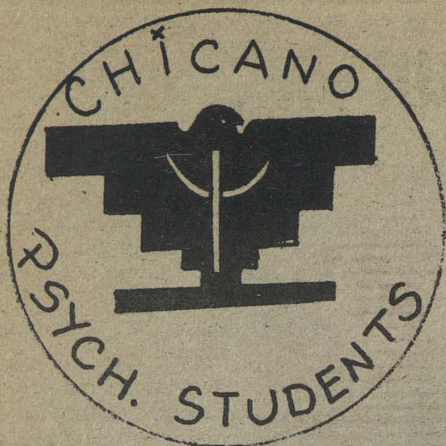


trusted blindly in his program of accelerated industrialization, to the extent that he even predicated his four-year plan would double the standard of living in Cuba by 1965. Actually, his industrialization program succeeded only in disorganizing the agricultural sector by diverting manpower to the urban areas. Agricultural production in Cuba during 1961, 1962, and 1963 fell below the levels attained prior to the revolution.

Che found little sympathy for his ideas among the Russians. They regarded his plans to industrialize Cuba as totally impractical. Even if Cuba were to succeed in transforming its economy with Soviet assistance, they argued that there would be an insufficient market for Cuba's manufactured goods. Moscow's opposition to his plans led Che to conclude that the Russians presented almost as much of an obstacle to the forces of revolutionary change as the United States. He became convinced, moreover, that Moscow and Washington had entered into a tacit agreement to respect each other's spheres of influence, and that, as part of this agreement, Moscow had promised to restrain Havana from promoting revolution in Latin America. Che decided that Cuba had no other alternative than to reduce its dependence upon the Soviet Union so that it could pursue its own domestic and foreign policies without interference.

Che left for the Congo sometime during July, 1965, leading a hand-picked group of Cubans who had fought with him and Castro in the Sierra Maestra. Their departure was carefully planned by Cuban intelligence. In the Congo,

Continued pg. 7



Organizational meetings for the Chicano Psychology Students will be every other Thursday beginning November 6th. The meetings are held at 3:00 pm at the Chicano Cultural Center, 2301 Library South. All Chicano Psychology Majors are invited to attend. Also any other Chicano/a contemplating a major or

a career in psychology are urged to attend. Opportunities and programs for Chicanos in psychology are discussed, as well as, other pertinent information. For further information, please feel free to call Ray Buriel at 787-5242 (Psychology Dept.) or Juana Serros at the MEChA Cultural Center at 787-4673.

aztec...

From pg. 1

Division Manager Carl Shupp and Los Angeles Fire Commissioner Joseph Sanchez.

The program included entertainment by Nati Canos' internationally famous Mariachi "Los Camperos" and other personalities from motion pictures and TV.

Besides its work in Chicano manpower, and apprenticeship

training, MAOF has rapidly moved into the field of Child Care and Development Centers, with the idea of "liberating" Chicana mothers to work during the day without neglect of their children. MAOF is now operating new Centers at San Diego (National City) and in the East Los barrio.

