

NUESTRA COSA

Vol. 8 No. 3

Serving the Inland Empire

March 1980

Free

Gratis

Today's U.S. Military

"... Congressional investigations have found many Marine and Army combat units consisting of 65% or more minorities ..."

P.2

Health Alliance for Chicanos

"... less than 2% of doctors, nurses, and other health workers are Chicano ..."

P.8

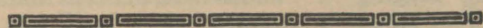
MECHA Organizes High School Conference

"Traditionally, people have been afraid to talk. We have to be able to communicate ..."

P.3

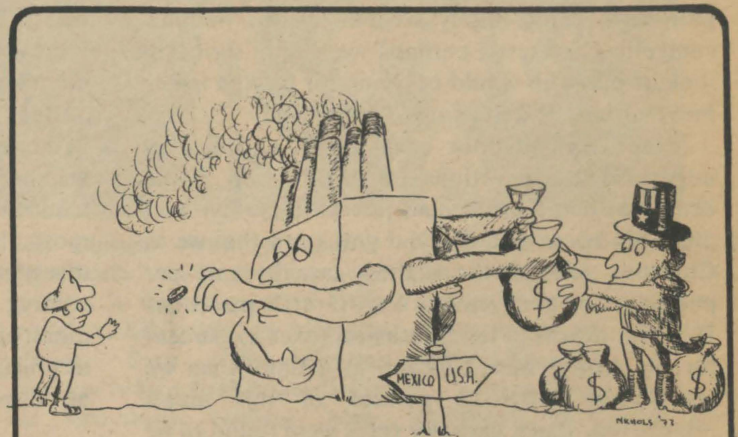
La historia de la inmigración de los indocumentados P.7

"A través de la historia de la inmigración hacia los EEUU, la presencia de trabajadores indocumentados ha sido culpado por el desempleo en este país,"



Conferencia de la juventud

P.6



"The Mexican undocumented immigrant can find a job here with one condition ... " turn to page 5



Nicaragua Launches Literacy Campaign

"... in this new process of democratization, literacy is absolutely necessary."

P.12



Pinto Poetry Review

"... Prison walls
time on ice
first—alone—lonely

P.10

Special Commentary on Education Section

P.4

The color and class of today's military

... Our barrios are providing a much higher percentage ... inductions in our own communities raises a cause for concern...

The United States is headed for war. A stagnant economy battered by rampaging inflation has led to bold moves on the part of this nation's foreign policy makers—moves that could end in armed conflict.

So as we mentally prepare to kill in the name of patriotism being falsely created by this nation's controlling interests, perhaps we should seriously look at just who would be dying for foreign issues move of us still don't fully comprehend.

Minorities and poor have fought and died in unparalleled proportions for this nation, while benefits at home are denied just as unevenly. You probably knew that. But did you know that we as Chicanos suffered the highest casualty rate per population in the Vietnam War? Over 20 percent of U.S. war deaths in the Southwest (over 25 percent for the Army) were Chicano at a time when we represented only 13 percent of this area's population. Black casualty rates were found to be similarly disproportional. Department of Defense (DOD) statistics reveal even the white casualties to have come overwhelmingly from the poorer sectors of society.

In all, the Vietnam tragedy consisted of a minority and poor army fighting and dying for a cause which was never in our interests to begin with.

This was conclusive in subsequent congressional investigations considering the collapse of the moral and fighting spirit among U.S. forces. One of the reasons cited was a growing awareness among soldiers of their similar class background, leading them to conclude that the sacrifices of the war were not being shared by the interests which had sent them there in the first place.

Almost a decade later, the same ruling interests prepare to mobilize a military force which is far more disproportionately minority and poor than in Vietnam! It is an army of Chicanos, Blacks and poor uneducated whites, for the most part. Blacks

now account for 38 percent of military personnel, whereas DOD stats estimate "Hispanics" to comprise anywhere from 10 to 15 percent. Yet our barrios are supplying a much higher percentage in the southwest; what shall we estimate Chicano participation? 25 percent? 35? Although such information is not available, just looking at the increasing number of inductions in our own communities raises a cause for concern.

But even these statistics are misleading. Minorities are excessively concentrated in the ground and artillery forces which comprise the front line troops. These are the soldiers receiving most battle casualties. Recent congressional investigations have found many Marine and Army combat units consisting of 65 percent or more minorities! On the other hand, officers, technicians and specialists categories were found to be "disproportionately white".

The Draft

US policy makers have addressed the uneven burden of military service on minorities by proposing to reinstate the draft. This, they claim, will bring about a more equal representation of all socio-economic sectors in society within the military. Yet the children of the rich and powerful (who start wars in the first place) will never see the front lines of battle. The Vietnam war was conclusive proof of this.

The determination of who is destined for military service seems not to have changed much since World War II, when combatants were chosen from those considered "least socially desirable" by this nation's ruling class. The draft, if invoked, will only attempt to alleviate the inequities of color and ethnicity, but the most important inconsistency of all—of class (between the rich and working people)—shall remain.

Although social upheavals abroad can indeed be seen as direct threats to the security of this nation's

nuestra cosita

Sabes que ese, we've got to do something about the situation around here.

¿una da ya mean capital?

we need unification, spirit, we don't believe in ourselves. People look at us like if we were second rate.

Ya, I can dig where you're coming from, you want to work on the problems in our barrios, you want to confront our degrading economic and political situation, right?

No man, what are you talking about ese, I mean the situation in Iran, I'm talking about joining the Marines and fighting for our country!

our country?

controlling rich, hence requiring military intervention, such events have never been of any particular threat to Chicanos and working people in general. (Does Vietnam's victory threaten our lives today?)

Perhaps it is time we begin to question our duty to represent this nation's rich and powerful on the battlefields of the world merely because we live in the same country. Our own interests—better housing, employment and education—have been ignored in favor of increasing profits for the rich; now our desire to live in peace is also being ignored. The time has come when we as Chicanos and working people must begin to formulate our own policies based on the necessities of our communities, and not the dictates of the ruling class.

The national crisis is not overseas



What can be said about an economy producing 100 to 200 percent profit for some while working people have been continuously asked to suffer deficit wages after inflation?

There is a crisis in the nation today. But the events in Iran, Afghanistan and elsewhere only help in screening the real issue.

The crisis of which we speak has been brewing for some time. Its nature is economic—not an external threat to our national security as we are falsely led to believe.

The great 'American' middle-class, which has legitimized many of the institutions of the United States—judicial, legislative, and even democracy itself—is being slowly worn away through the continuous onslaught of recession and inflation. Unemployment is on the rise. The poor are getting poorer at a rate never experienced by this nation before, and of course, the rich are getting richer. What can be said about an economy producing 100 and 200 percent profits for some while working people have been continuously asked to suffer deficit wages after inflation?

So it is quite interesting to view the current 'crisis' abroad. The end result has been to greatly increase military spending in hopes of lifting sagging corporate profits and production. Another effect will be to stifle the rights of the working class behind a veil of patriotism—wage controls, a first step, are already being considered. Policy makers tried a similar tactic during Carter's "moral equivalent of war" battle against inflation—where workers were asked to sacrifice while prices and profits soared; now they offer us the actual threat of war to keep our minds off this nation's economic disparities.

Our economy is now in recession; but for the poor and minorities it has been for years. And each year, as the economic crisis becomes increasingly more aggravated, formulations on how to end it become ever more aggressive. Before the current "crisis in the Persian Gulf", there were CIA

contingency plans to invade middle-eastern "allies" to secure the precious oil fields needed for industrial survival. Now the solution to our economic woes centers on bolstering the economy through massive military budget increases that risk nuclear war where no victors shall emerge.

This economic camouflage is being carried out under the banner of world freedom and brotherhood, yet our own country's commitment to international peace shows a definite contradiction. Post World War II history has not seen the likes of the United States. Its background is one of blatant disregard for human rights and constant intervention in the internal affairs of other countries. Iran, Vietnam, Cambodia, Laos, the Congo, Guatemala, Dominican Republic, Brazil, Chile... must we go on?

In each case US policymakers intervened to protect the interests of the wealthy, either national or foreign. In each case there was an utter disregard for the interest of the working class (people like us). Thousands, perhaps millions, of workers have died fighting for a more just social reorganization of their countries and the US has clearly sided against them. Yet this country now prepares us for war by using as its main excuse the defense of freedom and human rights! Freedom for whom?

Certainly not for Chicanos or any other working people who are far more concerned with better standards of living and existing in peace.

Sooner or later we are going to have to assert our rights as the people who produce this nation's wealth through our labor. We are going to have to demand a different way of alleviating the repeated economic depressions that have plagued our system. The solutions can no longer be attained through war, threat of war, or by repressing our own rights to good jobs, housing and education.

MECHISTAS

Plan High School Conference

"MECHISTAS Unidos III"

by Russell Jauregui

One of the most important themes among Chicano youth organizations today is unity. Spurred by the statewide End Barrio Warfare Movement, chicano youth throughout the California have replaced the bitterness of barrio rivalry with the spirit of carnalismo.

In the Riverside County area, Chicano high school students have expressed the importance of unifying through their participation in the annual MECHISTAS UNIDOS conference held at UCR. This year's conference is scheduled April 4.

The conference is traditionally the result of a year long effort to promote pride, unity and awareness among Chicano youth. Johnny Mosher, Rubidoux high school Mechista, elaborates on the significance of the conference: "The importance of the conference is that it brings us all together. We get to know people from different parts of town, and we no longer have fears

about knowing someone from a different barrio. Also, the conference shows that as Chicanos, we can do something for each other. We are all Chicanos, we are not different."

Similarly, Steve Valdez, President of Rubidoux high school MEChA, states: "Traditionally, people have been afraid to talk. We have to be able to communicate with each other. The conference exists for this very purpose."

The conference seems to have established a valuable educational forum for high school Mechistas. Issues addressed at the conference are ones which currently effect barrio youth—education, drug and alcohol abuse, gang warfare and politics.

According to Juanita Pintor, UCR student and one of the organizers of MECHISTAS UNIDOS: "The conference gives the students an idea of what society is all about. It shows them where we as



Chicanos stand; they learn about social inequalities and why they exist."

Roberto Murillo, community organizer from the Casa Blanca Home of Neighborly Service, states: "I think the purpose of the conference is education. Everything we do has to convey a message. If we can educate those students who attend the conference, then we've accomplished something."

