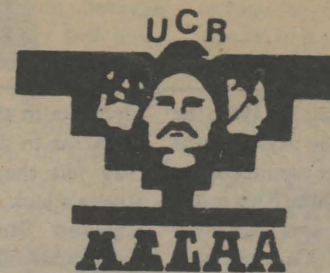


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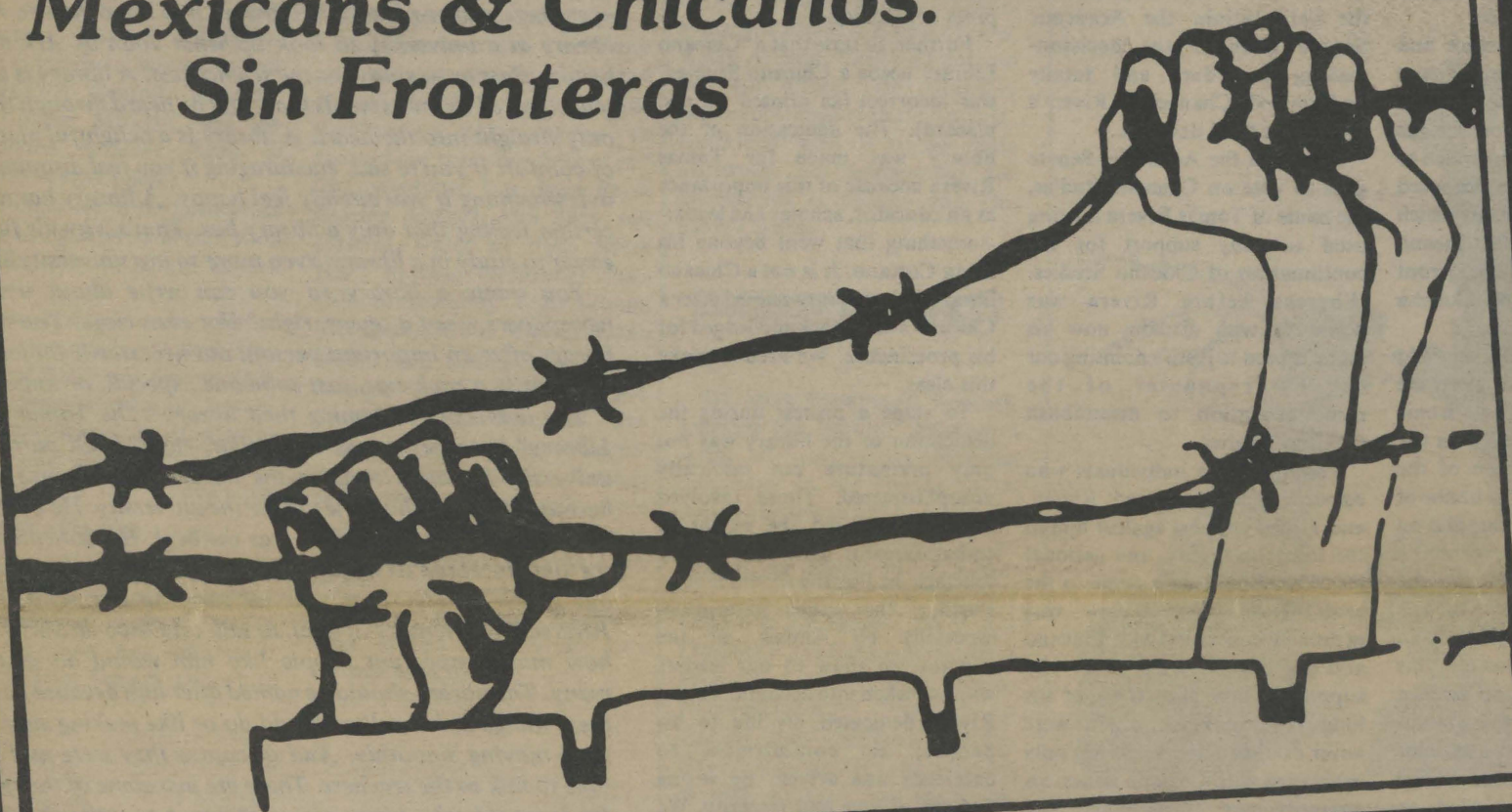


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Mexicans & Chicanos: Sin Fronteras



Transboundary Migrants: A Bilateral Approach

by Dr. Jorge Bustamante

Walking along the United States-Mexico border it doesn't take one too long to realize how many punctures exist on the fence that marks the threshold between the neighboring countries. The passage of time and movement from one end of the border line to the other, only emphasizes the persistence of these openings along the international fence; their evasive and volatile nature underscores their presence. The sealing of one puncture merely seems to give birth to the appearance of others. Indeed, in many respects, it is a border with many openings.

These punctures along the border not only serve as conduits for people migrating north, but as channels for the movement of many nonhuman goods and substances travelling in many directions and for many reasons. Undocumented migrants are the most conspicuous users of these transboundary aperture. Undocumented capital fleeing Mexico avails itself of many less obvious openings along the border. Undocumented natural resources are escaping underground and through aquatic routes in unknown volumes. Undocumented contaminants originating on both sides of the border are polluting our international environment. Unfortunately, there are undocumented risks inherent in life on the border that transcend the geographical boundary, such as the front line effects sharing a nuclear holocaust together with a U.S. border nuclear target. Other phenomenon such as undocumented technology, undocumented values, ideas and myths moving back and forth through some of these apertures along the border clearly indicates that the boundary constitutes a permeable membrane between the United States and Mexico.

It is reasonable and desirable that everything that enters our respective countries be recognized and recorded and that they should pass through a controllable gate. The reality of border life, however, dictates something very different. Laws of

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Mexicans and Chicanos

At the Sixth Annual UC Riverside Chicano Studies Open House, held on Friday, April 12, 1985, the keynote speaker was don Emerenciano Rodriguez Jobrail, Mexican Consul, San Bernardino. What follows is the text of the presentation he made available for Nuestra Cosa.

The theme of this event, *MEXICANS AND CHICANOS*, was chosen to highlight the close relationship of Mexicans and Chicanos in the United States, the cooperative research efforts of UC faculty and Mexican scholars, and to emphasize the importance of Chicano Studies as an autonomous program that contributes to the UC Riverside campus in the most valuable way, by drawing a large number of students to this campus and by providing to all UCR students courses which introduce them to the history, culture and the arts of the Chicano and Mexican population in the United States and Mexico, and to a great many other areas of knowledge.

Other speakers at this event were Acting Chancellor Daniel Aldrich, Jr., whose office generously supported this event; Professor Guillermo Villareal, Claremont College; Dr. David Sweet, Chairman of the UC MEXUS Executive Committee; and Ms. Betty Benzor, Director of the Educational Opportunity Program and Student Affirmative Action, among others.

The Mexican Consul made his presentation in Spanish, and it seemed appropriate and timely, given the Cinco de Mayo activities, to share his eloquent keynote speech with people who would have appreciated being at our event but could not and with others, who being there may not have understood the presentation in its entirety.

Dr. Eliud Martinez, Chair of Chicano Studies, UCR.

Anahuac, or the Valley of Mexico as it is better known, has always been a cradle of

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OPINION/ COMMENTARY

On Thursday May 23, 1985, the memory of Tomás Rivera was immortalized by the naming of the UCR library after him. This is one of the highest honors bestowed upon those individuals considered to have made substantial contributions. Present at the dedication were Mrs. Concha Rivera and her family, Acting Chancellor Daniel Aldrich, Jr., and John McGuire from Claremont University Center and Graduate School. The dedication was attended by several hundred people. This was indeed a joyous and significant moment for the Rivera family and Chicanos in general, especially as an acknowledgement of the contributions made by Tomás Rivera during his lifetime.

However, the significance and meaning of the dedication was tainted by a group of about fifteen protesters who held protest signs and candles. What was intended to be a protest against the proposed Ethnic Studies Department which would merge Black and Chicano Studies became instead an affront and embarrassment to Concha Rivera and her family.

Earlier that day, a rally was held at the Bell Tower to alert the campus community of two ironic events affecting Chicanos: on the one hand, the dedication of the Tomas Rivera Library in honor of a leading Chicano scholar; and on the other hand, the upcoming Academic Senate vote on the recommendation to merge Chicano and Black Studies into an Ethnic Studies Department. This rally and the press conference which followed helped to highlight the misleading and biased manner in which the Educational Policy Committee had proceeded to present their recommendations to the Academic Senate to disestablish Chicano Studies. In order to understand the Chicano protest and the dedication of the library we must provide a background for the present events.

During the time that the Chicano Studies program was under external review by an outside evaluation team Chancellor Rivera was viewed with suspicion and mistrust by some segments of the community.

Elements in the community went so far as to demonstrate because they felt they had to challenge Rivera's lack of involvement with Chicano Studies. What these individuals failed to consider was that Rivera had a history of promoting and developing Chicano Studies programs.

What was defined by some as a lack of interest in the fate of Chicano Studies was in reality a situation necessitated by the fact that at that time, the final decision regarding Black and Chicano Studies was to be made by Chancellor Rivera alone after hearing all of the arguments and evidence by all of the parties involved university-wide. However, at a critical juncture in the deliberations the Academic Senate changed the decision-making procedure and totally undermined Chancellor Rivera's role in the final decision.

Now that the Academic Senate goes to vote on Chicano Studies, the name of Tomás Rivera is being used to rally support for the continuation of Chicano Studies. Whereas before Rivera was perceived with disdain, now his name is used to justify pointing out the discrepancies of the recommendation to disestablish Chicano Studies.

Perhaps those individuals who opposed and distrusted Rivera, and rallied support against him at the local, university, and national levels may have now come to the realization that Rivera was genuinely concerned with Chicano and Black Studies. For those who supported him and knew of his long-standing work, there were never doubts. Rivera was not only concerned with Chicano issues; his commitment transcended the Chicano community. His concern went beyond the confines of the university and beyond the local community. He was committed to bring about change, despite all the adversities he faced by those who distrusted him in his position. However, Tomás Rivera, for many Chicanos, now and in the future, will be regarded with great respect and admiration; he will be among our most revered leaders and educators, as are George I. Sanchez and Ernesto Galarza.

Those who challenged and lambasted Rivera just a few years ago are the very same ones who speak about Tomás Rivera's integrity. While the integrity of Rivera has never been questioned by his friends, caution should be exercised when weighing the integrity of those who adamantly voiced opposition to him earlier.