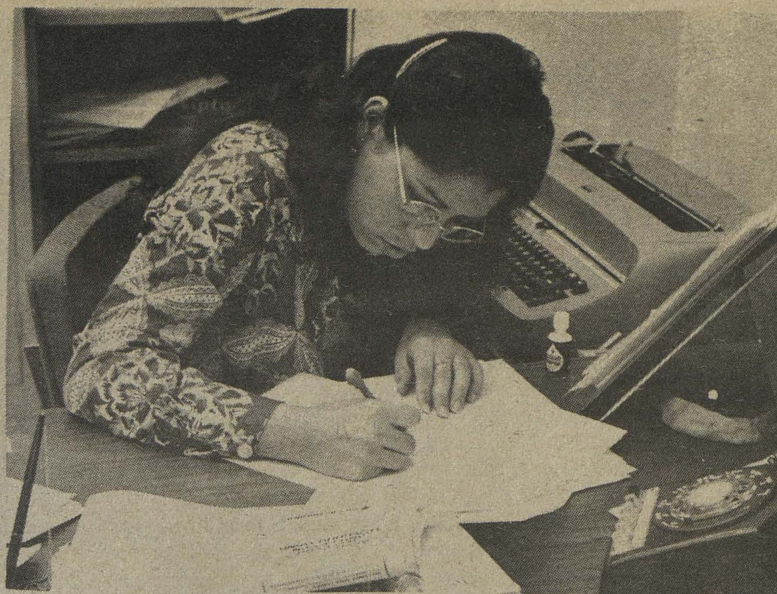


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JUAN M. LUJAN
PHONE: 787-3863



Linda "dirtclots" terrones at work on NUESTRA COSA

Hermanas

Hermanas Unidas is comprised of Chicana women involved in the community in professional and in academic areas. The objective of the organization is to encourage Raza women to enter high education levels, to enter non-traditional professional careers, to provide counseling to other chicanas, to serve as a referral service to women and, foremost, to create a vehicle by which women can work together to overcome obstacles, giving rise to future accomplishments for the Raza.

Vera Martinez, a UCR doctorate student

is presently chairperson. The organization meets every second Tuesday of each month at six o'clock at Casa Blanca Neighborhood Center. All chicanas are encouraged to participate, and get involved with community projects. It should be pointed out that UCR students can obtain college credit through Chicano Studies Internship Program 185 for student work in the community. For more information contact Ana Morales at Chicano Studies office, 2316 Library South. The organization welcomes your participation.



DETERMINATION.

From pg. 1

fusion will continue to dominate thoughts and action. Humanity will continue facing real difficulty in transcending the serious social inequities and their attendant problems towards establishing full first-class citizenship at all levels of present society.

The Chicana of today has articulately announced her quest for equality, along with Black, Native, Asian-American, and White women. There are, however, cultural differences even though there may be agreement as to the political platform.

Sexual equality is inherent in racial equality. History has relegated to Chicanos, both male and female, a mutual oppression. Our mutual culture has been our survival mechanism. Therefore priorities and direction can only be established through our mutual quest towards overcoming the inequities existing in the total society.



che....

From pg. 6

Che and the Cubans with him served as instructors and advisers to the rebel troops under the leadership of Gaston Soumialot and Pierre Mulele. Their task was not an easy one, for they had to train illiterate tribesmen to fight against President Tshombe's well-equipped European mercenaries.

Che and his men had been no longer than nine months in the Congo, when they were ordered to return to Cuba. At the same time, Moscow strongly urged Castro to order Che and his group out of the Congo, fearing that the discovery of his presence there might create a serious international crisis.

Che's return to Cuba was never made public. He remained in hiding during the entire period that he stayed there. Almost immediately after his return, he began to plan a new mission which would not have the limitations of his abortive undertaking in the Congo. He chose Bolivia as the site for a revolutionary guerrilla foco, which he planned to organize and lead himself. In October, 1966, he left Cuba, as secretly as he had entered, to begin this undertaking.

(Next issue of Nuestra Cosa, will follow-up this article with the reasons and causes of why Che Guevara choose Bolivia as his battlefield).

CALIFORNIA STATE SCHOLARSHIP

AND LOAN COMMISSION

IMPORTANT DEADLINE DATES

If you apply for:	Mail this application by:
STATE SCHOLARSHIP	December 6, 1975
COLLEGE OPPORTUNITY GRANT	December 6, 1975
OCCUPATIONAL EDUCATION AND TRAINING GRANT	February 27, 1976

Mail 1976-77 PCS by:	Complete SAT by:
December 6, 1975	December 6, 1975
December 6, 1975	Not required
February 27, 1976	Not required

If you have any questions check with your high school counselor, college or school financial aid director, or write directly to the California State Scholarship and Loan Commission, 1410 Fifth Street, Sacramento, California 95814, for additional information.



A
TEAR
SMALL AS
IT IS, CAN
MOVE MIGHTY
MEN, OR STIR THE
MASSES. THE TOOL
OF A WOMAN, PLEA
OF A BABE, JOY
OF A YOUNG
HEART.