The organizing body of the conference was and continues to be composed of students (both high school and college), community workers and other individuals who have been sensitized to the needs of

the Chicano youth population. Specifically, the organizing body consists of individuals from UCR MEChA, RCC MEChA, Riverside County Drug Abuse Control Services and the Casa Blanca Home of Neighborly Service. Also, Mechistas have found sponsorship from the following high schools: Rubidoux, Arlington, La Sierra, North, Ramona, Poly, Norte Vista, Corona and Horizon.

Currently, the 1980 MECHISTAS UNIDOS III conference is in the planning stages. Mechistas from outlying San Bernardino and San Jacinto high schools have been invited to participate with the

Riverside schools in the conference. The organizing body of the conference meets every Thursday, 3:30 p.m. in the Mecha UCR Cultural Center.

Committees for the upcoming conference include: Speakers, Entertainment and Agenda, Food, Publicity, Budget, Transportation, and Security. If you would like to participate in any of these committees, or in the conference as a whole, attend the meetings or call 787-3863, -3821, or -4673. Your participation is welcomed and encouraged. Let us work together to ensure a successful MECHISTAS UNIDOS.

Correspondence

High school student wonders why some fight?

Sometimes I wonder why our raza are fighting each other. Is it because they want to be better and badder than others? Or is it because of a barrio name that is on a wall or pole? Some of our own raza are killing each other. For what? Is it because other vatos want to be big and bad that they have to kill or jump a vato from another barrio? And what does it prove? Nothing, because sooner or later he will be one of those vatos with their parents praying and saying, "Why this?"

And all you can see is that his mother is crying, and his father next to her holding her.

And seeing his little sisters and brothers crying along. What does this prove? Nothing. This will never end, it will keep going on and on.

That's why I say everybody should unite and be one big family because remember, we are all the same raza. We shouldn't fight, we should unite.

Pat Magana

Member of Norte Vista MEChA

The Myth of the "Illegal Alien"

Undocumented immigration into the United States, especially that which originates in Mexico, has received considerable attention in the American press. Its handling has created a national—indeed, an international—controversy. Not surprisingly, much of the controversy stems from the chosen labels the press has advanced in describing the issue. These labels range from identification of those who cross the border as "illegal aliens" to warning the U.S. citizenry of a "silent invasion" by these so-called aliens. It is almost as though they thought the poor and uneducated of Mexico were attempting a national takeover of the U.S.

The utilized labels are very effective propaganda techniques. More than that, they are loaded weapons which prey on the psyches of the public at large, creating a host of suspicions and fears. They breed prejudicial attitudes and cause overt racial behavioral manifestations.

The labels have helped create a popular mythology: that of the

Mexican illegal alien in America. According to the legend, I have heard it said that millions of poor, uneducated Mexicans swim the Rio Grande each year. They infiltrate American cities in search of their share (though unfair) piece of the sweet American pie: a good job and upward social mobility for their children, if not themselves (and aliens have more kids than most). Apparently, these beings carry a lot of clout because they are capable of taking away all kinds of jobs from American workers, leaving the poor natives unemployed and resorting to welfare for sustenance. These beings are capable of causing the most severe economic crises in the world's most affluent country. They alone can control the high rate of inflation, taxes, and unemployment. Needless to say, these beings don't pay taxes yet they swindle the natives out of their welfare pennies. I have heard it claimed that these beings really want to take over the country. They must

certainly carry a lot of clout in order to do so.

The net impact of this mythology is most painfully felt in the resultant legislative policies which sanction massive civil-rights violations of the so-called aliens... and anyone who might look like one. Of course, this necessarily implicates people of Mexican ancestry and all Chicanos in the southwest. An example of such discriminatory practices is the quite recent proposal for adoption of the "universal, tamper-proof work permit" by the "liberal" Rev. Theodore M. Hesburgh, Chairperson of the president's Select Committee on Immigration and Refugees. The proposal has been hailed as the only "solution" to the "problem of illegal aliens".

"Solutions" such as these tend not to cure any ills; rather, they serve to perpetuate this unfounded mythology. They give rise to other inflammatory comments such as those made by Wendell Green, Vice

Chairperson of the Committee for Representative Government, who claimed "we fully understand and have deep empathy with those who seek better opportunities by crossing the border." But then he adds, "our commitment is to the political and economic goals of black Americans and we can't hold silent any longer. The illegal immigrants' impact on unskilled black workers is disastrous."

Mr. Green's comments are examples of techniques used to play groups off against one another by those in power. At some point in time the steps must be taken to begin to demythologize our realities so that the "illegal alien" can be seen and appreciated for what he or she is: a greatly needed but excessively exploited undocumented worker—for that is what he or she is—a worker without whom U.S. business and industry could not function.

So much for popular myth.

Gloria Romero

Nuestra Cosa

The opinions expressed in Nuestra Cosa do not necessarily reflect the views of the University of California.

Unsigned editorials represent a consensus view of the staff, who also comprise the Editorial Board.

Interested persons are urged to submit artwork, poetry, letters or articles. Lengthy articles may be edited to accommodate available space.

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Nuestra Cosa is an organization related to MEChA at the University of California, Riverside, and co-sponsored by ASUCR.

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An Open Invitation:

MECHISTAS UNIDOS III

HIGH SCHOOL CONFERENCE

FRIDAY APRIL 4, 1980

9:00 A.M.—3:00 P.M.

U.C.R. CAMPUS

GARY

MOSHER

The following three articles written by members of the Riverside community offer perspectives on the current status of Chicanos in the educational system.

Issues in Education for the 80's

by Roberto Murrillo

The latest projection from population experts is that the Chicano population will become a majority in California sometime during the decade of the eighties. This may be welcome news to those of us who have struggled against an oppressive and insensitive system for years. It is good news because it suggests that we as Chicanos will be in a position to assume power, politically and otherwise. It also suggests that being in a position of power, we should be able to take control of the system and give it the kind of leadership which would turn around the insensitivity, prejudice and discrimination with which we have lived for a long time.

The imminent power which is coming soon for the Chicano community is one kind of reality.

However, another reality is the fact that many of our people are not ready to accept either the power or the responsibility for it. It is this reality and the question of why we are in such a position that this article will address.

It will become very obvious from what is presented in this article that the public school system is most responsible for the problems which exist in barrios throughout California. When the school system fails to educate our youth, it follows that some youth will be forced to lead unproductive lives.

Throughout the state of California the Chicano communities still face many social problems and injustices. Many of our youth have lost their lives at the hands of law enforcement agencies, with little or no punishment toward those

responsible. And to amplify this misfortune, some of our youth are determined to eliminate each other through gang warfare to protect a barrio where people have grown accustomed to poverty and discrimination.

The juvenile halls swell with our misguided and rejected youth, waiting to gradually advance on to higher institutions of incarceration where they are taught the finer points of criminality. The state prisons welcome our young who have been rejected by the same society which denied them an equal opportunity in education, forcing them to turn to the trade they have learned, petty crime.

The reality of the Chicano community not being able to accept its new power with 100 percent of our people is illustrated by the fact

that the proportion of minorities committed to state prisons has increased dramatically over the past decade. Since 1968 to the present, minority population in state prisons has increased from 30 percent to over 60 percent, and it is clear that a large part of this increase has come from our own barrios.

The school districts have shut down our community schools forcing us to integrate through one-way busing, with promises that our youth would be provided with a better quality of education. Yet in spite of all their new programs and special classes, financed with our tax money, the school boards, administrators, teachers and counselors have drastically failed to motivate and inspire our students to pursue a higher education. The few educators that are concerned about the problems faced by our students are met with a barrage of red tape and school regulations, and thus they feel a sense of helplessness. Some are terminated, others are transferred to departments where their involvements cause little trouble.

Teachers belong to a powerful union which protects and negotiates for better pay and benefits, yet many ignore their primary responsibility, the education of our children. While

teachers have a union to protect them, there is no organization to protect the Chicano student from neglect and abuse. The school districts justify the lack of such an organization through its token drive for parental involvement. Yet they are very much aware of the fact that in our communities very few parents look forward to becoming involved in an educational system that failed them when they were students. There seems to be no concern on the part of school boards with regard to the fact that Chicano youth have the highest drop-out rate in California. So the cycle continues. Within the next fifteen years, our children of today, who have been rejected, will be asked to become involved in their own children's schools. And the school districts will continue to blame our environment, our life styles and our family structures for their own incompetence.

Yes, the reality is that as Chicanos we will be a majority in the near future. Like it or not, we must use the new power responsibly. The first step in using this power will be to take control of all the school boards throughout California. Then we can begin making the school system what it should be: a system which educates all the youth of California equally.

Social indicators for Minorities

by Reuben Martinez

The United States is not a country where equal opportunity prevails. Instead, it is a country where the exact opposite prevails—unequal opportunity. A recent study, covering the period from 1960 to 1976, by the United States Commission on Civil Rights, entitled "Social Indicators for Minorities and Women" shows that oppressed groups, such as Chicanos, Blacks, Native Americans, Puerto Ricans, etc., have a long way to go before reaching equality with Anglos. The study, which is based on census data measures in the areas of education, occupation, employment, income, poverty and housing, indicates that in many instances members of these oppressed groups are farther away from equality in 1976 than they were in 1960.

In the area of employment these

groups are overrepresented in the unemployment ranks. Some groups, such as Puerto Ricans and Black males, have unemployment rates that are nine times as great as that of Anglo males. Of those that are unemployed the majority are concentrated in those jobs described as insecure, dirty and offering little opportunity for career development. Anglos, on the other hand, are concentrated in those jobs described as secure, clean, and with possibilities for advancement.

With regard to income, the oppressed groups not only have lower incomes than Anglos because of the lower paying jobs they hold, but they also tend to get paid less for performing the same work. It is not surprising, then, that the poverty rate for these oppressed groups is more than twice the rate of Anglo families.

In the area of education, the oppressed groups again fall short of the equality marker. Although

course, greater for members of the oppressed groups.

Finally, we get to the area of

income for rent than do Anglos. This difference increased during the 1960's.