The protest earlier in the day was intended as a gesture to draw attention to the upcoming Academic Senate vote. Seen in this regard, the contradiction did need exposure. However, to use the dedication of the library as an opportunity to make public the discrepancies was uncouth. Publicity had already been given by the rally and the subsequent press conference.

Further, to state that a "Chicano Library needs a Chicano Studies" was incorrect (as printed on one placard). The dedication of the library was made for Tomás Rivera because of this importance as an educator, scholar and leader—something that went beyond his being Chicano. It is not a Chicano library; it is a library named after a Chicano scholar acknowledged for his prominence. We need to make this clear.

To stage a protest during the dedication of the library was not only premature but tactically unsophisticated. Those involved have not realized the extent of embarrassment that this public spectacle had on the Rivera family. Further, the public perception, especially by Anglos, of the support we show to our leaders was not taken into account. Tomás Rivera dedicated his life to his people; his commitment to excellence was driven by strong feelings of love and sincerity. We must learn to recognize that these qualities exist only among genuine leaders. If Chicanos show no respect for our own leaders, what kind of respect are we to expect from outsiders? We must learn to love and respect ourselves; to give of ourselves if we are to make Chicano self-determination and Chicano self-sufficiency a reality. For many, Tomás Rivera epitomized these ideas.

What follows is an essay written by a student who had the

opportunity to meet Tomás Rivera two weeks before his death. Students of a local fifth-grade class had been studying the works of Steinbeck, Hemingway, and Rivera, and were assigned to write an essay. Perhaps this ten-year-old

child has a better perception of the meaning of the dedication of the Tomás Rivera Library and a better perception about what many Chicanos seem to have lost: *respeto*.

The Tomas Rivera Library

A library is a building with hundreds of books where you go to check them out, right? Well, almost. A library is a place to learn. A place to read Steinbeck's "Tortilla Flat" or to find out just how old Shakespeare's plays are. A library is a world all in its own. It has its own emotions, happy, sad, triumphant...all of its own. The shelves are islands with their own people and customs; the lights are its suns and moons; the carpets, its oceans.

It's important to have a library at a university so you can go over there and read, right? Halfway. It is important to have a library at a university to look up what Joan of Ark did for history class or to study for the science test. A library is a quiet place, full of its own sounds that can't be heard through the ear, only straight into the heart. A library is a delightful place, full of comfort if you're sad, encouraging if you feel disappointed, overwhelming if you already feel happy. A library has its own certain feeling that only a library has. That's why it's fun and easier to study in a library, even more so in a university library.

You name a library so you can write about it in the newspapers when it opens, right? Not even close. You name a library after an important person, not necessarily famous, not necessarily a rock star, just someone...special, or important.

The university is naming their library "The Tomas Rivera Library" because he was chancellor, right? Well partly. The university is going to name the library after Tomas Rivera because of all the things he did for the university. He wasn't just your ordinary chancellor, he was the best. He dedicated all of the time he could to the university. Not only to the university but to everybody. Last year he came to our school, West Riverside Elementary School, to talk on Cinco de Mayo. Now, how many important people like him would do that? Not many. The library should be named after him because he did all these things a chancellor should do or like making sure things were moving smoothly. And of course they were and taking time to talk to the teachers. These are just some of the reasons, for it would take many pieces of paper to write them all, to name the library after Tomas Rivera, the deceased chancellor and wonderful man.

Tomas Rivera not only was a chancellor but was also an author. I like his style of books because he chose real life experiences and turned them into beautiful and touching stories such as "His hand in his pocket." He also wrote to tell us life may be easy now, but when we are grown up life won't be as easy. He "spent" his life on us and set an example on what we should be.

Katrina Belodgett
10 years old
West Riverside Elementary School

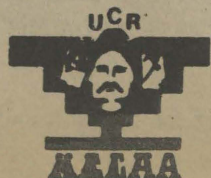
Nuestra Cosa

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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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ANY OLD ISSUES (especially those prior
to 1980). Send copies to Diana Bustamante
or Joel Pérez, Co-Editors, to the address on
the back of this issue. GRACIAS.**

YOUTH CONFERENCE

On May 17, 1985, the "Educational and Career Awareness Day" Conference was held at Riverside City College.

The "Educational and Career Awareness Day": a Chicano Youth Conference, was sponsored by MEChA Central, Riverside City College MEChA, and the Associated Student Body of Riverside City College.

The objective of the conference was to bring career and education information to high school students.

The workshops, such as Barrio Unity, Community College/University of California System/California State University System, and High School Years: Getting over, were all emphasizing the importance of education, especially after high school.

All high school students who attended the conference were from the Riverside Unified District, from Arlington, Ramona, North, and Poly High Schools. Other high

schools in attendance were La Sierra, Norte Vista, and Rubidoux Corona, High Schools.

Approximately 150 students were in attendance.

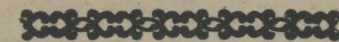
The Chicano Youth Conference was made possible by a Chicano Committee, MEChA Central, who dedicated themselves to "something that they believe in." The committee was made up of Glorine Jimenez, Alex Silva, and Dolores Were, all from North H.S.; Freddie Hernandez from Palm Community High School; Kim Quintana and Mike Quintana Molina and Bonnie Cortez from Ramona H.S.; Leslie Rios and Diana Del Rio from Mt. San Jacinto Community College; Ruben Gonzalez from Ramsey H.S.; Jesse Valenzuela from Congress for United Communities; Ben Garcia from Los Padrinos of Greater Southern California, and special thanks to Elias Molina of Riverside City College MEChA.

Mexicanist artists/ scholars visit UCR

The U.C.R. Department of Literatures & Languages, in conjunction with U.C.R.-Mexico Center for Collaborative Research and Training Group sponsored the symposium: "XXth Century Mexico: Images of Transformation." The symposium, coordinated by Kemy Oyarzun, presented various themes, among them; the writer and society, literary criticism, poetry and narrative, and Mexican culture and society. The speakers included a wide range of literary critics, historians, writers, poets, and novelists such as Jose Emilio Pacheco, Elena Poniatowska, Elena Urrutia, Carlos Monsivais, Guillermo Villarreal, Rolando Hinojosa, Margo Glantz, Fernando Oviedo, Felipe Herrera, Roberto Cantu, Francisco Alarcon, Enrique Semo, Alicia Arrison, Carlos Cortes and William Katra. The four-day conference beginning on April 16, concluded with a round table discussion on "perspectives for Mexicanists of Mexico and The United States."

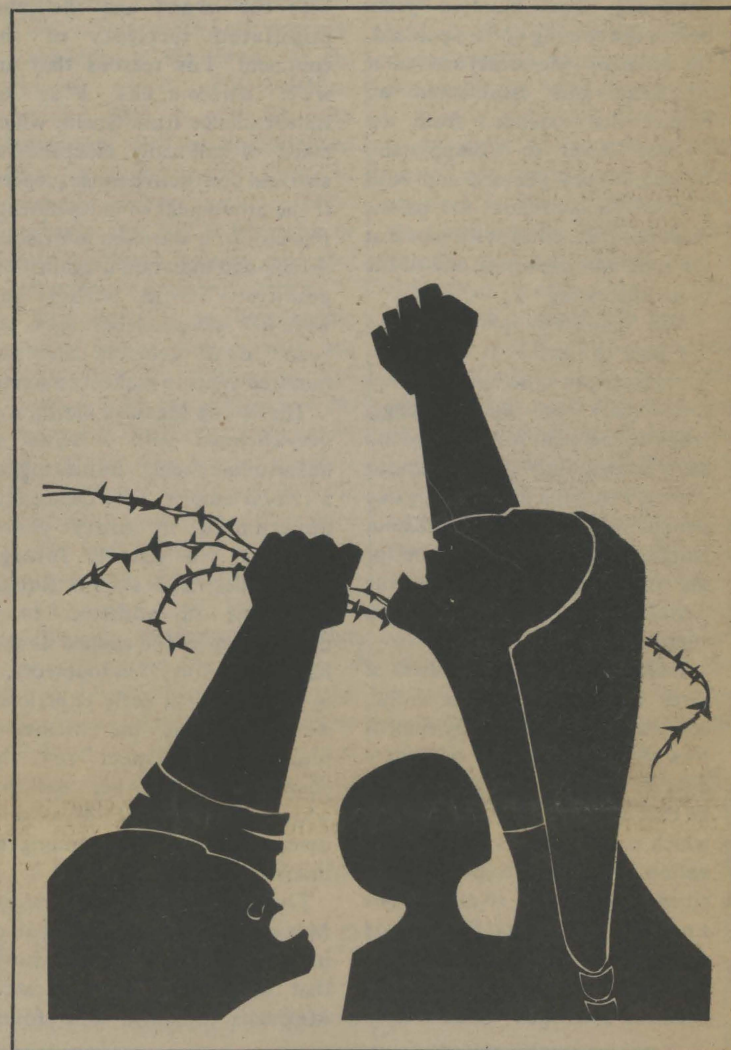
Dr. Jorge Bustamante, Regent's Lecturer for 1984-85, delivered a series of lectures on Mexican migration to the United States during the weeks of May 6-10 and 13-17. Dr. Bustamante is an advisor on immigration/emigration issues for Mexico's President Miguel de La Madrid. He is also Director of the Centro de Estudios Fronterizos del Norte De Mexico (CEFNOEX), located in Tijuana, Baja California and Cd. Juarez, Chihuahua. His research of over 15 years has made Dr.

Bustamante one of the foremost scholars on migration between Mexico and the U.S. For more information, please refer to his statement on "The Mexican Transboundary Migrants: a Bilateral Approach in the front page."



The Great Wall, the mural art work of Judy Baca, was recently exhibited at the UCR Art Gallery. Ms. Baca's acclaimed socio-cultural project graced the Art

Gallery's exhibits from April 2nd to May 5th. On April 24, Ms. Baca was invited to give a lecture on the work being exhibited. She gave a slide presentation which detailed the distinct phases and various activities that made up the entire project. *The Great Wall*, a mural project in Hollywood, is a project that has occupied the talents of Ms. Baca, and countless collaborators for the greater part of eight years. Ms. Baca stated that the final phase of the project is still in the planning stage, and is expected to near completion within the next couple of years.



City Council Contender Expresses Views

Although November 4th is, for most of us, a long way from now, for Al Trevino and his campaign, November 4th is just around the corner. The campaign for Al Trevino for City council of the 2nd Ward began on the evening of May 23rd at Bobby Bonds Park, where plans for a successful election filled the air.

