

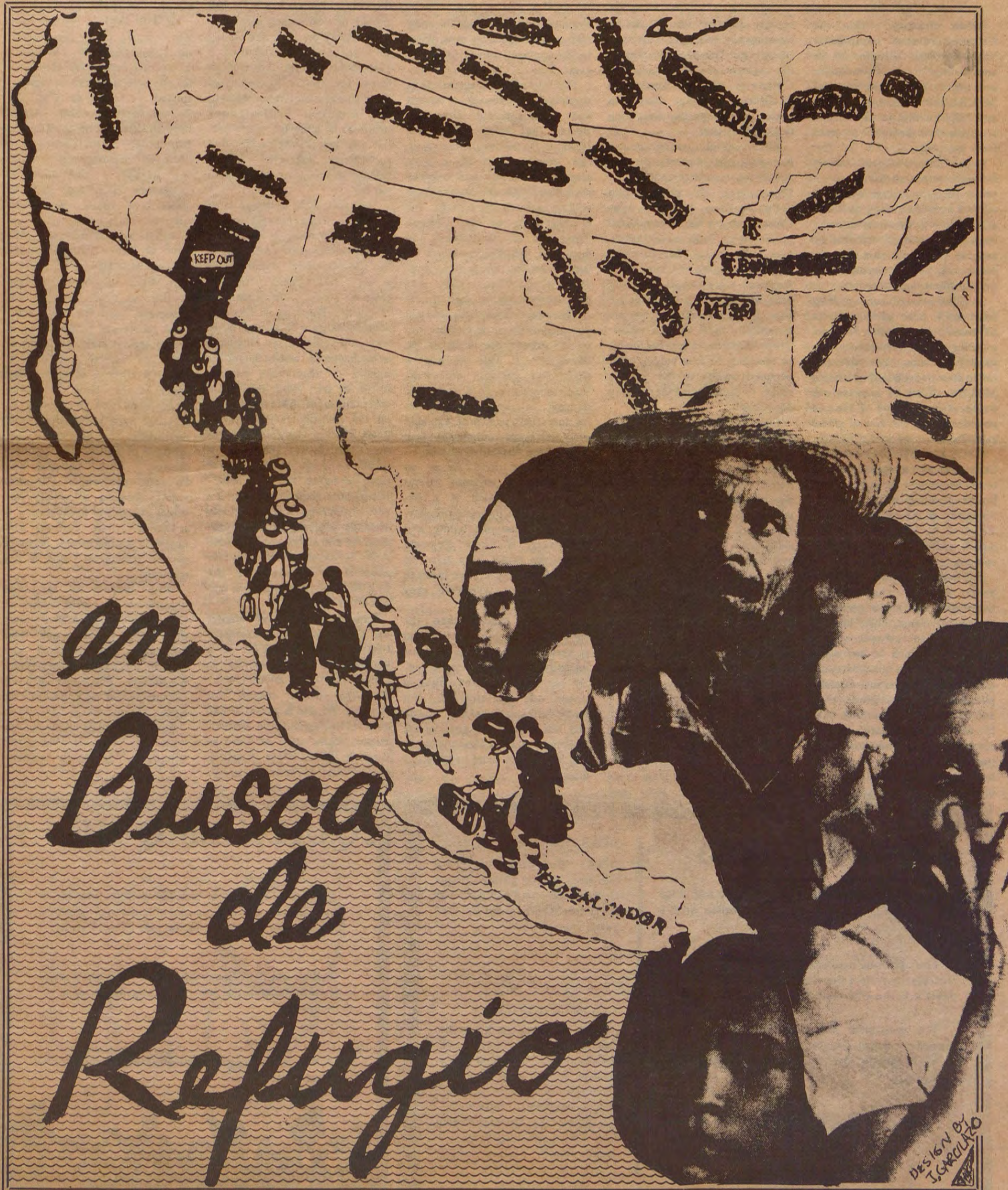
NUESTRA COSA



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OPINION/ COMMENTARY

Open Letter to Chicano Students

When elements within the Chicano campus community prove by their behavior to be consistently counterproductive over time to the collective efforts of MEChA, then it becomes our duty and responsibility to expose and eliminate their disruptive presence from our ranks.

While Chicano student activism throughout Aztlan has in recent years been less than desirable, student activism among Chicanos at UCR have at least maintained a respectable level of activism on campus and exposure in the community both locally and in the greater Movement community.

In recent years Chicano students from UCR have participated in Chicano community forums, *marchas* and *conferencias*, etc. on a variety of issues. They have also taken an active role in the National MEChA efforts to increase our understanding of Chicano colonization in the face of world capitalism.

Yet, at different times, individuals who are not committed to the Movement become a part of it and sometimes their behavior is disruptive of the collective effort. Consider, for example, a scenario which could take place at any campus in Aztlan.

An individual having in recent years adopted the Chicano nationalist line in its narrowest reactionary sense, then has the audacity to adopt *barrio* mannerisms which he had never possessed. Some persons could quickly catch on that such a person possessed very bourgeois values and lifestyles before turning on to his new Chicano identity. To be sure, this is no condemnation of the consciousness-raising process, but rather, a critical view of individuals who possessed an

entirely different lifestyle before claiming any inkling of a Chicano *conciencia*. The problem then is the negative impact upon young Chicanos of the bourgeois intellectual baggage that this person, and people like him, bring to the Movement.

Unfortunately many young honestly-naïve students do not readily see through this thin veil of Chicanismo. This person could then induce his pseudo-Chicanismo on less sophisticated minds who will undoubtedly eventually reject the former's hidden paternalism and elitist mentality. Consider this person to have "sidekicks" who perhaps are basically well-intentioned, but are uncritically loyal to their leader. These "sidekicks" are either unable or unwilling to look beyond their personal loyalty to the broader reality of forces facing the Chicano Movement.

One, for example, could be bound to an elitist, non-barrio-oriented middle-class existence, while another could be a naïve *barrio vato* who develops a political attachment to anyone who pretends to be "chingon." Neither of these have organizing skills nor a history of activism on any campus or anywhere else. Yet, these and other such individuals actually think and behave as if they are the only "true" committed Chicanos on campus. One can almost imagine these three *chillando* over lack of respect they receive from the majority of Raza on campus, who are *trucha* to their egotistical self-serving motives.

Actually such persons possess a type of liberalism that allows them to hold their opinions and ideas above those of the collective. Their selfish idealism blinds them to the value of collective work and

responsibility to struggle for unity and collective action even when facing certain failure in some areas.

This type of liberalism cannot be condoned or allowed to disrupt our organizational directives. Better that such individuals continue to isolate themselves in the comfort of their own dispossessed misery than to spread their liberal "disease" among those willing to work collectively. The present aims of the Chicano Movement are for political and economic self-determination. In order to realize these goals we must struggle collectively, not separately or against each other.

There have always been, and will continue to be, those persons who would subvert the ideals of the Movement in order to achieve their own personal ambitions. Such individuals do considerable damage to the Movement by forcing others to expend valuable time and energy countering their myopic and disruptive actions.

No matter how clever or misleading the disguise, liberal opportunism, which is a by-product of the bourgeois society, must be countered boldly and effectively. If these elements cannot be saved, they must be exposed and forever kept in check wherever and whenever they emerge.

In these times, when the Movement is facing a massive and powerful white backlash we must intensify our struggle to be free. We can do this only by reflecting upon our convictions and reaffirming our belief that we can and will achieve the goals of the Movement. Let us close our ranks and let nothing deter us from our aims.

Espik To Me En English Porque No Te Entiendo

The issue of the legitimacy of the "mixed" languages spoken by Chicanos in the Southwest is one which frequently, receives attention, generally in the form of sharp criticism. Most critics support the view that languages, in this case, Spanish and English should be maintained separately and furthermore, that any mixing of the two constitutes a bastardized, corrupt, and incorrect form. This view is not only based on unsound reasoning in terms of the dynamic evolutionary processes of language as a whole, but also ignores the prolific and sophisticated nature of Chicano Spanish as a unique, Southwestern variety.

To begin with, language must first be understood as a phenomenon which is a function of, and subsequently a reflection of, the natural, social, cultural, and political environment. As these elements are in a continuous state of change, language is also in a continuous state of change. With very few exceptions, languages never "make up" words; they either modify or manipulate existing forms, or they adopt them from other languages, again, contingent on the environmental context. Everytime, for example, that one says, "ohair" or "table," one is speaking French, yet who thinks of these terms as French words? Historically, these words became a part of the English language only after the Norman French invaded England and siezed power in 1066 A.D. Nevertheless, no one is ever accused of bastardizing the English language because one says "table" or "chair."

Languages that do not change die, Latin being a good example. Conversely, the strength of a language lies in its flexibility, its adaptability to its environment. For this major reason, for example, English is pervasive and diverse throughout the world. Hence, forms such as Liberian English, Tok Pisin English, Hawaiian Pidgin English, Jamaican Creole English, etc.,

exist as widely spoken forms of English today. Were one to listen to any of these varieties, not only would language mixture be obvious, but none would sound like English as we know it, as each form would reflect its unique cultural and social context.

As with English, Spanish, too, has assumed many personalities throughout the world. The variety of Spanish spoken by Mexicans, for example, differs from varieties spoken in other parts of the Spanish-speaking world. Again, the distinctiveness lies in its unique contextual characteristics and historical circumstances. Thus, the extensive influence of indigenous languages, such as Nahuatl—of which the words, "tamal," "elote," and "atole" are manifestations—is realized. The same is true of Maya in the Yucatan peninsula.

In light of these historical evolutionary processes, it is decisively negligible, fallacious, and theoretically impossible to regard certain language forms as "pure" or "correct." A "correct" form is a reflection of the language usage of the ruling class, who standardizes and implements its language variety via educational institutions in particular, for purposes of control over the lower classes. Thus, cultural and linguistic conformity ("correctness") becomes a society-wide value, as cultural homogeneity is rewarded, while cultural and linguistic distinctiveness becomes deviant ("incorrect") and is not rewarded.

With respect to language mixture per se, recent studies on Chicano bilingualism have shown that when Chicanos mix their languages, i.e., Spanish and English, this mixture is structured, not random. The reason for this is because neither the English nor the Spanish grammars can be violated.

Thus, bilinguals perform the remarkable task of combining two languages perfectly without

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Nuestra Cosa

Nuestra Cosa is the MEChA newspaper of the University of California at Riverside, and is cosponsored by ASUCR.

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We welcome all contributions: articles, poems, graphics, letters and criticisms. We reserve the right to edit all submitted materials.