"of those that manage to acquire a college education, many are employed in occupations that require less than a college degree,"

members of the oppressed groups are less likely than Anglos to complete high school may be old news to all of you, it may, perhaps, not be old news to learn that those that do complete high school often end up in jobs requiring less than a high school education. And of those that manage to acquire a college education, many are employed in occupations that require less than a college

This means that their capacities are not being utilized by employers. Although not all college educated Anglos obtain jobs that require a college degree, the rate of college overqualification is, of

housing. Members of the oppressed groups tend not to own homes, and the differences in home ownership rates between them and Anglos has not improved in the period between 1960 and 1976. Unfortunately, the study contains no measures of the quality of homes owned by the different groups. However, members of oppressed groups are more likely to be in overcrowded households. Some of the groups are more than three times as likely than Anglos to have an overcrowded household. On top of this, the members of the oppressed groups pay a greater proportion of their

The findings of the study indicate that equality is a myth, at least in this country. Many Anglos social scientists acknowledge the existence of inequality but claim that the fatalistic cultures of the oppressed peoples are to blame. They, therefore, blame the oppressed groups themselves being poor and exploited. They are not correct. There is an ironic ring of truth in their claim that the oppressed are somewhat at fault, not because their cultures are fatalistic but because they have failed to unite and to struggle united to build a better world for themselves.

Our children's educational setting

by Raymond Navarro

What are the public schools doing with the lives of young Chicanos today? Are they teaching our sons and daughters to become educated and prepared for college? Or are they teaching them to hate and become negative about living?

When your son or daughter comes home from school, do they tell you about the interesting things they learn in school? Do they tell you how interesting it might be to go to college and learn the reasons for the existence of poor people and wars? Probably not. It is no wonder there is so much violence and crime in the schools and in the streets. The school personnel do not teach today's young people to avoid violent behavior. They only punish them for it. What school administrators and superintendents fail to realize is that by continuing the punishment of young individuals

they are creating the lawbreakers of society. If care and understanding could be given to the rule breaker rather than a referral slip to the office, maybe violence and hatred can be eliminated.

Administrators, however, blame busing, drugs, and even a person's way of life as the causes of violence. Some of these may contribute to a person's behavior but what touches off a violent action is the impersonal treatment a person gets in a public institution or any other situation. Avoiding understanding is easy in the current structure of the education system so you cannot blame the teachers for taking the easy way out. But then, who else is going to be as effective in changing a young person's mind?

From kindergarten to 12th grade, a child grows up with thousands of other children of the same age. How nice it is to start off the same

(Chicanos, Blacks, and Anglos—we're all just kids in kindergarten). Then, for some reason or another we end up different, and call each other names that we don't like. Why? Does someone teach us to hate each other because we are a different color, or does it just turn out that way? Is this part of growing up in the United States? These are hard questions to answer because there is no single answer. *Everyone* involved with the education system has to answer these questions for themselves because it is a major part of *their* life and only they can change it.

When we are in school, we start "hanging around" with friends who think as we do. It is not because we want to be "tough" (that's what Anglos think), but it is because we need each other to remind us that we are real human beings and not just kids going to school. As individuals, we are told to forget our way of life at home and are taught to be like someone in another culture. We are told that what we learn in school is the way life is and should be accepted without question. That is, of course, until we get into college—then we can question everything. However, how many of us get into college?

They teach us to write and speak English. Who cares about Spanish? Even though your family speaks Spanish at home, the schools tell you that you must learn English if you are going to survive in this country. This is probably true but why make a child feel embarrassed or inferior simply because he or she speaks Spanish?

What happens when your English teacher throws words like "predicate" and "adjective" at you and you don't know what they mean? Are you going to ask your teacher to sit and explain these strange words to you? Probably not. I mean, you have survived and passed elementary and junior high schools without once going to the teacher, so why start now? You would much rather be with your friends after class than with a teacher who has never shown interest in you as a person.

Well, what do you do about learning these strange long words which are supposed to help you survive in society? You can't ask your parents because they only made it to the ninth or tenth grade. Maybe they are too busy working to make enough money to pay those monthly payments on the house and to have enough food on the table.

How about your older brother who has already experienced this problem? Well, let's see, he is married with two kids and works all day. He will probably be too busy and tired to help you explain what these English words are all about. You can't ask your other brothers and sisters because they don't know. Maybe your counselor can help? But then, you ask yourself, why go through all this hassle? Is it worth your time? Are you really planning to go to college? As far as you're concerned, your counselor said that a vocational job is better suited for you as a career. The counselor tells you in so many words that you get too many C's, D's and F's and you will never make it in college.

What does this do to a young person's belief in his ability to succeed? This is a problem that many sociologists and psychologists are trying to answer. Maybe someday there will be an educational system where all students learn and develop to their greatest potential. Until then, efforts by school personnel and parents must be made to solve this unjust system of inequality and impersonal treatment of individuals, especially that which is directed towards Chicanos and Blacks.

RHAICES se forma en los condados regionales

Hay un dicho viejo que sostiene que "no hay nada mejor para la salud—que un bolsillo saludable". En relación a este dicho son las estadísticas recientemente publicadas por el Departamento de Salud, Educación y Bienestar (HEW). Estas estadísticas indican el estado presente de la salud de minorías étnicas y dan credibilidad a este dicho. En efecto, se puede describir la relación entre la salud y el dinero en esta manera: entre más dinero, mejor la salud que sucede. Bajo la clasificación de la pobreza y servicios de salud, gente de minorías étnicas no están bien servidas. No es tan inordinario encontrar en tales estadísticas que, de 5% de la población total en esta nación, gente de habla-español (que el reporte nombra "Hispanos"), 11% de este grupo son de pagos ingresos o de pobreza. Este tanto por ciento (11%), es mucho más grande cuando uno considera Chicanos particularmente—un grupo que constituyen la mayoría de gente habla-español en el Suroeste.

La implicación de una realidad desajuste económico esta demostrada en el estudio hecho por HEW y que se ha manifestado en el estado de salud en que minorías étnicas se

hallan presentemente. Aunque la mortalidad en las poblaciones étnicas se ha bajado en estos últimos años, todavía la mortalidad de este grupo es tres veces más grande que la mortalidad de los Angloamericanos en este país. La edad media de una persona étnica es cinco años menos de la edad de una persona Angloamericana. La mortalidad infantil de personas étnicas es casi doble los Angloamericanos, y la mortalidad materna es aproximadamente tres veces más que los Angloamericanos.

Realizando la opresión de la gente pobre y de habla-español en relación a servicios de salud, se ha formado un grupo para cambiar y mejorar esta situación para Chicanos en California. El grupo se llaman "Alianza de Salud para la Raza de los Condados Regionales (RHAICES)". El objetivo fundamental de la organización es dar atención a la promoción de servicios de salud y impedir enfermedades que pueden ocurrir dentro de la comunidad. El vicepresidente de la organización, Daniel Guerrero, ha anunciado que la formación de tal organización es la resulta de "un esfuerzo informal por parte de la sistema de salud de los condados regionales (Inland Counties) y de individuos de la comunidad que están de acuerdo sobre la

situación que domina sobre servicios de salud—que son incompletos-suponiendo servir la comunidad de la Raza. El objetivo principal es proveer una voz donde los individuos, por medio de la organización, pueden expresar su interés en la áreas de la salud."

Las áreas de mayor incumbencia que la organización ha señalado tienen su foco en la salud en general para la comunidad. Saliente son las estadísticas que indican que la edad media de un hombre de habla-español es 55 años en comparación con 72 años—la edad media por el resto de los hombres en California. En efecto 35% de la Raza no tienen seguridad de su salud, en contraste con 12% de la población nacional. Más, el tanto por ciento de doctores, enfermeras y otros que trabajan en el área de salud es menos de 2% (de gente de habla-español). "Mi mayor interés," dice

Guerrero, "es que la gente debe de tener acceso a los servicios de salud. Parte del problema es la falta de recursos económicos y falta de información (sobre el acceso)—para que la gente de la comunidad pueden utilizar estos servicios. Otra preocupación es también la falta de Chicanos que están recibiendo educación en este área de la salud. Otro objetivo de la organización es para consolidar esfuerzos y informar a la gente sobre las oportunidades de empleo dentro varias áreas del estudio de salud."

La Alianza esta compuesta de gente en varias áreas de salud mental, salud público, y otros miembros de la comunidad. La organización consiste de 75 individuos que representan las áreas que incluye los Inland Counties: de Barstow a Coachella y las áreas de San Bernardino, Colton, Riverside, Ontario y Pomona. Representantes regionales están

designados por el comité, con el propósito que van a servir como una coordinación entre RHAICES y las regiones designadas.

El representante de Colton/Riverside, Ray Garza suma su interés en la siguiente forma: "Aunque muchos de los fondos del condado, estado y gobierno federal están designadas para servicios para los pobres y específicamente minorías étnicas, que en este área son Chicanos, no hay una organización profesional que tienen una voz en los tipos de servicios que deben de tener la gente de la comunidad Chicana. Por lo tanto, sabemos muy poco sobre las limitaciones de tales servicios y también sobre la población supuestamente servida."

Primero, haciendo la fuerza de unificar los dineros dados por parte del condado, estado y

cont'do en la p.7

Conferencia de la juventud esta en estado de planeamiento

Uno de los temas mas importantes en nuestras organizaciones chicanas de jóvenes, hoy día, es la unidad. Estimulados por el movimiento de "End barrio Warfare," (terminemos las guerras entre los barrios), los jóvenes chicanos en California han reemplazado la amargura de las revalidades del barrio con el espíritu de hermandad.

En el condado de Riverside, los estudiantes chicanos, de nivel secundario han expresado la importancia de unirse para participar en la conferencia anual de Mechistas Unidos en UCR. La conferencia esta proyectada para el 4 de abril.

La conferencia, tradicional-

mente, es el resultado de un esfuerzo anual para promover el orgullo, y la unidad en los jóvenes chicanos. Johnny Mosher, mechista de la secundaria de Rubidoux, habla sobre la importancia de la conferencia: "la importancia de la conferencia es que nos une a todos. Conocemos a gente de diferentes partes de la ciudad y no tenemos temor de conocer algunos otros de diferentes barrios. También nos enseña que, como chicanos podemos hacer algo por nosotros, en lugar de pelear entre si. Somos todos chicanos, y no somos diferentes."

Steve Valdez, presidente de Mecha en Rubidoux dice: "tradicionalmente la gente ha tenido miedo de hablar. Tenemos que ser capaces de

comunicarnos entre nosotros. La conferencia se hace por esta razón."

La conferencia ha establecido un foro educacional para "Mechas" secundarias. Los puntos de discusión son los que afectan al joven el barrio hoy: educación, drogas, abusos alcohólicos, guerras entre pandillas o gangas, y la política.

