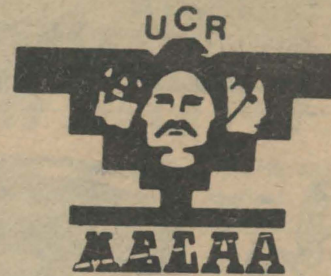


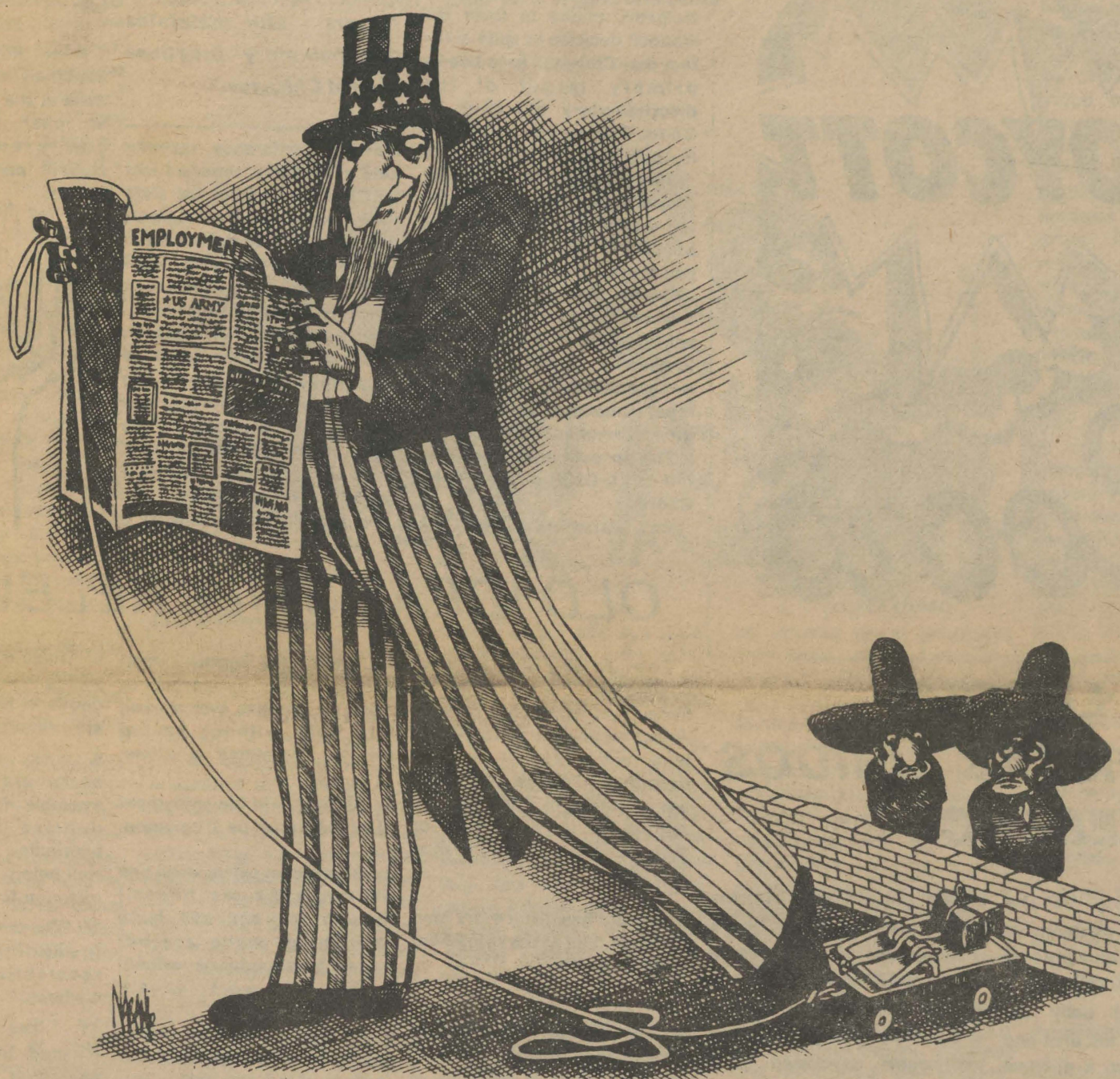
NUESTRA COSA



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CANCUN: A DIALOGUE WITHOUT THE NORTH

by Alberto Garcia

The Cancun conference was destined to seek, once again, the prescriptions capable of removing the unequal economic relations between the rich and poor countries of the world. This summit meeting was proclaimed as the "North-South Dialogue" in order to include on an equal status among those countries of the South those dealers in oil and semi-industrialized nations of OPEC and Mexico and the poor nations of Africa, South Asia, and Latin America. On the other hand, the rich nations of the North were represented by North American, Western European, and some Asian countries.

The dialogue would supposedly revolve around a new world politics which seeks the general redistribution of existing resources and wealth. It would impartially analyze initiatives on price increases and the volume of exports from the underdeveloped countries. Offered for consideration would be measures that would regulate and legally proceed against the negative consequences of private and foreign capital. Finally, new rules of flexibility concerning the payment of foreign debts would be discussed in order to help the poor nations reconstruct their economies.

For those observers adhering to a liberal philosophy, Cancun signified an opportunity to promote the narrowly accepted ideas of Prebisch. Prebisch's prescriptions for removing the inequality between the states include the need for the comprehensive reform of the norms that govern international economic relations. However, these reforms neglect to take into account that, historically,

the multilateral negotiations in which the powerful and weak nations engage do not reach solutions that will end economic subordination.

At Cancun, the so-called countries of the North averted the dialogue on bilateral problems which recognize the need for a new international economic order. Their position was to listen to the representatives of other states and to confirm the imperialist politics of maintaining an international monopoly through the international institutions which they control (e.g. GATT, IMF, IMRD), and in which the producing and consuming nations will never be equally represented. For this reason it is no surprise to see the position taken by the U.S. and for which Ronald Reagan expressed his support to the World Bank and the International Monetary Fund. The U.S. is the principle shareholder of both institutions (Newsweek, 12 Oct 1981).

Britain's Prime Minister, Margaret Thatcher, declared her opposition to the redistribution of the existing riches, and, as expected, her conservative position found immediate support in Alexander Haig, who argued for the maintenance of the existing international economic order. According to Haig, all states should comply with this view as if it were the Ten Commandments of the capitalist system. Additionally, Haig urged the countries of South Asia, Africa, and Latin America to seek their development in the initiatives of private and foreign capital. He rejected the idea of major changes being required in the negotiations between

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OPINION/ COMMENTARY



OPEN LETTER: MECHISTAS UNIDOS CONFERENCE

The organizing of the Mechistas Unidos conferences has been a continuous process the past four years. The focus is to organize and unify the Chicano youth of the area and help them develop a political consciousness, whereby they can become more active within the Chicano Movement.

The past conference held at University of California, at Riverside, took place on May 29, 1981. The proceedings were opened by Chancellor Tomas Rivera, who gave the welcoming address. Keynote speaker, Dr. Rodolfo Acuna, California State University, Northridge history professor spoke on the necessity for unity and organization, and how the enemies of youth today are those forces that control society. These presentations were followed by an agenda that included a series of workshops (Education, the Draft, El Salvador, Alternative Media, etc.), entertainment (Teatro Aztlan and Teatro Calle Siete) and a free lunch.

However, completion of the agenda was not realized because a small group of

people not affiliated with the conference fired blanks from a small caliber weapon near a small group of participants. Due to this incident, tension and anxiety among conference participants developed to a level that necessitated cancellation of the remaining agenda items.

We can only speculate as to who was responsible for this act, since neither the perpetrators nor the weapon used have been identified. Nevertheless, it is our position that acts of violence against the people cannot and will not be tolerated.

Upon examination of the circumstances surrounding the incident, we have narrowed down the possibilities as to who was responsible. One possibility is that uninvited individuals were responsible. If this is the case, they should be identified and marked by their peers and exposed. The time is past due for the code of silence in the Barrio to come to an end. We must act to make the youth responsible for their actions.

The other possibility is that

In their November 10th meeting, ASUCR voted to discontinue the support of the Coors Boycott on this campus. The Legislative Council chose to view the issue as one of labor, as opposed to morals, on the grounds that the boycott was not viewed as fitting the actions of an organization such as ASUCR. Of the three Chicano council members, one, Mike Delgado, chose to favor the Council decision in spite of the fact that Chicanos have been a primary target of the discriminatory practices by Coors. The company, however, is not off the hook yet.

The Graduate Student Council on this campus voted to maintain supporting the boycott. While two other campuses, Irvine and Davis, withdrew their support for the boycott, at the U.C. system wide level, the Student Body Presidents' Council, which is representative of each of the nine campuses, voted during their November 14th meeting at UCLA to continue supporting the AFL-CIO boycott of Coors.

Not surprisingly, MEChA

chapters throughout the Southwest have endorsed and continue to support the boycott.

During their November 25th meeting, the UCR MEChA unanimously voted to maintain their support of the boycott. Mechista Benjamin Garcia, who represented the UCR chapter at the statewide

"Coors... still maintains discriminatory practices against Chicanos."

MEChA Conference recently held at Berkeley, reported that MEChAs throughout the state have "reaffirmed their support for the boycott on the basis that the beer company still maintains discriminatory practices in hiring Chicanos." The local MEChA chapter, however, not only voted to continue to support the boycott, but also to pressure ASUCR into reconsidering the decision against the boycott.

According to council member, Rudy Garza, who voted against the decision of

the Council, "to most council members, the boycott had little meaning, perhaps because they had just recently been exposed to the issue or because most felt it was an issue that did not concern students." In fact, he said that he was given the impression that some council members could just as easily have reached their voting decision on the basis of a coin toss.

Nevertheless, the boycott continues, and it is evident that there is still a need to keep this an open issue, since the controversy concerning student participation remains with us.



OLD IDEAS STILL RELEVANT

The following is the codification of the ideas of Babeuf, an eighteenth century French socialist, by his followers, who were known as the Babeufists. Though the ideas were codified in 1796, they are reproduced here because of their clarity and their relevance for today.

1. Nature has given every man an equal right to the enjoyment of all its goods.

2. The purpose of society is to defend this equality, which is often attacked in the state of nature by the wicked and the strong, and to increase, through universal cooperation, the common enjoyment of the goods of nature.

the intelligence community (FBI, CIA, Criminal Conspiracy Squad, etc.) is responsible. This notion isn't farfetched since under the Freedom of Information Act federal documents show that the intelligence community has subverted groups like the Black Panthers, Brown Berets, and the Puerto Rican Independence groups, to name a few. Also, when they haven't been able to disrupt organizations and movements they have murdered our leaders (Malcolm X, Fred Hampton, Ruben Salazar) or have tied them to the criminal justice system (Kiko Martinez, Geronimo Pratt and Reles Lopez Tijerina).

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3. Nature has imposed upon everyone the obligation to work; no one has ever shirked this duty without having thereby committed a crime.