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¿QUIÉN ES QUIÉN?

1. Who is the woman who has dedicated her life to organizing for the improvement of miners' and peasants' conditions in Bolivia during the past 10 to 15 years?

2. Who was the Chicano labor leader who was a major force to be reckoned with by mining industries in the Southwest?

3. Who is the Chicano who is generally recognized as the "Poet of the Barrio?"



LETTERS to the EDITOR

Economics Graduate Program

UC Quality?

The Graduate Program in Economics at UCR is facing termination. On October 13, 1983 the Graduate Council (GC) of the Academic Senate voted to "recommend the termination of the Graduate Program in Economics because it fails to be of UC quality." Many of us in the graduate program feel that this decision was not made because we lack "UC quality", but because we have unorthodox theoretical and political economic substance in our program. We, like the Chicano and Black Studies Programs, are composed of academic material which is not seen as legitimate by many sectors of the University.

The GC vote initiates the termination process, but this destructive process actually began 10 years ago. In 1973, the Economics Department had 16 ladder faculty and 2 temporary teaching positions. In the intervening 10 years we have been reduced to a full-time ladder faculty of 8 with 2 temporary positions (Highlander, March 8, 1983). There has been a long, deliberate process of starvation that has culminated with the guardians of "UC quality" pronouncing us too sickly to function at an adequate level. Instead of these negligent administrators being punished for their remissness, we who have suffered are blamed and sentenced to termination.

In the statement issued by the GC after its vote, it cited the reports of the External and Internal Review Committees, and the Summer Sub-Committee as the basis for its decision. The External Review Committee (ERC), composed of 4 scholarly economists, commented on both strengths and weaknesses in the department, but never once suggested that it should be

terminated. The Summer Committee, composed of 5 UCR professors, had a "majority" report suggesting termination, but it was signed by only two members. The other three members filed individual reports, none of which supported termination.

The Internal Committee, which was a sub-committee of the GC, mistated in its report and took out of context statements in the ERC report. This document supported termination, but the arguments and innuendo in it were refuted by data gathered and issued in the Economics Graduate Student Report. When the 4 members of the ERC were told of the conclusion in the Internal Committee's report, they responded that they had been favorable in their report on the graduate program (For complete statements by the ERC see The Highlander, May 31, 1983, p.24).

We in the Economics Graduate Program are fighting the GC's decision. We need the help of the entire campus community in this struggle, if it is to be successful. First, it was Black and Chicano Studies. Now, it is the Graduate Program in Economics. If the Press Enterprise article of Oct. 24, 1983 is correct, then any Social Science or Humanities program can be next. These problems of academic freedom are superimposed upon a shrinking resource base and a shift in academic priorities. Such struggles are not easily resolved. The Economics Graduate Student Association (EGSA) will be sponsoring rallies, forums and conferences along with producing press releases and press conferences on the evolving situation. Please show your support; help us and attend.

Dorine Isenberg
Economics Department

Film Review

The Ballad of Gregorio Cortez

by Joel Perez

It would hardly be revealing much to say that there are very few U.S. films which depict members of minority groups as real heroes, especially young Latinos. The roles usually reserved for them are frequently stereotypical and often derogatory. The distinguished actress and stage director, Carmen Zapata, who should know, recently spoke on this issue, emphasizing the importance such portrayals have in shaping how the Latino community is perceived not only by others but by itself. Film, after all, has the greatest potential of all media of reaching the largest audience and of shaping its opinions and perceptions.

Today, however, there is a movie which breaks from the previous mold in a dramatic and forceful way. *The Ballad of Gregorio Cortez* (Embassy Pictures), adapted from the book by Americo Paredes, *With His Pistol in His Hand*, is the story of a young Mexican farmer who kills a Texas lawman through a tragic misunderstanding. Gregorio Cortez flees to escape capture by more than 600 men who are hunting him, only to be caught just before he reaches the safety of the Mexican border as a result of being betrayed by a fellow Mexican for the \$1000 reward being offered.

This simple plot provides the background for the development of the tale of which the ballad sings—it is still heard around the Texas-Mexico border. Starting in medias res, that is, in the middle of the action, Cortez rides hard to stay ahead of a determined posse that grows in proportion to the notoriety the press gives the incident. The ballad having set the opening mood, its beat adds to the tension and drama of the action.

Through flashbacks that occur throughout without disturbing the continuity of the story, first one viewpoint and then the other is presented. The Anglo viewpoint predominates in the first part, while Cortez' own version of the affair follows in the subsequent part. For example, early on, the

grieving wife of the dead sheriff is shown being comforted by her neighbors while his dead body is being transported in a wagon. This method of narration becomes very effective because it underscores the initial confusion which had caused the tragedy. Cortez had answered the sheriff truly in responding to the question of whether or not he had sold a horse to an Anglo, who later had complained about it. In Spanish a horse can be a caballo (a male horse) or a yegua (a mare). Because he believed that Cortez had lied in denying having sold a male horse—he had sold a yegua—the sheriff tried to arrest him, precipitating the fateful event.

In keeping with the idea of the language barrier between the two cultures, Cortez, who is played by Edward James Olmos, never speaks English and no subtitles are used. Nevertheless, clarity is not sacrificed. There are flashbacks that throw light on the matter and

**"...many more
messages long
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two interpreters help to translate from one language to the other, although the original mistake had been made by the Sheriff's Anglo interpreter.

In seeking to protect his rights, Cortez assumes a mantle of heroic proportions. He is a superb horseman who elicits the sympathy of the spectator in his masterful frustration of the large number of his pursuers. He is a very human character, too. In the scenes of his home he emerges as a loving and tender husband, father, and brother. Excruciatingly close to freedom, he overhears the news that his brother, shot by the sheriff in the initial incident which prompted Cortez to shoot in self-defense, has died. He cannot display his profound sorrow, for to do so would be to give himself away. It is a dramatic moment among many.

Amid the furious chase, an interlude takes place which slows

the rhythm of the action and acts as a counterpoint to the shattered relations between Anglos and Mexicans, between two cultures living in uncertain dialogues and mutual distrust. The hungry and exhausted Cortez is befriended by a lone cowboy who is glad to have someone with whom to talk. Neither understands the other's language but both understand each other in deeply human terms.

There are many images which linger in the mind after one has experienced *The Ballad of Gregorio Cortez*: the instinctive horseman that was the man; the truth of Cortez' position as revealed through him and the voice of his Mexican translator; the poignant parting between him and his young son before being taken to prison; the genuinely concerned efforts of his Anglo lawyer to free him, and many others.

Above all, we are given to see that human beings must come together in mutual trust and understanding, lest senseless bloodshed and pain follow from bigotry, prejudice, and hate. After Cortez realizes why the Sheriff had come to arrest him and had shot his brother, he asks, dumbfounded, "Is that why my brother died?"

Tomas Rivera has said that this film is "true poetry." For this, its star shares the greater part of the credit. Edward James Olmos demonstrates that he has learned his craft well, something he had already signalled in his performance as the Pachuco in *Zoot Suit*. He helped write, direct, and score the project. Now he is engaged in advertising and distributing the film, which he considers to carry too important a message to leave to the vagaries of Hollywood.

The Ballad of Gregorio Cortez could change the way Latinos and other minorities are viewed by those who hold power in the movie industry. We hope it succeeds in this regard for there are many, many, more such messages long overdue to be heard.

Organízate Raza,



**El Movimiento
NEEDS YOU!**

UCR Chicano Alumni



**Supporting Chicanos in
Higher Education**

Simpson-Mazzoli Threat Continues

The pending Simpson-Mazzoli Bill (S-529 and HR-1510) presents a serious threat to the civil liberties of workers in the U.S., be they documented or undocumented. There are four major provisions in the bill that should be looked at closely. These are: amnesty for undocumented persons already residing in the U.S.; mandatory identification work permit for all workers; a 'Bracero' type worker importation program; and restrictions for refugees seeking asylum.

Identification work permit

As presented, this bill will require that all persons, be they native-born, legally immigrated, or undocumented, carry a nationally controlled identification work permit. Under the auspices of preserving jobs for U.S. workers and immigrant workers here legally, this provision will supposedly curtail any unauthorized immigration.

This type of strict residency requirement via identification work permits will allow the employer or any social agency to act as agents for the Immigration and Naturalization Service (INS). That is, it will extend, to local police, sheriffs, state and local authorities the power to enforce immigration by allowing them to detain and turn over to immigration officials all persons suspected of being here without documents or visas. Exactly what criteria will be used to screen out those persons suspected of being here illegally is questionable.

In order to enforce this, employers would be fined a specific amount for each undocumented worker that they hire. However, the Senate will allow for a "transitional period" for those who at the present time employ undocumented workers. In other words, these employers will be exempt from the penalties stipulated by the bill itself. Anyone who happens to look "foreign" and who is therefore suspected of being here without documents may be denied employment for risk involved in

hiring them. This would only function to enhance the already existing discrimination against Chicanos and other Latinos. Furthermore, this would give employers, foremen, labor contractors in the field and other employment agencies the right to fire, suspend, and refuse to hire union organizers or sympathizers under the auspices of the risks involved in hiring suspected undocumented workers.

A potential ramification of the Simpson-Mazzoli bill is that it lays the groundwork for a national identity card system which can be extended to all citizens, regardless of whether they work or not.

Amnesty

Many persons are affected by the bill because of the so-called amnesty provision. Basically, this provision will allow any undocumented immigrant who has lived in the U.S. since 1977 to become eligible to apply for residency. There are four major problems with this: First, the burden of proof lies with the immigrant. He or she must be able to prove that they have been in the U.S. continuously since the specified date. If he or she cannot show that they entered prior to 1977 they will be excluded from the legalization process.

Second, if for any reason those who apply have received monies from a federal or state social service, they will be automatically disqualified.

Third, if they do happen to show proof of continuously living in the U.S. and have not received any monies, from that point on, they will be barred from receiving any kind of federally-funded, non-emergency assistance for the next three years.

Fourth, once registered with INS with the hope of becoming eligible for amnesty, their names will be readily accessible in the case that a massive deportation operation is put into effect...and this is not unlikely, given the history of massive deportations.

Worker Importation

It will establish a new massive

foreign worker importation program of up to 500,000 workers during periods of high agricultural productivity. The emergency needs, we might add, for laborers during the Bracero program of the forties and fifties was extended to 22 years.