Según Juanita Pintor, estudiante en UCR y una de las organizadoras: "la conferencia le da a los estudiantes una idea de la sociedad. Aprenden acerca las desigualdades sociales y por qué existen."

Roberto Murillo, organizador de "Casa Blanca Home of Neighborly Service," dice: "Creo que la intención de la conferencia debe ser educativa."

Lo que hacemos debe llevar un mensaje. Si educamos a unos estudiantes que asistan a la conferencia, entonces habremos logrado algo.

Los organizadores son y han sido estudiantes de nivel secundario, y de la universidad, gente de la comunidad, y otros que trabajan con jóvenes chicanos. Específicamente, consiste en individuos de UCR Mecha, RCC Mecha, Riverside County Drug Abuse Control Services, y Casa Blanca House of Neighborly Service. Los Mechistas han recibido la ayuda de las siguientes secundarias: Rubidoux, Arlington, La Sierra, North, Ramona, Poly, Norte Vista, Corona y Horizon.

Actualmente, la conferencia de 1980 "Mechistas Unidos III"

esta en estado de planeamiento. Los Mechistas de las áreas de San Bernardino y San Jacinto fueron invitados a participar en la conferencia de Riverside.

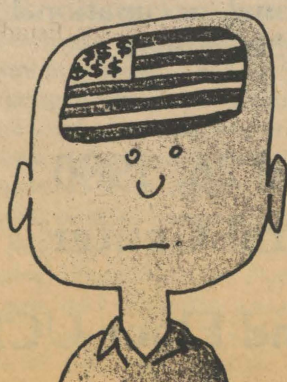
Los organizadores se reúnen cada jueves a las 4 de la tarde en el centro cultural, 2301 Lib. South, en UCR. Los comités para la conferencia incluyen: oradores, entretenimiento y agenda, comida publicidad, presupuesto, transportacion y seguridad. Si usted quisiera participar en cual quiera de estos comités, o en la conferencia, puede asistir a las juntas o llamar al 787-3863, -3821, -4673.

Su participaciones bienvenida y estimulada. Trabajemos junto para lograr una prospera "Mechistas Unidos III."

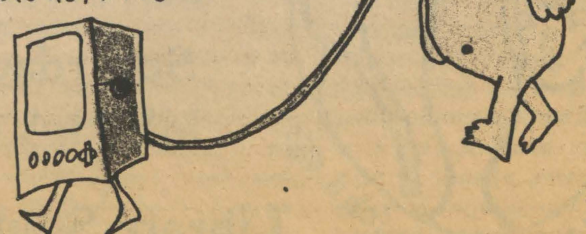
EL MOVIMIENTO RAPIDÍSIMO DE LA TELEVISIÓN ACABA POR TRASTORNAR EL SISTEMA NERVIOSO DEL NIÑO, LE ANUELA LA VISTA Y LE IMPIDE EL DESARROLLO DE ALGUNAS ZONAS DEL CEREBRO...



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LA TELE, ADEMÁS, AL MANTENER AL NIÑO INMOVILIZADO, LE HACE PERDER SU SENTIDO DE INICIATIVA, DE CREACIÓN, DE GUSTO POR EL JUEGO... ¡LO IDIOTIZA, PUES!



la historia de la inmigración de indocumentados . . .

"El Papel de la Inmigración Mexicana en las relaciones de EEUU y México."

A través de la historia de la inmigración de indocumentados hacia los Estados Unidos, la presencia de trabajadores indocumentados ha sido culpada por el desempleo en este país. "Esto sucedió en 1919, en los años 30, al final de la década de los 40, y en 1954," manifestó el Dr. Jorge Bustamante, un conocido experto internacional en problemas de inmigración. En una reciente conferencia bajo el título "El papel de la Inmigración Mexicana en las relaciones de Estados Unidos y México", Bustamante explicó como este patrón de culpabilidad está ocurriendo de nuevo en 1980.

Bustamante, quien trabaja como Profesor y Jefe de Investigaciones en El Colegio de México, en Ciudad México, comenzó su presentación con una reseña de la historia de los inmigrantes indocumentados en los Estados Unidos. Las

grandemente necesita, al mismo tiempo que fueron rechazados socialmente. La sociedad los rotuló como "inferiores" y se estimó que eran "propensos a la violencia." Habiendo atravesado un océano para establecerse, los trabajadores irlandeses indocumentados empezaron a incorporarse a las reglas del juego del sistema de los Estados Unidos y comenzaron a defenderse. Según se fueron asimilando fueron menos explotables.

De acuerdo a Bustamante, pasó cerca de una década antes de la llegada del segundo gran contingente de inmigrantes hacia finales de la década de 1840. Esta vez fueron los alemanes. Al igual que sus predecesores irlandeses, también ellos eran campesinos que tuvieron que enfrentarse al patrón de "bienvenida y rechazo simultáneos". Los alemanes fueron vistos como una amenaza social.

California, y comenzaron a hacer suyas las reglas del juego a fin de avanzar económicamente. Igual que en el caso de los trabajadores chinos, el racismo condujo a leyes que prohibían la inmigración japonesa.

Así las cosas se previó una escasez de mano de obra, y los hombres de negocios fueron a

económica encarada por los Estados Unidos a principio de los años treinta. Esta expulsión incluyó la deportación de más de 500,000 mexicanos, como demostración de poderoso impacto que tales creencias infundadas pueden tener en la política social de este país. En efecto, se trató de una "reacción

trabajos y en la forma en que la sociedad los trata a ellos, y a todos los que se parecen a ellos", añadió.

Una característica importante de los trabajadores mexicanos indocumentados que ha sido ampliamente malentendida es su estancia básicamente temporal en los Estados Unidos.

"El inmigrante mexicano indocumentado puede hallar un trabajo con un condicion . . . que el acepte el rotulo del delincuente"

Washington a solicitar ayuda para importar mano de obra, esta vez de un lugar mas conveniente, México. Sus justificaciones para importar trabajadores mexicanos estaban basadas en hechos que entonces se decían científicos y económicamente convincentes: Los mexicanos tenían una estatura física más "próxima al suelo" lo que, decían ellos, los hacía perfectos para los trabajos agrícolas. Además, se habló del "espíritu gitano" de los mexicanos, lo que haría que ellos hicieran su trabajo estacional y después volvieran a su México nativo. Basados en estas aserciones "científicas", los mexicanos comenzaron a ser apreciados por las conveniencias que ellos representaban para el desarrollo de los negocios agrícolas de California.

Los trabajadores mexicanos fueron atraídos para trabajar en los Estados Unidos durante el régimen de Porfirio Díaz, cuando se estaban construyendo los ferrocarriles. De acuerdo a Bustamante, casi el 80% de los trabajadores vinieron de la parte central de México, y establecieron una cadena regional de inmigración que ha continuado

social" de los temores de los estadounidenses promovidos por una prensa hostil.

Bustamante manifestó que, hasta el día de hoy, se ha culpado a los trabajadores indocumentados de ser la causa del desempleo, acusación inconsistente si se tienen en cuenta los estudios que reflejan las investigaciones realizadas en este campo. Por ejemplo, en 1976, el Wall Street Journal publicó los resultados de un estudio hecho bajo los auspicios de la Secretaría de Trabajo de los Estados Unidos, en el que se llegó a la conclusión que los trabajadores mexicanos indocumentados, mientras que pagaban impuestos, no reclamaban los beneficios del seguro social o de la asistencia social. A pesar de la aparición de este artículo en la primera plana

de este prestigioso—y ciertamente no radical—periódico, nadie le prestó atención. Y los trabajadores mexicanos indocumentados continuaron siendo culpados. Otros estudios reafirmar estos hallazgos.

"El inmigrante mexicano indocumentado puede hallar un trabajo con una condición—

"Las realidades sociales, culturales, políticas y económicas no comienzan y terminan en la Frontera . . ."

hasta nuestros días. El enfatizó que, contrariamente al mito popular, la mayor parte de los inmigrantes ilegales no proviene de los pueblos limítrofes, sino que más bien, tienden a venir de las mismas zonas de donde han venido los inmigrantes desde hace cuatro generaciones. De aquí que Bustamante afirme que la corriente de trabajadores indocumentados hacia los Estados Unidos es parte de un "ritual generacional", establecido por los agentes de los Estados Unidos que reclutaron trabajadores en algunos pueblos en particular. La mayoría de esos que entran en los Estados Unidos han tenido algún familiar que en algún momento ha hecho un viaje similar.

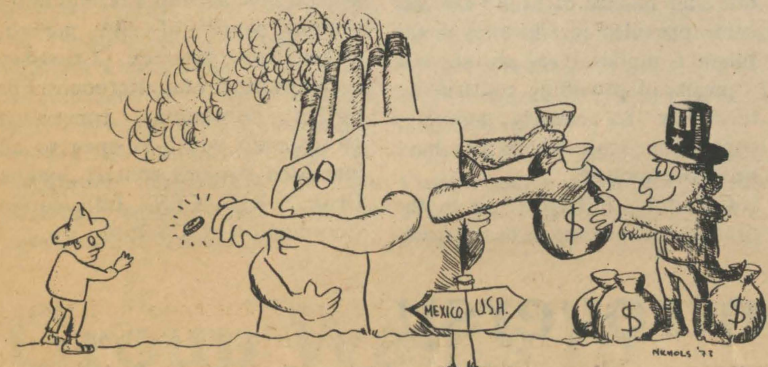
La depresión que golpeó a los Estados Unidos en 1929 dio lugar a que el público de este país clamara por la expulsión de los trabajadores indocumentados a los que se le acusó de quitarles sus trabajos y de ser responsables de la crisis

manifestó Bustamante—que el acepte el rótulo de delincuente" Pero el añadió que hay una fuerte contradicción entre las dos mayores apreciaciones de estas personas: 1) que se supone que no están aquí, puesto que son delincuentes; y 2) que hay una demanda real de que ellos estén aquí, puesto que son trabajadores valiosos. Esta contradicción hace a los indocumentados "débiles, para ser explotados, —bajos salarios, no beneficios sociales, etc." Esto entonces, "los afecta en sus

Estados dan lugar a los fundamentos económicos de la inmigración de los indocumentados.

Al hacerse mayores los jóvenes procedentes de lo que se llamó en los Estados Unidos el "baby boom" de la década de los cuarenta, se ha creado un vacío en la fuerza laboral, especialmente para los trabajos en que no se requiere entrenamiento. Aún más, según los Estados Unidos se acercan a un porcentaje de crecimiento de 0, su fuerza de trabajo será incapaz de reemplazarse a sí misma.