4. All work and the enjoyment of its fruits must be in common.

5. Oppression exists when one person exhausts himself through toil and still lacks everything, while another swims in abundance without doing any work at all.

6. No one has ever appropriated the fruits of the earth or of industry exclusively for himself without having thereby committed a crime.

7. In a true society, there must be neither rich nor poor.

8. Those rich men who are not willing to renounce their excess goods in favor of the indigent are enemies of the people.

9. No one may, by the accumulation of all the available means of education, deprive another of the instruction necessary for his well being; instruction must be common to all.

10. The aim of the revolution is to destroy inequality and reestablish the common welfare.

11. The Revolution is not finished, because the rich are absorbing all goods and are exclusively in command, while the poor are toiling in a state of virtual slavery; they languish in misery and are nothing in the state.

¿QUIEN ES QUIEN?

1. Who is the Brazilian educator-philosopher whose brilliant methods in teaching were used to mobilize the oppressed peoples in such nations as Brazil, Chile, and more recently, the newly created nation of Guinea-Bissau?

2. Which Chicana is one of the major spokespersons and organizers of the farmworkers not only in California, but throughout the Southwest?

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LESSONS FROM THE BLACK COMMUNITY

by Tony Sibert

According to U.S. census projections, Chicanos will be the largest minority in this country sometime during the late 1980's, if not the early 1990's. It is taken for granted by many Chicano leaders and commentators that this increase in population will usher in an era of Chicano power in terms of economic, political, cultural and social life. After all, it is argued, you can't deny the power of sheer numbers.

What they and others forget is that sheer size in terms of population does not always mean something in terms of, say, economics. China, for example, has the largest population on this planet, yet economically, it pales compared to West Germany, which has a much smaller population.

For the work that lies ahead, Chicano leaders will need to assess the history of minority relations within this country in order to avoid the mistakes made by others in the past. What better example than the experience of Blacks in America? Not that these problems haven't occurred already in the Chicano community--they probably have--yet never on such a scale as may be seen in the near future.

Let us identify and discuss major problems and see how they were--and still are--handled by Blacks and what they mean for Chicanos.

One of the major problems is that of group identity. What do you call yourself as a group? This problem, that of uniting individuals into a cohesive group, requires that one be able to provide a name that all group members will accept and understand. So what do you call yourself?

Blacks weren't always called Blacks. During the slave period, "nigger," or "coon" (and anything else derogatory

acceptance of the term even within the Black community.

My point here is that no call for the unity of a minority group can truly be successful without an understood or agreed upon name for that group.

What do you call people in this country who are of Spanish and Indian descent: Hispanics, Latinos, Mexican-Americans,

The concerns of upper-middle class Blacks as opposed to working class Blacks are not the same. A good illustration of this is the example of the riots during the 1960's. In 1965, Martin Luther King, Jr. was jeered, heckled, and showered with rocks just were policemen. In

Watts, the lower strata of the Black working class at that time

community to look for the "one" leader to show "us" to the "promised land." Cesar Chavez, to name him again, has refused to be put in this leadership straight-jacket by some person in the Chicano "leader-making" circles. This personal example must not be forgotten.

A third major problem is that

All of this has caused various Black leaders to stop and address what the "cause" is. Some say that it must be economics, others say politics. My point here is simply that what is designated as the "cause" on one day may change on the next, and may catch leaders not only out of step with the people they lead, but also the dynamics of the times.

What is the overall "cause" for Chicanos? Can there or should there be an overall "cause" for Chicano? Is it getting more Chicano people elected to government, or is it getting more Chicanos in business or starting their own private businesses? Is it the plight of undocumented workers? Or is it raising the living conditions of the Chicano unemployed and the working poor?

This may appear as meaningless rambling, but it isn't. The precise identification of which direction a group would take is of utmost concern, as are the means for achieving major goals. This has been and continues to be a clear problem for Blacks and Black leaders, and has caused sharp divisions within the group. No less can be seen for Chicanos.

The three concerns that I have written on have affected Blacks since the arrival of the first ship that brought African captives. They are being dealt with today (or ignored) and will continue to be of concern. For Chicanos, the concerns

"...even though discrimination has been outlawed, the conditions of Blacks has not improved greatly."

addressed above will come into sharper focus as their designation as the largest "minority" becomes fact. The responsibility in handling these concerns will be vastly different from anything ever encountered in the past.

Whether Chicanos will bring a synthesis of solutions to these problems that differ from what Blacks have done is eagerly awaited.



Spanish-Americans, Chicanos, etc.? You get the point.

Another major problem is that of leadership. Who leads whom? For Blacks, leadership has been a pivotal concern. Those leaders who were recognized and accepted by the Black community have come from the church: Martin Luther King, Jr., Andrew Young, Jesse Jackson, etc.. And those not coming directly from the church--Roy Wilkins, Vernon Jordan, W.E.B. Dubois, Booker T. Washington--have gotten strong support from the church. In the Chicano community the Catholic Church leadership has been non-

did not accept him as a leader worth following. He didn't stop the riots there, and Andrew Young didn't stop the Miami riots in 1980.

This concern needs to be addressed in the Chicano community as well. Does an upper middle-strata "Hispanic" leader--even though he may be the head of a poverty program--truly lead working-class Chicanos? After all, he goes home to the suburbs after work.

Cesar Chavez, leaving out what you may feel about his political tactics, follows more closely than anyone else I can think of in the Chicano community the notion of not living above those he leads. And we all know that farmworkers are not rich by any means.

Which brings us to another point in this category: does the "cause," whatever it may be, need just one leader? I suspect that any intelligent person can easily see that there is no good reason for why several persons can't lead in their various ways. Still, there is the habit in any

of defining group grievances and goals. Just what is the "cause?" As we say with the case of leaders with different constituencies, there is the problem of what the "cause" means to the particular group.

For Blacks in general, the "cause" usually meant the improvement of living conditions for the group. During slavery this concern meant the abolishment of slavery. After slavery it meant abolishment of discrimination against Blacks by whites in all areas of life; and it was thought that this truly was the path to a better life for Blacks. Yet even this is coming into dispute.

Though there is still discrimination in society against Blacks, it is felt that as far as laws go, the government has gone as far as can be expected. In other words, even though discrimination has been outlawed, the condition of Blacks has not improved greatly. There is still a sizeable segment of the Black working class that has virtually no hope of rising out of dire poverty.

"Chicano leaders will need to assess the history of minority relations within this country in order to avoid the mistakes made by others..."

one could come up with), was used to identify those whose origins were Africa.

Over a long period of time this changed. Negro became the standard label used by whites and even Blacks themselves. But by no means was this rigidly adhered to. Some Blacks had their own terms: "persons of color," "colored," "Afro-American," etc..

Today, the use of the term "Blacks" to refer to a distinctive ethnic group in this country is relatively new; its use became common with the rise of Black Militancy in the 1960's. Yet, even today, when the term "Blacks" is used to refer to those people in this country whose ancestors were African, there is not wide

existent, except for exceptional cases throughout the southwest.

The church has had an important influence on what leaders believe and whom they lead, and, most importantly, what they become. Although throughout the decades all these leaders could be found to agree on the need to improve the life conditions of Black people, not all have been perceived as leaders of all Black people, regardless of shade of skin color, income bracket, church affiliation, etc.. Jesse Jackson's constituency is not the same as Vernon Jordan's--though some would say the differences are slight. Maybe and maybe not.

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STATEWIDE MECHA CONFERENCE

Despite a steady downpour, representatives from MEChA organizations from throughout the State of California marched in unity to "Reafirmando Nuestro Destino" at the University of California Berkeley campus on Saturday, November 21, 1981.

The march was part of a two

Reaganomics and the Chicano community, Chicano Studies, Barrio Warfare, and Raza recruitment and retention.

Although all topics discussed were of importance, the workshop on recruitment and retention signified the need for unity and action in dealing with problems facing Chicanos in higher education.



day conference which centered around the coordination of efforts on a state wide basis with regard to issues concerning the Chicano community.

The conference included workshops on a wide range of topics. These included such topics as La Chicana,

In a state where the population of Chicanos is increasing at a tremendous rate, data indicates that Chicanos are practically invisible in the Universities and other institutions of higher learning.

Recruitment of Chicanos to institutions of higher learning is

crucial. During the conference it was proposed and adopted that students, faculty, and staff unite in their efforts to inform the community at large that education is the means for achieving political and economic self-determination.

Recruitment, however, cannot stand alone. It must be accompanied strongly with retention. Why recruit if you cannot retain?

Figures show throughout this state that 20 per cent of those Chicanos admitted to universities do not receive their B.A. or B.S. degrees. Although this is consistent with the overall dropout rate, Chicanos are in no position to accept such a dropout rate.

The problems are indeed complex; however, they are not incurable. The first Monday of May has been declared by MEChA representatives as "Dia del Estudiante."

This day will be used to symbolize retaining those individuals who in the past have been ignored by the educational system. It will be the responsibility of each campus throughout this state to educate their surrounding communities on the realities which exist, the goals which are sought, and the avenues which must be taken to achieve these goals.

RILES CONCERNED ABOUT THE QUALITY OF EDUCATION

by Pete Benavidez

State Superintendent of Education, Wilson Riles, stressed the importance of quality education in our public schools when he spoke at the University Theatre on October 28, 1981. His address concluded the 13 day mindpower celebration. Mindpower is a national tribute sponsored by a Washington based Council for the Advancement and Support of Education.

Riles criticized decision-makers who place education low on the list priorities. "When the people of California voted on Proposition 13, education was placed high on the list of what not to cut. Our nation's economists and decision-makers are inviting disaster by ignoring schools. Our strength is in mindpower. It is the source of wealth and security of our great land."

One of Rile's major concerns is that of reforming the California school systems to improve children's basic competence in reading, impossible to enslave."

He praised U.C.R. for providing welltrained teachers that contribute to the improvement of California schools. But he stated that more people are needed, otherwise we will face a shortage of teachers by 1985.

Riles is recognized nationally for serving as chairman of the U.S. Office of Education Task Force on Urban Education, and for holding a Presidential appointment to the Task Force on Urban Education Opportunities. He is a member of the National Council on Educational Research, and in 1973, he received the highest award offered by the National Association for the Advancement of Colored People (NAACP). He will be up for re-election in 1982, for State Superintendent, a position he has held for 11 years.

In conclusion, Riles quoted Henry Peter of the 1800's who said "Education makes a people easy to lead but difficult to drive, easy to govern but impossible to enslave."

