

Nuestra Cosa

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Chicana/oHistory

Confronting the confusion

by LAURA ARAUJO
Staff Writer

Recently as I was cramming for my Chicano History midterm, I came across an interesting highlighted notation in my notes. It read, "December 1845- the beginning of Chicano History; U.S. annexes the Republic of Texas." I quickly glanced at my wall and laid my eyes upon Gonzalo Plascencia's poster titled "460 Years of Chicano History." In spite of being an innumerate, I knew instantly that the years between 1845 and the present year did not add up to the four and a half centuries depicted on my wall. When did Chicano History really begin?

First of all, who is a Chicano? In his own attempt to define the term, Ruben Salazar defined a Chicano as a "Mexican American with a non-Anglo image of himself." Other sources define the term as a derived version of the word Mexican where the letter "x" was pronounced as "ch," therefore a short version of Mexicano became Chicano. Rodolfo Acuña's *Occupied America* explains that in the late 1960's youth movements and political activists gave Chicano a political connotation. The word Chicano is a complex term without a fixed definition.

The "discovery" of the "New World" by Christopher Columbus led to an interest in the Americas among Europe. By this time civilizations like the Maya and Aztecs had flourished into great empires. In 1521 a Spanish expedition led by Hernando Cortés conquered the great Aztec empire. The settlement of the Spanish eventually led to the intermarriage between the Spanish and the indigenous people, giving birth to the mestizo.

Liberation from the Spanish began with "El Grito de Dolores" cried by Father Miguel Hidalgo in 1810. The struggle continued for eleven years when finally in

1821 Mexico broke free from the chains of Spain, becoming an independent nation. In the following years much dispute was to follow between Mexico and the United States.

In 1836, the Texas region declared itself independent from Mexico and established itself as The Republic of Texas. In 1845 after much warning from Mexico not to annex Texas, the United States proceeded with this plan. In December 1845, as Texas became part of the United States about 7,000 Mexicans became U.S. citizens. From one day to the next these people slept in Mexico and awoke in the United States.

In the following year the Mexican American War broke out and raged on for two years. The signing of the Treaty of Guadalupe Hidalgo in 1848 ended the war with the U.S. acquiring the lands we now know as California, New Mexico, Utah, and large portions of Arizona and Colorado. In these lands there were approximately 70,000 Mexicanos.

The following decades signified a struggle for Mexican Americans to overcome complete economic and political subjugation by Anglos. Near the end of the nineteenth century most Mexican Americans had lost their wealth and power to Anglos.

The economic and political unrest in Mexico and the economic increase of the Southwest in the early 1900's led to great numbers of Mexicans migrating to the U.S. The number of Mexicans migrating into the U.S. reached its highest point by 1920. Most arriving immigrants entering the U.S. ended up working in mines, factories or in agricultural fields.

Beginning in the mid 1920's much effort was made by the U.S. government to reduce the number of Mexicans entering as well as those who were already here. But how to tell the difference between a

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Jacalyn L. Garcia/Nuestra Cosa

Rodolfo Acuña author of *Occupied America*, chair of the Chicano Studies Program at Cal State Northridge and unfortunately another Chicano who is discriminated against by the bureaucratic and racist school system. Earlier this year Acuña was rejected for a professorship at UC Santa Barbara.

Acuña's review a slap in the face to all Chicana/os

by RAMON PARRA
Staff Writer

Dr. Rodolfo Acuña, born and raised in Los Angeles has been active in the Chicano movimiento for over two decades. Presently he is a professor of Chicano Studies, a department which he founded at California State University, Northridge. Today this same department is the most comprehensive Chicano Studies Program in the nation and serves as a model for other universities. His scholastic accomplishments and political activism have gained him national acclaim. Acuña was selected "Outstanding Chicano Scholar" by the National Association of Chicano Studies in 1989.

Acuña's book, *Occupied America*, has become a standard for Chicano Studies and is regarded as "must" reading for those wanting to gain insight to the fastest growing population in the nation.

After years of teaching at Northridge, Acuña applied for a professorship in Chicano Studies at the University of California, Santa Barbara. Following the review of his application, an aggregate summary was released revealing that his appointment had been vetoed.

Vetoed? On what grounds? By whom? Was there a hidden agenda?

The review committee was composed of individuals who lacked the credentials in the field of Chicano Studies to make a credible review of Acuña's academic publications and teaching abilities. A review of the process showed that the committee went to great lengths to discredit and minimize Acuña's scholastic accomplishments which included violating university faculty appointment policies.

According to the UC guidelines, when appointing a possible professor "extramural opinions are imperative in case of proposed appointments to tenure status of persons from outside the University." But the board arbitrarily threw out the extramural letters received in recommendation of Acuña.

The committee claimed that the well-known and highly respected scholars in the field of Chicano Studies who submitted letters of recommendations were nothing more than Acuña's political allies. The committee went on to say that those letters were submitted in response to Acuña's political activism rather than his scholastic work. Yet, the letters only comment on his scholastic achievements.

The review committee's summary used Acuña's political activism as the basis for rendering their final decision. When in reality the committees should have judged Acuña on his teaching, research,

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and professional/university service. Statements like "Acuña's unsophisticated activist, rather than scholarly approach could well exercise a chilling effect on objective scholarship." And, "we do not judge his fiery brand of advocacy appropriate for a professorship."

These statements revealed the fact that Acuña was rejected because of political activism. The assumption made by the review committee is that because of Acuña's political activism, he could not be a good scholar or teacher.