A pesar de los avances tecnológicos, un vacío de 8 a 15 millones de trabajos en la fuerza laboral no pueden ser llenados en esta década. Si los EEUU han de mantener su estabilidad económica, deben modificar sus actitudes y políticas hacia los trabajadores inmigrantes indocumentados. "Las realidades sociales, culturales, políticas y económicas no comienzan y terminan en la frontera—afirmó—más bien, ellas están unidas por la geografía."



primeras olas masivas de inmigrantes coincidieron con los trastornos económicos producidos por la Revolución Industrial de Europa. Los inmigrantes irlandeses fueron los primeros europeos que vinieron a finales de la década de 1830, e inmediatamente ocuparon las posiciones peor pagadas de la industria.

Bustamante llamó a esto "el comienzo de una interesante paradoja" que continua hasta nuestros días: una "Bienvenida y Rechazo simultáneos." Los irlandeses fueron bienvenidos como mano de obra barata

Mientras que los irlandeses habían sido considerados inferiores a causa de su religión (Católica), los alemanes fueron considerados una amenaza debido a que no hablaban inglés. No es necesario decir que los alemanes y los irlandeses fueron puestos unos contra otros en la competencia por los trabajos peor pagados de aquella época. Los irlandeses, mejor establecidos, empezaron a culpar a los nuevos inmigrantes de ser los causantes de los bajos salarios. Mientras tanto, el resto de la sociedad, los mantenía, a ambos, en la escala inferior.

Una forma similar de demanda de mano de obra barrata comenzó a desarrollarse en el oeste. A mitad y finales de la década de 1850 fueron importados trabajadores chinos para formar el estrado económico inferior de esa región, después que esta zona había sido arrebatada a México mediante una guerra. Sin embargo, mientras a los irlandeses y a los alemanes se les permitió integrarse, a los asiáticos se les impidió hacerlo social y legalmente, a cause de su raza. En realidad, las primeras leyes de inmigración que fueron aprobadas en los Estados Unidos estuvieron especialmente dirigidas a paralizar la inmigración china.

El reclutamiento de mano de obra se volvió entonces hacia los japoneses, a quienes se les dio el mismo tratamiento. Aunque también eran campesinos, ellos en realidad tenían un nivel de educación ligeramente superior que el nivel promedio en

cont'do de la p. 6

gobierno federal con la seguridad de promover la salud de la comunidad, la Alianza espera mejorar—a los niveles más altos, la calidad de servicios ofrecidos en las comunidades Chicanas de los Inland Counties.

Corrientemente, RHAICES esta haciendo un estudio sobre la distribución y necesidad de servicios de salud en Riverside/San Bernardino. Esperan que el estudio va ser cumplido entre dos meses.

La Alianza, generalmente, tienen sus juntas cada dos semanas, alternativamente los jueves por la noche o los viernes a mediodía. Para obtener mas información sobre esta organización—sobre las calificaciones para ser miembro (que esta abierta para todos que estan interesados)—favor de comunicarse con Joanna Uribe, coordinadora de información sobre RHAICES. El numero para llamar es 825-7510.

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RHAICES Addresses Chicano Health

"... the life expectancy of a Spanish-speaking male in Los Angeles is 55 compared to 72 for all male Californians—only 49 for a farm worker."

by Gloria Romero

There is an old saying that nothing helps health like a healthy purse. Findings of a recent report on the health status of ethnic minorities by the Department of Health, Education and Welfare (HEW) appears to lend the saying credence. In effect, their findings show that there is a relationship between good health and good money: the more money the better the health.

Of those persons classified as living below the established poverty line, members of ethnic minority groups tend to be overrepresented. Not surprisingly, "Hispanics", as the report refers to them, follow this same pattern. Given their roughly 5% proportion in the total national population, Hispanics made up 11% of the low income group, and much higher among Chicanos in the Southwest.

The implications of such financial disparities reflect themselves in HEW's comparisons of major vital statistics of health status among ethnic minorities. Although mortality rates for non-white populations have declined in recent years it is still one-third greater than that for whites. The average life expectancy of a nonwhite is five years less than that of a white person. Infant mortality rates of nonwhites are almost twice that of whites and maternal mortality is over three times greater.

Given these figures, efforts are

underway to improve health care status for California's Chicano population. One such local effort is formation of the Raza Health Alliance of the Inland Counties (RHAICES), which considers the promotion of health and the prevention of disease as the primary concern in the delivery of health services to Raza. Says Daniel Guerrero, Co-Chairperson of the newly formed group, organizing resulted from "an informal effort by the Inland Counties Health System Agency's staff and several other community individuals who had similar concerns for the lack of adequate health services in the Chicano community. The idea behind forming a group was to provide a voice—a mechanism—whereby Chicano individuals and organizations in the community could express their concerns in the health arena."

RHAICES has pinpointed some major concerns. Figures from a variety of sources show that the life expectancy of a Spanish-speaking male in Los Angeles is 55 compared to 72 for all male Californians—only 49 for a farm worker. Raza without health insurance average about 35%, in sharp contrast to only 12% in the total population. Additionally, less than 2% of doctors, nurses, and other health workers are Chicano.

"One of my major concerns," states Guerrero, "is access to health

care services. Part of the problem is not being able to make accessible a service because of lack of finances or because of a lack of information that a service exists. Secondly, another concern is an insufficient number of trained Chicanos in the health field. The thrust of this organization is to consolidate efforts to encourage and inform Chicano individuals of job opportunities in the health field."

The Alliance consists of mental and public health professionals, paraprofessionals, and community members. Membership is currently at about 75 individuals from all areas of the Inland Counties: from Barstow to Coachella and includes the San Bernardino, Colton, Riverside, Ontario-Pomona areas. Regional representatives have been elected by the committee with the purpose of serving as a liaison between RHAICES and the designated region.

Ray Garza, the Riverside/Colton representative, summarizes his concern accordingly: "though a lot of the county, state, and federal funds are generally earmarked for the poor, and more specifically for minorities which, in this area, means largely Chicanos, these (health) agencies have not had a professional organization overlooking their activities. We, therefore, know very little concerning the extent to which they actually reach the target people that they are being paid to serve."



By bringing together a diversified group of individuals representing consumers, health providers, and other interested professionals, the Alliance, hopefully, will monitor the rate and quality of health services being provided to Chicanos in the Inland Counties. It can also serve as a means of providing constructive feedback to county agencies concerning issues which may have been 'overlooked'.

Currently, RHAICES is in the process of conducting a health needs

assessment of the Riverside/San Bernardino area, a project expected to reach completion within the next two months.

The Alliance generally holds general membership meetings every second week of the month, alternating between Thursday evenings and Friday afternoons. For further information concerning membership which is open to all interested persons contact Joanna Uribe, RHAICES Information Coordinator, at 825-7510.

Pesticides Residue Creates Controversy

by Joanna Uribe

The health of many Californians may be at risk due to methods currently used for determining "safe" levels of pesticide residue allowed in fruits and vegetables. The California Department of Food and Agriculture (CDFA) currently assumes that Californians eat only 7.5 ounces a year of such popular foods as avocados, plums and squash as well as 77 other fruits and vegetables. It also assumes that the average Californian weighs 132 lbs. These assumptions are significant

toxaphene was found 15 times in lettuce and spinach sold to consumers.

The monitoring of pesticide residues leaves much to be desired. Benomyl was tested for two years, and results indicated that it caused mutations, birth defects and reduced sperm counts in humans. It is used on 50 crops. The legal limits of residue range from 1 to 35 parts per million. However, tests used to detect the presence of Benomyl can only do so when it is found at 100 parts per million or more. A

peaches, strawberries and artichokes 22 times during inspections conducted in the Fall of 1979. It is still permitted in food and in 1979, approximately 1,000,000 pounds of Captan were sprayed on over 300,000 acres of crop lands in California.

Both Federal and State law permit pesticide residues in food sold for consumption. Although pesticides approved for use must undergo cancer, birth defect and mutagenicity studies, a random survey of 36 pesticides conducted in 1975 by the U.S. General Accounting Office found 7 lacked cancer studies, 14 lacked birth defect studies and 23 lacked mutagenicity studies. Scientific debates exist as to whether "safe thresholds" for such pesticides exist at all. California law is stricter than Federal law in its prohibition of pesticides in produce unless they are determined not "deleterious to man." Current enforcement of the law is claimed to favor pesticide interests.

In view of this information, as well as some acknowledged inadequate and/or inaccurate data from alleged "scientifically shoddy" testing, a lawsuit was filed on February 5, 1980 by a coalition of environmental, health and labor groups, farmworkers and two California legislators, to stop the director of CDFA from allowing such pesticides in food. While the lawsuit is in court, existing laws can be rewritten to either increase or decrease vigilance regarding pesticides use. Some groups agree that increased monitoring and regulation will increase food costs. Others point out that safe and effective alternatives for pest control are in use in other parts of the world.

The long-term consequences of inaction could result in a health care system that would be forced to deal with increasingly expensive diseases and disorders, whose potential

damage is not yet clearly determined. Only when such issues are debated openly will consumers begin to be afforded the opportunity to articulate their priorities regarding economics, health and well-being. Farmers are caught in the middle between chemical

producers and the public in their attempts to meet the needs of consumers on an efficient and cost effective manner. The current lawsuit may provide a vehicle for dialogue and problem solving that will enhance the interests of both consumers and farmers.



because they are the basis for determining the tolerance, or legal amounts of pesticide residues allowed in food.

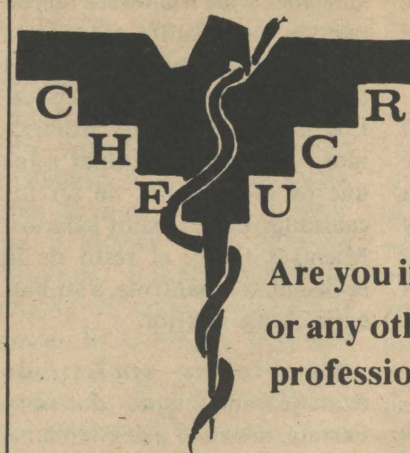
Persons weighing less than 132 lbs, children in particular, run the risk of consuming pesticide residues over and above the established tolerance levels. In addition, people living and/or working in and around agricultural areas are exposed to pesticides and other chemicals in the air and water, over and above the tolerance levels ascribed to food consumption.