Nuestra Cosa held an exclusive interview with the City Council candidate.

NC: The area of child care is a big issue, what specific plans do you have in order to alleviate some of the need?

AT: At this point I would be very interested in meeting with some of the major employers in Riverside, and possibly start some dialogue as far as seeking their help. I would propose that employers provide some of the child care, whether it be by means of a facility nearby the place of employment, or by providing advice as to how, together, we can approach the problem with a feasible solution.

NC: These child care facilities would be provided for the children of the employees of these major companies. What about school age children?

AT: The help I would seek from major employers would be aimed mostly for toddler age children. As far as school age children, K-8th, my plans would include the school system itself rather than the employer. I would like to build a "chain" with the schools, the city, and the Parks and Recreation Department. With these three working together as a coalition, the problem of working parents and child care would be solved.

NC: What makes you a better candidate?

AT: I feel that my commitment to the betterment of communities has had along history. I am committed to extensive community involvement, and have taken part in advisory boards in such issues as: child care, transportation, parks and recreation, the little league, community development, and the handicapped advisory committee.

I feel that I am at an advantage in representing the whole population sector being that my opposition consists of retired businessmen, a Minister, a millionaire, and the incumbent.

Of the 14,000 registered voters, 53% fall between the ages of 18-55, I feel that I can fairly say I would be the most qualified to represent them. Not basing it on age, but also because I can sincerely say I understand the issues better, and because I am very affected by them also.

I feel the need to start grass-roots programs which will ensure a more positive future for the young population which seems to be predominant.

As a whole I am committed to the whole 2nd Ward which includes the professionals of the Canyon Crest area, the large student population of the UCR area, and the East Side. I see my campaign as a coalition of people power including Blacks, Chicanos, Hispanics, Latinos, Anglos, the employed and the unemployed.



ELECT

AL TREVINO

**CITY COUNCIL
WARD 2**

**NOV. 5
1985**

AL TREVINO strongly supports:

- Jobs and economic development
- Responsive government
- Planned reasonable growth
- Protecting tenant's rights
- Safety and security in our community
- Expanding child care programs
- Comparable pay for comparable work
- Park and recreation improvements

AL TREVINO'S community involvement:

- Riverside Transportation Advisory Committee, Community Development Advisory Committee, Riverside Child Care Task Force, Bobby Bonds Park Advisory Committee, Riverside Lions Little League (Board of Directors), Riverside Handicapped Advisory Committee (Chairman), Eastside Neighborhood Advisory Committee, U.C. Riverside alumnus, UC Riverside Student Body President 1976-1977.

Paid for by Friends for Al Trevino

Consul's speech...

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civilization.

More than twenty thousand years ago the first people arrived on this continent. They passed through North America scarcely leaving signs of their passage towards the south, but arriving in Mexican territory they ceased to be nomadic, they settled, discovered and cultivated corn...and remained.

The most ancient documents are from the time of the *Olmecas*, who created a civilization mother of all subsequent civilizations in the Americas. Two hundred years before the coming of the Spaniard, the *Mexicas* (Meshicas) arrived at Anahuac and established an empire that extended from the Panuco River to Chiapas and Yucatan. They planned and built Mexico-Tenochtitlan, one of the most beautiful cities of the world at the time and even now one of the most interesting.

The Spanish people were to be the last to arrive at this great Mesoamerican crucible. They left their mark on the language, religion and customs, but they too were drawn into the indigenous vortex. From the fusion of the two strands was born, and not without pangs, a *"raza"* who would be for the most part the core of the population of the American continent.

During the colonial period of three hundred years, the social, economic and cultural system of New Spain begins to acquire a distinctive configuration that is to be that of present-day Mexico and which is to give it its identity as a nation. During this period new cities flourished, rivalling one another in buildings of extraordinary value and beauty, in the original art style of the Mexican Baroque which was to

spread throughout the nation irrepressibly. Along with painting, sculpture and letters, the exuberance of the architecture attests to the creation of a historically distinct people, the offspring of Indian and Spanish: the Mexican people.

This period witnessed the introduction of the first printing press, the founding of the first university and the first school of music, and more, in the Americas. By the end of the colonial period Mexico was the richest country, with the largest and the most populated territory of the continent. For reasons that are well known, the War of Independence from Spain, which made of politically independent, also had destructive consequences. If the attainment of independence was costly, it was even more so to defend and maintain it against the ambitions from within and without. Independence took ten years to be achieved and one hundred years to make it concrete.

The young Mexican nation was overwhelmed with a series of unfortunate events: the makings of a *criollo* empire, fifty changes in government in thirty years, attempts to install foreign monarchies, and several foreign invasions in addition to a dictatorship which spanned almost half that century. Undoubtedly, it is this turbulent early experience which explains the Mexican's unqualified respect for the sovereignty of other nations, which has earned Mexico a deserved place of honor among the international community.

During this chaotic century, Mexico also lost more than half of its territory. Within the territory that was severed from Mexico, Mexicans remained who found

themselves suddenly separated from their people and denied their legal rights, to the extent that they became "strangers in their own land," and being the native population, began to be perceived by the European immigrants as one of many minorities. Painful events which one reluctantly recalls, but which have shaped our relationship as neighbors.

In this history of being neighbors, in which it has been the lot of Mexico to contribute to the territorial expansion and prosperity of the United States, the most important element has been human—it has been you, the Chicanos: the Americans of Mexican ancestry who count among the most hard-working, patriotic and loyal citizens. Despite, an impartial observer would add, the limited opportunities for development.

How this country has treated the Mexican people, whether they be those who remained here, those who were born afterward, or those who have emigrated subsequently, is up to you to describe.

In order also, is an historical assessment that would analyze how Mexico has reacted to this portion of the nation which was closed off beyond its borders. How might we have reacted had we lived at that time? Perhaps the pain of separation might have followed the initial shock, after that, an effort to forget what had happened. Subsequently perhaps, a period of mutual understanding and a fraternal reaching out of arms, might have followed a period of misunderstandings because of a lack of communication.

This fraternal reaching out would coincide with the moment when your presence in this

country, a diverse nation of immigrants and cultures, begins to be recognized, and with good reason, for nearly 20 million Spanish-speaking Americans are well worth being given recognition.

However, what is most astonishing to observe is how "while Americans of Mexican descent are gaining ground, politically, economically and socially, in places where they are concentrated in the United States at large, they have been able to preserve distinctive traits of their culture and to reconcile that (Mexican) identity with a loyalty to the institutions of the country which united them."

I am quoting the present Mexican Secretary of Foreign Relations who spoke these words when he was the Mexican Ambassador in Washington D.C., that is, after he came to know Mexican (Chicano) communities (in the U.S.), their ways of life, their quest for identity, their love for the ancestral country.

The same...Likewise has happened to me. (I too have been astonished). Standing here among you, dear lot of *Mexicanidad*, I must confess with all sincerity, that I shared the attitude of many who turned the arbitrary and flimsy border between two nations into a thick wall of incomprehension between parts of a fraternal people. But I have changed. Ignorance breeds unappreciative indifference, which in my case has turned to respect and admiration.

One must come to see you, in order to see how you have maintained yourselves in the midst of a culture that swallows up its peoples and entices with its

(Continued on page 5)



Bustamante statement...

(continued from page 1)

interdependence that are born of the free will of international neighbors decide supply and demand for mutual satisfaction, i.e., labor force and capital, technology, services and other resources. That these laws share an international, adaptable reality doesn't mean that this interdependence is always symmetrical. On the contrary. The consequences of interdependence are not always shared on an equal basis by the actors on either side of the United States-Mexico border. However, that interdependence exists and it is an intricate, and intrinsic part of the United States-Mexico border reality, and most importantly, this interdependence is born comprised of that which passes through the official gates and that which permeates through the border's openings. This is not to suggest that that which is transmitted to either country through these punctures in the fence are either desirable or beneficial or that it should be maintained, only that they form part of a complex, *de facto* reality that embraces the entire binational border region.

The Political and Juridical Context of U.S. Immigration Laws

Any analysis of undocumented migration from Mexico cannot be

fully developed without understanding the economic and social context of the punctures mentioned earlier that exist along the international boundary. A basic premise for this analysis is that any nation has the sovereign right to decide who enters its territory, and who should not. Immigration laws and immigration restrictions derive from this sovereign right. This right, however, becomes distorted in its juridical nature when immigration laws are designed in such a way to operate as domestic labor supply laws. The "Texas Proviso" of the Walter-McCarran Act of 1952 is such an instance. This is a section originally drafted by Texas legislators through which the United States became the only country in the world where immigration laws explicitly allows employers to hire aliens who have entered national territory in violation of the same laws. That proviso has remained as part of the U.S. immigration laws ever since 1952.

...It can hardly be argued now that the United States "has lost control of its borders" when a legal channel to promote the cause of the "loss" i.e., undocumented immigration, is and has been a response to the demand for labor in the United States. If there is any truth to the assertion that

undocumented immigrants from Mexico cross the northern border basically in search of work, their presence in the United States cannot be construed as a loss of control of its borders, but a response to their own needs and that of employers. The U.S. notion that the presence of undocumented Mexican workers in the United States represents a threat to its borders, in other words, national sovereignty, conveys the image that these workers constitute an enemy to national integrity. Only a notion so dramatic and so skewed could elicit such powerfully negative associations with undocumented Mexican workers in the United States. The reality is something quite different. Mexican undocumented migrants have contributed substantially and positively to the creation of wealth in the United States.

Moreover, the idea of losing control of national borders as an explanation for the presence of undocumented immigrants from Mexico insinuates further that a domestic or internal solution to the problem or "threat" is in order. It clearly infers that undocumented immigration is a "domestic problem" that requires a "domestic solution." It also suggests the nature of the "solution" to be a forceful one, and *ipso facto* provides the border patrol as the most logical solution, since presence of undocumented Mexican workers is equated to loss

of control over national borders. Therefore, it distorts the bilateral nature of undocumented immigration. Above all, this is a phenomenon that results from the existence of an international labor market, where the demand for foreign labor originating in the United States is as real as the supply of it from Mexico. Undocumented migration is a truly bilateral phenomenon shaped by a process of interaction of factors emanating from the two sides of the border.