Chicano Studies

COURSE OFFERINGS - WINTER QUARTER 1982

Chicano Studies 1 --INTRODUCTION TO SOCIAL PERSPECTIVES ON THE MEXICAN AMERICAN MWF 11:10-12:00 Dr. Aguirre

Chicano Studies 3 --INTRO- CHICANO CULTURE AND BEHAVIOR TThurs 2:10-3:30 Staff

Chicano Studies 125 --LA CHICANA TThurs 10:10-11:30 Dr. Flora Ortiz

Chicano Studies 146 --EDUCATIONAL PERSPECTIVE ON THE MEXICAN AMERICAN M 4:10-7:00

Chicano Studies 190 --SPECIAL STUDIES TBA Staff

Chicano Studies 191 -- CHICANO EXPRESSION W 2:10-5:00 Dr. Eliud Martinez

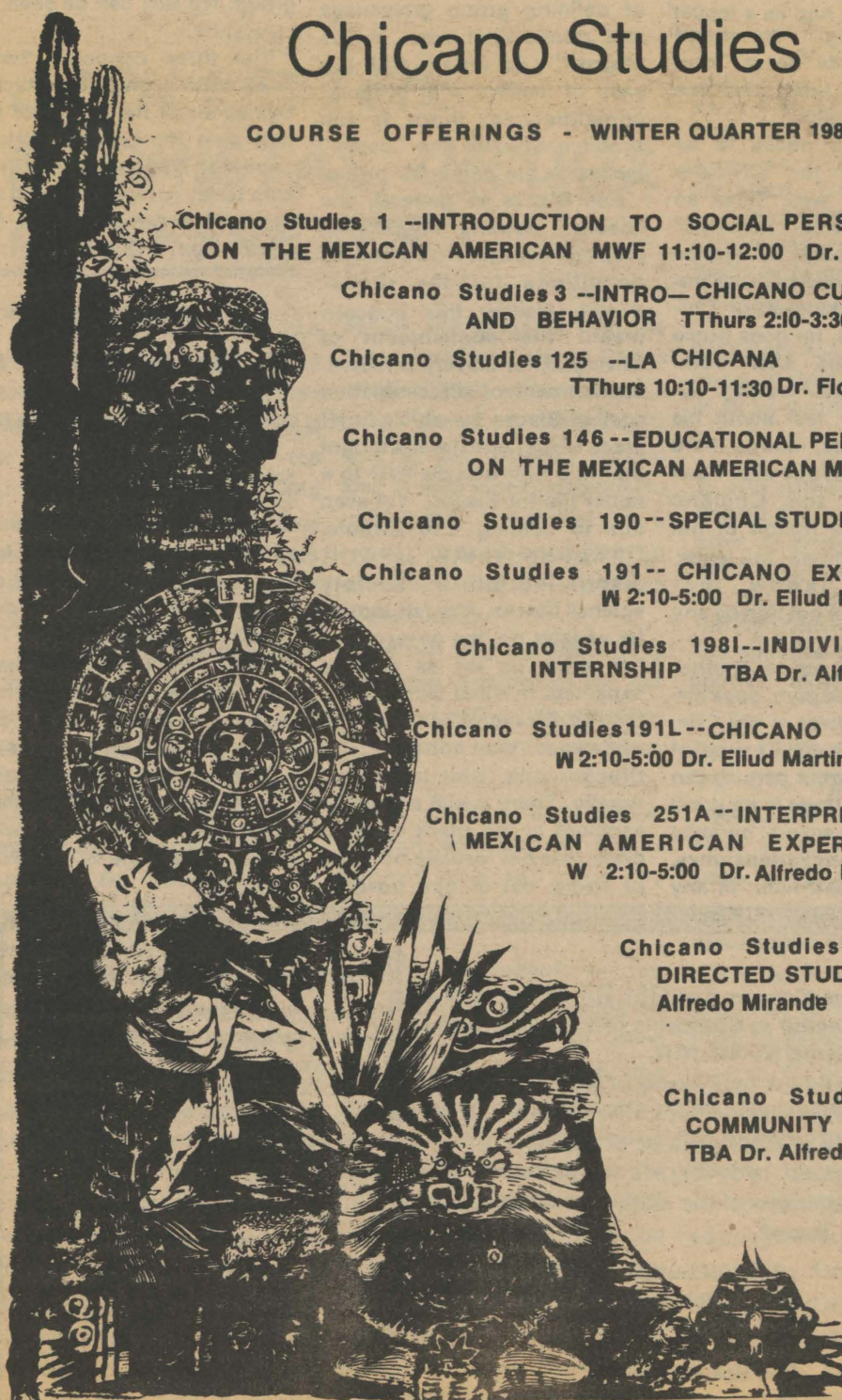
Chicano Studies 1981 --INDIVIDUAL INTERNSHIP TBA Dr. Alfredo Mirande

Chicano Studies 191L --CHICANO EXPRESSION W 2:10-5:00 Dr. Eliud Martinez

Chicano Studies 251A --INTERPRETING THE MEXICAN AMERICAN EXPERIENCE W 2:10-5:00 Dr. Alfredo Mirande

Chicano Studies 290 -- DIRECTED STUDIES TBA Dr. Alfredo Mirande

Chicano Studies 436 -- COMMUNITY PRACTICUM TBA Dr. Alfredo Mirande



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EL TEATRO CAMPESINO

In San Juan Bautista, El Teatro Campesino's Founder and Artistic Director Luis Valdez announced on November 19, 1981, that after sixteen years as an internationally renowned professional theatre, the company has been signed to their first three year contract with Actor's Equity Association, the union representing professional actors throughout the United States.

As a signatory with Actors' Equity Association, El Teatro Campesino can now employ top professional actors from the ranks of Association members throughout the United States. Along with the opening of El Teatro Campesino's first resident playhouse last July, after sixteen years as a touring company, Valdez feels the contract is a milestone in El Teatro's development as a major American theatre company.

The first play to be produced and presented by El Teatro under the Equity agreement is "Bandido! - The American Melodrama of Tiburcio Vasquez, Notorious California Bandit," written and directed by Luis Valdez. "Bandido!" which premieres December 5th and runs through January, 1982, is Valdez' first play since the highly successful "Zoot Suit," now a Universal Film in general release. For ticket information for "Bandido!" call El Teatro's Playhouse Box Office (408) 623-2444.

MECHISTAS UNIDOS

from page 2

It is interesting to note that Mechistas Unidos is trying to forge unity in one of the most conservative areas in the county. This might lend credibility to the argument that the intelligence community might share some of the responsibility for the disruption of the conference, particularly since University police have refused to allow the conference organizers and the public to examine the results of their investigation.

As a result of this incident, the Vice-Chancellor of Student Affairs, Louis Leo, does not want the conference to be held

on this campus again. This is itself is sad, but what makes it worse is that the university has failed to adequately consider the positive consequences the conference has produced. These include the enhancement of cross-cultural relationships at the university level and throughout the Inland Empire, increase in Chicano enrollment due to their exposure to the university and its programs, and university recognition within the Chicano population for allowing the largest yearly Chicano Youth conference in the Southwest to take place on this campus.

AFFIRMATIVE ACTION POLICIES THREATENED IN S.B. COUNTY

The Department of Mental Health has proven to be a battleground, where an assault on Affirmative Action policies, with regard to equal employment opportunity for minorities and women, is taking place. Nationally, William Bell,

recently appointed to head the Equal Employment Opportunity Commission (EEOC), is seen by minority groups as totally incompetent to head this critical agency. Also the Civil Rights Commission will now be

headed by Clarence Pendleton, a black businessman who has been described as a center of controversy, accused of joining the white business establishment instead of fighting it. Similarly, in what appears to be a pattern, the system resorts to a tactic of using a minority to undermine the progress thus

far made to promulgate equal employment opportunities for minorities and women.

Bob Martinez, Director of the San Bernardino Department of Mental Health, has proposed a reorganization of the Department that demotes the only black female in the Department

affirmative action goals. The result of this appointment is a

series of complaints with the county affirmative action unit and the Civil Service Commission. It is anticipated these complaints will be pursued by civil litigation.

Coalition went before the Board of Supervisors on November 9, 1981, to voice their concerns. As a result, the Board of Supervisors stopped implementation of that reorganization plan and directed the County Administrative Officer (CAO) to

County Administrative Officer is to have the results of his investigation before the Board of Supervisors on December 7, 1981. At that time it is anticipated that the Board Supervisors will make a final determination as to whether it is receptive to modification that will maximize the utilization of staff in a cost efficient manner for the Department and still meet community concerns. In the interim, several state

"...the system resorts to a tactic of using a minority to undermine the progress, thus far made to promulgate equal employment opportunities..."

and lays off the only Hispanic program manager while promoting a white male to a high level management position. To accommodate the appointment of the white male, the director created a number of violations of the Civil Service Merit System, and went counter to established county personnel procedures and county

Incensed by this proposed reorganization plan that directly impacts treatment services to minorities in San Bernardino County, numerous community organizations

formed a coalition. This joining of Chicano and Black

organizations is a first in the County of San Bernardino. The

conduct an investigation on three items. The CAO is to investigate (1) improprieties in the selection of the chief of drug and alcohol programs, (2) look into fiscal mismanage-

ment in the Department of Mental Health, and (3) the impact of the reorganization plan on affirmative action. The

organizations have indicated interest in what has been developing in San Bernardino County. It is known that a number of these agencies have written letters of concern to both county and state officials

expressing concern and requesting support to take a stand on these issues that are being threatened.

CHICANOS REPRESENTED AT WORLD CONFERENCE ON WOMEN

by Rebecca Elizarraraz

Gloria Romero, a UCR graduate student and co-editor of "El Sentimiento del Pueblo" attended the World Congress of Women in Prague, Czechoslovakia on October 18-23, 1981.

Gloria, a representative for Racial and Economic Equality (WREE), along with 16 other delegates from the U.S. were part of women from 132 countries attending the conference. These women represented labor, trade unions and other groups.

The major problems addressed at the conference were: work, family, national independence and development, peace and disarmament, and cooperation between non-governmental organizations and the United Nations.

Of particular relevance to Chicanos was the substance of the problem dealt with by the commission on National Independence and Development, upon which Gloria concentrated. This commission, which was chaired by Vilma Espin de Castro, president of the federation of Cuban Women, dealt with issues on women in National Liberation Movements. Common tasks were set for women's actions in the struggle of people against exploitation and oppression, in its colonialist, neocolonialist, racist and Zionist forms.

Attending this particular commission were delegates from the following groups: SWAPO from Namibia, African National Congress-South Afri-

ca, Palestinian Liberation Organization, Polisario Front from Western Sahara, all of which are struggling to regain national sovereignty.

Gloria reported that women from such diverse nations as Cuba, Nicaragua, Angola, Mozambique, Laos, Guinea, and Viet-Nam spoke of positive changes resulting of their struggles. The participants

also expressed profound concern over the living conditions of people in those countries

where hunger, illiteracy disease high death rates, unemployment, lack of adequate medical and health services, and the lack of housing have become the daily reality for thousands

of human beings.

The participants from Latin America highlighted the tactics of U.S. imperialism. United States has for centuries pillaged and exploited the vast natural and social resources of the region, interfered in various ways in the internal affairs of Latin American countries, and is today becoming more and more repressive toward the struggle of those seeking liberation.