Importation of short-term workers during periods of 'high-productivity' is an implicit admission of the failure to pay adequate wages to much of the already existing labor force. Furthermore, as it stands now, the bill provides no protection in terms of housing, health, and other measures for the workers. These measures are hard to control, as was the case with the Bracero Program between 1942 and 1964.

Political Asylum

Simpson-Mazzoli will restrict or eliminate many of the provisions by which refugees, fleeing from brutal persecution or oppression in their homelands, can seek asylum in the U.S. Persons granted asylum pose a threat to the U.S. since they have witnessed accounts of tortures, killings, and other forms of repression by the U.S.-supported governments. Without asylum, these persons must remain underground and their plight unknown to the U.S. public. Second, expediting deportation is a safeguard against public attention.

Reasons for prohibiting their stay in this country are not bound by legal matters per se, but by political considerations. By forcing these persons to remain underground and readily deportable, attention to U.S. policy in Central American and other regions of the world where the U.S. supports repressive governments, will be deflected from the public eye.

Immigration policy should be seen in the context of the international, social, economic and political relationship between the U.S. and Mexico and Central American since Chicanos and other Latinos will be directly affected by the conservative administration.



Dr. Bustamante Speaks at UCR

On October 7, Dr. Jorge Bustamante, Director of the Tijuana based "Centro de Estudios Fronterizos del Norte de Mexico," made a presentation at UCR. Dr. Bustamante, a specialist on migration problems, focused his presentation on the differences by which migration is perceived in the U.S. and Mexico.

According to Dr. Bustamante, the word immigration has a negative connotation in the U.S.; the migrant worker is treated as a criminal and, in times of economic crisis, is blamed for high unemployment rates. With this concept, the U.S. justifies the use of force against migrants to "solve" the problem. It strengthens the Border Patrol and sets in motion mass deportations, temporary detentions and various legal measures in an attempt to stem the flow of migrants.

From the Mexican view, on the other hand, migration is viewed as a labor matter and as resulting from the dynamics of an international labor market. In other words, migration is viewed as work related, as a response to the demand and supply of labor on the international market.

Migrants do not take jobs away from U.S. workers, rather, the world's most developed capitalist country cannot fill its own needs for unskilled workers because U.S. values and beliefs make certain types of jobs appear as indicators of social and economic failure. U.S. workers, then, do not want such jobs. The U.S. labor market, then, according to Dr. Bustamante, turns to migrants, especially Mexican migrants, to fill its needs.

Dr. Bustamante devoted eight years to a study of major U.S.

newspapers published between 1907 and 1978. The study revealed a direct relation between periods of economic crisis and the treatment of Mexican migration as a "crime." He showed how demographically migrants have been blamed for unemployment, crime, and even environmental contamination.

From an economic view, the market for migrant workers has the tendency to grow, a tendency which differs from its political cycles. For this reason, despite unfavorable opinions and campaigns mounted to stop the migrant flow, the U.S. has not closed the border. It cannot do so because there is a market for migrant workers in the U.S. and a continuing need for them.

Underlining the position of the Mexican government, Dr. Bustamante emphasized that migration is a bilateral problem and thus demands a bilateral solution. However, he observed, it is difficult to move towards mutual accord on a problem so differently perceived in the two countries. In the Mexican view, there is need for an international approach and an international solution.

The recent strengthening of the Border Patrol, the increase in deportations, and the currently thwarted effort to enact the very controversial Simpson-Mazzoli Bill all go to show how the U.S. government keeps trying to impose domestic solutions to a problem that is, by its very nature, bilateral.

Two thousand miles of common border, said Dr. Bustamante certainly obliges us to live together, and to work together to solve our disagreements. Nevertheless, immigration has not been treated in a manner that would reflect such intentions. Mexico reiterates that immigration reform must take into account the Mexican position.

UCR Chicano Studies

Winter 1984 Course Schedule

Ch. St. 3: Intro to Chicano Culture
and Behavior

Ch. St. 108P: Chicano Poetry and Theatre

Ch. St. 115: Language in the Chicano Exp.

Ch. St. 146: Ed. Persp. in the Mex-Amer.

Ch. St. 251A: Interp. the Mex-Amer Exp.

Aztlán Sends Message to U.N.

The following is the text of a prepared statement read by Jose Lucero of Isleta Pueblo, New Mexico, before the United Nations on October 24, 1983. The statement indicates the importance of land to the movimiento. La Raza is not completely landless and the struggle to retain our present lands and to regain our lost lands continues.

*Sin agua, no hay vida
Sin tierra, no hay paz*

INSTITUTO TONANTZIN

TO: The United Nations

We are a land-based peoples, peoples whose traditions are understood and expressed in our culture and life style. These are our laws...our laws are our prayers. The basis of these laws are the natural laws of all living things and understanding their interrelation to all living things. These were set upon us by the creator as a condition of life on this earth. We ask for respect of our beliefs, just as we respect the beliefs of peoples all over the world.

We have for some time had a great concern as we see the problems that face us and seem to multiply. Recently this concern has been expressed more strongly and in more unity as representatives of different land areas, pueblos, reservations, 'land grants' and community organizations have been meeting and have joined in a single effort with the Circle of Elders. Thus we seek to support and defend the preservation of our tribal, village and community ways along with the knowledge that we know and understand.

We live in a country where democracy rules. Yet this government that is written to be by and with the peoples has now moved into the hands serving the purposes of profit making multi-corporations. These corporations operate under an economic system in which ownership and exploitation of wealth rests in the hands of a few while the mass of 'the people' remain at their mercy. As these corporations have grown in size, power and profit, they have left a path of destruction, waste and deadly poison in their path of 'civilization and progress.'

Science too has opened the evolutionary path and used natural knowledge and resources for development of war materials. We who live in the area which gave birth to the first A-bomb blast now are witnessing earth pits being opened to store the deadly waste of nuclear power. All done despite our petitions of warning and prayers for peace.

Our ceremonial and sacred places are now being sought for extracting fuels and materials for furthering the cause of destruction.

To this end many of our peoples are being moved and forced from their homes and traditional ways which are now being threatened to be no more than a memory at best.

Government agencies, now tools of multi-corporations, are being

used to pit brother against brother, family against family, as water, a birthright of every human being and a precious natural resource become a mere commodity on paper. Thus our survival as well as that of this earth mother is being threatened in the taking of this irreplaceable life substance as laws and alien powers are being forced upon us. Decisions not of our making now place themselves in the position of determining the destiny of land-based peoples.

All of this imposition of government jurisdiction is being forced on our self-governing structure and methods of existing that are clearly protected under the International Treaty of Guadalupe Hidalgo. The Treaty of Guadalupe Hidalgo was signed on February 2, 1848 as a result of the United States invasion of Mexico in 1846.



The treaty states:

Article VIII that in the U.S. territories, "property of every kind...shall be inviolably respected. The present owners, the heirs of these, and all Mexicans who may hereafter acquire said property by contract, shall enjoy with respect to it guarantees equally ample as if the same belonged to citizens of the United States."

.....further, the treaty stated that the people living in those areas would, unless they chose to keep Mexican citizenship, have..."the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution, and ...shall be maintained and protected in the free enjoyment of their liberty and property, and SECURED IN THE FREE EXERCISE OF THEIR RELIGION WITHOUT restriction."

Article X of the treaty was stricken by the United States...it stated that all the land grants made by the Mexican government...will be respected as valid, with the same

force as if those territories still remained within the limits of Mexico. However a protocol was added, which states..."The American government, by suppressing the Xth article of the Treaty of Guadalupe Hidalgo did not in any way intend to annul the grants of lands made by Mexico in the ceded territories. These grants...preserve the legal value which they may possess, and the grantees may cause their legitimate (titles) to be acknowledged before the American tribunals."

It is this treaty which provided us the right to determine how to govern lands affected by the treaty.

This included also the rights of water ways which were all carefully planned, built and provided for usage in pre-existing laws long before the United States government took over this territory. These waterways are to this day governed by the laws of the land and people live accordingly.

Our beliefs, knowledge and language speak in ways which were here long before governments and corporations. They are our religion and our way of life. These too, are protected by the treaty of Guadalupe Hidalgo.

As we are being displaced by laws and corporations, our right to live where and how we choose to live and have lived for generations past is being threatened. This is the basic right of all world peoples and it is necessary that we be listened to and that it become known that we are now faced with extinction.

Today, as water becomes poisoned by over-development and corporate drilling while uranium waste lays in deadly mesas and our children play in these tailings, we look to the United Nations to act in our behalf. We are informed and understand that this is a dilemma facing many aboriginal peoples throughout the world. We have survived the genocidal massacre of our peoples and we speak from the scars and experiences of our past families as the nuclear threat grows all over the world and we foresee a genocide that is not only for us, but has now grown into a genocide of all peoples.

As our earth is threatened where we live, we know that it is not only us that face destruction today, but it is all life. It is with this conscienceness of the world situation that we address ourselves to you and ask that you act upon. If there is to be human survival there must be peace. We ask not only for our human rights as peoples of the earth, but for human dignity and respect to the earth and all living things.

We seek to leave a world for a coming generation, a world livable and such as that which we found when we arrived here. This is a responsibility that is yours as world representatives and we speak so that it cannot be said that you were ignorant of this situation that we are now in.

The Land Institute

UPDATE: Review of Chicano Studies

by Elba Caballero

It has been over a year since Dean Warren recommended to disestablish the Chicano Studies Program. It was in the Spring of 1982 that Chicano Studies received notice that the Program was to undergo a review process; the process has not been completed.

The review process consists of several committees all of which must review the Chicano Studies Program and give their recommendation. These committees consist of four Academic Senate Committees, one Extra Mural Review Committee and the Executive Committee. The Chicano Studies Program has already been reviewed by two of these committees; the Executive Committee and the Extra Mural Review Committee.

After the Chicano Studies Program received the Dean's recommendation, a response to his recommendation was prepared by Dr. Alfredo Mirande, then Chair of Chicano Studies, and it included input from faculty, staff, students and community members. This response took the form of a written document which was completed by the winter quarter of 1983. This document included letters of support from community members, organizations, scholars, Chicano and otherwise, as well as a detailed account of curriculum content, and enrollment figures.

This document was then reviewed by the Executive Committee members. The

Chicano Studies faculty, students, staff, and members of the local community met with the Executive Committee on May 18, 1983. The Executive Committee voted unanimously against Dean Warren's recommendation, and in favor of maintaining the Chicano Studies Program. The Executive Committee's response was the first positive step of the review process.