But it is not a symmetrical interaction. Its asymmetrical nature is due primarily to the current U.S. immigration laws. Since 1952, when the passage of the Texas proviso was enacted, U.S. employers have had the right to decide whether to treat a Mexican migrant as a worker or to deal with him or her as a criminal offender. An act of will by the employer as simple as a telephone call to the U.S. Immigration and Naturalization Service, can make the difference for a Mexican migrant between being treated as a worker or as a criminal. The point is not how many employers do in fact exercise that power bestowed upon them by U.S. immigration laws, but that such an action is legal and derives from federal laws. For us as Mexicans, that is the problem of undocumented migration to the United States, a problem of asymmetry. What we

(Continued on page 5)



Consul...

continued from page 3

offerings of deceptive tinsel-wrapped goods. One must live among you for a while at least, in order to see how difficult it is to separate progress from unrestrained consumerism, technology, from slavery to materialism. Only then can one discern, that within you there palpitates a Mexican soul, forged by *mestizaje*, again and again in history emerging the same, ever renewing itself and repeating itself in countless ways in each one of you.

How will Mexican Americans, who belong to the most ancient *raza* of America, not one that is transplanted, not the product of people who immigrated here, but one that was engendered and nourished by our land and by our sun--how will these Chicanos influence the world?

It is not a matter of self-benefit, but of recognizable signs of a vocation; the Chicano intellectual has an irrevocable commitment, an urgent task because favorable circumstances do not repeat themselves. A difficult mission, because without models or blueprints, he or she must be guide and mentor to a people who wish to find their place with dignity. The Chicano's mission is three-fold: to recover, bear witness, and to act. Just as the Chicano has recovered the term that names him and which he has made resonant with pride, so now his or her task is to recover the image of the Mexican and *lo*

mexicano.

It is imperative that you recover education. I believe that not one of you was born in opulence; the place that you presently occupy was achieved through labor and great sacrifice. That is why the Chicano intellectual will know how to accept modestly, like Tomas Rivera, his or her vocation to be a symbol for the young people who drop out of schools when the fault could be very well not theirs but of the schools.

Being an "American Plus" resides primarily in being bilingual and bicultural. The Chicano writer demonstrates his double versatility from birth, that his facility with two languages permits him to participate in one world and in the other. Your knowledge of English and Spanish permits you to reach out and to unify two distinct, apparently irreconcilable cultures.

In addition to his or her role as witness, the Chicano intellectual is also a participant in the changes taking place. His or her participation makes his or her account as witness doubly valuable, but it charges him or her with the additional responsibility of actively seeking transformations.

First of all, he or she must take stock of where he or she stands; he or she must know who he or she is, what defines him or her, and which are the distinctive traits of his or her culture; understood as a way of

thinking and acting, a system of conceptions and principles, a concrete personal vision of life.

The Mexican American has shown a profound respect for the dignity of human beings, which liberates him or her from the temptation to take advantage of others for self-gain. The strength of our culture, in comparison with other cultural ways of life where the family relationships are not present or appreciated, is evident.

This quality of the Mexican engages the whole community through the neighbor, the *compadrazgo*, and the many kinds of festivities that give a special stamp to the stages of growth in the life of an individual, as a member of a community. In our culture our conception of the world is different. For us, the world is not a battlefield between good and evil people, nor is it a great marketplace for our products or a catering place for material resources, but a community of fraternal people among whom the differences contribute to unify freeing us at the same time from uniformity.

It is true that you number in the millions. But it is the quality of your population and not your numbers that matter. They are the qualities of a culture that was here before all the others and which, taking the best of all the others, has enriched this nation and the world...

Redeemers of a situation, witnesses and protagonists of transformation: In the spirit of each of you converges the conflict and the hopes of two thousand miles of border that do not divide peoples of different religion, language and culture. In large measure, it depends on you, Chicanos, to prevent the border from being a divisive line, to transform into a binding force. This mission is most urgent now. The clock of progress marches in your favor. Chicano intellectuals, it is your duty to read and interpret these signs of the times. "In the coming years relationships between Mexico and Mexican Americans will be strengthened and through them, lines of communication and cultural exchange that will be favorable to their cultural expression and understanding of their realities."

Our relations as neighboring nations with cultures that are diametrically different are cushioned by the presence, from one end of the border to the other, of a people who are our brothers and sisters, who can be the generating force that will produce a just and balanced co-existence between two cultural realities.

In sum, one immediate productive consequence of this event could be the drafting of a letter of inquiry to Ambassador Sepulveda, who in his new post as Secretary of Foreign Relations is

now in a position to influence directly the realization of what he expressed as an aspiration. As a Mexican Consul, I pledge my support to Chicanos and offer the services of my office.

Emerenciano Rodriguez Jobrail

Bustamante...

continued from page 3

want is to negotiate this asymmetrical interdependence; what we ask is for the United States to treat the phenomenon of undocumented immigration on a bilateral basis. What we propose as a basic premise for these negotiations is recognition that there are costs and benefits attached to the phenomenon for the two countries. Both costs and benefits should be viewed from a bilateral perspective. The persistence in the United States of dealing with undocumented immigration as a domestic problem represents the exclusion of the participation of Mexican migrants in developing strategies to deal with dilemmas arising migration to the U.S., since they too are actors. A unilateral, domestic legislative approach to migration from Mexico by its very nature excludes the input of the Mexican government and the Mexican workers who are foreigners and whose status in the United States is unclear.

Texas Farmworker Exclusion From Unemployment Benefits Unconstitutional

Farmworkers in Texas began 1985 by hoping to repeat their 1984 twin victories in court and in the Texas legislature. Last year, a state district court judge ruled that farmworker's exclusion from the Texas Workers' Compensation Act violated the equal rights provision of the state constitution. Later in 1984, the state legislature voted to include agricultural employees under protective legislation, which was later signed into law.

This year, the judge ruled that sections of the Texas Unemployment Compensation Act that exclude farmworkers are unconstitutional. This decision affects about half of the state's farm laborers, or more than 100,000 migrant and seasonal farmworkers, and struck down a 48-year old law blocking most agricultural workers from collecting unemployment benefits.

New legislation has been introduced in the Texas house which would provide unemployment compensation for agricultural workers under exactly the same conditions as it is received by all other Texas workers. The

proposed bill grants sufficient rulemaking authority to the Texas Employment Commission (TEC) to enable the agency to administer provisions of the bill by ensuring that farmworkers are eligible to apply for unemployment compensation benefits and that farmers are taxed appropriately. Support for the house bill has been given by TEC and a number of farmworker and Hispanic organizations. Farmers and farmworkers would be phased into the unemployment compensation program over a two-year period beginning January 1, 1986. 18% of all farmers would be effected during 1986 and the remaining 81% in 1987.

The proposed legislation should go to the house floor in late March, where it is expected to pass. If the bill is not passed, unemployment compensation benefits will still be required under the court order. Without legislation, however, it is anticipated that the court decision could be appealed.

Reprinted from *Migrant Health Newslines*. Vol. 2, Nos. 2-3, 1985.



You are cordially invited to attend the
University of California, Riverside's

Chicano Senior Dinner

"Los Hijos: son el orgullo de los padres"

honoring all graduating Chicano Seniors
and Graduate Students

on

Saturday, June 15, 1985

at the A & I Residence Hall Cafeteria

Program

6:30-7:00 p.m.

Social Reception

7:00-7:45 p.m.

Dinner

7:45-9:00 p.m.

Program

9:00-1:00 a.m.

Dance

Tickets \$5.00 in advance

For ticket reservations

\$6.00 at the door

please call 787-3821

Poesía

NO TRESPASSING

"no trespassing"
dice la seña
"no crossing"
dice la gente
"prohibited the entrance"
dice el orden.

Secreto sin secreto
Silencio en el silencio...

"no trespassing"
no tiene tiempo,
ni derecho
de estar en el tiempo.

En el arcano centro
de mi alma

PREGUNTO

¿Por qué?

¿Cómo?

¿Dónde?

¿Cuándo?

"no crossing"

señal, soberbia enajenación
tengo y no tengo
¿tengo?

"prohibited the entrance"

Dicen.
Miro.
Callo.
¿Actúo?

VIET NAM

Caballos púrpuras a la atmósfera
cristales, erizos, puentes, rayos
hombres desangrantes, fragmentos
Contrastes ambiguos:
soledad, unión
amor, odio

Pedazos de cuerpos al espacio
yo, tú, el: UNO
El, tú, yo: piedras, corazón

Soldado, hombre mutilado en
la conciencia
Memoria infinita del
No-ser en el ser

Puentes, rayos, erizos

cristales
Naturaleza rota
por la sin-razón
del Orden

Caballos verdes
Tiempo sin tiempo
Vida sin vida
Muerte sin muerte

Deliquio del noser
en
el
ser.

Luis M. Villar



El Parque

Abri los ojos muy despacio. Por un largo rato pensé en mi amiga. Hoy era día que iba al parque con ella. Todos los sábados íbamos al parque. El sábado era el único día de toda la semana que mi amiga podía salir de la casa de los ancianos. Hace diez años que mi amiga entró a la casa de los ancianos. En mi opinión ,era todavía muy joven, considerando que yo tenía ochenta y ella solamente sesenta. Qué cosa tan rara, simplemente porque ella estaba un poco enferma y tenía que tener ayuda, sus hijos la internaron en ese asilo de ancianos. *No se recordaban de todos los anos que ella los habia cuidado.* Y no pensaron en todas las noches que ella velaba cuando ellos estaban enfermos. No, solamente fue más fácil ponerla en una casa de ancianos en vez de cuidar de ella.

Después del desayuno, comencé a escribir la lista de lo que necesitaba del supermercado. Unos huevos, pan, leche... Mi amiga siempre me decía que en el asilo de ancianos tenían un menú muy terrible, nunca cambiaba. Los lunes comían verduras y leche los martes, huevos sin sal y pimienta y jugo, y lo demás, me decía que era tan horrible que prefería no comer.

Pues ya eran las once, hora de recoger a mi amiga. Subí al coche y fui a la casa de los ancianos. Y allí estaba mi amiga esperándome con una sonrisa de oreja a oreja. Mi amiga era muy curiosa. Siempre que íbamos al parque yo veía solamente el parque pero ella veía los árboles y lo verde que estaban. Y veía las flores y olía su fragancia. También veía a los niños y como se reían de gozo, casi lloraban de tanto placer. Veía a los pájaros y *como* cantaban de alegría de ver volar a su cría.

Después de unas horas me fijé en la hora. Ya eran las cuatro y *media y debía llevar a mi amiga a la casa de los ancianos. Siempre se* entristecía cuando le decía que era tiempo de regresar. *Subia al* coche y regresamos.