FARMWORKERS PICKET ALRB

During the week of October 20th the United Farm Workers of the Riverside County area picketted the Agricultural Labor Relations Board (ALRB) here in Riverside. The purpose of the picket was to apply pressure to the ALRB to certify elections recently held in the Riverside Area, particularly one election, the Yamano election

in Corona. Although elections are presently being conducted, the UFW still needs support, active and otherwise, here in the Riverside Area.

Presently the San Bernardino and Riverside Counties do not have a union organizer to coordinate any major activity or function. We do not foresee a union organizer being sent to this area in the near

future. It is therefore the responsibility of the college MEChA's; MEChA UCR, RCC, San Bernardino Valley College, the high school MEChA's, and other community-based organizations to keep LA CAUSA Y LA HUELGA alive in the Riverside area. Much can be accomplished by the above groups if we combine our energies and efforts.

The following are some of the activities El Comité Campesino has planned for the future; continue picketing the ALRB Office on Merrill, have UFW rallies for the workers, write letters to Sacramento to ask for the resignation of the director of the ALRB; Kintz, and also letters asking for the certification of elections which have been held.

If you are interested in helping the UFW in any way or want further information, please feel free to call 797-4673 and ask for Karen Estrada, Ana Espinoza or Juana Serros.

LA LUCHA DE LOS
CAMPEÑINOS CONTINUA!!
VIVA LA HUELGA!!!

"The Real Chicano"

by Judy Flores de Eyre

Society stereotypes Chicanos; Chicanos stereotype Chicanos; but who is the real Chicano? Is he a myth fabricated out of a need to glorify a culture? A myth fabricated to right the evils and injustices of centuries of pain and alienation? Or is he real?

Depending on what part of the country you come from what social class you emerged from, and your own personal life experiences, the answer to "who is the real Chicano?" is as diverse as the culture. The answer must be multiple.

The Chicano is the immigrant searching for a better life, unable to escape: a life marked by poverty, discrimination, and injustice; a life void of dignity and pride; a constant state of limbo, where things remain always, hopeless.

The Chicano is the old man clinging to his dreams of returning to Mexico, closing his eyes to the reality of Mexico's inhumanity towards its own.

The Chicano is the young man struggling to break old roots no longer of value to him, welcoming

the challenge of a "brave new world"; struggling to reconcile his Chicano and Anglo cultures.

The Chicano is the student using school as an instrument for radical change; he is the young scholar exposed to new ideas and values, reaching out to truth and honesty--including an honest evaluation of his own Chicano culture, and of himself.

The Chicano is the old man who remembers the way it really was in Mexico, and sighs happily, realizing there is much happiness and promise in the United States. He is the years of land rip-offs and broken promises, battle cries and death, solitude and loneliness.

The Chicano is a stranger in a new land, and a stranger in his own; he is the farmworker living in a shack, a migrant without roots, a man without a country. He is the zoot-suiter of the 40's, the pachuco of the 50's, the low-rider of the 70's.

He is a rebel, a conformist; he is a man challenging the old

and reaching out to the new. The Chicano is a man fighting for a group; he is a man fighting for himself. He is assimilated, acculturated; he resists being absorbed. He is illiterate; he is a Dr. at the University. The Chicano sings "Viva La Raza"; the Chicano loves the American flag. The Chicano is the vendido; he has compromised his values according to his peers. He is the hero come to set his people free; he is angry, he is proud; he is ashamed, he is submissive.

The Chicano is all of these, and much more. Chicanos are human beings with common characteristics; they are individuals, with private hopes, dreams, and fears. He is not a paint-by-number set pre-determined by colors and shades; he is a canvas waiting to be painted: an original, a masterpiece, a reproduction. He is a song, a poem, a cry, a whisper. He is me, he is you; a butterfly, a cocoon, a dying man, a baby. He is truth, he is myth; he is yesterday, today, and tomorrow.