The next committee to review the program was the Extra Mural Review Team. This committee was made up of a group of outside scholars which included Dr. Julian Samora from Notre Dame, Dra. Rosaura Sanchez from UCSD, and Dr. Juan Gomez-Quinones from UCLA. This team had the opportunity to meet with each Chicano Studies faculty member, and on October 6, 1983 they also met with staff, graduate and undergraduate students. The response has not yet been received by the Chicano Studies Program.

Once the four Academic Senate Committees receive the response from the Extra Mural Review Team, they will simultaneously review the program. Their individual responses will then be sent to the Vice-Chancellor and subsequently to the Chancellor.

Dr. Eliud Martinez, present chair of Chicano Studies, states that "the Chicano Studies Program is still in a state of crisis and it is through everyone's efforts that we can be successful in maintaining a strong Chicano Studies Program."

CHICANO STUDIES TODAY,



UNIVERSITIES TOMORROW!

POESÍA



"Adriana"

Para describirte a ti nina adorada
las palabras se me acortan, se hace
un nudo en la garganta.

Eres bella como el alba de una manana
de abril.

Tu caracter tan alegre me recuerda el
arroyo cantarín del pueblo donde naci.

Los rayos del sol parecen la cascada de
tu pelo y los lirios perfumados, la piel
blanca y sedosa de tu cuerpo.

Cuando tu cadencia llevas por el parque
nina hermosa, hasta las flores se encelan
de tu carita preciosa.

Tu haces estremecer hasta las piedras
del campo, cuando cantas se abre el
cielo y los angeles se bajan a escuchar
tus melodias y acompanarte con su arpa.

Los dones que Dios te dio al contemplarlos
padezco, pues solamente yo se que duro como
una roca, esta tu corazon muy dentro.

Elva Quintanilla Bates



Perezoso

Haiku

Swift canal waters
Circle laughing children's feet
With the earth's secrets

In la tiendita
Little hands peel sugar cane.
They share a sweetness

Young laughter persuades
The honeysuckle vine to climb
The red moon curve

Children on a lawn:
"Naranja dulce, limon partido..."
The inner wholeness.

All tears washed away...
She counted laughter in miles
Of winking stars.

Grey houses...grey skies:
A child sits on the street curb.
The snow will come soon.

Estela Portillo Trambley

FICCIÓN

Sam's Hole

Why did it have to happen now? Now that I sold my shop to give all my time to this job that nobody appreciates anyway! Least, not that bunch from Adobe Town.

All we needed was 'bout three hundred grand more and we would'a saved it, made it start paying its own way. All that money we spent on it's gone down the drain, that's for sure. Now they'll be happy, I guess.

The only thing this town had to boast about's now a big hole and they're jumping for joy. That don't make sense to me. Here we were, me, the major, and the city council, trying to save a part of our history and these people cry about a lousy drop in the bucket compared to what the hotel meant to this city. It gave us a name to remember; we were River Chueco City, not just another hick town by the freeway, like most cities east of L.A. People came to see and stay in our hotel and to spend their money here. It was good for business. There was something about it besides that. You can call it class, or quality, or like that, but it was part of this state's history. It kinda reminded me of the castles and señoritas in romantic places, although I don't go for that, much.

Bet I appreciate better what our hotel Mission dee Lodo was than those Mexkins ever could. And it was more their history and culture than it was mine. That's right. The inside and outside was built just like the missions was here in California way back...also like in Mex'co. Every room even had its own name in Spanish. The hotel's name itself is Spanish, for Christ's sake. I swear, what more did they want?

No, all they did was complain about the money the hotel needed to stay operating. Sure, we had to subsidize it for five years after we took it over from its owner. Otherwise it sure would'a been bulldozed over quickly to make room for building some more of those boxy-looking things they call hotels and apartments nowadays. We was so close to making it pay for itself it wasn't even funny. That's what those people didn't see they cried, cried, cried, about Adobe

Town don't have money for sidewalks, or their park was run down, or their streets was full of holes; stuff like that.

For crying ont loud, there's only so much money to go around and we people in charge got to make it go around carefully. The hotel was our number one job. The rest had'a wait a while. Heck, they already waited fifty years for sidewalk's, what's another five or ten?

I don't want to mean-mouth them and say they's all bad or stupid, just some of them. Shoot, some of my best friends are from that part of my

making money? And he himself didn't know the bookkeeper was going to skip with over fifty grand. Damn fool, they otta hang him from the highest point in the rotunda of the hotel and let him slowly twist in the wind, like some great politician once't said. 'Course, those Mexkins from Adobe Town grabbed onto the charge the waiters and kitchen workers made against the manager that he was asking for kickbacks on their tips. Anyway, what's the beef? They had it better here than where they came from. They don't like it, they can always leave. Besides, maybe they was the ones stealing the food. We still can't figure out why the food bill got bigger and bigger and we sold the same amount of food. If you ask me, there was a lot going on we didn't know, for sure.



Nobody can blame me either for what the second manager did after we fired the first one. It was all his idea to harass the women workers. Can't say I blame him, tho. Ever seen his wife? Where he really screwed up was in bugging their restroom. He should'a done the work himself 'stead'a trusting that loose-mouthed security chief. Natur'ly I pointed out that the museum director, what's his name, Peedro Garcia, quit for about the same reason and I didn't hire him. True, he wasn't charged but with sexual harassment but don't matter, he's gone. 'Less he wins his lawsuit 'gainst the city for telling the newspaper why he quit. Truth is, he had too much power for somebody who wasn't white and didn't have interests of the city at heart. We found the way to get him out but I

city. I used to cross the tracks once in a while in my younger days when they was glad we did. In those days they knew their place and accepted it. Not like today, always criticizing and finding fault. Like getting on my back for the problems we had with the hotel, as if it was my fault. I had no choice, because politics is politics.

That first manager we hired had worked for the city and he was a friend of a couple of the council members. That kind'a recommendation don't come no higher. How was we to know he'd juggle the books to make it seem the place was

ain't talking. Neither is anybody else, if they know which side their bread is buttered, if you catch my drift. Yeah, we had our troubles, but mostly our luck was just bad.

Like I say, no sense in moaning about what's done. What they're still saying does piss me off, tho. You know what that smartass bunch is calling the big hole in the ground that's all that's left where the hotel used to be? They're calling it Sam's hoyo. They think I don't know they mean something else, too, besides a hole in the ground. I'm not dumb. I'll tell you one thing, it wasn't like shoveling money into a bottomless pit. The hotel could'a been saved, with a little luck and a little more money.

Nobody could'a knowt we was to get more rain this year than we did in the last twenty. All that water kept getting to the bottom of the old place and it finally collapsed in one great heap no matter what we did. It's not true, like some say, that the walls, the whole building, was rotten and decayed, that it was a short matter of time before it fell of its own corruption. They say now the money can be used to preserve people instead of building. That's how much they know. Buildings is people. Who builds them? Who lives in them? They gotta past and a history. They're pretty to watch and be in. They give a town a name and a reputation. They bring business. That's what they do. And if that's not people, you tell me.

Well, I'm gonna show them ole Sam's hoyo ain't through yet. My hand's may be dirty from all those years fixing machines and my hair may be gone, but I'm still mayor of this town and it's gonna have culture and class, whether they like it or not. I got me a plan, alright. I'll get the council to declare that hole a cultural heritage area with a big marker to show how the Mission dee Lodo was in its heyday. Then, I'll fix it so we can buy that half-burnt depot from the railroad company. With a few grand we can turn it into a Spanish style restaurant and shop—the outside is already in that style. Once't the people understand I'm getting them a name again, I got a good chance to be re-elected, no matter how much noise Adobe Town makes. Ole Sam will hoyo them, alright, just wait and see.

by Joel Perez



La Lucha en El Salvador

Salvador Cayetano Carpio, el legendario Comandante Marcial fundador y jefe de las Fuerzas Populares de Liberación Farabundo Martí, falleció el 12 de abril de 1983 en Nicaragua. Unos días antes, en ocasión celebrarse el XIII aniversario de la fundación de las FPL-FM, Marcial discutió minuciosamente, ante una asamblea de militantes de su organización, los principales problemas de la coyuntura y de la conducción de la Guerra Popular Revolucionaria que libra el pueblo salvadoreño.

En esta discurso, que hoy presentamos con la convicción de que será un elemento esencial para la comprensión del proceso revolucionario salvadoreño, se abordan las cuestiones mas candentes del momento y de las perspectivas, los problemas de la unidad, del diálogo y las negociaciones, de la política de alianzas, de la formación del partido, en un marco de reflexiones y juicios extraídos de la historia y la experiencia. En este extracto vibra la decisión inquebrantable de asegurar que el pueblo trabajador de El Salvador sea el verdadero artífice de su destino. Y también invaluable nos permite constatar la voluntad y disposición de lucha que animó a Cayetano hasta el último momento de su fructífera vida

Compañeros, en este día, todos los miembros de nuestra Organización, todos los compañeros que aspiran a ser miembros de ella, los que son colaboradores y amigos, celebran el inicio de una etapa en la historia de nuestro pueblo: el inicio de la aplicación paciente, de lo simple a lo complejo, de una estrategia eficaz para la liberación de nuestro pueblo, de la estrategia político militar.

Antes de la formación de las Fuerzas Populares de Liberación "Farabundo Martí" habían habido ya intentos de compañeros avanzados que habían tratado de poner en aplicación la lucha armada, desgraciadamente los enfoques con que trataron de ponerla no estaban adecuados a la realidad del país y no pudo avanzar con éxito esa estrategia. Me refiero a que en 1968, una agrupación llamada Acción Revolucionaria Salvadoreña -ARS-, comenzó a formar comandos urbanos con sentido estrictamente militarista y que desgraciadamente no pudo tener ningún éxito en ninguna de las operaciones pequeñas que trato de llevar a cabo y al contrario, sus métodos poco cuidadosos de reclutamiento los condujeron a que finalmente los cuerpos represivos destruyeran por dentro a esa organización.

Quiere decir, pues, que dentro de la historia moderna de nuestro país, no fueron las FPL la primera organización que intento el camino de la lucha armada para el pueblo, pero si la logró sintetizar una estrategia que basada en los principios del Marxismo Leninismo, aplicada a las condiciones propias de nuestro país, encontró la forma estratégica que permitió que se incorporara

nuestro pueblo a su lucha y que pudiera iniciarse la Guerra Popular Prolongada, partiendo de lo simple a lo complejo, sin desesperaciones pero con firmeza; partiendo de la inexistencia de Comandos Armados a su creación, a su fogueo, a su práctica como Comandos urbanos de diaria actividad. Partiendo de no tener ni una sola comisión, mucho menos armas, hasta llegar a la actual situación de tener un poderoso ejército revolucionario, las Fuerzas Armadas Populares de Liberación -FPAL-, que cuentan con una apreciable cantidad de armas, capaces de darles contundentes derrotas al enemigo, en manos de combatientes, hombres y mujeres, y de jefes cada día mas capaces en lo estratégico y en lo táctico.