The commission too expressed its concern with regard to assaultive policy of the new U.S. administration, which has turned the Central American region into a dreadful theater of massacres. This

tension is a threat to world peace.

Gloria spoke at the conference on Chicanos in the work force, particularly about those efforts to organize the unorganized. She pointed out in her discussion how Chicanos were overrepresented in U.S. military aggression in Vietnam during the early 1960's and 1970's. She then expressed concern over the increased militarism of the U.S. and how this has important implications for Chicanos when coupled with the outcome proposed by the reinstatement of the draft. She further discussed how racism affects Chicanos and other Third World people, the effects which can be seen in the form of poor health care, poor

housing, functional illiteracy and dead-end jobs.

Lastly, when asked about the impact of the conference upon her, Gloria stated, "One cannot return from conversation with sisters around the world and be the same person any longer. One has to feel more human because one has witnessed the international struggles of women and workers. Our needs for each other and our undeniable interdependence—brown, black, white, red, yellow—become oh so clear that our sense of national boundaries become subservient to our international oneness! Humans striving for peace and equality and the creation of a more human being."



REAPPORTIONMENT: WHITE GERRYMANDERING

by Rosilio Munoz



The Assembly reapportionment plan passed by the California legislature in September clearly protected the seats of white Democratic legislators at the expense of the political clout of Black constituencies while neutralizing Chicano gains.

Lockyer's (D-San Leandro) East Bay district the Black constituency fell from 35.5 percent to 13 percent. Assemblyperson Frank Vicencas, 54th District had a drop in Black constituency from 40.9 percent to 27.7 percent coupled with a 28.8

population falling from 46.4 percent to 36.2 percent. The Reapportionment scheme even protected Republican Bill Ivers in the 42nd District covering Glendale and Pasadena. Black Democrat Robert Henry gained 44 percent of the vote in 1980, but the reapportionment plan cuts the Black population down from 17 percent to 5.7 percent.

Drops in the Black constituency were clearly evident in Districts that could be considered as significant Chicano gains, thus making it harder to elect minorities. This is especially true when considering that a large segment of the Chicano population cannot vote because of immigrant status and the large proportion of Chicano youth under voting age. Chicano percentages of those eligible to vote are 50-60 percent less than their proportion in the general population.

REDUCED

Democratic majority leader Michael Roos in the 46th District (LA) had a 41.8 percent gain in Chicano population but the Black population fell from 9.5 percent to 5.2 percent. Allister McAlister (D-25th D) encompassing Milpitas had a Chicano gain from 22.3 percent to 33.3 percent but a Black loss of 5.7 percent to 1.9 percent. Democrat Dave Elder in Long Beach had a 19.7 percent to 29.5 percent Chicano gain in the 57th District but the Black percentage fell from 18.7 percent to 14.7 percent.

In Orange County Democrat-ic Assemblyperson Richard Robinson's 72nd Dist. Chicanos gained from 34.8 percent with a slight loss of a small Black population. In San Diego county Waddy Dedah's 80th District rose from 27.7 percent to 41.7 percent but the Black population fell from 5.2 percent to 3.4 percent.

In at least five districts Black and Chicano percentages rose simultaneously to clearly strengthen the ability of white Democrats continue to defeat white Republicans but with little or no chance for a minority to be elected this decade. The

districts in which the combined Black and Chicano population is 35 percent or less include the 31st, Lehman (D) Fresno, 16th

Agnos (D) San Francisco; 65th, Cramer (D) San Bernardino; 68th, Ingalls (D) Riverside, and the 12th, Bates (D) Berkeley.

Only in three Districts were Black and Chicano percentages raised where it may be possible to elect a minority in

In John Vasconcellos' (D-San Jose) 23rd district the Chicano percentage rose from 21.8 percent to 32.2 percent and the Black rose from 2.6 percent to 3.9 percent. Again more gains could have easily been designed by adding minorities from nearby districts with lower minority totals.

Black and Chicano totals also rose in the 33rd district now represented by Republican Don Rogers of Bakersfield. Chicanos gained from 21.4 percent to 32.9 percent, and Black residents from 5.9 percent to 6.4 percent. This district could easily become a Democratic district as Rogers is rumored to be seeking higher office.

In all three of these Districts there are large suburban and rural areas and the chance of electing a minority is more likely only towards the end of decade with continued growth in Chicano populations. It is highly unlikely that a Black person could be elected at all.

"The most blatant manipulation was of the Black communities."

Although Black and Chicano incumbents were protected in the plan passed by the Democratic majority in the legislature, districts where new minority candidates might be elected were subject to manipulation of constituencies to protect white Democrats.

The most blatant manipulation was of the Black communities.

In Assemblyperson Bill

percent to 22 percent in Chicano constituency.

In two other LA County districts where coalitions might clearly have elected a minority candidate, significant drops in Black constituencies were made to the benefit of whites.

Freshman Democrat Dick Floyd in Hawthorne had a 7 percent drop in Black constituency with the combined Black and Chicano

"There is only one district where a minority is likely to be elected...as a result of reapportionment."

the next decade. In James Costa's (D-Fresno) district the Chicano population rose from 33.2 percent to 34.2 percent and the Black from 7.5 percent to 8.3 percent. The Black and Chicano population gains could have been much larger with additions from nearby districts where there is less chance of electing a minority.

(Reprinted from People's World, November 1981.)

There is only one District where a minority is likely to be elected soon as a result of reapportionment. That is in the 60th District in the San Gabriel Valley. Assemblyperson Sally Tanner's (D-El Monte) Chicano population rose from 51.3 percent to 53.9 percent with its small Black percentage holding the same.

POLICE LAWLESSNESS AT SIGNAL HILL

by Pete Benavidez

Ron Settles, a 21 year old black running back at California State University Long Beach, was killed this summer in a jail cell in Signal Hill, a small town bordering Long Beach. On June 2, Settles was stopped by the local police supposedly for speeding. He was handcuffed, brutally clubbed on the legs and head and hauled off to jail. Two hours later he was dead. The police said Settles hung himself in his cell. They then proceeded to destroy radio tapes and written records of the arrest to cover up the crime. Settles' parents refuted the police story that their son was so depressed that he committed suicide. This story was incredible to them given that their son's future looked so bright. By his junior year in college this star athlete had already been contacted by such professional teams as the Dallas Cowboys and the Seattle

Seahawks.

The police's explanation was also not believed by a coroner's jury which on September 3 ruled that Settles had died at the hands of another. Subsequently, a grand jury was convened and a full investigation began. The question then was whether the police had choked Settles to death or strung him up alive.

Police terror and murder are commonplace in this deeply racist country, not least in the Los Angeles area where paramilitary police run wild over a large minority population, which includes an estimated one million "illegal aliens" who have no "legal" right at all. The tiny little police force in the mean, little town of Signal Hill is a miniature model of the nationally infamous LAPD. The officer who arrested Settles, Jerry Lee Brown, had been fired by the LAPD on

misconduct and drug charges--and was then hired by Signal Hill. Six years ago he arrested one Ruben Carrillo, who was so savagely beaten with repeated blows to the head that he lapsed into a coma from severe brain damage two hours after having been arrested. Carrillo remained in a coma for more than two years, then died. Again, just one week after the Settles murder a second man, Jack Brown, was found dead in the Signal Hill jail.

The murder of Ron Settles is no isolated incident. One has only to recall the acquittal of LA police officers with regard to the deaths of a black gas station attendant, Cornelius Tatum, and black housewife, Eulia Love. Settles' death has sparked outrage in the Los Angeles/Long Beach black communities. Several demonstrations have already taken place, and



several research projects have been undertaken.

ACLU figures reported to a Congressional investigation committee last year showed that 123 people were killed by Los Angeles police in a three-year period, yet not one police officer has been convicted. Attempts to reform the racists have been futile. The LAPD has shown total disregard for such measures as exemplified by

the famous LAPD shredding affair in which the department destroyed four and one-half tons of citizens complaints under the guise of disposing of miscellaneous records!

Justice in today's United States remains for the limited few. Those situated in high places must recognize the people's anger and stop these heinous crimes.

MY SON "EL VATO"

ENRIQUE DEL HICK

HE DUSTED OFF GENTLY
THE ALREADY SHINING STACY ADAMS HE WORE
PRESSED THE FRONT CREASE
ON HIS CLEAN STARCHED KACKI PANTS
WITH HIS FOREFINGER AND THUMB
MAKING SURE THE CREASE WAS STRAIGHT
HE PUT ON A BLACK STYLING HAT THAT MATCHED HIS SILK SHIRT
TURNED TO LOOK INTO THE LONG CRACKED MIRROR
PULLED THE BROAD BRIM DOWN JUST SO
GAVE A GRIN AS IF NOT WANTING TO SMILE
THEN SWINGING A CLOSED FIST SAID OUTLOUD
SUAVE VATO

WATCHING HIM PERFORM HIS DRESS ROUTINE
MADE ME THINK OF AN ACTOR
AS HE LABORED DRESSING AND FIXING HIS COSTUME
PREPARING FOR A PART IN A PLAY
WHAT ROLE WILL MY SON ACT OUT
A LOOSING VILLIAN OR WINNING HERO
WILL HE PLAY A TEENAGE VICTIM OF ADOLESCENT CONFUSION
IS HE AS CONFUSED ABOUT HIS LIFE TODAY
AS I WAS ABOUT MINE YESTERDAY
COULD IT BE HE TOO IS AFRAID OF TOMORROW
IS THAT WHY HE CHOOSES THE COSTUME HE WEARS
AND LOOKS MUCH LIKE ME AT HIS AGE

I USED TO BE A VATO BIEN LOCO
SIMON ESE ALWAYS SHARP CLEAN AND MEAN
EL BULLET THEY CALLED ME ON THE STREET
MY MOVIDAS WERE SLICK AND FAST
I WENT TO SCHOOL BUT NOT TO CLASS
AT PARTIES I WOULD SLOW DANCE TIGHT IN THE DARK
ALWAYS PITCHED IN TO BUY BEER OR WINE
TO GET HIGH BEFORE LOWRIDING THE PARK
AT HOME IN THE BACK SCREEN ROOM WHERE I SLEPT
LATE AT NIGHT SOMETIMES I WOULD SNIFF GLUE AND BUZZ
LISTENING TO OLDIES THAT SAID OVER AND OVER
BABY I LOVE YOU AND I FEEL SO FINE

BUT YOU KNOW WHAT SON TENGO MIEDO REALLY SCARED
ONE NIGHT IN THE DAY ROOM WHEN I HEARD THE TV SAY
LIKE FATHER LIKE SON I BEGAN TO CRY
I FELT HELPLESS THINKING HOW YOU WERE LITTLE AND CHUBBY
WHEN I WAS TAKEN AWAY THE LAST TIME
REMEMBER FLACO LOUIE HE'S IN THE STATE HOSPITAL
PEOPLE SAY SNIFFING GLUE MADE HIM CRAZY
THAT PAINT AND GAS COOKED HIS BRAIN
Y EL SHORTY MY BEST FRIEND IS TORSIDO NOW
DOING A LONG TIME EN SOLEDAD FOR DEALING CHIVA
LA ESPI WHO I USED TO LIKE AND TAKE OUT TO DANCE TIGHT WITH
HAS SIX KIDS AND DRINKS SO MUCH BEER SHE LOOKS LIKE A KEG