Most pesticides are considered harmless. However, a study by the House Interstate Commerce Committee identified 37 pesticides which in laboratory tests were indicated as causing birth defects, cancer, mutation, or reproductive disorders. Among the pesticides identified as causing such problems was toxaphene, an insecticide that was involved in the death of 300 cattle in 1979. In the Fall of 1979,

consumer could, therefore, possibly consume food with Benomyl in a concentration 3 to 100 times its legal limit.

Even when warning is provided to people working with pesticides, the consumer is not alerted to possible dangers. The pesticide Diomethate has been identified as causing birth defects in laboratory animals. In "Female workers using air blast equipment, exposure to this product during pregnancy should be avoided." Diomethate is used on crops such as lettuce, bell peppers, cabbage and collard greens, and it was found in these crops at wholesale food markets in the Los Angeles area by the CDFA during inspections in Fall, 1979.

Information regarding potential hazards does not necessarily lead to action. Captan, a relative of Thalidomide, was acknowledged by CDFA in 1977 as a potential cause of birth defects. Yet it appeared on lettuce, grapes, spinach, cherries,



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Organizing the "Big U"

Under the Berman Legislative Act of 1978, the California state employee system has been given the right to establish collective bargaining units (unions or associations) in order to negotiate employee contracts. The Act has set the stage for union organizing at the University of California in Riverside.

"We're talking about establishing a viable rank and file labor organization on this campus," states Ralph Cuaron, a 40 year veteran of labor organizing and president of the American Federation of State, County and Municipal Employees (AFSCME), local 1973.

According to AFSCME projections, there are approximately 48,000 potential union members within the University of California system. Even though these workers are employed in various capacities such as the clerical, health and technical professions, and the service and skilled areas of campus work, they share a common concern for better working conditions, according to AFSCME.

"A strong union on campus representing the workers' needs is now more important than ever in these times of economic deterioration for the working class," explains Cuaron. One of the main reasons cited by Cuaron is the fact that university services are facing severe cutbacks throughout California, threatening the job security, benefits and working conditions of its employees.

But before AFSCME—or any other union—is allowed to represent state workers at the bargaining table, there is the matter of filing and holding elections. Within any job classification such as service workers or technicians, the representing union must win a majority of votes. Thus the AFSCME has filed for elections in most categories throughout California's nine UC campuses and expects elections to be held before summer. Winning the elections, however, is certainly another matter.

According to Cuaron, the organizing aspects of labor representation is tough business these days. "Even the big unions find it difficult to win the support of workers today. And contrary to what one might think, an economy headed toward recession tends to make employees timid about expressing their rights through grievances against the university."

"Workers are scared to say anything. They feel that by being nice toward the administrators they'll be able to keep their jobs," says Cuaron. Yet, there are reports of drastic personnel cuts planned for the UC system this summer. "If Jarvis II (Proposition 9) passes, it's not going to matter how nice you are to your boss, a lot of us are going to be out of jobs!"

So who organize workers? Cuaron says a union can actually save jobs on campus. "We're proposing a work-sharing plan here

in case of layoffs. Under a new state law, workers are allowed to opt for a four day work week (thus saving jobs) and still be eligible to collect unemployment for that day not paid by the employer. This is an example of what a union made up of rank and file members can propose to protect workers interests."

As election time nears, Thurmond Howard, secretary-treasurer of local 1473, feels AFSCME will fare well at the polls. "We're informing workers of the benefits of collective bargaining and AFSCME's ability to represent them. AFSCME has proven itself nationwide in representing workers interests and grievances, that's why we're the fastest growing labor organization in this nation today."

Indeed, according to Cliff Fried of Local 2070 at UCLA, "AFSCME now has 1.5 million members and is growing by 1,000 members a day—by far the fastest growing union of its type."

Fried feels AFSCME's current organizing effort is not only in the workers' best interests, but in the interest of better educational facilities serving the public. "At



center is the matter of declining University services such as library, administrative and health services and their effects not only on workers but students and faculty alike."

Cuaron agrees and feels that local organizing efforts must broaden their base of support. "Not only we workers are presently without power. Students, faculty, and in the end, even the surrounding community which supports this

institution with their taxes receive little benefits in return. The power of workers revolves around their negotiating abilities through a union; maybe the time has come when such an idea must spread to other sectors like students and the community. I feel it is the only way we'll ever be heard by the institutions and those who rule them in this country."

Group Wants to Tax Rich Instead of Poor

Did you know that 25,000 wealthy California families who should have paid 11.6 million in state taxes last year didn't pay a penny of it?

How about the fact that total state revenues from corporation taxes have actually decreased from 57% in 1959 to 37% today, the difference being made up by you?

The California Tax Reform Association (CTRA) is attempting to publicize such facts in its drive to reform tax inequities through the Tax Simplicity Act, an initiative scheduled for the November ballot. Unlike Proposition 13 and Jarvis (Jaws) II, aimed at slashing state budgets and services to the primary benefit of the wealthy and corporations, the Tax Simplicity Act focuses on the question of who should bear the tax burden.

"The present tax structure is currently designed to screw the worker, there's no other way to put it," stated CTRA member Joel Kugelmass, speaking before labor organizers recently in Los Angeles.

According to Kugelmass, "The message of the Tax Simplicity Act is that California taxpayers can have income tax relief without destroying their government or the services it provides, while removing the burden on workers."

CTRA proposes income tax relief for 92 percent (7.2 million) of state taxpayers, for an average savings of about \$329 per family, without cutting state services. Under Jarvis II, a wide range of services will be cut in education and health for example, while raising prices for others.

The major difference between the two bills is that the Tax Simplicity

Act shifts the tax burden onto the corporations and the rich, whereas Jarvis II's major savings, if passed, will mainly benefit these sectors.

The Tax Simplicity Act calls for raising corporate taxes from 9.3 percent, providing \$950 million dollars for state expenditures. The remainder of state revenue would be made up by 625,000 taxpayers who "underpaid" last year through deductions which would be eliminated through the act. Additionally, the act would force those 25,000 who escaped paying taxes altogether to pay their share for the first time.

\$200 million in corporate tax breaks through deductions will also be eliminated if the Act passes. \$400 million is expected to be saved in the area of capital gain write-offs (untaxed profits from the sale of real estate, stocks and bonds). Why? The basis for the Tax Simplicity Act is that if workers are taxed at 100 percent of their earnings, so should the rich and corporations.

Kugelmass states, "The Tax Simplicity Act is based on ability to pay, which has never been the case, and democratizes the tax structure. Without economic democracy, there can be no political democracy."

Criticism of the act, however, has arisen. Supporters of Jarvis II claim the Act would cause corporations to flee the state. CTRA's response is that state and local taxes account for only two to three percent of total business operating expenses. And this is easily offset by California's position as the nation's most profitable and attractive corporate location.

Ground Water Contamination in Riverside County

by Pat Perez

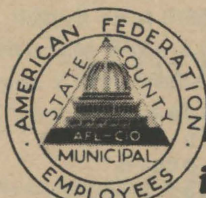
Ground water contamination by the industrial solvent TCE was recently discovered in the San Gabriel Valley. It has been more than a year since State reports indicated the contamination of Riverside County well waters by the pesticide DBCP (dibromochloropropane), a known cancer causing agent. DBCP is known to cause male sterility and chromosome damage in humans.

Although the use of this pesticide has been banned by the EPA (Environmental Protection Agency) since 1977, DBCP concentrations in excess of the 1 part per billion "action level" have been found in the Riverside area. Of the 15 wells sampled, 5 had dangerously high DBCP levels. The wells designated were: Army 1: 4.4 ppb, Army 3: 7.9 ppb., Islen 1: 4.7 ppb, Magnolia trailer village: 3.2 ppb, Loma Linda north domestic well: 2.3 pb, and Loma Linda south domestic well: 2.0 ppb. Water from the affected

areas is now being blended, where possible, to reduce the contamination.

Even with the EPA's designated 1 ppb action level, the actual concentration of DBCP that poses a hazard to humans is unknown. The EPA itself has proposed reducing the action level 20 times to 0.05 ppb. Even at that concentration much of the domestic water in Riverside could still be hazardous to humans. Referring to DBCP, Gordon L. Burt, Public Health Engineer with the Riverside County Department of Public Health stated, "In animals, the cancer developed just like that—it was not slow moving." DBCP has been used by grape and citrus growers to combat microscopic roundworms, nematodes, which attack the roots of crop plants, reducing crop yields by as much as one half. DBCP has been of financial benefit to the growers but its use has deprived the Riverside Community of a valuable resource: its ground water.

"There is no substitute," has been a common cry among growers. Jim Wallus, assistant Agricultural Commissioner for Riverside County stated that the only possible substitute is a material called Temik, one of the most toxic pesticides in the growers' arsenal. In contrast to the growers, the interest of the community lies in having an uncontaminated water supply. The level of concern is indicated by the 175 million dollars authorized by the Safe Drinking Water Bond Law of 1976 to be jointly administered by the California Department of Water Resources and the California Health Service. The finger must be pointed toward the U.S. government and the U.S. oil companies who produce these pesticides. The system of pesticide registration is a system that is historically based on the marketing of economic poisons for profit. Unfortunately neither the government nor the chemical companies have taken the ultimate effect on humans into consideration.



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In Riverside—784-0558

"Pintando con Palabras"

Alma Abierta

Joel Perez



Those who write must be prepared to open their very souls to the uncomfortable scrutiny of less daring mortals. This truism notwithstanding, for most of us to see our own emotions reflected in the words of others is as close as we dare come to baring our deepest sentiments.

In *Alma Abierta* (Open Soul), a collection of verse by members of MAYO, "a self-help group of Chicano residents" at the California Rehabilitation Center in Norco, California, a drug rehabilitation facility operated by the State Department of Correction, we can

see an abundance of those human feelings and sentiments that connect us with individuals—our carnal y carnales—who have confronted and expressed their own situations in circumstances decidedly removed from "normal" channels.

The editor, Dr. Mirande, chairperson of Chicano Studies at UCR, states:

Several of the men commented that while many of the vatos were writing poetry they were embarrassed to read it aloud. It appeared to be 'unmacho' to read one's own poetry but not to write it. Poetry is therefore largely a

private affair to be shared with intimates.

Whatever the exterior pressures may have been, we must be grateful for the presence of stronger interior forces that provided the impulse for the creation of poetic statement, be it about love, lost love, familia, sentimiento, dope or raza, the six divisions of the text.