Quiere decir que la celebración de la fundación de las FPL, cuyos primeros pasos se iniciaron el 10 de abril de 1970; fueron y son y serán, estos aniversarios, la celebración de la entrada de la lucha de nuestro pueblo, de su proceso revolucionario, a una nueva etapa histórica, a la combinación de todos los medios de lucha en una

que no se vieran como medios que se convirtieran en un fin, digamos exclusivamente, en la consecución de un pequeño aumento de salario, sino que ayudaran a la clase obrera a tener conciencia de clase, es decir, la conciencia de lo que es el estado, el régimen, el gobierno, el ejército y sus patronos; la amalgama de fuerzas para poder explotar cada vez mas profundamente a la clase obrera, a los campesinos, a los sectores medios a los intelectuales, a los artistas, a los pequeños propietarios, y a los medianos. Una maquinaria que representa una feroz dictadura contra el resto de las clases populares, en manos de una burguesía que partiendo desde los escalones de la agroexportación, se convirtió en un burguesía que dominaba las distintas ramas de la economía y por consiguiente la política en forma ilimitada. A esa burguesía que aliada con el imperialismo yanqui domina las finanzas, la industria, el comercio exterior, la agricultura, el procesamiento de la producción agrícola para la exportación y que le seguimos llamando desde el punto de vista político como

tenían que sufrir los calificativos de sectarios, es el primer calificativo que los elementos tradicionales y dentro de ellos que los elementos oportunistas, le colgaron a nuestra organización.

El primer calificativo que nos colgaron fue de sectarios, incluso cuando implican el tiempo en que se estuvo dando la lucha ideológica al interior de las organizaciones. Sectarios, porque querían que la clase obrera pasara a primera fila del proceso revolucionario, sectarios porque querían que las alianzas de clase ya no siguieran sirviendo para que la burguesía se sirviera en bandeja los puestos de poder, sino porque se concibió por parte de las FPL, un nuevo enfoque sobre las alianzas de clase, el enfoque de que ya no debe ser la burguesía la que dirija las alianzas populares, porque sencillamente las conduce al compromiso lesivo a los intereses de las grandes mayorías. Y había historia suficiente para atacar esas experiencias.

En 1944, un enorme movimiento popular derrocó a Martínez, todo el pueblo se puso en huelga de brazos caídos, pero la dirección era

misma oligarquía que precisamente por eso había caído en crisis total en el gobierno de Martínez porque una parte de la oligarquía se había puesto en oposición, entonces ese enorme movimiento de alianza popular, precisamente lo agarró en bandeja la burguesía para aplacar la llama del incendio popular que ya se estaba exaltando excesivamente y logra nuevos ánimos, nuevo espacio, nuevo respiro para profundizar mas y mas la agitación popular. Ese fue el resultado, no de la unidad popular, sino que de la hegemonía burguesa dentro de esa unidad, de la hegemonía de clase dentro de esa unidad popular. Ya habían pasado otras ocasiones también en las cuales las distintas coyunturas políticas que en determinado periodo se daban debido a la crisis económica y las crisis políticas de los gobiernos, habían permitido también nuevas alianzas populares, muchas de ellas bastante amplias.

Las FPL, trazaron una política de alianzas partiendo de esa experiencia de nuestro propio pueblo y, entonces la planteo no en forma negativa, no diciendo las alianzas o las unidades populares son malas, no sino que diciendo: son alianzas de clase y por lo tanto el problema fundamental que hay que ver en las alianzas es que clase es la que dirige y hegemoniza a este bloque o a este frente, a esta fuerza, a esta alianza popular, porque como esto es una lucha de clases y en nuestro país está muy agudizada, entonces la burguesía tiene mucha experiencia para que al formarse las alianzas populares, de alguna manera busca que fuentes dentro de los sectores de la pequeña burguesía o bien para que amainen los ímpetus de los sectores populares, o bien para, al final, resultar hegemonizando los esfuerzos del pueblo y continuar con el régimen de explotación y con la tiranía militar.

Al plantear las FPL, en una forma correcta, la interpretación marxista de las alianzas en nuestro país, planteo lo siguiente: es necesario crear y fortalecer la alianza obrero-campesina como base aglutinadora que permita finalmente una correlación de fuerzas populares que impida que la burguesía, que esta acostumbrada a dirigir las unidades populares en El Salvador, impida que la burguesía las siga dirigiendo, y porque lo impida, no lo puede impedir solamente con palabras, sino que de hecho, la clase obrera sola no puede orientar el rumbo de la sociedad cuando todavía hay una burguesía fuerte, muy experimentada y con muchos aliados pequeño burgueses. Entonces necesita de una fuerza que sea leal, de una fuerza que sea grande, también decisiva como ella y ese es el campesinado pobre, porque el campesinado pobre es el semi-proletariado, entonces al formar la organización y la alianza entre los obreros, entre los asalariados agrícolas y los campesinos pobres, en un país en donde solo esa conjunción significa mas que el 70% de los habitantes del país, eso significa que las clase obrera si puede ejercer

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NICARAGUA
VENCIO,



EL SALVADOR
VENCERA

forma integral teniendo como centro, como eje, como medio decisivo, la lucha armada unida a todos los otros medios de lucha del pueblo. En eso se distinguen las FPL, en haber puesto en aplicación desde su inicio una estrategia que contemplaba la combinación de los medios políticos de lucha, que llevabamos muchos años de practicar y los medios armados que muchas voces y enfoques conservadores negaban...

Después de 1932, cuando fueron destruidas las Organizaciones Populares, cuando fueron prohibidos los sindicatos, pasaron muchos años de lucha de nuestro pueblo por volver a conquistar el derecho de organización sindical, el derecho a huelga y otros derechos sindicales lo mismo que en otras organizaciones populares. Sin embargo, la práctica mostraba que esos medios eran necesarios y es necesario utilizarlos y organizar al pueblo, a los trabajadores, para la lucha por sus reivindicaciones inmediatas, pero que era necesario que esos medios se convirtieran en medios de elevación de la conciencia política del pueblo, de

oligarquía, a esta oligarquía los medios pacíficos, la lucha del pueblo, de los trabajadores, tenían que servir esos medios para que llegara a comprender que el estado burgués es la dictadura cruel sobre el proletariado y sobre los demás sectores progresistas de la población.

Desde el 32 al 70 habían pasado 40 años en los cuales ya una parte apreciable del pueblo, es decir, la parte mas dinámica, la parte mas sensitiva y patriota, había dado cuenta de que eran insuficientes esos medios, pero las dirigencias tradicionales habían momificado su pensamiento y continuaban tratando de obligar al pueblo a que se volviera a meter al corral de las elecciones, que la burguesía trazaron la línea estratégica de Guerra Popular, pocos creían, entre esas organizaciones tradicionales, pocos creían que pudiera tener éxito una lucha de esa naturaleza. En primer lugar aquellos pocos hombres y mujeres que se lanzaron a la nueva estrategia tenían que sufrir, porque no se podía enfrentar, es decir, eso seria azuzar, enfrentar de una manera pública las calumnias,

pequeño burguesa y el momento culminante en que el pueblo derrocó a Martínez, en ese momento precisamente para que la oleada de la Revolución no abarcara San Salvador y no pudiera avanzar ese proceso revolucionario, la pequeña burguesía pusilánime y temerosa del pueblo, pactó con el régimen moribundo, con el régimen que estaba cayendo con Martínez, pactó la sucesión institucional, es decir, que se hiciera dentro de la constitución de Martínez la sucesión del vice presidente que era otro general, el general Ignacio Menéndez que pasara al gobierno de transición mientras se hacían las elecciones. Es decir una transición ordenada que no permitiera al pueblo los desordenes, para que el pueblo se tranquilizara y no siguiera exigiendo que aquello se convirtiera en una verdadera revolución. Es decir esa enorme alianza que se logró en abril y mayo de 1944, en la que la mujer del mercado junto con el ferrocarrilero, con los obreros, con los empleados, con los pequeños propietarios y en alianza incluso o por incidencia por una parte de la

IMF AUSTERITY POLICIES FUSE MEXICAN POWDERKEG

by Peter Baird

High into the smoggy skies of Mexico City rises the Torre de Pemex—what will be the tallest skyscraper in all of Latin America when it is completed. Three years ago it was the extravagant and hopeful symbol of Mexico's booming oil economy and its nationalized petroleum, industry, PEMEX. Today, it is a symbol of government corruption and indebtedness. Jorge Diaz Serrano, ex-head of PEMEX, is currently being tried for defrauding the country of \$34 million dollars, and the tower that was his pet project remains unfinished, looming like a giant skeleton over Mexico City.

Back in the late '70s, U.S. and other foreign banks had rushed in to finance exploration and extraction of the newly discovered oil reserves, promising needed revenues for Mexico and easy profits for the lenders. Then President Jose Lopez Portillo used the petro-dollars to finance an ambitious program of public spending, agrarian reform and industrial development. Then came falling oil prices, a near default on the foreign debt that has swelled to over \$83 billion dollars, and subsequent 600% devaluation of the Mexican peso.

The economy was only saved from total collapse by the government's nationalizing of local banks and by an emergency bailout loan from the International Monetary Fund (IMF). But the price has been stiff. The IMF loan comes in installments, and is only paid if the Mexican

government radically cuts back its public spending and holds down wages. In a word, austerity placing Mexico among a score of poor nations whose economies and labor policies are largely determined by the IMF and international banks.

Professor Rosalio Wences of the National University of Mexico describes austerity as "a mechanism of the State to try and overcome the crisis by sacrificing the salaries of workers and the income of peasants. It is a drastic plan to save the current Mexican system, but it may just bring about its own downfall."

Mexican school teachers, who lead a national movement against austerity, dramatize the issue in this way: "Every day the Mexican government pays out the enormous sum of \$33 million dollars just on the interest of the foreign debt. This was the cost of the PEMEX Tower. With this money we could build a new factory every day that would employ 3500 Mexican workers, or pay the minimum daily wage for 16 million workers. It is only too evident that if this mountain of money didn't leave our country each day, we could resolve many of our problems."

Their pointed message concludes with this warning: "There is enough money to raise workers' salaries, if we suspend payment on the debt."