NINE YEARS IS A LONG TIME TO BE AWAY
THINGS AND PEOPLE GET STRANGE OR DISAPPEAR
THE STREETS AND HOUSES LOOK DIRTY AND OLD
THE TOWN HAS GROWN HUGE FED BY FIVE FREEWAYS
PERO LA PINTA IS NO PLACE TO BE
I CALLED YOUR MOTHER WHO SAID TO COME
DID SHE TELL YOU I GOT A NEW SUIT
AND WAS LET OUT EARLY FOR ACTING GOOD
15 YEARS CUT TO 9 IS 6 MORE YEARS TO LIVE
AT WORK YOUR MOTHER WILL SOON PACK HER LAST CAN
CAN I INVITE YOU BOTH OUT TO EAT
THE WARDEN GAVE ME A LITTLE TO LIVE ON

HAVE THINGS BEEN BAD SON
WHEN LETTERS CAME THEY ONLY SAID A FEW WORDS
YOU QUIT SCHOOL CAN'T FIND A JOB
WENT TO HALL FOR RIPPING AT K-MART
DID YOU WISH ME HERE LIKE I WISHED MYSELF
NOW THAT I'M OUT WE CAN SIT AND TALK
LET ME TELL YOU HOW I FEEL AND WHY I CRY
TRYING TO BE A STONE VATO SCHEMING TO WIN
LOST YOUR MOTHER MY JOB LOST MY FREEDOM
DIME HAVE I LOST YOU TOO SON WILL YOU ACT AND FOLLOW ME
AHORA MI CORAZON LLORA BECAUSE OF COSAS I KNOW AND SEE
MUST YOU REPLAY MY LIFE.....AM I BACK TOO LATE.....

(Reprinted from Low Rider, Septemeber 1981)

CHICANO PARK: SYMBOL OF STRENGTH

by Jeff Garcilazo

The construction of Freeway 5 through Logan Heights was a nightmare to the uprooted residents of the Barrios. Worse yet, the State of California was constructing a Highway Patrol sub-station and parking lot directly beneath the Coronado Bay bridge, which is considered the heart of Barrio Logan. Not one attempt was made by the authorities to inform the Chicano community to their intentions.

Mario Solis, a Barrio Logan resident, was walking by the construction site and asked a construction worker what he was building. The worker replied that "it was going to be a Highway Patrol sub-station". After hearing this, Mario quickly spread the word throughout the Barrio.

responsible for the growth and development of the park. The CSPE invited muralists from throughout Aztlan to color the cold grey concrete pillars. Playground equipment was installed for the children and in 1977, a Mayan architectural style kiosk was built in the center of the park. Furthermore, the CPSE has led the "Barrio Si, Yonkes No" movement, in an effort to remove hazardous junkyards from the community. Presently, the CPSE is heading the "ALL THE WAY TO THE BAY" movement for the expansion of Chicano Park.

Every year since 1970, the Chicano community of San Diego celebrates the "occupation" for and creation of Chicano Park. This year over



Incensed at the State's disregard for their lives, the Chicano community rapidly mobilized. On April 22, 1970, Chicanos marched on the land with rakes, shovels and picks, occupied the land, and began building a park. The "occupation" of Chicano Park gained wide spread support from many Barrios from throughout Aztlan. This struggle to build and hold the land soon became the vanguard of the Chicano Movement in San Diego.

Brown Berets, Mechistas, "chavalitos", and "jefitos", were all part of the group responsible for the "occupation." From this group evolved the Chicano Park Steering Committee (CPSE).

The CPSE for the last eleven years has been

five thousand Chicanos enjoyed the day long celebration, which occurred in April. The event included ballet folklorico, danza azteca, salsa, rondallas, lowriders carne asada, and speakers, such as "Corky" Gonzales of the Crusade for Justice from Denver, Colorado.

To the Chicano community of San Diego, Chicano Park is a symbol of Chicanismo and self-determination. Lawyers and Lowriders, Activists and Academicians, Campesinos and "Campusinos," all take part in this historic struggle which, according to the CPSE, "did not begin in 1970, but hundreds of years ago with our indigenous ancestors that also struggled for this land for the betterment of our people."

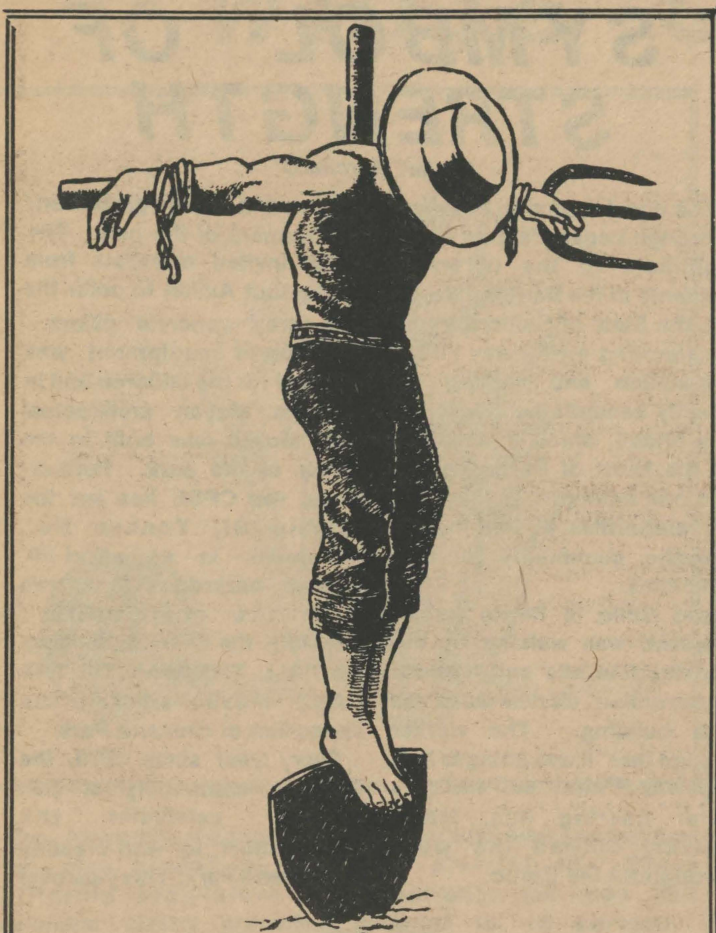
MECHA CARNIVAL TO BE HELD

U.C.R. MEChA will present its first annual Christmas Carnival, which will be held Saturday December 12, 1981, from 11:00 a.m.-4:00 p.m. at Our Lady of Guadalupe Academy in Riverside (located at the intersection of Victoria and Pleasant). Admission is \$1.00 donation for adults and children are admitted free. Attractions will include:

entertainment, food, game booths, Santa Claus, and pinatas. All proceeds will go to provide food baskets for needy families in the Riverside Community. Attend, have fun, and help someone have a Merry Christmas.

For further information contact Sylvia Departo at 787-3821.

PRIEST SPEAKS ON EL SALVADOR



by Gilbert Cadena and Susan Gregory

Father Jesus Nieto, priest from El Salvador, is currently touring the United States condemning the atrocities by the military junta and discussing the church's role in that struggle. In addition, he is asking the American people to block the U.S. government's intervention in El Salvador.

According to Nieto, the junta is in control because of the economic and military support of the U.S. "For this reason," he said, "Salvadorean people believe the U.S. is responsible for the suffering and death of their people."

The Christian role in the Salvadorian revolution is to be part of the

"process of liberation" and meet the needs of the people. "The people have the legitimate right and responsibility to change the existing government," he said.

Nieto has worked for the past 12 years in the rural area of Zoyopango and has been working with the "Christian base communities" in El Salvador. These communities consist of small groups of Christians who are involved in reflection and action based on their concrete reality. These groups number in the thousands in Central America and are a part of the struggle for liberation.

The following interview was conducted by Nuestra Cosa at the Lady of Perpetual Help Church in Riverside.

N.C. WHAT ARE THE CHRISTIAN BASE COMMUNITIES DOING TODAY?

J.N. The Christian base communities serve to move other Christians toward a social commitment. This work requires much discretion. Given the conditions of war, it cannot be done openly. The members of the Christian base communities are present in the different levels of the struggle in El Salvador -- they are in the liberated zones (areas under the control of the popular forces) assisting in production, teaching people to read and write, and evangelizing. Also, others are assuming their responsibilities in the line of combat fighting against the forces of the ruling junta.

N.C. WHAT IS THE POSITION OF CLERGY IN THE REVOLUTION?

J.N. Because priests realize that the revolution is for the legitimate rights of the people and for the defense of life itself, the position of priests is to accompany the people in their struggle. This occurs in different ways. Archbishop Romero spoke of three levels of Christian commitment in the process of growth: 1) discovering one's commitment 2) deepening this commitment and 3) politically opting for the liberation process. When Christians have opted for and have committed themselves to the struggle, we must accompany them.

N.C. TO WHAT EXTENT ARE THE CLERGY INVOLVED?

J.N. The majority are involved, except for a few who are afraid; they do not take an open position but they do not oppose this involvement. A small minority supports the junta sometimes because of their own interests or out of fear.

N.C. CAN MARXISTS AND CHRISTIANS WORK TOGETHER FOR REVOLUTIONARY CHANGE?

J.N. Not only can they work together, but they are already doing so. What is important is one's contribution. There are Christians and non-Christians who are conscious of justice and together they are helping to build the program of the people.

N.C. DOES THE CATHOLIC CHURCH HAVE AN OFFICIAL POSITION ON VIOLENCE?

"If a bishop can excommunicate someone for a particular reason, then the people can excommunicate the bishop."

J.N. Officially there is a doctrine of the Church, supported traditionally since antiquity, that each person has the right to defend him or herself against an unjust aggressor; this applies to any person and also to a people as a whole. When the people find themselves in the face of an unjust aggressor, they have the legitimate right to defend themselves; this is the case of El Salvador. Aggression has been committed against the people by a few who have monopolized wealth and power. Now this aggression not only means appropriating everything that

same Church. However, previously the people believed only in the Church as an institution. Now we have discovered that the people are the Church. The people have the right to participate in the Church; not only the hierarchy has this right.

There can be pastors who are not with the people. If a bishop can excommunicate someone

for a particular reason, the people can also excommunicate

N.C. DO CHRISTIANS IN THE U.S. HAVE A SPECIAL ROLE IN SUPPORTING THE POPULAR MOVEMENTS?

J.N. I believe that they do because they are part of a cate those pastors who are not with the people. The people are conscious of the fact that the bishop alone is not the Church. If there is a bishop who is not with the people, then who knows whether he is with the Church.