Al dejarla entro y volvió la cabeza para verme. Y me miraba con unos ojos tan tristes. ¡Ay de mi! Yo nunca deseaba vivir en una casa de ancianos. al llegar a casa, entre y me alisté para dormir. Fui a mi cuarto , apagué la luz y cerré los ojos.

Me parecía que apenas habían transcurrido unos cinco minutos cuand sonó el reloj. Abri los ojos y vi el cuarto. Era tan frío, y no tenía ningún color brillante. Parecía que era de color gris. Un gris tan feo que me parecía como una cárcel. Me levanté y me puse a llorar. El día que pasé en el parque era, si, era solamente un sueño. Un sueño que una anciana loca había tenido. Yo no tenía ningún coche. No tenía ninguna casita, ni siquiera tenía una amiga que me llevara al parque. Solo tenía unos sueños de lo que algún día deseaba hacer.

FIN

por Linda Ureno

MEDICINE WAYS CONFERENCE HELD AT UCR

"Today's Warriors" was the theme for the 4th Annual "Medicine Ways Conference," which was held at the UC Riverside campus, and was sponsored by the school's Native American Students Association. The event, held on Saturday, May 25th, attracts many Native American Indian tribes who come together to discuss current issues, listen to prominent leaders, display their food, clothing, and customs. This year's keynote speaker was the reknown Indian Activist Russell Means. He spoke of the need for a revolution, of warriors, but not of the violent stereotyped revolutionary: "...a warrior's main purpose is to provide, and protect...a revolution means returning to where you started."

Means stressed the importance of getting involved. He said that today's fourth World goes unrecognized by all peoples, even though the Fourth World is

the only one who is able to get together with its aggressor and have peace talks. These peace talks run counter to the wishes of the capitalists, and with the aid of a biased media, no one is informed of the importance of these events. However, the American people, along with the rest of the world are susceptible to are distorted versions such as the efforts of the MISURASATA. (an acronym which stands for Miskito (Indians), Summu (Indians), Ramma (Indians), and Sandinistas).

This highly organized group is responsible for the 4th Peace Negotiation talks between them, and Sandinista government. The media, however has managed to distort these efforts by claiming the MISURASATA is trying to overthrow the Sandinista Government, when in fact it is the MISURA group (a CIA controlled group) who should be held accountable for these actions.

To further understand the MISURASATA situation in Nicaragua, one must take a step back and remember that this situation is not unique. We have seen time and time again how oppressive governmental agencies such as the FBI and CIA have infiltrated indigenous organizations in order to preclude any politization and mobilization of oppressed groups. We have seen this in the United States, and throughout the world.

Russell Means made the distinction between the Third and Fourth Worlds: "The division between a Third and Fourth world must cease to exist. Only until then will the united indigenous people of the world will be able to come to terms with the imperialists of the First World, and justice for all people will be accomplished."



Media Distortion of Russell Means Statement

The World Council of Indigenous People and representatives of the Contadora Group sponsored meetings last month in Bogotá, Colombia, to continue the reconciliation between the Nicaraguan government and certain elements of the Miskito and other Atlantic coast Indians who have been fighting under the leadership of Brooklin Rivera alongside the Contras. Native Americans from a variety of organizations and viewpoints were invited to the meetings as observers. It was widely reported in the media that Russell Means, while in Bogotá, had called for American Indian Movement (AIM) warriors to join Rivera and the Contras in the U.S. financed war against the Sandinistas. This statement shocked members of AIM, as well as International Treaty Council (IITC) representatives who were key participants in the negotiations which led to the 1983 Amnesty for Miskito and other Indians engaged in hostilities against the government. When Russell Means returned to the U.S., he was able to clarify his statement, which the Treaty Council reports as: "With a shovel in one hand, a rifle in my other hand, and peace in my heart, I stand with the Miskito Indians against all foreign invaders." Since many supporters of AIM, IITC

and the DBDC were rightfully upset by the Means statement as carried in the major media, we thought it would be helpful to provide Dennis' statement in response, as well as to provide information excerpted from the IITC's report on Nicaragua and the treatment of indigenous peoples there.

I.I.T.C. NICARAGUA REPORT

This report was prepared from evidence and testimony gathered during four trips to Nicaragua in 1981-82-83 (and has not been contradicted by two subsequent trips) made by members of the IITC. The Council obtained first-hand information pertaining to the reports of human rights violations of the Miskito, Sumu, and Rama peoples by the Sandinista government. In total, Council delegates interviewed and met with approximately 2,000 Indians, and made on-site visits to numerous villages along the border, Atlantic coast, and throughout Nicaragua. The evidence affirmed that the United States is directing the war against Nicaragua and is attempting to use the indigenous people in this illegal activity and to use the issues of these peoples as a major reason for intervention by force. While some reports of abuses by Sandinistas were

confirmed, amid tears of sorrow for missing relatives and even entire families and villages, the vast majority of the evidence implicates the direct United States involvement and the Contra activities as the foremost cause of Human Rights violations and International War Crimes.

The IITC was also officially invited by the Nicaraguan government to participate and assist in the implementation of the amnesty and release for Miskito and Sumu Indians of the Atlantic coast. The Council submitted their recommendations for consideration by the government, and these were adopted. On December 1, 1983, IITC delegates were honored guests of State at the public proclamation of the Amnesty and Release Decree. The Decree granted amnesty to all those Indians who became involved in criminal activities as the result of the aggressions along the banks of the Rio Coco River or in other parts of Zelaya Norte since December 1, 1981. The amnesty came two years after the Contra counter-revolutionary plan known as "Operation Red Christmas," which attempted to initiate a rebellion of the indigenous communities. The Contra action began with attacks in November, 1981, on small communities on the border with Honduras, forcing the

Update on Kiko Martinez

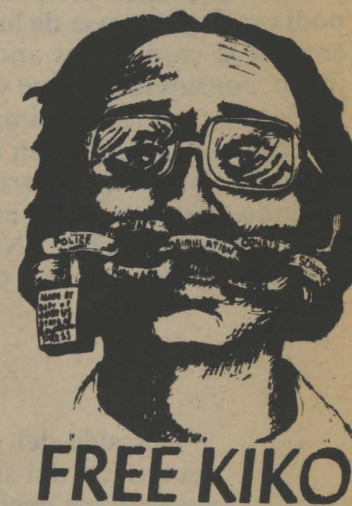
May 1985

Once again the federal government was dealt a setback in its efforts to silence Kiko and his supporters. This time it was Tucson, Arizona where a federal judge had no choice but to dismiss the false statements case filed in January 1985.

From the beginning the government tried to make the public believe that the false statements case had no connection with the defeat it suffered in the letter bombs frame-up. This lie was exposed during a hearing held in Tucson on May 7 & 8. A combination of perjury by government officials and the "paper trail" bureaucrats leave, conclusively proved that the Tucson case was filed only after the government had miscalculated that Kiko would receive a lengthy prison term in the letter bombs case and neutralize him as an attorney and voice of the people. The false statements case was all the government could come up with after a 4 year investigation.

Constant community pressure and support exposed the vindictive nature of the Tucson case. Public sentiment was strong in opposition to the case and the judge also saw the writing on the wall. The fact that the case was dismissed (Kiko is yet on bond while the

government has 30 days to decide whether it will appeal) is perhaps not as significant as the fact that it was ever filed. There is no doubt—the government misuses the courts to repress political opposition.



Courts have always been incapable of resolving the burning issues of society because they are set up to protect and defend the system—not revolutionize it. *Revolutionary change can only come from the people!*

relocation of hundreds of Miskito, Sumu, and Rama families to more secure areas, while others sought refuge in Honduras and among the mountains of Northern Nicaragua. Many were kidnapped by the Contras.

Since these events mainly affected the Miskito, they received some explicit mention in the Decree benefitting those Miskito in prison as well as those still at liberty. The Decree stipulated that those Indians outside the national territory would be able to return to the country freely. It granted the authorities of Zelaya Norte the power to adopt procedures to facilitate the reunification of families and villages and to facilitate their reincorporation into normal activities. As Junta Commandante Tomas Borge said, "We hope that this will serve to reunify the Miskito people." The Treaty Council monitored the release and amnesty. The most consistent concern was that of locating missing relatives from both sides of the border. The IITC and the Moravian Church are assisting with the long-term

concerns and problems of uniting and reconciling families and villages dislocated by the Contra war against Nicaragua.

The IITC concluded their March 1984 report: "The liberation of the natural world is in

balance with the revolutionary gains of this sovereign state, which is awakening to the strong indigenous spirit of Sandino, and which has placed the opposition within the proper direction of North and South and not East and West."

Since the March 1984, Treaty Council Newsreport, the IITC has continued to facilitate dialogue between the indigenous peoples of Nicaragua and the Sandinista government, which is working on the development of autonomy plans that would preserve the traditional languages, religions, and ways of life of the peoples of Nicaragua.

Reprinted from *Freedom Notes* Dennis Banks Defense Committee, P.O. Box 881984, San Francisco, CA 94188.

Update on Dennis Banks

The DBDC has recently received word that the U.S. Supreme Court has decided to Review the 9th Circuit Court decision to uphold the dismissal of firearms and explosives charges against Dennis. These ten-year old Oregon charges have been repeatedly reinstated and dismissed for a variety of reasons. The government has failed to produce evidence and the 9th Circuit Court found Dennis' right to a speedy trial denied. Dennis is now again in danger of having charges reinstated because the

Supreme Court has reversed the 9th Circuit in 21 of its last 22 reviews. (For more background information on Dennis Banks, please refer to our last two issues: Vol 13, No 1 and 2).

The DBDC urgently needs your help to continue their legal and educational struggles. PLEASE DON'T DELAY IN SENDING A CONTRIBUTION. Donations greater than \$20 can be tax deductible when made payable to Capp St. Foundation/DBDC. The DBDC thanks you for your support.

The Anti-Apartheid Movement

by Michele Adams

Since the beginning of April more than 100 campuses around the country have participated in strikes, boycotts, rallies and direct action against the South African system of apartheid. As part of the recent upsurge in the divestment movement nationwide, this strong national campaign is being endorsed by the Congressional Black Caucus, American labor leaders, civil rights activists and religious and political leaders alike.

This movement, part of the larger "Free South Africa Movement" (FSAM), has grown in response to an increase in repression and rebellion within South Africa which is reaching levels unparalleled before. As of March of this year 5000 people have been killed in clashes with police and army troops, and over 2000 jailed. This harsh repression is continuing with the full support of the Reagan administration which is pursuing a course of open collaboration with the South African regime.