For example, listen to the voice of the loneliness, filtered through the wistfulness of hidden pain or disappointment:

*What is a Sunday without you Here?
It's the other side of a lonely Tear.
What is a Visit without your Kiss?
It's sitting with someone I do not Miss ...
What is this day without your Eyes?
I love your hellos; but hate Good Byes.*

*Visits I Never Received
From my loved ones*

*What is a Sunday—
Mikiyo Arechiga*

Richard S. Morales' poem *Keep Smiling* attempts to reconcile a dilemma not particularly peculiar to people who find themselves in "correctional" facilities. In other words, the universality of the statements contained in the poem links it intimately and surely to you and to me:

*It is easy to be pleasant ...
While life goes by like a song,
But the person worthwhile ...
Is the one who will smile,
When everything goes wrong.*

*For the test of the heart is trouble ...
And it comes through the years,
But the smile that is praised throughout the earth ...
Is the smile that shines through the tears.*

A more personal enunciation and thus in this case more moving, is *Tears of Blood* by Gilbert "Beto" Ruiz:

*Tears of blood
If I could cry I would surely cry
Tears of blood ...*

Through a veil of frozen tears ...

*Prison Walls
Time on ice
First—Alone—Lonely*

*Wispy Freedom
El Barrio ... Babies Crying ...
Filth ... Addiction ...*

If I could cry I would cry ...

Tears of blood

It isn't easy to dispel long-held myths, especially about Chicanas and Chicanos en la pinta but reading this collection will surely show their capabilities and concerns. For instance, one of the poets whose name is simply Negra, has written an ironic and bittersweet complaint about a former relationship:

*See the boy in the starched collar?
Who's main object is making a dollar ...*

*Cuz ever since they cut him loose,
The dude's all down on drug abuse ...*

*He doesn't drop, shoot or snort
He even raised his lowered short...*

*I remember the guy I met at Sunland Park,
Who hated cops and fired on narcs ...*

I loved him cuz he needed me then ...

*But still sometimes I cry because,
I want him back the way he was ...*

Some of the works are in Spanish and many are prose poems. A few are general statements by the authors on specific subjects. Nevertheless, these few samples of the content of *Alma Abierta* will serve, I hope, to illustrate some of the substance of the poetic imagination tapped at CRC.

For the members of la Raza at this institution the act of writing verse might have been instructive, enjoyable and perhaps even necessary. For us, it is revealing. They have, through their poetry, transcended physical as well as mental barriers to reach us, who too seldom turn our thoughts to them. Now we can be their "intimates", partaking in their sincere and open efforts to communicate their special perceptions of experience.

Thus, their art is meaningful and full of significance for all of us, a song whose chords have been plucked from the deepest part of the soul, despite the reluctant poet's suggestion that:

*Spring is past,
Summer is gone,
Winter is here.*

*And my song that I meant to sing
Is still unsung*

*I spent my days
Stringing and unstringing my instrument.*

Anonymous



Canto para un niño nica

*Vos, pequenito,
quiza te acostumbraste
al miedo, al ayuno involuntario
a oír la aviación,
la metralla,
a ver cuerpos incinerados
en las calles sucias,
polvorientas, duras.
Vos, niño, guila, cipotillo,
como te digan,
hoy vas de la mano de tu tata,
ya no corriendo,
ya no desnudo
y aterrizado,
sino caminando,
quiza marchando,
con un pañuelo rojo y negro
como el de "los muchachos"
en tu cuello.
Quiza tan solo entiendas
que ya no hay que huir,
pero un día
te hablarán de aquellos
que tiempo atrás abonaron
el suelo
donde florecera tu Nicaragua.*

Luko Hilje

*Lagrimas por el pueblo ... y la tierra
Lloran por el mundo y por la tierra
gente del pueblo
Lagrimas de coraje
Lagrimas de tristeza
Sobre las injusticias
que han hecho a la tierra sagrada ...
La tierra libre ...
La tierra
que ahora esta encerrada
Recuerda ser humano que eres polvo (de la tierra)*

A LA VIRGEN DE LA CARIDAD

*Virgen de la Caridad,
que desde un peñón de cobre
esperanza das al pobre
y al rico seguridad.
En tu criolla bondad,
¡oh madre, siempre creí!
Por eso pido de tí
que si esa bondad me alcanza
des al rico la esperanza,
la seguridad a mí.*

NICOLAS GUILLEN

"Lagrimas por la Tierra"

*y a la tierra volverán.
Sera posible?
Pueda que en un tiempo pasado (ahora antiguo)
Cuando la tierra pertenecía a la gente del pueblo ...
Pero ahora
en la hora de la muerte
donde nos vamos a volver
si la Madre Tierra esta comprada
y rete vendida?*

Diana Valdez

Alma Abierta

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MAYO de CRC**

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University of California
Riverside, CA 92521**

Edited by
Alfredo Mirandé



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Nuestra Cosa Interview

New CS Chair

Alfredo Mirandé, Chicano Studies Chairperson, was born in Mexico City. His family migrated to the United States when he was 9 years old and grew up in Chicago. He received his Ph.D. in Sociology at the University of Nebraska. Mirandé has served as the Chairperson of Chicano Studies for the past 2 months.

NC: How do you see your role as chairperson of Chicano Studies?

Mirandé: My first priority is to maintain the high academic quality of the program. The second one is to get more involved in the community.

A first step in this direction was establishing the community relations committee. Through this committee we have, at least, a beginning kind of vehicle for developing a relationship with the community. The committee consists of students and members of the community and myself. Hopefully this committee can come up with ideas and suggestions as to how to better our community relationship.

A first thing we did was to have a Chicano Studies open house which was a very successful first effort. People got to know that Chicano Studies is here and that we welcome them. There are other things. For example, the newsletter out of Chicano Studies has taken a different focus—one which emphasizes more community input. We want more announcements of their activities; i.e., employment conferences, etc. In return, they will get information about UCR activities and functions. This is a slow process but these are two things which we have done.

Also, I have tried to get more media exposure as another way of reaching the community. We've done some news releases and have participated on a television talk show speaking about Chicano Studies. I don't want to speak for the committee, but one idea that has been tossed around is establishing a scholarship fund and getting the community involved in a fund raiser.

NC: Do you feel the resources the University has for Chicano Studies should be used to both support and play an active role in the community?

Mirandé: Definitely. I would like to see Chicano Studies become sort of a "think tank"—an information and resource center. We have a library, we have faculty, we have resources that should be useful for the community. Most people don't know the university is here, and if they do, it is a very vague, abstract thing. They have never set a foot here. I would like to change that. We need community input. A Chicano Studies program that is not serving the community has little basis for justification in my view. I would also like us to work towards having more activities which bring together students, faculty, and the community. For example, I would like to see Chicano Studies faculty more involved in the MEChA-sponsored high school conference. Finally, I would like to establish a publication center at UCR and to have us get some visibility outside the University. Starting a journal is a possibility, but right now it would be occasional monographs. Alma Abierta, the pinto poetry book we just published was the first such thing. I would particularly like us to be able to publish things that normally would not have an opportunity of being expressed such as student works.

NC: What should be the role of Chicano Studies?

Mirandé: Our role should be one of serving as a catalyst and consciousness raising among young people. We are in the position where we should take a more active role in initiating change.

NC: Do you think that the programs that were instituted as Chicano Studies heavily influenced students in their professional as well as academic lives?

Mirandé: Definitely. Exposure to the Chicano Studies program has benefitted them in what they have done once they have left here. They are doing the same things that they were doing as students but now as

professionals. It would be presumptuous to say that the commitment to helping Raza is to be credited to Chicano Studies only. Yet, I have known of cases that are like testimonials, where they take a Chicano Studies class, open their eyes and really get turned on. The courses can be an eye-opening experience.

NC: A criticism has arisen that Chicanos are increasingly being recruited from higher socioeconomic backgrounds who no longer live in barrios, would probably attend college anyway, and therefore do not really represent the needs and interests of the majority of our people. Do you think there should be a reemphasis on recruiting people that will look out for our communities?

Mirandé: I don't have figures but I wouldn't be surprised that it is happening. There is a real danger here. Universities generally recruit from the more affluent segments of society and I think the wave of the future is going to be for the University to open up to groups who have not traditionally been served

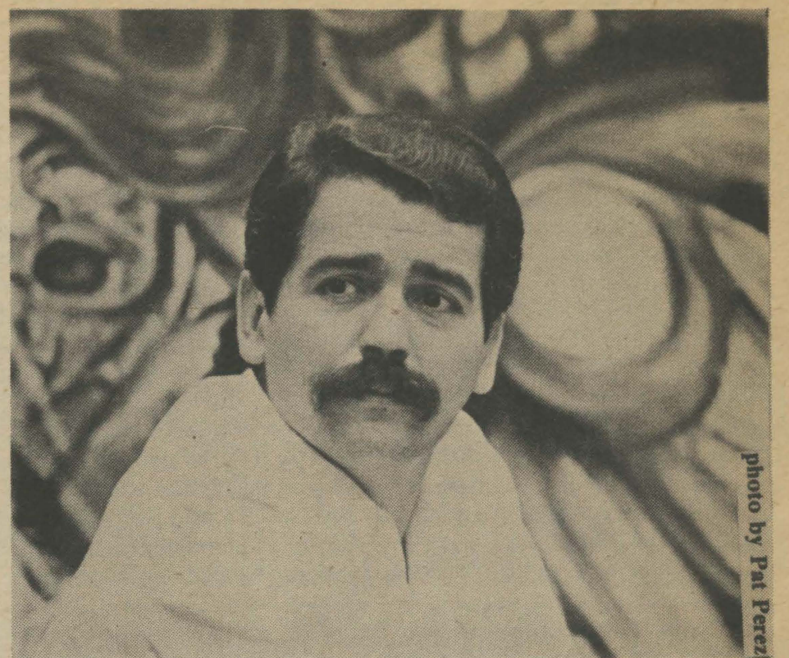


photo by Pat Perez

by the University, like older people. I would like to see Chicano Studies move in the direction of offering courses for either credit or non-credit in the community to people that normally wouldn't come to the university. We need to develop mechanisms for reaching the community. With declining enrollment the university will soon have to look for students that are something other than the traditional

high school graduates. Another idea that I've had is to develop a pinto program, to come up with a proposal to have some of the men from CRC, when they get out, admitted into this university. There are a lot of people who do not meet your traditional criteria for admission but who would make a tremendous contribution to the university.