"When the people find themselves in the face of an unjust aggressor, then the people have the legitimate right to defend themselves."

belongs to the people, but it also means taking their very

lives. The people have the right to legitimate defense; their insurrection is legitimate.

N.C. IS THERE A DIFFERENCE BETWEEN THE INSTITUTIONAL CHURCH AND THE CHRISTIAN BASE COMMUNITIES?

J.N. By their very nature there would not be differences between the institutional Church and the Christian base communities because there are not two Churches; we are the

people whose government does not support but rather is acting against the legitimate right of the Salvadoran people to self-determination. If Christians see the injustices that the U.S. government commits by supporting unpopular governments and they do nothing, then they are accomplices of the injustices and the deaths their govern-

ment is causing. They have a serious responsibility to stop these actions by their own government.

STATE DROPS CHARGES AGAINST KIKO

The State of Colorado has dropped the charges against Francisco "Kiko" Martinez, one of our many Chicano political prisoners. Just a little over a year after Kiko's arrest, Dale Tooley, District Attorney, Second Judicial District, moved to dismiss the case and defer jurisdiction to the U.S. Attorney for prosecution predicated upon identical "factual evidence" that Kiko participated in mailing bomb parcels back in 1973.

The trial proceedings (federal) have been moved to Kansas City, and the dynamics should be quite different from those at the state level. Unlike



FREE KIKO

Tooley, the U.S. Attorney is appointed rather than elected. The appointment is political, and it is made in Washington, D.C. This tends to isolate the person in that position from local public opinion, since he is not dependent upon the voting public. Therefore, in order to force the U.S. government to abandon its persecution of Kiko, community pressure must be brought to bear upon politicians in Washington.

Contributions and/or inquiries can be sent to: FRANCISCO E. MARTINEZ DEFENSE COMMITTEE P.O. BOX 753 Alamosa, Colorado 81101

¿QUIEN ES QUIEN?

from page 2

1. Exiled from Brazil in 1964, Paulo Freire had a vital role in mobilizing the Brazilian peasants in their struggle for liberation. After being exiled from Brazil, Freire spent five years working with UNESCO and the Chilean Institute for Agrarian Reform with programs of adult education. He later served as a consultant at Harvard University's School of Education. His work has involved developing methods of teaching men and women to become critical of their condition of poverty, and to understand how it is
2. Dolores Huerta, vice-president of the United Farm Workers, and their chief negotiator and lobbyist, has for more than two decades been dedicated to organizing workers. During the 1960's, her activities included lobbying for legislation to obtain old-age pensions for citizens, the right to register voters door-to-door, the right to take the driver's license examination in Spanish, and getting disability insurance for farmworkers.

MEMORIAL DAY: OBSERVED

The lady across the street died Monday.
I never knew her name
no one bothered to tell me.
We remained nameless neighbors
who only waved garden hoses at
each other.

Her death clung to my clothes
the second I answered the door.
Her eldest daughter
stood cautiously
behind the WELCOME mat...
mumbling something
about her Mother.
I only put my arms around her.

The rest of the day
was heavy
like the purple nights of
two summers ago.
I remember looking through the
bathroom window
in my hospital room.
Some woman's coughing
breaking
my own silence.

She died too
and the air was thick.

I thought of my Mother
and felt her presence
like the heavy purple sky.
She was holding a bowl of
grape jello
over my head.
telling me over and over
again
I would build a stronger
character if only I
learned how to sit up
straight
and stop smoking.

Monday moved slower than
other days.

I remained indoors
peeking through my curtains
at the lady's house.
In a few hours it would be filled
with relatives who would stumble
over excuses.

I wanted to hear what they said.
I couldn't make up any more conversation.
I made coffee instead.
I moved around that house
looking for something
something to do.
My eyes/my thoughts
kept crawling
across the street.

My Mother's voice.
someone on the telephone
there were no hello
there were no hello's:
"The lady across the street."
"Did you know her?"
The voice is sweet.
I had missed it and at that moment
his voice means something.

He has a pink and purple striped
shoe box filled with my letters.
That is something I can hold on to.

"The lady across the street... no."

I wear her death all night.
In desperate moments
I send messages to GOD
I want sleep
just sleep.

—by Marisela Norte/81—

"...so you serch for the 60's beat on the radio
and try and remember a lifestyle you never put
on."

Pat used to be in a presentation every other
month. She wore wiglets and mohair sweaters
and made out with guys in her drive-way after
school. There were hickies and an occasional
run in her nylons that marred the image... but
for the most part it was the abandonment with
which she moved that make me look. Pat
danced on Lloyd Thaxton and drove all the
dudes to passionville.

I saw Pat at K-Mart with two glassy eyed kids
and a man who's stare told me he didn't want to
be there. She was a blonde now, buying pink
and green super mascara and economy
sportswear for the children. I watched her glide
by the cosmetics with her silver shopping cart.
The delicate hands wrapped tightly on the
chrome handle. The white nail polish stark and
stiff and the little tatooed cross between her
thumb and forefinger still on her left hand.

BELOVED DAUGHTER
QUERIDA MADRECITA
AMADA AMANTE
AMIGA DEL ALMA
NUMBER ONE HOME GIRL

CANCUN:

from page 1

the states. There is no doubt that this implies having no tolerance for those countries (like Nicaragua) which attempt to put into practice those methods that are more in line with their economic realities.

Some commentators optimistically refer to Cancun and its resolution to continue global negotiations; however, the position of the U.S. is seen as the principle obstacle for such negotiations.

The only option of asking the rich nations for an alteration in their international economic politics and to introduce reforms that will favor other countries remains a theme in many conferences. This is the reason for which many members of the international community were absent at Cancun. The economic revolutions taking place in many of the advanced and subdeveloped countries should be part of the agendas of international conferences where their relations

with other states are discussed. These revolutions offer new options that tend to transform the relations between rich and poor nations, which seek to end colonial dependency.

We should do away with the idea of remunerating with economic aid and arms those who will submit to the existing economic order. Additionally, those nations seeking revolutionary change should not be subjected to armed intervention or economic boycotts by other nations. A country which decides, in order to maintain economic autonomy, to remove internal political-economic obstacles to development and seeks to break existing exploitation ties should be respected.

Within the spirit of Cancun one of the representatives from the Third World, at the end of the conference, declared: "This was a small and simple step forward" (L.A. Times, 24 Oct 1981). The question remains: How many years of hunger, misery and oppression will it take before another step is taken toward changing the old and wasted international economic order?

Translated by Diana Bustamante

CANCUN: EL DIALOGO SIN NORTE

por Alberto García

La conferencia de Cancún, estaba destinada a buscar, una vez más, las prescripciones

capaces de remover las desigualdades en las relaciones económicas entre los países ricos y pobres del mundo. La reunión cumbre fue anunciado como "El Diálogo Norte-Sur" para incluir entre los países del Sur, a las naciones petroleras y semi-industrializadas de OPEC y México; así como a las naciones pobres de África, Sud-Asia y América Latina. Por otra parte las naciones ricas del Norte estuvieron representadas por Norte América, Europa Occidental y Asia.

supuestamente, el diálogo girara alrededor de una nueva política mundial que aseguraría una vasta redistribución de la riqueza existente. Se analizaría imparcialmente las iniciativas de aumento a los precios y el volumen de las exportaciones provenientes de los países subdesarrollados. Se propondrían medidas que regularían y encausarían las consecuencias del capital privado y extranjero. Finalmente se discutían nuevas reglas de flexibilidad en el pago de la deuda externa, ayudando a los países pobres en el proceso de reconstruir sus economías.

Para aquellos observadores con filosofía liberal, Cancún significaba una oportunidad para promover las ideas, poco aceptadas, de Prebisch. Las prescripciones Prebisch, para remover las desigualdades entre los estados, plantean la necesidad de una reforma

comprensiva de las normas que gobiernan las relaciones económicas internacionales. Sin embargo, en ellas se olvida que, históricamente, las negociaciones multilaterales en que intervienen las naciones poderosas y débiles no alcanzan soluciones que pongan fin a la subordinación económica.

En Cancún los llamados países del Norte desviaron el diálogo sobre los problemas bilaterales que reconocen la necesidad de un nuevo orden económico internacional. Su posición fue la de escuchar a los representantes de otros estados y la de confirmar la política imperialista de mantener el monopolio internacional a través de las instituciones internacionales que ellos controlan (GATT, IMF, IBRD) y en las cuales jamás estarán representadas, igualmente, las naciones productoras y consumidoras. Por tanto, no debe sorprender la posición tomada por los Estados Unidos y por la cual Ronald Reagan expresó todo su apoyo al Banco Mundial y al Fondo Monetario Internacional. Los Estados Unidos es principal accionista en ambas instituciones (Newsweek, Oct. 12, 1981).

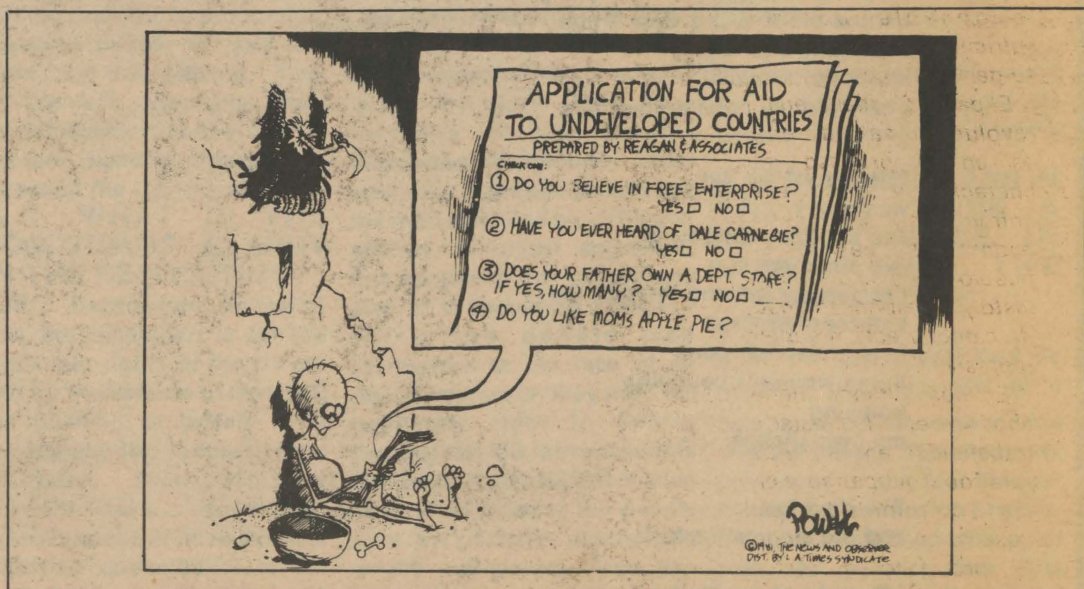
Margaret Thatcher, de Inglaterra, se pronunció en contra de la redistribución de la riqueza existente, y como era de esperarse, su posición conservadora encontró inmediato respaldo en la declaración de Alexander Haig quien se manifestó por el mantenimiento del viejo orden económico internacional. Al

que según su criterio, todos los estados debieron someterse como a los Diez Mandamientos del sistema capitalista. Haig urgió a los países de Asia, África y América Latina a buscar su desarrollo en la iniciativa privada y en el capital extranjero, y rechazó la idea de cualquier cambio de importancia en las negociaciones entre los estados. No cabe duda que esto implica la no tolerancia a los países que (como Nicaragua) tratan de