Since 1976, real wages have declined by 80%, following government policies that keep all wage increases pegged below inflation. In 1983 alone, inflation

is expected to reach 88%, yet government control of the major trade unions made it possible to keep an emergency wage increase in June of this year to only 15.4%, accompanied by 25-100% increases in the prices of tortillas, bread, canned foods and other necessities.

"Our Children, what will they do?"

An hours drive from the Torre de Pemex and downtown Mexico brings you to the gates of Altos Hornos de Mexico, one of the major steel foundries of the state-owned industry. But no smoke or sparks come from the smelters. Instead, the gates of the plant are draped with red and black strike banners, and tarpolins of the strikers surround the huge facility as they maintain their 24 hour vigil.

Antonio Moreno, who looks more like a campesino farmer than the industrial worker that he is, explains, "I pay \$500 pesos a week in transportation to work and back, and another \$500 for meals at the plant. So all I've got left after rent is \$100 pesos a week for my family of eight children."

One hundred pesos used to go far, but not today when a liter of milk costs \$35 pesos, a newspaper \$25. Minimum wage is \$523 pesos a day (\$3.54 dollars), and two-thirds of all wage earners bring home even less.

The 750 steel workers are in the 45th day of their strike against the government. Twice before they fought for higher wages and lost. This time their demands are for

mere survival: reimbursement for transportation costs, a company store to dispense food and clothing to the neediest, and a free cafeteria.

The government and their union leaders have turned a deaf ear, so Antonio and the others are angry.

"What good is it that we earn more pesos than before, if it isn't enough to buy clothes and shoes, not even to feed our families? They put controls on our wages, but let prices go up. And where does all the money go from the steel we produce, from the oil revenues and our taxes? With what the last two presidents have robbed, we could pay off the foreign debt."

But behind the anger, there is a chilling uncertainty about the future.

"Our children, what will they do? We can only afford to send them to primary school. I'm not against the rich, but the poor have a right to be someone too."

How Long the Fuse?

Two questions plague the visitor to Mexico long after returning to the U.S. How do its people survive this onslaught? And when will the powderkeg explode?

The answer to survival is survival itself. Laid off workers move in with relatives. Others return to the villages, or head north towards the Rio Grande. Tortillas, beans and malnutrition replace milk, eggs and meat in the diet of most Mexicans. Crime becomes another outlet for poverty and despair, rising over a third in Mexico City since last year.

At this moment, hundreds, of social, political and religious organizations are on the move to try and respond to this crisis.

Many are leftist, organizing large united fronts against austerity and foreign control within trade unions, schools and in the countryside. There have been hundreds of strikes in past months, and a march in mid-July brought 100,000 protesters to the streets of Mexico City. Conservative parties have also strengthened their opposition to the government, blaming more liberal policies of the past, and rallying the middle and upper-middle classes who have also seen their incomes slashed.

Mexico's near future is certain to be tumultuous. With growing internal opposition, foreign bankers holding the mortgage and revolution knocking on the back door in Central America, the ruling PRI party will be strained to the maximum in coming years to hold onto the power it has held for 54 years. It was economic and political conditions not unlike those of today, after all, that led to the first revolution in the Western hemisphere over 70 years ago.



Directory of Hispanic Officials Out Soon

The Congressional Hispanic Caucus, Inc. (CHC, Inc.) will publish the second edition of its National Directory of Hispanic Elected Officials, listing office addresses and telephone numbers for federal, state and municipal office holders. The Directory, first issued in 1981, will be completed by the end of this year.

Noting the "overwhelmingly positive" response to the initial edition of the Directory, Caucus

Chairman, Robert Garcia (D-NY) said, "Given the extraordinary economic and political growth of America's Hispanic population, the time is right to update this essential reference."

The Directory, will be published with the support of Philip Morris Incorporated and its operating companies—Philip Morris U.S.A., Miller Brewing Company, The Seven-Up Company, Philip Morris Industrial and the Mission Viejo Company. Lillian

Fernandez, Congressional Hispanic Caucus, Inc. Staff Director, will supervise the publication, which will include a special demographic section of the data.

"We're proud to be a part of the new Directory," said Stanley S. Scott, Vice President, Public Affairs, Philip Morris U.S.A. "Through our support, we recognize and applaud the political aspirations and achievements of Hispanic Americans."

The Congressional Hispanic Caucus, Inc. is an I.R.S. 501 (c) (3), tax-exempt, non-profit, non-partisan organization which provides a vehicle for positive visibility and awareness of the national Hispanic community. The CHC, Inc. sponsors numerous educational and cultural activities toward this end, such as a Congressional Hispanic population, incorporating the latest U.S. Census Bureau

Fellowship Program for graduate students, and "ADVANCE"—the quarterly newsletter. During Hispanic Heritage Week, CHC, Inc. holds a nationally televised fundraising dinner, a women's breakfast, prints a commemorative poster which is widely distributed throughout the country, and holds many other events which promote the contributions of Hispanics and their culture in education, the arts, and other areas of today's society.



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violating the rules of either. To do this, one must, of necessity, be bilingual. For this reason, Shana Poplack, a respected linguist, proposes that the degree of one's bilingual ability can be determined by how well one mixes their two languages.

Why then, do Chicanos mix their languages when they are demonstrably capable of keeping both languages separate? The answer is partly linguistic for lack of specific vocabulary items, but mostly social. Chicanos, on the whole, do not relate completely to Mexico or its language, nor do they relate completely to Anglo society or its language. To speak only in Spanish is generally regarded as overly formal or stilted; to speak only in English is

to run the risk of appearing anglicized or "assimilated." Consequently, a mixture of the two languages becomes simultaneously appropriate and implicitly indicative of the unique social and cultural milieu in which the Chicano exists.

In the final analysis, Chicano Spanish, or "Spanglish" as some have pejoratively designated it, in actuality, reflects a mixed existence. The Chicano is a consequence of historical phenomena involving both the Anglo and Mexican cultures and, as a result, possesses a vast linguistic and cultural repertoire as a means of expression. To belittle this variety demonstrates a lack of understanding and respect for the dynamics of language processes, as well as for the people who are at the vanguard of linguistic change.

Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave.

Henry Peter, Lord Brougham
British political leader
1778-1868

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Refugees from Central America: From a Trickle to a Flow

Riverside-CISPES

The United States is infamous for backing the dictatorial regimes of Central America and the Caribbean. As economic and military assistance has increased so has the flow of refugees. There are approximately one million refugees from Central America in the United States, the bulk from El Salvador. There has been a dramatic increase in refugees entering the United States since the late 1970s. One government study estimated that about 250,000 to 500,000 refugees entered illegally in 1979. These refugees as well as the ones from the Caribbean such as the Haitian boat people are denied political refugee status routinely granted to groups such as the Poles.

The Reagan administration and Immigration and Naturalization Service, as with previous administrations, has deemed them

peasants lost access to their land and diminished the production of food crops for domestic consumption. When coffee cultivation first started expanding in the 1880s to secure a labor force, the estate owners would grant workers a small plot of land on which to grow food. Soon, coffee owners found it more profitable to use a more seasonal labor force and grow coffee on the land they had leased to the workers. Expansion of coffee in the 1940s and 1950s witnessed many small farmers evicted from their land through fraud, force, or indebtedness. Small farmers were denied access to regular bank credit and were victimized by local money lenders, usually the large land owners, who also controlled local government and the courts. With the price of coffee high on the world market it was an opportune time to foreclose.

The increased mechanization

of the nations, more than 300,000 agricultural workers returned to El Salvador. In 1975, the United Nations estimated that 45% of the rural work force was permanently unemployed. The National Plan for 1973-7 estimated that 8% of the population received 50% of the wealth while 30% of the population were subsisting on less than U.S. \$2.70 per month.

The industrial or urban sector did not have the capacity to absorb this shift in labor. Though El Salvador is more industrialized than the rest of Central America it is based on predominantly low paying assembly type production, importing much of the material, paying the workers \$4 a day and exporting the products to the U.S. Similar but far more ambitious development plans in other countries have called for 15-20% growth rates to two decades to significantly reduce the percentage of the population at the poverty level. In reality the growth rates hover at 2-5%, thus condemning the majority of the population to poverty. U.S. economic assistance went predominantly to the export and in support of this type of development plan thereby helping to increase the level of poverty.

However, the Salvadorean population did not react to this deteriorating situation passively. There was the revolt in the 1930s of rural workers and peasants which was defeated and followed by almost 50 years of continuous military rule. Unions were outlawed in rural areas but by the 1960s illegal trade unions were being formed demanding humane working conditions and a living wage. The migration to the cities and limited industrialization had created significant urban groups pressing for reforms. In 1960,

Parties calling for a social democratic solution through agrarian reform, favorable labor law, progressive income tax, etc. found increasing favor and by 1972 won the national election only to have the military fraudulently give it to a pro-oligarchy and military party. A military coup to rectify the election was put down with the aid of Guatemala.

In retrospect it proved a significant year. The university

party in the recent fraudulent elections, strongly implicated but never brought to trial. A token land reform program was started. A Salvadorean land reform official explained how the reform was implemented: "The troops came and told the worker the land was now theirs. They could elect their own leaders and run it themselves. The peasants could not believe their ears, but they held elections that very night. The next morning

"There has been an increase in refugees entering the U.S. since the '70s."

was closed by the military on the allegation that it was subversive. In interviews, several guerrilla leaders who were students at the time said that these events proved to them that armed struggle was the only way to achieve change. The two major guerrilla groups today were formed in the early 1970s.

From the late 1970s the military government was getting increasing pressure from mass grassroots organizations as well as the guerrilla movement to institute the necessary economic and social reforms. Increasingly large and peaceful demonstrations were held in the capital city of San Salvador. They were harassed and shot upon by government forces. In the countryside there was a marked increase in the killing of peasants opposed to continued military rule.

In October 1979, a coup of "progressive" military leaders came to power. But it quickly became evident that nothing had changed. In December the government declared a wage increase for coffee pickers. It was put down brutally by the military. In one coffee estate 40 workers

the troops came back and I watched as they shot every one of the elected leaders."

Peaceful avenues for change obviously exhausted, in April, 1980 the mass organizations of the guerrilla movements and other democratic groups formed the Revolutionary Democratic Front (FDR). By November the guerrilla armies united into the FMLN and a FDR/FMLN diplomatic mission was formed. A former U.S. Ambassador to El Salvador estimates that the FMLN/FDR represents 80% of the people.