Calendario de la Comunidad



The Inland Empire Chicana Coalition will hold its next meeting Tuesday, March 11 at 6 p.m. at Sandy's Restaurant, Colton.

Las Mujeres organization in Riverside will hold their next meeting Tuesday, March 18 at noon in El Tarasco Restaurant, Riverside.

Cal State San Bernardino MEChA is sponsoring an art show entitled "Chicano Art Exhibition II" March 9 through 15 at the National Orange Show Art Gallery, San Bernardino.

The World Affairs Council of Inland Southern California is sponsoring a lecture/discussion on "Brazil's Rising Power," Tuesday, March 18 at 7:30 p.m. in the Riverside Main Library Auditorium. Guest speaker: Dr. Carlos Cortes.

The next meeting of Casa Ramona Mental Health Task Force is scheduled for Thursday, March 27th, from 12-2 p.m. at Casa Ramona, San Bernardino.

RHAICES will hold their next meeting Friday, March 21. For time and location call Joanna Uribe at 825-7510.

Help the Inland Empire develop alternative Chicano media. Support Nuestra Cosa by submitting articles, contributing funds, volunteering labor. For further information call:

In Riverside—787-5315 or 684-8119.

In Pomona—629-1461

The annual MECHISTAS UNIDOS conference will be held Friday, April 4 from 9 a.m.

to 3 p.m. at the UCR campus. Participation in the planning process is welcomed. Call 787-3863, -3821, or -4673.

Las Chicanas at UCR wish to announce their Annual Chicana Symposium Series beginning in May. Each Friday from 3-5 p.m. For further information call Carmen Martinez at 787-3821.

2 units available for tutoring during the Spring quarter through Education 100 (total 21 hours minimum). for more information contact Blanca, 787-5738—Chicano Tutorial.

Las Chicanas at UCR announce the 2nd La Chicana conference, "La Chicana en el Colegio", to be held Saturday, April 26, 1980 in the MEChA Cultural Center, UCR. Areas to be covered include workshops on physical well-being; careers; personal assessment; and a special presentation on rape. For additional information please contact Yolanda Luevano, Carmen Martinez, or Magdalena Nunez at 787-3821 or -3822.

All organizations are invited to send their announcements of activities scheduled.

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The deadline for Fall 1980 special action admission through E.O.P. at U.C.R. has been extended to March 24th.

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Land Grants

Chicanos File Suit

by Diana Valdez

The issues of land grants and land claims have once again been the focus of much activity in northern New Mexico and southern Colorado. These activities have manifested themselves in the form of a blockade by the heirs of the San Joaquin Land Grant in northern New Mexico, a National Land Campout conference, a suit filed against a New Mexico railroad, and more recently, a bill introduced in Congress to formulate a commission to investigate land claims in northern New Mexico.

Land grant activist Reies Tijerina resumed his open activity in northern New Mexico last June, when he directed the election of new officers for the San Joaquin Land Grant. (This particular grant allotted approximately 472,000 acres to Francisco Salazar and 38 families in 1806 by the Alcalde de la Mora, acting governor at that time). The election led to a July blockade of Forest Service roads near Tierra Amarilla. Grant heirs used the blockade to try to force U.S.

government adjudication of rights alluded to in the grant title.

The question has been considered of how the federal government might best be approached in settling the land dispute. One solution that has been suggested is the appointment of a federal commission by Congress to adjudicate land grant claims. Another solution, which may appear to be a more viable one for some, is that the government turn over to the heirs—not the grant title—but the authority to govern how the natural resources within the recognized grant boundaries are to be utilized.

More recently, U.S. Representative Manuel Lujan (R-N.Mex.) introduced a bill that would have Congress create a 13 member commission to sort out land claims. Duties of this commission would include: 1) determination of the boundaries of the San Joaquin Land Grant; 2) a study of the history of conveyance of interests in such land; 3) a plan to provide counsel to individuals claiming interests in land

which is the subject of the San Joaquin Grant; and 4) to make recommendations for appropriate legislation or administrative action to resolve disputes with respect to interests in such land. The status of the bill (regarding the creation of such a commission) is not known at this time.

The issue of land rights is one that is not only specific to Chicanos but to Native Americans as well. A suit filed January 4 in federal court on behalf of Santo Domingo Pueblo (this pueblo is located 30 miles south of Santa Fe, N.Mex.) seeks the return of land taken in 1883 by a major southwest railroad company.

The suit alleges that the New Mexico and Southern Pacific Railway Company, acting under the New Mexico Territorial Condemnation Act of 1872, "condemned rights-of-way" in the pueblo for a track, water and railway station. A judicial decree appropriating the land for public use was most likely issued at the time thereby giving the railroad "condemned rights-of-way" to the land. This was a popular

strategy used by the railroad companies and other land speculators to obtain choice lands.

Named as defendants in the suit, are the Atchison, Topeka & the Santa Fe Railway Company, as well as six other companies that the railroad had leased land or rights to since 1883. The suit filed by the federal government on behalf of the Pueblo asks that rent and profits collected by the railroad be turned over to the pueblo. However, a specific figure has not been provided as of yet.

Santo Domingo is one of several tribes filing claims for lands being held by others illegally. Pueblo Indians of Rio Arriba County are also joining other tribes in filing claims for thousands of acres which they believe were being held on illegal grounds. These claims are separate from those lands the Indians contend were taken illegally by the United States government. The return of some land, along with compensation of other lands will likely be sought from claims that

must be filed by April 1, 1980.

The issue of land and its development continues to occupy an important place in Chicano history in the Southwest. This was especially evidenced this past summer when the National Land Campout Conference was held in Chama, Colorado. The purpose of the 3 day campout was to raise the issue of Chicano land rights to a national and international level. Issues discussed centered on the historical, legal, political, and spiritual/environmental aspects of the land struggle.

The campout, organized by the Land Rights Council of Chama, Colorado, is one of many attempts being made by the Council to bring about an increased awareness and understanding of the land struggle that continues to influence the lives of many for whom the communal lands appropriated by the land grants provide a livelihood and maintain the life-blood of the community.



"The second liberation war"

Nicaraguan Literacy Campaign

by Susan Gregory



On July 19, 1979, a new Nicaragua was born after decades of violent struggle; it is the triumph of an entire people, led by the Sandinista Liberation Front (FSLN).

Today Nicaragua is still struggling to recover from the destruction of months of civil war and the inherited social and economic problems of underdevelopment. Yet, this March, barely eight months after the Sandinista victory, the Government of National Reconstruction will launch a massive literacy campaign. Its goal is to eradicate illiteracy among the Nicaraguan people, estimated at 55% of the population ten years and older and reaching as high as 90% among the indigenous population of the Atlantic coast region. This commitment shared by the majority of Nicaraguans—the "Second Liberation War." Considering education as one of the basic priorities of the reconstruction, FSLN has made all schooling free. Another priority is the provision of

adequate food and health care for the Nicaraguan people.

The success of the Nicaraguan revolution depends on more than comprehensive economic measures alone. If workers are to participate in making decisions about how their factories should be run, they must know the technical aspects of production and legislation which affects industry and labor. If the neighborhood committees (Comites de Defensa Sandinista—CDS) are to organize to protect the health, education, and safety of its residents, its members must know which resources can be counted on and they must know how to communicate their needs to the government.

In this new process of democratization, literacy is absolutely necessary. It is essential for transmitting new ways of understanding nature and the benefits of scientific knowledge and technology which allow men and women to control natural phenomena on their behalf. And as

workers learn more they will be able to participate in an increasingly effective way in the affairs of the community and in the administration of businesses, industry, and agriculture, bettering their own lives and at the same time benefiting the overall development of Nicaragua.

Literacy, as Nicaraguans view it, is more than just learning the mechanics of reading and writing. It means a process through which people are assisted in understanding their surroundings and the dynamic relations between themselves, nature, and society. It means learning to analyze critically causes and consequences and to develop the ability to compare situations, with the objective of transforming society. This type of *conciencia*, an integral part of *alfabetizacion*, prepares people to participate actively in the life of their community and country. Based on the pedagogical methods of Paulo Freire and the experiences of other Third World countries, the central themes discussed in literacy classes deal with the life experiences of the people: land, cooperatives, agrarian reform, work, housing, health. The literacy campaign, in addition to eradicating illiteracy, seeks to incorporate the whole population into the process of national reconstruction by raising their political consciousness. Both of these tasks are essential for the consolidation and the deepening of the Nicaraguan revolution.

The campaign is coordinated on a national level by the Ministry of Education, but the real mobilization will take place in Nicaragua's mass organizations. The Sandinista Defense Committees (CDS) are administering the campaign locally. The trade unions are organizing teachers and union members for participation in literacy classes. The organization of peasants is setting up classes in rural areas and the Sandinista Youth Group July 19 and the National Women's Organization are organizing volunteer teachers. During the campaign, schools will close so that nearly 200,000 volunteers, many of them high school and university students, can participate. Since more than 70% of those who cannot read and write are in the rural areas, the majority of volunteers will head

for the countryside, where they will work alongside the peasants and then hold classes after working hours.

Nicaraguans estimate that the campaign will cost around \$20 million to provide clothing, food, transportation, training, and instructional materials for the volunteers, and the books, notebooks, and pencils for some 800,000 learners. The precarious economic condition of the war-ravaged country limits its capacity to sustain the program by itself. Nicaragua has asked international solidarity groups to assist with funds and materials.

As North Americans and as

people living in the United States, we have a special responsibility to help the Nicaraguan people. The U.S. government kept the Somozas in power for almost half a century and worked to the last moment to prevent the victory of the popular Sandinista forces. By supporting the literacy campaign and by demanding that the U.S. government maintain a policy of non-intervention in Nicaragua's internal affairs, both directly and through the form of economic sanctions or increased military assistance to neighboring repressive regimes, we can show our commitment to justice and our solidarity with the Nicaraguan people.

NICARAGUA:
HELPING A FREE NATION
LEARN TO READ & WRITE

If Nicaragua is to develop its economy and democratic institutions, its people must be literate.

How can this be done with a war-ravaged economy where virtually every dollar must go to feed, clothe and house the people?

It can only be done with international assistance. We in the United States can help send the 150,000 volunteer teachers into the field.

In Riverside, the Nicaraguan Solidarity Committee of the Group for Social and Economic Equality is planning future events to raise funds for this campaign. Please join us in supporting the people of a free Nicaragua in their battle against illiteracy.