The resurgence of the recent anti-apartheid protesting began in November with the campaign of civil disobedience at the South African embassy in Washington, D.C. (essentially the start of the Free South Africa Movement) and has grown to include such groups as the Bay Area Longshoremen who joined in national condemnation of the regime by refusing to unload South African cargo. The campus protests, first launched by Columbia University students in New York City April 4, have spread nationwide, all demanding divestiture of university holdings in corporations doing business with South Africa.

To date, five states, 20 cities, over 40 universities and several unions and churches have voted to divest many hundreds of millions of dollars from companies and banks that do business in South Africa which enable the apartheid system to survive. Yet, the Regents of the University of California have remained one of the most stubborn groups of trustees in the country. Holding one of the largest investments among all college and university systems in the United States (1.7 billion dollars), they have refused to change their investment policies or give in to the demands of the students, faculty and employees who have pushed for divestment throughout the UC system for over ten years. The issue came before the Regents first in 1977 and they voted against divestment.

In November 1984 the U.C. Divestment Coalition was formed by a diverse group of organizations on the Berkeley campus in order to help coordinate anti-apartheid and divestment work throughout the U.C. system. They are "united around the demand that the University divest itself of all holdings in companies and banks doing business in the Republic of South Africa," and their "commitment to total divestment is in solidarity with the South African liberation movement's demand for a complete economic and political boycott of their country until apartheid is

dismantled and all South Africans are free."

The Coalition, in conjunction with Columbia activists, organized a national day of action April 24 to solidify actions occurring spontaneously all over the country and to prepare for other joint mobilization efforts like those of May 15 and 16, systemwide.

U.C. campuses experienced some of their most militant protests since the sixties on that day. 60% of the Berkeley student body (15,000 people), boycotted classes, and 7,000 took part in divestment hearings on campus. Much of this can be attributed to

*"campus protests...demand
divestiture in South Africa"*

faculty participation—greater than it ever was during the Vietnam era. At Santa Cruz 2000 people attended the afternoon rally with the full support of UCSC Chancellor Robert Sinsheimer who from the first day provided protesters with the use of phones, bathrooms, the library and a \$350 contribution toward the blockade. The Santa Cruz mayor and members of the city council even joined students sleeping in at "Nelson Mandela" library.

Ever since, students at UCLA and U.C. Berkeley have had continuous sit-ins. Inspired by students at Cornell who have built a shantytown around the administration building in protest, UCLA students have built a tent city they call "Mandela City" to live in until U.C. divests.

On May 15 another day of systemwide protest was organized to coincide with the Regents meeting in Berkeley May 16 (at which the issue of divestment was not discussed). Students throughout the U.C. system participated in sit-ins to pressure the Regents to put the issue on the agenda but it wasn't until the 17th that the Regents heard testimony on divestiture in response to student demands. It was at this meeting that they announced the suspension of all further investment in companies doing business in South Africa.

On June 10 the Regents plan to hold another meeting on divestment in Los Angeles before voting on the issue June 21 in San Francisco.

However, still unsatisfied, students plan to continue pressuring the Regents into having the meetings moved up to early June so as to allow them to be present to voice their concerns.

U.C. Riverside students will continue to organize in conjunction with other U.C. campuses as we have done in the last month. Despite UCR's small population, many students feel that the last two protests—rallies and sit-ins on April 24 and May 15—have been highly effective. Following the first sit-in all night in front of the administration building, Rick Salus, one of the organizers agreed that "it was a good show of support for the whole cause," and that "UCR is strong enough to have a voice and organize ourselves constructively."

45 people sat through the night April 24th and 100 came by to show their support or sit-in for a few hours, and several hundred attended the rally at 11:00 at the Speaker's Mound earlier that day.

The action culminated in a meeting with both Chancellor Aldrich and Executive Vice-Chancellor Hullar at which student demands for divestiture and a change in the date of the Regents meeting from June to May were expressed. Aldrich responded by assuring students that he would voice their concerns to President Gardner and the Regents.

The second sit-in at UCR, held on May 15th, had students this time occupying the inside of the administration building. 50 people participated throughout the evening watching films on South Africa and listening to the string quartet, "Entrada." 25 people actually spend the night, with many returning the following morning to meet with Chancellor-designate Hullar.

Hullar met with the 35 students in a hallway outside his office as they greeted him with a letter protesting investment of University funds in South Africa and demanding immediate U.C. divestment. Students questioned Hullar on his position on the issue, with many demanding he take a stand, as the UCSC Chancellor had. But he declined, stating only that he is "against policies of racism anywhere." He encouraged students to continue voicing their concerns because "they are being effective."

Just how effective are students being? How effective or non-effective do the administrators want us to be? And how committed are leaders of institutions such as this to abolishing racism? These are the questions the anti-apartheid movement needs to address.

Students, faculty and staff within the entire U.C. system are profoundly affecting University policy by placing the kind of non-stop pressure on the administrators that they have for over ten years now. Given the current rise in commitment to divestment from and freedom for South Africa, it appears that the pressure mounted thus far will not stop until the University completely divests. This, would be success, but still only partial considering the extent of oppression in that country.

Many agree that divestment of certain funds from corporations will not have a profound effect on these corporations financially, which leads us to the main concern of the divestment movement—making a moral and political stand on the question of democracy. The South African government is condemned worldwide for its unjust system of apartheid, its outright segregation and repression of black people, and its literal enslavement of any individual not white. Yet, the Reagan administration continues its open support for that government thus hindering actions taken in protest of that system.

How is it that the Reagan administration can claim to be

continued on page 11

National Campaign to Transfer

Ricardo Romero

prison in Safford, Arizona. Ricardo is from Denver, Colorado.

April 10, marked the first complete year that Ricardo Romero, National Spokesperson from the Movimiento de Liberacion Nacional Mexicano, Maria Cueto, a leading militant of the MLNM and Julio Rosado and Steven Guerra of the Movimiento de Liberacion Nacional Puertorriquena and a supporter have been in jail. They have been jailed for their refusal to collaborate with a federal grand jury investigating the revolutionary Puerto Rican independence movement. April 10, also marked one more anniversary of the assassination of Emiliano Zapata.



This is the second time in the last seven years that Ricardo, Maria, Julio and Andres Rosado have been jailed for their principled position of non-collaboration with the federal grand jury. Ricardo and Maria, while they are firm supporters of Puerto Rican independence, have gone to jail as Mexicano revolutionary internationalists.

From 1836 to 1850, 50% of the Mexican National Territory was militarily occupied by the expanding U.S. empire. Since then, the Mexican residents of the occupied territory (current U.S. "southwest") have become a colonized people and subjected to all manner of oppression and exploitation at the hands of the U.S. economic systems and White European colonial settlers. The Mexican people, however, have not passively accepted this situation. Our people have resisted the theft and robbery of our lands, as well as the forced migration, colonization and exploitation. At different times in the past short 149 years, Mexican people have used various forms and methods of struggle against the U.S. empire and its agents. Ricardo and Maria in going to jail, are the continuation of the just and historic resistance struggle of the Mexican people.

Today, of the MLN 5, only Ricardo and Steven are still being held in federal jails far from their homes and the communities where they were organizing politically. Steven, initially sent to Lake Placid, New York is now currently in La Tuna Federal Prison in Texas. Steven is from the San Francisco Bay Area in California. Ricardo, initially sent to Bastrop, Texas, is now currently in a federal

These four prisons, where Ricardo and Steven have been sent, are isolated prisons, that make it extremely difficult for their family and friends to visit them. In

particular, in Ricardo's case, the long distance required to travel to the prison is affecting the health of Priscilla, Ricardo's companera. This isolation is also an attempt to remove participants. With this isolation, the government is hoping to break the determination and revolutionary spirit of these companeros.

We must defend and support those companeras and companeros,

ros, who have gone to jail rather than betray the political movements to which they have committed their lives. To oppose the theft of our lands and the continued colonization of our people, is not a crime. Our political movements must meet directly these attempts to destroy and isolate our movements. Because of the importance of and contributions from these companeros, and to demonstrate to the U.S. government, that our movements will not be defeated, the Movimiento de Liberacion Nacional Mexicano and the Comité Nacional Contra la Represion are launching a national campaign to have Ricardo Romero and Steven Guerra transferred to prisons closer to their family, home, communities and movements in Colorado and California.

We are asking you to participate in this campaign by sending a letter to Norman Carlson, Director of the Bureau of Prisons in Washington D.C., that demands that Ricardo and Steven be moved to federal prisons closer to their homes. Please mail the Comité a copy of your letter. Locally, in Los Angeles, this campaign will build towards a political program in late June. For more information on this national campaign and on the political program, contact the Comité at the following addresses: P.O. Box 9746, Denver, CO, 80209; 505 State St., Alamosa, CO, 81101; P.O. Box 33687, Los Angeles, CA, 90033; 208 East Lullwood, San Antonio, TX 78204.

Reprinted from CONCIENCIA MEXICANA, National Committee Against Repression, May 1984, Vol. 2, No. 5.

"End of Exile"

By Genardo Riposa

America ended the ten year social exile of Vietnam veterans this month in a fanfare of parades and media blitzes. "Welcome home." "You did your part." "You fought, suffered, and in some cases, died with honor." While some may argue that this recent societal recognition amounts to little more than a small requiem for the Vietnam veteran's sacrifices in war and subsequent struggles at home, these symbolic activities do begin to provide the Vietnam vet with what he or she has desperately sought—respect.

If the country appreciates the role and circumstance of the Vietnam veteran, then respect will follow. If respect is gained, then the damning negative imagery of this vet will fade and necessary supportive programs will be developed. Consequently, this drive for respect must be viewed as more than some marginal desire, it is the bridge that assists the Vietnam veteran's return to the mainstreams of society.

Giving respect to the Vietnam

vets, particularly minority vets, begins by understanding the nature of the Vietnam War. Besides knowing that the war claimed 58 thousand dead and 500 thousand wounded, one must understand that the majority of the actual fighting was carried out by Chicanos, Blacks, and the white working class. This combat responsibility extracted a high cost. For example, Chicanos sustained a 40 percent casualty rate.

But the war did not end once these vets returned home. Unemployment, underemployment, and societal rejection fostered a continuation of the effects of the war for its combatants.

Chicanos and Blacks were especially susceptible to the effects of the post-Vietnam experience, since they returned to the same socially deprived, racially bounded society they left prior to the war. For them the war has not ended. Understanding the duration of the Vietnam War for its soldiers, both in combat and at home, makes society's current recognition of the Vietnam that much more deserved.