According to the Human Rights Commission of the Archdiocese of San Salvador since 1979 there have been over 35,000 deaths in the civil war. They state that government security forces have committed at least 80% of these killings. The level of repression is so pervasive that almost every Salvadorean family has had a member tortured, raped, or murdered by government forces. The Human Rights Commission has documented that at least one-third of the refugees returned by foreign immigration officials to El Salvador are tortured or killed.

In Guatemala 10,000 to 15,000 people have been killed by government forces. Organized resistance in Haiti and other countries is at a lower level and consequently the death toll is lower. However, as in the early years in El Salvador, the relative tranquility does not belie that political repression maintains the present unjust social structure. U.S. economic assistance aids impoverishment while U.S. military assistance aids repression. To grant political refugee status would be to admit to the injustice of U.S. foreign policy. It is long overdue.

"...today 95% of the families do not have sufficient land to guarantee subsistence."

"economic" refugees. Knowing the economic conditions of these nations it is obvious that the bulk of the refugees were earning incomes far below the average American standard of living. But this in itself does not make them economic refugees. They experienced political repression by their governments which blocked their economic advancement as well as threatened their lives. The U.S. government backed these repressive regimes with a few millions of dollars yearly until the late 70s and 80s when resistance by the popular majority necessitated sending over \$1 billion in just a 3-year period, 1980-1983.

The politics of El Salvador are representative of the general process of concentration of economic power in these countries while impoverishment increases. El Salvador has basically an agrarian economy with 60% of the population classed as agricultural. However, two percent of the population owns 60% of the land. As a consequence, three out of four children suffer from malnutrition and one out of four die before the age of five.

From its founding the distribution of land was very uneven. However, with the expansion of coffee and cotton production for export, many

and use of technology reduced the number of workers required. The expansion of cotton in the 1950s and 1960s was even more violent since it utilized the most fertile land and was more easily mechanized. Most workers were left with seasonal harvest time employment from November to March. This process was further aggravated, not caused as often assumed, by rapid population growth.

The statistics from El Salvador reveal the consequences of this type of development. The number of workers in agriculture declined from 310,000 in 1961 to 267,000 in 1975. In El Salvador 10 hectares is generally taken as the minimum required to support an average family. For three decades the size of farms has been declining so today 95% of the families do not have sufficient land to guarantee subsistence. Some 64% of rural families are seasonal or migrant workers with no land or less than one hectare. The number of rural landless laborers increased dramatically in the 1960s from 30,000 (11% of the total) to 112,000 (29% in 1971). Migration to neighboring Honduras had provided a partial safety valve for the Salvadorean landless. But after the brief 1969 war between

"...at least one-third of the refugees returned by foreign immigration officials to El Salvador are tortured or killed."

progressive military leaders staged a coup and promised elections which would be opened to the left as well. A counter-coup in 1961 eliminated this hope. Between 1964-1970 the military government established a nation-wide rural para-military organization (ORDEN) of select workers and peasants to spy on those who might challenge the military rule and in some cases acted as executioners.

were killed. Almost all union halls have been bombed. In January, 1980 a peaceful demonstration of 200,000 was fired upon by government security forces leaving 40 killed and 100 wounded. It was the last demonstration in San Salvador.

In March, 1980 the progressive Archbishop Romero was assassinated. The oligarchy was blamed for the killing, with D'Abussion, headed the majority

are estimates that 85% of the population has lost a family member as a result of the civil war. Yet, despite extensive documentation of the systematic and massive violations of human rights on the part of the governments of El Salvador and Guatemala toward the civilian populations of these countries, the United States government refuses to recognize the Salvadorans and Guatemalans fleeing this terror as refugees.

U.S. Policy and Refugee Law

The United Nations' Convention and Protocol Relating to the Status of Refugees, ratified

by the United States in 1968, provides that:

"No contracting party shall expel or forcibly return a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion."

In the Refugee Act of 1980, the U.S. Congress adopted as law the standards of the U.N. Convention. Yet despite the fact that Salvadorans and Guatemalans fleeing their countries of origin are

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Sanctuary for Refugees

by Susan Gregory

The influx of some 300,000 Salvadorans and 80,000 Guatemalans during the last three years has made Los Angeles what some call the "largest refugee camp in the world." It is estimated that some 200,000 Salvadorans live in the Pico-Union district that surrounds McArthur Park. Another 100,000 Salvadorans are scattered throughout the San

Fernando Valley. Combined, this is well over half of the 500,000 Salvadorans (10% of that country's total population) thought to be in the United States. Ninety percent of them are undocumented with little possibility of gaining any legal status and live with the constant fear of being deported, for some back to their death. The sanctuary movement has been a response.

At the heart of the exodus of

refugees from El Salvador is the omnipresence of violence in that country. Forty-three thousand Salvadorans have lost their lives in the last three years. These are not combatant deaths but the selective and indiscriminate murder of civilians. Amnesty International and other major human rights organizations attribute the vast majority of these deaths to the Salvadoran security forces and the paramilitary death squads. There

Sanctuary Cont'd from p. 10

recognized as refugees by the U.N. High Commissioner for Refugees and despite the fact that they meet the requirements of the U.S. Refugee Act of 1980, the U.S. State Department refuses to grant them this status. Instead it has labeled them "economic" refugees, a term created to refer to those who come to this country solely to improve their economic status, and blocks any legal avenues for them to enter and remain in the United States. Of the over 15,000 asylum applications filed by Salvadoran refugees in the past two years, less than 100 have been granted. A study of the asylum process conducted by Immigration and Naturalization Service (INS) itself, completed in December 1982, concluded that: "For an El Salvadoran national to receive a favorable asylum advisory opinion, he or she must have a classic textbook case." The same study quotes an INS examiner as saying:

"We can't make a decision solely from the evidence presented because most people can't meet the strict standards...I never ask a person anything. I just look and see if the person belongs to a nationality group that everyone agrees are refugees like the Poles."

Even those people from Poland who are denied refugee status are not deported to that country. The administration has granted "extended voluntary departure" to them, allowing them to stay in the United States without the threat of deportation until the time when they can return to their country of origin. In contrast, the Reagan Administration has repeatedly refused to grant this status to Salvadorans and Guatemalans, despite the fact that reports estimate that 30% of those deported are tortured, killed or disappear after being returned to their homelands. The INS continues to apprehend and deport Salvadorans and Guatemalan refugees; currently an average of 1,000 are deported each month.

The Reagan Administration's

refusal to recognize the refugee status of Salvadorans and Guatemalans is based on its overall foreign policy towards those countries. The Administration is committed to maintaining and increasing its military support for the governments of these countries. In the case of El Salvador it must certify to Congress and the American people that the Salvadoran government is making improvements in its record of human rights violations and in basic social reforms, in order for funds to be released. To recognize

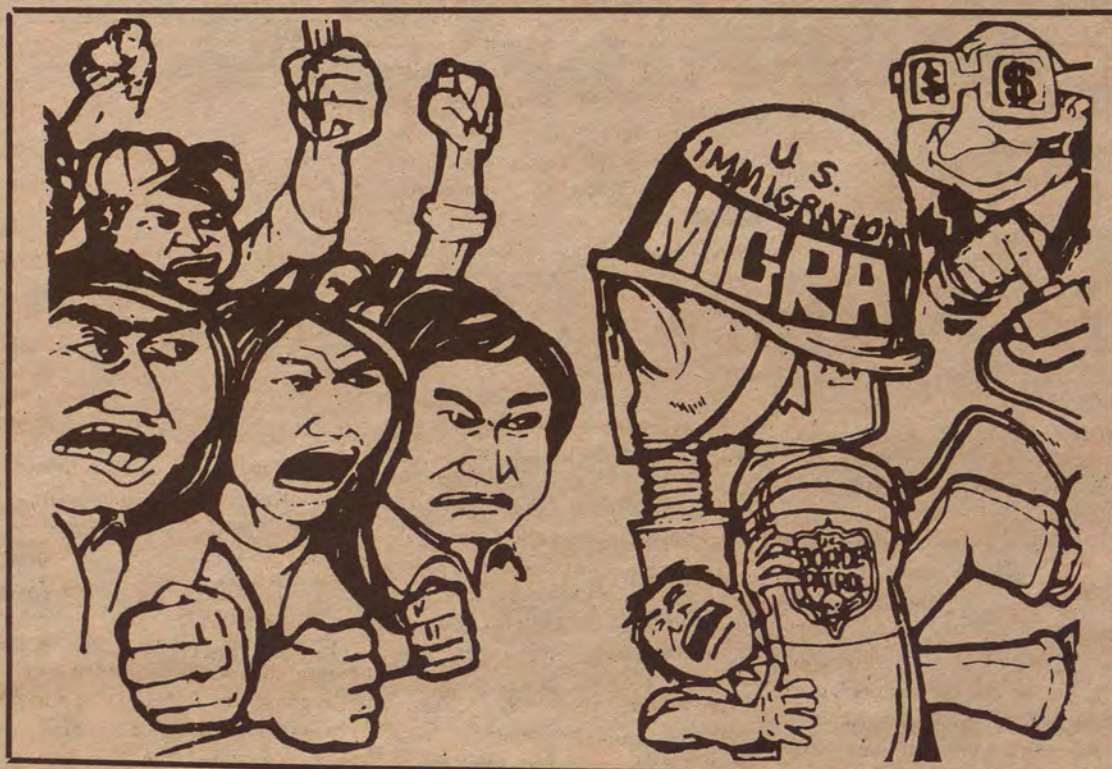
have decided that they cannot remain passive while the INS sends Salvadorans and Guatemalans back to an uncertain situation of persecution and terror. In responding, churches have expressed and shown their commitment to assist these refugees. Many churches have invoked the concept of sanctuary, which recalls the biblical practice of the sanctuary as a place of shelter, refuge and protection. In this country churches gave sanctuary to slaves during the civil war, and more recently, during the

seen by the congregations of these churches as a concrete and direct way to challenge the inhuman policy of the U.S. government in Central America and of the INS, as well as providing a direct service to the refugees. During the initial stages of this movement churches offered sanctuary clandestinely to refugees. Yet leaders of the movement quickly realized that the number of refugees that could be physically assisted through such actions was minimal in comparison to the thousands in need.

Although no one has been prosecuted to date, everyone involved with the sanctuary project is subject to possible prosecution on the following charges: 1) Harboring of Undocumented Aliens: Section 274 (a), 8 U.S.C.(a); Felony punishable by fine of up to \$2,000 and 5 years imprisonment; 2) Conspiracy to Harbor; \$10,000 and/or 5 years; 3) Smuggling; \$2,000 and/or 5 years imprisonment.