La sola opción de pedir a las naciones ricas la alteración de su política económica internacional e introducir reformas que favorezcan a otros países sigue siendo el tema de tantas conferencias. Razón por la cual muchos

miembros de la comunidad internacional estuvieron ausentes en Cancún. Las revoluciones económicas que tienen lugar en tantos países avanzados y subdesarrollados,

de armas a todo el que se someta al orden económico existente. De igual manera, no se debe castigar, por medio de intervención armada o boicot económico, a aquellos que logran el cambio social a través de una verdadera revolución. Un país, que para mantener su autonomía económica decide remover los obstáculos políticos-económicos internos y romper las ataduras de explotación existentes, debe ser respetado.



poner en práctica métodos más de acuerdo a sus realidades económicas. Algunos comentaristas se refieren a Cancún con cierto optimismo en su resultado de

continuar las negociaciones globales; sin embargo, la posición de los Estados Unidos fue vista como el principal obstáculo para que tales negociaciones se inicien.

actualmente, deben ser parte también de la agenda en las conferencias internacionales donde se discuten sus relaciones con los estados. Estas revoluciones ofrecen opciones nuevas que tienden a transformar las relaciones entre metrópoli y periferia para acabar con la dependencia colonial. Debe acabarse con la idea de premiar con ayuda económica y con cargamentos

Dentro del espíritu de Cancún, uno de los representantes del tercer mundo, al finalizar la conferencia declaró "fue un pequeño y sencillo paso hacia adelante (L.A. Times, Oct. 24, 1981)." La pregunta es: "¿Cuántos años de hambre, miseria y opresión pasaran para dar un paso más en la esperanza de cambiar el viejo y gastado orden económico internacional?"

"TEATRO VIVO" AL AIRE LIBRE

por Diana Bustamante



Hace algunas semanas el grupo "Teatro Vivo" de Guatemala se presentó ante un público de la Universidad de California en Riverside. La obra, titulada "Los Burros," tomó lugar al aire libre; es decir, sin las formalidades de un escenario.

Representados en "Los Burros" en forma de sátira burlesca, vimos dramatizados los problemas cotidianos que afligen a una mayoría de personas del pueblo guatemalteco. Por ejemplo, vimos como los sectores gubernamentales apoyados por intereses extranjeros han perpetuado el estado de dependencia económica a países como Guatemala, y otros países latinoamericanos. Se reveló a su vez, los problemas de analfabetización, desnutrición, falta de servicios higiénicos y médicos. Representados también en la obra fueron los medios de comunicación masiva que se utilizan para extender y el poderío oligárquico.

Al estilo de Michele Mattelart, Marxista francesa, la obra presentó el efecto que ha

tenido la televisión, por medio de telenovelas, en mantener una distancia de la realidad represiva y que al mismo tiempo, sirve para anestesiar al público con ideales burgueses en el estilo de vida (algo inalcanzable para la mayoría). El uso de drogas también ha tenido su efecto en disminuir las frustraciones y desesperación. Otro tema fue el nivel de violencia existente del régimen represivo (por ejemplo, el de reclutamiento forzado) que, por supuesto, está apoyado por intereses capitalistas del exterior.

"Teatro Vivo" trata de divertir al público tanto como educar y motivarlo. El drama realizado de esta manera hace explícitas las realidades en Guatemala. La meta principal es de llevar al pueblo campesino, urbano, y de todas regiones del mundo, un conocimiento amplio de los problemas sobresalientes en las naciones subdesarrolladas como Guatemala. También vemos como el Teatro Vivo trata de efectuar, una "concientización" a través del drama, concretizando estos

problemas para llevar a cabo reformas o cambios políticos y socio-económicos.

Formado desde 1977, Teatro Vivo se ha presentado ante los públicos latinoamericanos como Costa Rica, Honduras, Panamá y Colombia. Ahora, su gira teatral se extiende a los Estados Unidos norteamericanos. Este grupo fue patrocinado por el grupo "Guatemala Information Network." Otras organizaciones, estudiantiles tanto como aquellas trabajando en solidaridad con el pueblo guatemalteco, han sido responsables por brindar su apoyo y hospitalidad a este grupo. Estas son: Guatemala Scholar's Network y la National Network in Solidarity with the people of Guatemala.

En fin, tomando en cuenta que los teatros convencionales no son accesibles a los más oprimidos del pueblo, ya sea por el nivel de comprensión o sencillamente por escasos recursos que no permiten su participación, Teatro Vivo procura llevar el mensaje político a aquellos que más lo necesitan.

El padre Jesús Nieto, sacerdote salvadoreño, se encuentra de gira por los estados unidos condenando las atrocidades de la junta militar y discutiendo el papel de la Iglesia en la lucha. Además, ha pedido al pueblo norteamericano que demuestre su oposición a la intervención estadounidense en El Salvador.

Según Nieto, el poderío de la junta militar se debe a la asistencia económica y militar de E.E.U.U. "Es por esta razón que el pueblo salvadoreño cree que los estados unidos es reponsable por el sufrimiento y muertes de su gente."

El papel Cristiano en la revolución salvadoreña es en el proceso de liberación y a su vez enfrentarse a las necesidades del pueblo. "El pueblo tiene el derecho justo y la responsabilidad de cambiar este régimen represivo."

En los últimos doce años, Nieto ha estado trabajando en el area rural de Zoyopango y en las "comunidades de base" en El Salvador. El propósito de estos grupos Cristianos, que numeran en los miles y se encuentran por todo Centroamérica, es la de ser parte del movimiento de liberación.

La siguiente entrevista, tomada por Gilberto Cadena y Susana Gregory, fue efectuada en la iglesia "Lady of Perpetual Help" en Riverside, California.

N.C. ¿QUÉ ESTÁN HACIENDO LAS COMUNIDADES DE BASE EN LA ACTUALIDAD?

J.N. Las comunidades de base sirven para mover a otros

SACERDOTE SALVADOREÑO HABLA SOBRE LA IGLESIA Y REVOLUCIÓN

Traducido por Manuel Sigala



cristianos hacia un compromiso social. Este trabajo requiere mucha discreción. Debido a las condiciones de guerra, esto no se puede hacer abiertamente. Los miembros de las comunidades de base están presentes en diferentes niveles de la lucha en El Salvador - están en las zonas liberadas (áreas bajo el control de las fuerzas populares), ayudando en la producción, enseñando al pueblo a leer y escribir, y evangelizando. Además, otros

están cumpliendo con su responsabilidad en la línea de combate luchando contra las fuerzas de la junta gobernante. **N.C. ¿CUÁL ES LA POSICIÓN DEL CLERO EN LA REVOLUCIÓN?**

J.N. Porque los sacerdotes se dan cuenta que la revolución es por los derechos legítimos del pueblo y por la defensa de la vida misma, la posición de los sacerdotes es la de acompañar al pueblo en su lucha. Esto ocurre en diferentes maneras.

El Arzobispo Romero habló de tres niveles de compromiso cristiano en el proceso de crecimiento: 1) descubrir el compromiso en uno mismo 2) acrecentar este compromiso y 3) políticamente optar por el proceso de liberación. Cuando los cristianos han optado han comprometido a la lucha, nosotros debemos acompañarlos.

N.C. ¿HASTA QUE EXTREMO ESTA IMPLICADO EL CLERO?

J.N. La mayoría están implicados, con excepción de algunos que sienten temor, ellos no toman una posición abierta pero tampoco se oponen a este involucramiento. Una pequeña minoría apoya a la junta, algunas veces por sus propios intereses o por temor.

N.C. ¿PUEDEN TRABAJAR JUNTOS MARXISTAS Y CRISTIANOS PARA LOGRAR CAMBIOS REVOLUCIONARIOS?

J.N. No solamente pueden trabajar juntos, sino que ya lo están haciendo. Lo que importa es la contribución de cada quien. Hay cristianos y no-cristianos que están concientes de la justicia y juntos contribuyen a construir el programa popular.

N.C. ¿TIENE LA IGLESIA CATÓLICA UNA POSICIÓN OFICIAL SOBRE LA VIOLENCIA?

J.N. Oficialmente existe una doctrina de la Iglesia, apoyada tradicionalmente desde la antigüedad, que cada persona tiene el derecho de defender su persona en contra de un agresor injusto, cada quien tiene el derecho legítimo de defenderse; este es el caso de El Salvador. Agresión ha sido cometida en contra del pueblo por una minoría que ha monopolizado la riqueza y el poder. Esta agresión no solamente significa apropiarse de todo aquello que pertenece al pueblo, sino que también significa quitarles la vida

misma. El pueblo tiene derecho a defensa legítima; su insurrección es legítima.

N.C. ¿EXISTE ALGUNA DIFERENCIA ENTRE LA IGLESIA INSTITUCIONAL Y LAS COMUNIDADES DE BASE?

J.N. Debido a su mera naturaleza no debería haber diferencia entre la Iglesia Institucional y las comunidades de base porque no hay dos Iglesias; somos una misma Iglesia. Pero anteriormente el pueblo solo creía en la Iglesia como institución. Hoy hemos descubierto que el pueblo es la Iglesia. El pueblo tiene el derecho de participar en la Iglesia, no solamente la jerarquía tiene este derecho.

Puede haber sacerdotes que no están al lado del pueblo. Si un obispo puede excomulgar a alguien por alguna razón el pueblo también puede excomulgar a aquellos sacerdotes que no están con el pueblo. El pueblo está conciente del hecho de que el obispo solo no es la Iglesia. Si existe algún obispo que no esté con el pueblo entonces quién sabe si está con la Iglesia.

N.C. ¿TIENEN LOS CRISTIANOS EN LOS ESTADOS UNIDOS UN PAPEL ESPECIAL EN CUANTO AL APOYO DE MOVIMIENTO POPULAR?

J.N. Yo creo que sí porque son parte de un pueblo cuyo gobierno no apoya sino que está actuando en contra de los derechos legítimos del pueblo salvadoreño a su determinación propia. Si los cristianos ven las injusticias que el gobierno estadounidense comete al apoyar gobiernos que no son populares y no hacen nada, entonces son cómplices de las injusticias y las muertes que su gobierno está causando. Tienen una seria responsabilidad de poner un alto a estas acciones de su gobierno.