Yet, Chicano vets and their comrades at arms must not allow the current adulation confuse the issues as we once did in the mid-1960s. Then, in an air of patriotism, along with high unemployment in the cities, we responded to a call to fight in Vietnam. However, between our ignorance, youth, and government deception of the international situation in Vietnam, we confused our tendency toward nationalism with a U.S. foreign policy that had little, if anything, to do with democracy for the Vietnamese or Americans.

Combat experience shattered this naivete, exposing the seamy side of U.S. foreign policy motivations. This realization left many Vietnam vets cynical, disenchanted, and alienated. Unemployment, racism, and inadequate treatment facilities exacerbated these feelings.

Once society turned from the war effort it became even more difficult for the Vietnam veteran to argue that they deserved honorable status even if the war was found to be ill advised. Society responded by lumping vets into the same wasteful, immoral, and

ignoble images of the war itself.

Now Chicano Vietnam veterans and their comrades are receiving the honor they deserve... But sharing their recent celebrity is another. Not only will Vietnam vets be honored in the eyes of society, but so will the war. Recently, we see news articles, TV specials, and books that imply that if our approximation of Vietnam veterans was incorrect, then perhaps our perception that the war was unwinnable or unjust is similarly ill-conceived. Nixon's recent series of articles on the war portrays Vietnam as a noble cause. The Reagan Administration has publicly stated this same belief. If the commemoration of the Vietnam veterans leaves with the new idea that the war was actually winnable and correct in principle, then perhaps the threshold for future foreign incursions is lowered.

In our desire to attain recognition and acceptance, Vietnam veterans must avoid being used for a second time; in this instance the tool to revise the history of the Vietnam War. Therefore, we must not become

intoxicated by the end of our exile. We must understand that our poor treatment at the hands of society has exasperated the duration of the "post-Vietnam" syndrome that has hindered President Reagan's foreign policy alternatives in the Third World. How could the President marshal public support for a similar action, for example, in Central America, when the negative treatment of the Vietnam veteran stood as a symbolic legacy of our last "noble cause." Again though, by the U.S. welcoming us home and thereby justifying our actions, the Vietnam War becomes justified on our backs. Are we being used again? One wonders. For now we should accept society's recognition of our sacrifice; however, we must continue to question the political and economic motivations that put us in the combat zone. If not, the same drums that now welcome us home after ten years, may also become a new call to a new generation of youthful veterans who, like us, may confuse personal patriotism with a government's imperialism, and find themselves in the midst of an unjust war.

It's Nicaragua's Revolution, The Nicaraguans' Choice

by Ward Schinke
CISPES-Riverside

Unfortunately an increasing number of liberals, independents, progressives, or whatever you choose to call the more "enlightened," agree with Reagan that Nicaragua should cry "uncle." When Reagan sends in the U.S. Marines, these individuals will quickly sooth their guilt by "knowing" that Nicaragua "brought it on itself." There is certainly no greater absurdity and ~~disaster~~ than accepting Reagan's framework and simply nipping at its edges.

It could be seen after the Congress turned down an additional \$14 million for the ~~contras~~. Two days later Nicaraguan President Ortega went on a world tour which included visiting the Soviet Union. Some Congressmen who voted against the aid were so "embarrassed," they said they would fund the ~~contras~~ next time. Examination of the 'areas of concern on Nicaragua certainly do not warrant this. Some myths and realities can be quickly pointed out on the ~~contras~~. Nicaragua's foreign policy, human rights and democracy.

What Are The Contras?

To Reagan the ~~contras~~ are the moral equivalent of our "Founding Fathers." This is very curious since the ~~contras~~ do not have enough popular support to control any territory. By contrast, Salvadoran guerrillas control one-third of their country. The reason is obvious. The ~~contras~~ represent the brutality and massive poverty of the era of the former dictator Somoza.

A Congressional study found that 46 of the top 48 commanders of the ~~contras~~ were former Somoza

national guardsmen. The respected human rights organization, Americas Watch, found the ~~contras~~ use terror against the Nicaraguan population. An Administration official testified to Congress that the ~~contras~~ have a "tendency to kidnap young girls."

While the Sandinista government of Nicaragua reduced illiteracy from 52% to 12%, the ~~contras~~ were forcing the closure of 840 adult education centers and 354 schools and destroyed 19 schools. In 1984, they killed 113 teachers and kidnapped 187. While the Sandinista government reduced infant mortality by one-third, the ~~contras~~ killed 60 health workers and destroyed or closed 60 health centers.

These realities should make it evident to everyone why the ~~contras~~ only survive on U.S. money and safe haven in neighboring Honduras. The American public should cry shame that the Reagan Administration or the Congress could devise any excuse to fund them.

Foreign Policy

Still, some who find the ~~contras~~ reprehensible still feel the Nicaraguan government has created its own mess and now will have to sit in it. A good example is the liberal journal, *The Nation*, which in recent articles by Nusser and Massing has declared the Nicaraguan government to be "dogmatic."

Some were irked that President Ortega felt sovereignty gave him the right to visit Moscow. Since 1954 about 75 Third World nations have received economic aid from the Soviet Bloc. It includes U.S. allies such as Turkey, Iran under the Shah, Egypt, India, Brazil, Peru, Mexico and Colombia. Also, doesn't the U.S. trade wheat, etc., with the USSR?

With the U.S. cutting off international loans to Nicaragua,

like any nation, Nicaragua has sought aid where it can find it. The Sandinistas came to power after the 1979 civil war dedicated to a policy of non-alignment. They wanted diversified trading partners and their imports for 1983 reflected this, 38% from Latin American nations, 10% from Europe, 19% from the United States and 16% from the Socialist nations. With the United States trade embargo these figures will shift not from Nicaragua's desire but from our misguided foreign policy.

Peace Treaty

It has been the United States blocking a negotiated settlement in Central America. Nicaragua agreed to sign a peace treaty negotiated by a group of Latin American allies known as the Contadora group. However the United States refused and said Nicaragua must "cry uncle," that is, change its government. Apparently, George Washington should have negotiated the Tories back into power. A secret paper prepared by Reagan's National Security Council boasted that the United States blocked the treaty. According to the *New York Times*, the Administration's efforts to portray the Sandinistas as the primary source of tension in Central America.

Democracy

The U.S. worked very hard to portray the November Nicaragua elections as a sham. Arturo Cruz was head of a coalition of reactionary Nicaraguan groups. In October administration officials observed that the United States "never contemplated letting Cruz stay in the race because then the Sandinistas could justifiably claim the elections were legitimate..." Also, Clemente Guido, President of the Conservative Democratic Party, said "an American diplomat approached a member of our party's directorate and offered financial

help to the party if it withdrew from the election." Despite the State Department's attempts to undermine democracy, the conservative Party and five others, opposed the Sandinistas. Numerous independent observers including a Conservative member of the British Parliament and a delegation from the U.S. Latin American Studies Association considered it an honest election. The Sandinistas won 67% of the vote.

The Sandinistas are committed to a mixed economy and building socialism appropriate to their national conditions. This basic type of program has been electable in Latin American history and has been forcibly overthrown in each instance with U.S. assistance. In the following countries' nationalists, who were socialists or had socialists in their cabinet, were democratically elected and were forcibly overthrown by U.S. backed military coup d'etats or the invasion of U.S. Marines 1954, Guyana and Guatemala; 1964, Brazil; 1965, Dominican Republic; 1973, Chile; 1983, Grenada (the U.S. never permitted elections); and now, Nicaragua?

This electability has occurred in Nicaragua because of the gains in health and education cited above. Also, due to the agrarian reform and minimum wage laws, the consumption of basic foodstuffs increased by 30%. Unions, interest groups and other grassroots organizations have provided direct participation for the people.

Human Rights

This has not been accomplished at the cost of personal and political freedom. There are restrictions due to the war just as there were restrictions in the U.S. during WWII. However, reports of massive disappearances and genocide have proved to be complete falsehoods. For instance,

the State Department report on Nicaraguan human rights cites a private human rights group in Nicaragua as having 'documented 60 cases' of disappearances after detention in 1984. It turns out the number in 1984 was actually 35 with only eight still missing at year's end and only one of those as actually being detained by security forces. In fact, "unresolved" disappearances for the last five years in Nicaragua total 100.

This is vastly different from El Salvador where 45,000 people have been killed in the last five years. The majority were killed by government controlled death squads and no one has been brought to trial. Or in comparison to Guatemala, where 50,000 people, predominantly Indians, have been killed. Guatemala is where genocide is being committed.

Self Determination

One's personal choice may or may not be for a mixed economy or socialism in Nicaragua. However, the Nicaraguan people have freely chosen this option and it presents no threat to the U.S. security.

The invasion of Grenada provides an important lesson to those progressives who are quick to parrot Reagan's line on 'Nicaraguan totalitarianism.' Grenada was a small island with nationalist aspirations like Nicaragua. Long before the invasion, the U.S. National Security Council wrote a report which stated that the Grenadian revolution was the most dangerous in Latin America. It did not involve endangered students or an airport but because the people "spoke English." People committed to peace likewise should not fear to learn the Nicaraguan reality and why the Nicaraguans have freely chosen the leadership of the Sandinistas.

Education in Revolutionary Grenada

By Michael Grigsby

After three centuries of colonial occupation and domination of Grenada by the hands of the British and the French, 1974 brought neo-colonial rule to the tiny island and the government was left in the hands of a ruthless puppet named Eric Matthew Gairy. Mounting tension throughout the Caribbean against these and other oppressive 'governments' resulted in the formation of several progressive and anti-racist, anti-colonialist, anti-capitalist organizations and rebellions. One such organization and revolution was the successful rise to power, of JEWEL (Joint Endeavor for Welfare, Education and Liberation) or New Jewel Movement (NJM) under the leadership of Maurice Bishop.

Perhaps as much as any other figure in modern history Prime Minister Bishop stands out as one of the Third World's premier leaders. Aligning himself and Grenada with Cuba and Castro, and with the freedom movements in Nicaragua, in El Salvador and South Africa, Bishop won the immediate respect of progressive segments of the international community and simultaneously won the disdain of the entire

capitalist world, especially the disgust of the U.S.A.

A driving theme, and organizing principle of the NJM was "Only an educated and productive people can be truly free." Literacy and education for all was the objective; the design of the program was multi-faceted and effective in extending the right to learning to all segments of the population, particularly to the disenfranchised majority of peasants and workers.