The sanctuary movement is rapidly expanding across the country. It reaches into the mainstream of American society and expresses direct and in many ways militant opposition to the policies of the Administration in Central America. Asked why the Wellington Avenue United Church of Christ, which inaugurated public sanctuary in Chicago in July of 1982, Barb Lagoni, chairperson of the church council said, "These are dangerous times. When thousands of innocent people are still being victimized by U.S. supported violence in El Salvador and Guatemala, it is time to escalate the struggle for justice. Dangerous times call for risky responses. The consequences that may happen to Wellington are minimal in comparison to the pain that happens everyday to the people of El Salvador and Guatemala."

Work on sanctuary is being done in the Riverside-San Bernardino area also. The Interfaith Committee to Aid Central American Refugees was formed in August 1983 to provide information to the community regarding the current situation in Central America and the sanctuary movement and to encourage churches in the area to consider offering sanctuary. The group also works closely with the Central American Refugee Committee of Los Angeles area. The Interfaith Committee meets every second and fourth Saturday of the month at 7 PM. Anyone interested in working with the Committee or wishing more information please call Debi Covert at 682-1868.



as political refugees the citizens of a nation that the United States is supporting diplomatically, economically, and militarily would be an admission on the part of the Administration of the repressive nature of these governments, making it difficult for the Administration to lend them the unconditional support that they are currently receiving.

Sanctuary

Faced with this situation many churches across the United States

Vietnam War, churches opened their doors to those who refused to serve the draft. Today, sanctuary has been a public welcoming of undocumented Central American refugees into the protection and care of a church, an action considered a felony under current law.

Over 80 churches throughout the country have publicly offered their place of worship as a sanctuary, including five Southern California churches. Many other churches have provided assistance to refugees through individual assistance programs. Sanctuary has been

In March 1982, the First Presbyterian Church of Tucson, Arizona declared public sanctuary, notifying the community, the press, and the INS itself of the presence of the refugees in the church in order to draw the public's attention to the plight of Central American refugees and to the disastrous nature of U.S. foreign policy in that region.

Until current policy is changed, those who provide sanctuary to Salvadoran and Guatemalan refugees are subject to prosecution under the Immigration and Nationality Act.

(La lucha sigue...)

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la direccion dentro de una alianza de clases, en la cual pueden estar sectores de la burguesia, porque si la clase obrera tiene un aliado tan poderoso, como es el campesino pobre, y forma a una verdadera fuerza, es tan grande esa fuerza que un país no puede vivir si esta fuerza tiene voluntad de luchar. Un país no podría vivir sin esa fuerza encauzada es decir, en una huelga nacional de obreros y campesinos, ningún país del mundo podría vivir y en El Salvador en donde el proletariado es tan grande en su número, mucho menos. Entonces por que negarle a esa fuerza fundamental del país, que es la que produce, que es la que mueve a nuestro país, por que negarle el derecho a que puedan organizar una gran alianza de todo el resto del pueblo? El otro 20-25% no puede ser introducido? se puede formar una poderosa alianza popular, aislando al 2 o al 1 o al 5 por ciento o al 10 por ciento del resto de la población que son los explotadores, sus serviles,

ejercito y los reaccionarios. De ahí para alla todo el mundo puede entrar en la amplia alianza popular.

Con ese nuevo concepto y con el concepto de que nuestro pueblo estaba preparado para dar el paso de avance hacia la lucha armada, tuvo nuestra organización la satisfacción de ver que muy pronto aquel pequeño nacimiento de agua y aquella pequeña raíz o sea semilla, se fueron fortaleciendo y convirtiéndose en una verdadera realidad ya irreversible para nuestro pueblo, irreversible para nuestro país, y la guerrilla se convirtió en elemento ya de la vivencia natural en nuestro país. Y aquello que parecia que no podía ser en el país, que incluso, al principio traía burlas de que pudiera llevarse a cabo, aquello se fue convirtiendo poco a poco en el elemento dominante de la vida nacional. Sin embargo, hubo quienes continuaron burlándose de ese camino, continuaron jalando al pueblo hacia atrás, confundiendo con la propaganda electorera, diciendo que era danina la violencia viniera de

donde viniera, hablando contra la lucha armada, utilizando los medios de propaganda que convenian al gobierno para atraer al pueblo hacia ese camino, incluso pues que le convenia que sectores de oposición tuvieran cierta presencia mientras la lucha armada iba avanzando y muchos compañeros y compañeras iban cayendo en la lucha, se iban formando nuevas organizaciones político-militares y el pueblo se iba incorporando cada vez mas a las nuevas formas de lucha.

En 1979, las FPL hicieron los esfuerzos, junto con otras organizaciones, cuando ya nosotros creimos que todos estaban convencidos de que la lucha armada era el único camino correcto para la liberación del pueblo; en 1979 se comenzaron a formar los primeros escalones de unidad, de coordinación; en 1980 se formo la amplia unidad del FDR y se amplio, mas bien dicho, se encontro formas mas eficaces del FMLN, de la DRU y, en 1981 la lucha armada paso a una nueva etapa, a la fase del inicio de las batallas cada vez mas decisivas hacia la toma del poder.

¿QUIÉN ES QUIÉN?

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1. Domitila Barrios de Chungara, wife of a Bolivian miner and founder of the "Housewives Committee" was instrumental in bringing international attention to the miners' and peasants' struggle for better working and living conditions. In 1975 she was invited to participate in the International Women's Year Tribunal in Mexico. There, she denounced the bourgeois feminist ideology of the participants from industrialized countries for failing to recognize Third World working class movements and to fight against imperialism as the backbone of oppression.

2. The Chicano labor leader was Maclovio Barraza. Born in 1927 in the mining town, Superior, Arizona, Maclovio was an underground miner who quickly rose to a position on the board of directors of the International Union of Mine, Mill and Smelter Workers. Maclovio helped form

the Southwest Council of La Raza and was the first chairman of the National Council of La Raza. Labeled a communist, socialist, fascist, dictator, and radical during the McCarthy era of the 1950's, Maclovio was one of the greatest Chicano labor leaders of all time. On June 29, 1980, "Mac" died of a heart attack while doing what he did best-fighting for benefits at a union meeting.

3. The Chicano is Jose Montoya. Born in 1932, in rural New Mexico to a family of migrant farmworkers, Jose received a Master of Fine Arts degree from Sacramento State University. His most well known poem "El Louie" is one of the first works written in the Chicano vernacular. He also is largely responsible for a program of barrio art in Sacramento in which the Chicano experience is related to universal human experience through the arts and crafts.

BOYCOTT



A Half Century of Racist Practices

For decades, Coors has racked up a record of contempt for Chicanos, Blacks, women, labor unions and the environment:

In the 1920's, the Ku Klux Klan held meetings and cross-burning ceremonies on the Coors brewery property in Golden, Colorado with Adolph Coors permission.

In 1966, the Colorado G.I. Forum, Corky Gonzales' Crusade for Justice and other Chicano groups first called for a boycott of Coors' products due to their racist hiring policies.

Soon afterwards, Coors donated a helicopter to the Denver Police Department which was used primarily to patrol Denver's black neighborhoods and Chicano barrios (where the Crusade for Justice was organizing).

During the United Farm Workers' strike in the late 60's, Coors trucks were used to haul scab grapes.

Coors distributors have historically been forced to sign contracts binding them to use scabs in the event of strikes.

From 1967-72, Joseph Coors was a regent at the University of Colorado, where he fought against distribution of birth control information to female students, opposed the existence of campus groups such as SDS (Students for a Democratic Society), UMAS (United Mexican-American Students), and BSU (Black Student Union), and funded an alternative (right wing) student newspaper when the established one criticized his views.

Since 1968, Joseph Coors has supported the Presidential candidacy of Ronald Reagan. (He was ultimately rewarded with a position on Pres. Reagan's "kitchen cabinet"-the group of millionaire advisors which included the late Alfred Bloomingdale).

In 1969, the Equal Employment Opportunity Commission charged Coors with unlawful employment practices against Chicanos and Blacks.

In 1970, the Colorado Civil Rights Commission found the Coors Co. guilty of racial discrimination.

Former Coors attorney, Irwin Lenten, is credited with getting the load limit per driver eliminated from contracts, thus making driving more hazardous to truckers.

In 1973, Joseph Coors and Paul Weyrich established the Heritage Foundation, a right-wing think tank, to help pass right-to-work laws, knock down government regulations, cut back programs to the needy, revoke affirmative action and abolish the minimum wage. (Reagan Chief of Staff Edwin Meese says the Administration now "relies heavily" on its recommendations.)

In the early 1970's, Coors bankrolled the campaign of Anne Gorsuch (now Buford) for the Colorado State Legislature where she helped knock down regulation of hazardous wastes. (Reagan later rewarded Coors by appointing Buford Director of the Environmental Protection Agency (EPA). She was recently

forced to resign the position in disgrace over charges that the EPA was playing politics with the Toxics Waste Superfund.)

In April, 1977, members of the Brewers Workers Local 366 struck the Coors Brewery over human dignity issues such as forced lie detector tests, and search and seizure of employees' personal effects by Coors' private police force. (After 18 months, a decertification election was held, striking union members were not allowed to vote and the union was decertified.)

Coors has destroyed 19 unions of Coors' workers in the past 20 years.

In May of 1977, Coors settled out-of-court with an EEOC discrimination suit, and was forced to pay thousands of dollars in back pay and re-hire several workers.

In 1977, Coors founded the Mountain States Legal Foundation, a pro-nuclear group which represents companies suing to extract resources from wilderness areas. James Watt was named President and Chief

Advisor, and served 3 1/2 years there before Reagan appointed him Secretary of the Interior.

Coors vigorously opposed the Equal Rights Amendment.

Coors contributed heavily to campaigns which brought about the defeat of the pro-recycling "bottle bills" (Proposition 11), both here and in Colorado.

James Sanderson, former top advisor to ex-EPA chief Anne Buford, is now being investigated by the Colorado Supreme Court for violating the state bar's code of ethics by participating in EPA matters involving his private legal clients-including the Coors Brewing Co.

Coors has contributed heavily to the Moral Majority, John Birch Society, Campus Crusade for Christ, Committee for Survival of a Free Congress, as well as to right-wing Senators H.L. Richardson and Al Simpson (co-author of the racist Simpson-Mazzoli Bill). These forces oppose bilingual education, Chicano and Black Studies programs, Spanish language ballots and affirmative action.

Chale Con Coors Committee

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