TALE OF THE TALL COWBOY

How the Great Cowboy rode to the Rio Grande
and gave the President of Mexico
a hunting rifle a bad omen
How the Great Cowboy took over from the Great Charmer
who faded away into Georgia to be born again
How they lined up at the Rio Grande to take their stand
How they lined up at the great trough across the land
How they reconquered the West and resettled Washington
How the Metternich of Foggy Bottom
still moved behind the scenes
How they annoited generals to run countries
How they redrew the maps of the known world
How they forgot the barrios of the North and South
How they lassoed the red lions of Latin America
How the Great Cowboy ruled over all with a schoolboy grin
How his lady had a handgun with a pearl handle
How his tall shadow reached over the Rio Grande
How they gave human rights back to the right rulers
How they gave the land back to the old guarders
How the high rollers got back in the saddles again
How the Great Cowboy shook his head with a sheepish grin
for the benefit of a nation of sheep
How they reversed the irreversible revolutions
How they corraled the tough hombres North and South
How they buffaloed both sides
How they gave them bullets to bite
How they swallowed hard
when the Great Cowboy laughed on TV
How the Great Cowboy waved his hand
and disappeared over the horizon

How he walked softly and carried a big nuke
How he branished it like a hunting rifle
How the President of Mexico gave him a great stallion
How he tried to mount it as the cameras rolled
How the people hid in their houses
How the hot sun beat down on the mined land of the world
How the swinging-door saloons stood empty and silent
How the natives were restless and beat their drums
in the concrete jungles of the world
How the Indians said How Come instead of How
How the Indians hid in the hills
How the Great Smiler smiled no more on TV
How he came on his great white stallion
propped up from behind with a big stick
How he stood tall in the saddle
and looked straight into the cameras
How the old hands hid in the old corrals
How the deputies deputized themselves
and took to the roofs
How the people trembled in their houses
How they thought it was the final shoot-out
How a great hush fell upon the plazas of the world
How the Great Cowboy put on one black glove
How his eyes narrowed and his hand reached behind him
How suddenly there was nowhere to hide
How suddenly there was no turning back
How suddenly it was High Noon

Lawrence Ferlinghetti
(printed from Harper's June 1981)

SHUTDOWN AT KAISER

by Carl Wood (the author, a UCR student, has worked for 10 years in steel mills in Indiana and California)

For many years, a job at the Kaiser Steel mill in Fontana meant steady employment at top union wages. Never mind that the work was often hot, dirty, and dangerous. In the chronically low wage Riverside-San Bernardino area, the big steel mill offered a unique opportunity for a decent standard of living, especially to Black and Chicano Workers.

The announcement early in November that Kaiser plans to shut down at least half the mill and lay-off 3,000 workers came as a shock to those who had hoped that the mill's problems of the past few years were only temporary. But the situation at Kaiser is just an aspect of the crisis which has gripped the steel industry throughout the United States.

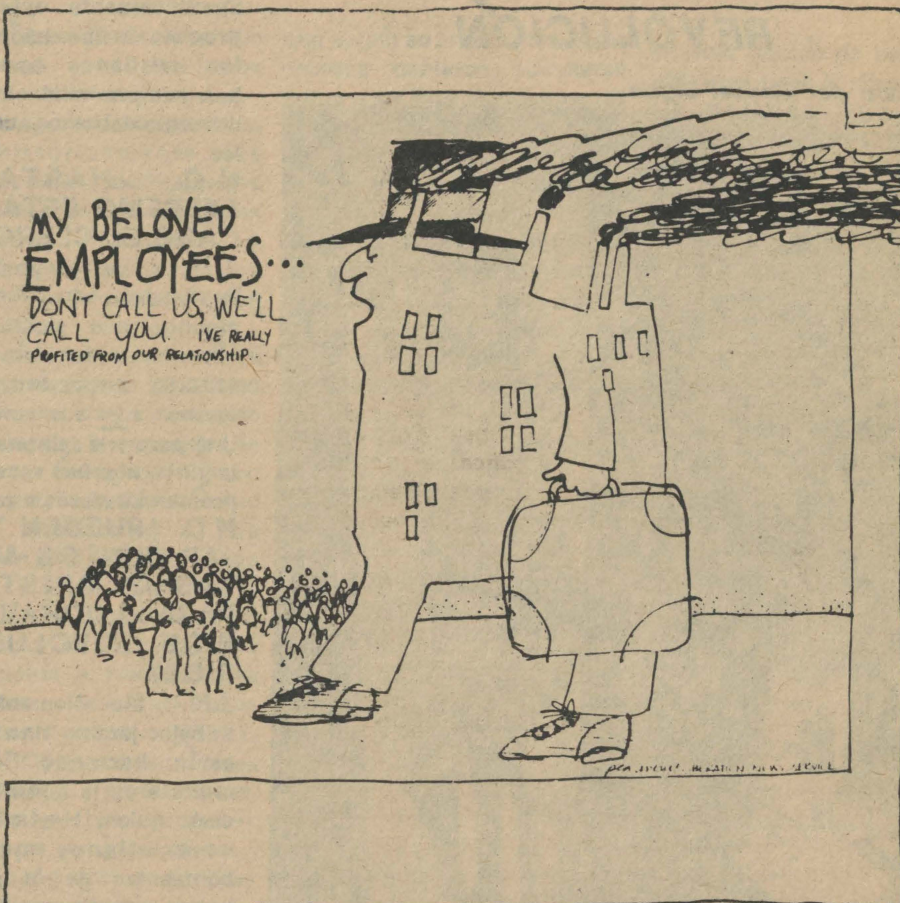
Steel has always been closely associated with modern industrial development. The pre-eminence of the U.S. economy in the world through most of the 20th century was partially based on the size and vitality of its steel industry. (For a more detailed description of the crisis in the steel industry, see my article in the November 17, UCR Highlander.)

A strict caste system based on color and ethnic origins has long prevailed in steel. The worst jobs in the mill are in the coke plant, where inhuman heat and cancer-causing gases take ten years off the life of the average worker. At the giant U.S. Steel plant in Gary, Indiana where I used to work, 90% of the coke workers are Black, compared to less than 50% in the rest of the mill. At Kaiser, Chicano and Black workers make up the majority in the coke plant.

These groups are also concentrated in the dangerous blast furnaces and in lower-paying jobs in other parts of the mill. The finishing mills, where wages are higher, and the maintenance shops, where most workers are skilled craftsmen, are quite overwhelmingly white and male. At Gary, the maintenance department in which I worked remained 100% white until 1972, when a few Blacks and Latinos were admitted to apprenticeships under union and government pressure. In Fontana, the pattern is similar.

For decades, the "Big 10" steel monopolies used racial and ethnic divisions to prevent the workers from organizing. But in the 1930's the new CIO Steelworkers Organizing Committee challenged these divisions with the slogan "Black and White, Unite and Fight" to attack discrimination and organize the United Steelworkers of America.

The reaction of the companies was furious and violent. On Memorial



Day, 1937, nine Chicago steeworkers were gunned down and killed by police at Republic Steel. But by the end of World War II, the new union had won higher wages and dramatically improved working conditions. For the first time, racism was officially recognized as a problem in the industry as every steel local union set up a civil rights committee. By the 1950's American steelworkers were the best-paid industrial workers in the world. However, in that decade two

nation-wide program of brutal speed-up, job combinations, and heightened racial discrimination, which complacent bureaucrats at the top of the union were unwilling to fight.

While Japanese and European steel manufacturers were introducing new technologies to increase production and cut costs, U.S. companies tried to protect their profit levels by speeding up workers and raising prices. Confronted with the expensive prospect of modernizing their plants to remain

"...threats to shut down the plant have been coupled with demands that workers accept large cuts in pay and benefits."

developments put the union's gains in jeopardy. A wave of anti-communist hysteria was used by the companies to drive out the most militant union activists; the House Un-American Activities Committee held a series of highly-publicized hearings to "expose Communists" in the steel industry. Connivance by conservative and corrupt union leaders allowed the steel companies to fire many of these workers, leading to a weakening of the union.

Soon after, technological changes in steelmaking led to a long decline in employment levels, even while production remained steady. By 1975, only 320,000 workers produced the same 117 million tons that had taken 519,000 in 1955. Many jobs were lost to a

competitive, U.S. companies have often chosen to shut down the plants instead, throwing thousands of steelworkers out of their jobs and turning whole regions into economic wastelands. Hardest hit, once again, are Black, Latino and women workers, who face discrimination in trying to find new employment.

During the 1970's, Kaiser spent hundreds of millions of dollars to partially modernize the Fontana mill. The company also took advantage of periods of recession to permanently reduce the work force by almost 50% with little loss of production. As a result of these moves, steel operations at Fontana ended 4 1/2 years of losses and showed net profits every quarter of this

year. Despite this development, the company has announced its intention of shutting down the primary end of the mill, including the coke plant and blast furnaces, and import semi-finished steel slabs. According to the company, federal tax "writeoffs, including closure costs, covering the shutdown of the facilities involved are expected to total more than \$150 million and could be significantly more."

In recent years, threats to shut down the plant have been coupled with demands that the workers accept large cuts in pay and benefits. There is a widespread belief among Fontana steelworkers that this latest announcement of a shutdown is actually a ploy to squeeze concessions from the union. It is also possible, however, that the rising value of Kaiser's vast coal holdings make it attractive for the company to get out of the steel business altogether.

For these reasons, the union is attempting to find ways, through the grievance procedure and political action, to avert a shutdown. The strongest push for union action is coming from the blast furnace and coke plant workers (who traditionally have been the most militant members of the union.)

Despite the fighting mood of steel workers across the country over the problem of plant closures, the national union leadership has yet to adopt a program of resistance and fight back. Such a program has been put forward by the National Steelworkers Rank-and-File Committee, a caucus within the union. Its key demands include:

- 1) Reduction of the work week from 40 to 30 hours with no loss of pay, and elimination of forced overtime. This would create (or save) 75,000 jobs.
- 2) A federal takeover of shutdown steel plants under worker and community control.
- 3) Massive cuts in the military budget and increased spending on peacetime steel-intensive projects: public housing, schools, hospitals, mass transit, railroads, etc.
- 4) Increased trade with socialist and developing countries to open new markets for steel.
- 5) Strong union and government action to end harassment and disciplinary action against minority and women workers.

This program would put the burden of the present crisis on the shoulders of the mill owners rather than the workers, and provide the basis for rebuilding the vital steel industry in the United States. For the steelworkers of Fontana, it could turn an economic and social disaster into a secure and prosperous future.

MECHA CALENDAR

CALENDAR OF EVENTS

MEChA MEETINGS are held the second and fourth Wednesdays of each month in Library South, MEChA Cultural Center, room 2301 at 12:00 noon.

December 12 - MEChA CHRISTMAS CARNIVAL. If you'd like to help out please contact Sylvia Deporto at 787-3821.

LAS CHICANAS meet every Monday at 12:00 noon in Library South, room 2301. December 6 - Navidad en El Barrio Telethon. For more information contact Mr. Chavez at 787-3821.

December 7-12- Finals Week. Good luck!!!!

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