"We are going to have to learn the lesson that we will have to take our schools to the people," said Bishop. This translated into thousands of volunteers organized by local councils and the Center for Popular Education; the literacy and education campaigns reached villages, churches, town meetings, the coco fields everywhere. It should be noted that Grenada's National Women's Organization offered undaunting support and valuable expertise to these efforts and were instrumental on a grand scale in extending educational opportunities throughout Grenada.

Reading, writing and arithmetic, per se, were not the objectives of education in Grenada. The NJM educational goals included and transcended these tools... "our people must develop a mental grasp on the true

nature of the international capitalist crisis which is holding back the progress of our revolution and the development of all poor countries in the world... If we are to continue our struggle against our number one enemy--imperialism--we need to understand its nature... education is a tool for this struggle."

This was true political education. Recognizing, as did Paulo Freire; that education must confront and transform all negative and oppressive elements in a people's larger reality, Revolutionary Grenada made the critical links necessary for any struggling nation. That is, the link between education and self-determination, education and production, and education and revolutionary political action.

To do this Grenada had to completely reverse the colonial educational system that was "used to teach self-hate, to get us to abandon our history, our culture, our values." The focus was on the creation of the 'new man and woman.' Bishop and the People's Revolutionary Government declared 1983, the year of Political and Academic Education, the overall objective of which was to "make our country and revolution a big popular school" and to let "study and learning develop into

permanent habits of a conscious people." Particular attention was paid to educating and organizing workers. Bishop eloquently argued that in order for Grenada to survive, it had to produce, and that education must play a central part in increasing production and the collective wealth of the people. Revolutionary Grenada recognized that unemployment and poverty fed off of an uneducated people and that more so, education meant cultural independence.

After Bishop and key party officials were executed by so-called internal factions, the U.S. military complete with special assault forces, attacked and occupied Grenada. This brought the educational and other social and economic advances to a complete halt, and in terms of the revolution--a complete reversal. Unemployment doubled, educational centers shut down, technicians were deported and the revolution was betrayed in the name of the U.S. version of 'peace, stability and democracy.'

There are many lessons that we learned from the Grenada revolution. Perhaps the most significant one being that the U.S. had no fears of Grenada's military, no real concerns about elections and the democratic process in Grenada, not even any care about

the so-called leftist and Marxist orientation of Bishop's government. The real fear was in the threat an educated and politically sophisticated people posed to U.S. financial and imperialistic interests in the region. You cannot exploit a truly educated people. The State Department admitted that Grenada could have a 'dangerous appeal' to the colonized people of color in the U.S., and made every effort to discredit Grenada's revolution.

Given this fact, we must re-evaluate the meaning of education for people of color and the poor. It is not some invisible mental warehouse of abstract principles and knowledge, nor is it selfish stockpiling of degrees throughout the Third World, as was demonstrated in Grenada. Education means the mobilization of people and resources to positive change. It means working to ensure that the God-given right to KNOW reaches all and that the shackles of ignorance are forcibly removed permanently. In Bishop's words... "We must use the educational system and process as a means of preparing the new man for the new life in the new society we are trying to build".

(Quotes taken from Maurice Bishop Speaks, Pathfinder, 1983).

Neo-Fascism: American Style

By Leo Cruz

In attempting to analyze Fascism, we must recognize the many conceptual tangles that tend to emerge when discussing its formation and ideology. The conceptual conflicts concerning the various interpretations and the contradictions of fascism are usually brought about by an abundance of seemingly non-related factors. From a more mundane approach in appraising fascism, we all have our predetermined points of view and premises. At times it becomes very difficult to admit that many of our personal views and conviction concerning fascism are wrong, or subject to being distortion of a political reality.

In order that we evaluate and make assessments at a higher and much more fruitful level of analysis it is important to recognize our fixed notions about human tendencies as being flawed. If the former is not modified to a degree, or if strict adherence to general, vague principles persist, what emerges is inflexible dogma based on simplistic evaluations. Our view of fascism must come from the premise of its relativity to the human predicament of American society today.

Historically, fascism has been a much maligned political formation. This is because ever since man became a political animal, there have been essentially

two conflicting views concerning the relationship between the community and its members. This rift in ideological view has been based on two different premises: one that has the State above the individual and the other having the individual above the State. A critical dichotomy that the true fascist State emphasizes is the importance of the definition of individualism versus collectivism. The individualistic conception of the State, which with the advent of the so-called "liberal" system of representative government and civil liberty in the past 100 years, came to be known to the masses as perceived "democracy." Under this doctrine government only existed to serve the interests of the people through elected representation, which in turn would ensure the will of the majority in securing their prescribed, constitutionally protected civil liberties. An essential ingredient of liberal individualism was the premise of utilitarianism or "the greatest good for the greatest number."

In extreme contrast to the individualistic concept of the State, lies the ideology of collectivism. Under this model, the sole function of the individual is to best serve the interest of the community. The ultimate objective is to wipe out the widespread individual and the sustenance of a unified, cohesive,

collective well-being.

In fascism, the reality of the individual is posited in the state, and the only true freedom can be attained when there is freedom of the State; with the individual within that State. The individual, in a true fascist state, exists only to serve and further the collective interests of the community and the State.

Having laid somewhat of a basic, descriptive foundation of the very essence of fascism in substance, it becomes important to expose it, in its application here in the United States, as well as abroad. In the United States today, there are several factors which appear to disguise an incipient form of fascism. One of the major factors is the well-financed, ultra-right conservative coalition which attempts to hide behind a thinly-veiled shroud of patriotism, democracy, and is ecclesiastical in appearance but clearly it is fascist in its substance. Current Reaganism expresses that it is a defender of the home, family, and peace. Yet, the very true nature of Reaganism is saturated with anti-communist, anti-labor, anti-Semitic, anti-democratic, and racist fervor which proclaims to "represent America and all Americans." What was President Reagan's rationale for recently placing wreaths on the graves of fascist war criminals in Germany?

The presence of U.S. fascism is not rooted in small bands of Hitler-lovers or a replica of classic German or Italian fascism; more subtle and sophisticated mechanisms have been devised. For example, on the national level, fascism is being manifested by an upsurge of infringements upon the Civil Rights of the American populace. Within the last five years, there has been a gradual stripping away and watering down of many of the citizen's constitutional protections. Current law now nearly removes "probable cause" as a viable protection in cases where arrests are debatable. A prime example is the watering down of the once mandatory *Miranda Rule* by the highest court in the land. Recently, President Reagan has introduced proposals to eliminate an Affirmative Action mandate of maintaining proper and fair job quotas, claiming that this is not an attempt to disenfranchise the minorities. The continuing infringement upon the rights of citizens in an owing

democracy should serve to exacerbate their immediate concern and attention in attempting to halt this intrusive trend.

At an international level, the Reagan Administration there appears to be a drive to gain nuclear superiority to eventually dominate the world, and in the meanwhile, stem the flow of national liberation movements which may get in the way.

It becomes vitally important for the working-class in the United States to recognize this trend in order to facilitate their struggle against the ultra-right policies of the Reagan Administration. We must expose these tendencies so that we can be better prepared to confront them.



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supporting "democratic" systems of government when they support a government that does not even allow the majority of its population to vote?

It is clear that the Regents, just

like the Reagan administration, are placing profits above people and are clearly undemocratic in their refusal to take a moral and political stand on the government of South Africa.

April 1985

AN OPEN LETTER TO THE SKYLINE CHAPTER OF THE GI FORUM

Compatriots:

Recently the Francisco E. Martinez Defense Committee received a check as a donation by your organization to assist in the legal/political struggle involving Mr. Martinez. The case's history is well documented and will not be discussed here. Rather we would like to address ourselves to another issue that also has a lengthy and controversial history: THE COORS BOYCOTT.

Nearly two decades ago when many of us were in the formative years of developing a social conscience we were informed about the numerous policies and practices of the Coors family and company that worked to deny large sectors of the population equal opportunity and social progress. In those days Coors was brazen in its exercise of those practices and arrogant about its policies.

During the farmworker's efforts to organize and collectively forge a brighter future, Coors collaborated with the agribusiness giants to try and smash the grape and lettuce boycotts. We remember well the picket lines and use that experience to try and enrich today's youth as they grapple with social conditions that have changed very little for the masses of the working class.

How can the racist and anti-union labor record of Coors be redeemed by a sophisticated but nonetheless deceitful media campaign? Nor is the record set straight because Coors has hired a handful of minority lieutenants and public relations personalities to improve Coors' public image. The recent agreement signed by Coors and the GI Forum among others makes no sense except for its rank opportunism.

The Coors media campaign and "grants" program while ostensibly beneficial to the entire community will do nothing more than create a few glorified sales positions for upwardly mobile persons. They will receive a commission while Coors for a puny investment gets the benefit of good publicity and a new market of consumers. Coors will also continue to press its conservative and oftentimes right wing foreign and domestic policies.

Coors' political influence on a national level has never been as great as that exercised today in the Reagan administration. To believe that Coors is objectively improving its record on human

and political rights is infantile. To call off the COORS BOYCOTT today is absurd. So long as Coors advocates against collective bargaining by labor, supports right wing death squads in El Salvador, demands special favors from governmental regulatory agencies, backs reactionary think tanks and serves as the pillar of conservative legal foundations, it is predictable that people and organizations who make separate peaces with Coors and its partners will lose credibility and support by the masses.

Years ago we thought highly of the GI Forum as an organization for its principled position in initiating and spearheading the Latino boycott of Coors products. There are yet many other issues where we believe that you are capable of providing progressive leadership. But the deal struck with Coors does damage your image. As an organization we expect that your internal debates were lively when you decided to call off the boycott and as many are saying, "sold out". We recognize that within your organization there are many who yet support a COORS BOYCOTT and we wish to extend our support to their stand. We sincerely expect that justice will prevail over opportunism in the GI Forum and that you will rejoin the anti-Coors efforts.

On another occasion your organization made a financial contribution to the FEMDC and it was gratefully accepted as our expenses have been great and that need continues. Many GI Forum members have also contributed as individuals and will no doubt continue to do so. However, we can in good conscience no longer accept your organization's donations, however generous, because your generosity is contaminated with Coors' money. Enclosed is your check.

We also feel that ongoing public debate is necessary on the Coors issue because of the increasing influence Coors exerts as it seeks to protect its domestic capital and power and its foreign holdings as it expands into energy, agriculture, plastics, etc. etc.

This discussion could continue. Suffice it to say: BOYCOTT COORS!

Signed by: Francisco E. Martínez López, Erminia G. López, Rita C. Montero, José Esteban Ortega, and Abran Sandoval.

BOYCOTT



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