If the committees would have taken the time to read Acuña's book *Occupied America* they would have realized that Acuña is as critical to Chicanos as he is of Euroamericans. In addition, if they had studied and evaluated Acuña's scholastic publications they would have had to acknowledge his qualities as a scholar and his devotion to Chicano Studies.

The review committee's questioning of Acuña's "objectivity" was clearly an objection to his Chicano political beliefs and values that should have no place in the appointment process.

Besides being critical of Acuña, the committee is also critical of the Chicano Studies program, and what Acuña would do with it if he got the job.

The committee considers Chicano Studies "a field, as yet so inchoate and lacking in firm intellectual identity," again proving the point that the committee was making its judgement on preconceived notions. If Chicano Studies at UCSB is "so inchoate," why didn't they give him an opportunity to develop it? His record is that of building an excellent program at Northridge so why not in Santa Barbara?

The written abuse in the report continued that Acuña "would be the first in that

department not to have a joint appointment involving periodic review in an established discipline and department, since he would be full-time in Chicano Studies." The administration was apparently paranoid about letting Acuña take the helm of the Chicano Studies Program.

It's obvious that the decision rendered by the committee was political and not based on Acuña's scholastic attributes. The underlining truth is that they don't want Acuña running the Chicano Studies Program because he might just make a positive change. Also, the administration would lose its control over the program. But the committee took care of this by ignoring Acuña's academic ability and focusing on his political activities. It would seem common sense that the committee would have been comprised of individuals that had some knowledge of Chicano Studies, but UCSB instead saw fit to do just the opposite.

How should we as Chicanas/os interpret this crime and what should we do about this injustice. Simply put, the Acuña veto was a political maneuver to keep the Chicano Studies Program and Chicanas/os in a submissive position to the university and the educational system. If we are to move forward we cannot let this injustice go unnoticed. We have to start demanding Chicano Studies on college campuses, high schools, jr. high schools and elementaries across this nation. Only then can our people receive an education which includes our culture, our history, and our visions for the future. But we need more than words to make this a reality. Acuña's veto as a professor was not only an insult to his intelligence and integrity, but more importantly a slap in the face to all Chicanas/os.

Qué pasa Raza?

Chicana/o Highlights

Alicia Arrizon
Acting Assistant Professor
Ethnic Studies

Arrizon is currently finishing her Ph.D. at Stanford University and will be teaching Ethnic Studies 191N-*Chicano Literature: A Comparative Approach*, during the Winter Quarter. Arrizon's area focuses on Spanish Literature and Chicana/o Literature. She and Roberto Calderon are the first full-time faculty in Ethnic Studies.

Roberto Calderon
Acting Assistant Professor
Ethnic Studies

Calderon is currently completing his Ph.D. and will be a faculty member in Ethnic Studies beginning Winter Quarter. Calderon is a historian whose area encompasses History of the Mexican People in the U.S., Social and Labor History of the U.S., and Chicano Studies in general. Calderon will be teaching two Chicano Studies courses this winter.

Martha Contreras
Graduate Student (Ph.D.)
Mathematics

Contreras has published *Sizing the BFGS and DFP Updates: A Numerical Study*, with R.A. Tapia, Rice University, TR91-19. She also made presentations at both the 2nd Interantional Conference for Industrial and Applied Mathematics, in Washington D.C. and the 1991 conference for the Society for the Advancement of Chicanos and Native Americans in Science, in Irvine, CA.

Raoul Contreras
Lecturer
Ethnic Studies

Contreras is currently doing research and writing on "Political Movement for Chicano Studies." He teaches *Introduction to Chicano Studies*. Contreras was recognized two years (1989-90 and 1990-91) by MEChA for faculty contribution to Chicano student organizations.

Jacalyn L. García
Administrative Assistant
Chicano Student Programs

Artistic Accomplishments 1991: Mixed media photographic works were recently exhibited during the ARTES DE MEXICO festivities in Los Angeles. Other exhibits include group and juried shows at UCR, Riverside Community College and the San Bernardino County Museum. García's photographic work has won numerous awards and has been published in various newspapers, magazines and art journals.

Carlos Morton
Associate Professor
Theatre

Recent productions include: *The Miser of Mexico* (UCR 1991), *The Fatherless*, (Teatro Dallas, 1991), *The Many Deaths of Danny Rosales*, (UCR 1991), and *The Foundling* (Video, San Diego City College, 1991). Publications: "El Jardin," in *Eleven Texas Plays*, SMU Press, Dallas, 1990.

Robert J. Nava
Director
Governmental & Community Relations

Nava was recently elected Co-Chair of the 1992 Chicano/Latino Caucus of the California School Board Association. Nava will chair the 1992 conference scheduled for September 1992. The Chicano Caucus Conference addresses issues of concern in K-12 education and challenges facing the Raza community.



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Mexican and a Mexican American? Many times forced deportations not only included Mexicans but Mexican Americans as well.

The World War II era was filled with animosity as the Mexican Americans who fought to protect and continue the medial labor in this country were still treated with the same hostile aggression as before.

The late 1940's marks the beginning towards social justice and equality with the establishment of Mexican American institutions such as the American G.I. Forum and the Community Service Organization. The mid 1960's and the uprising of Cesar Chavez in the labor movement eventually led to the Chicano civil rights movement.

Octavio Ocampo's "Cesar Chavez: Portrait of la Causa" hangs above Plascencia's "460 Years of Chicano History." In both posters I see the same struggle of the Chicano to break free from the oppressive forces that have burdened them even up to this day.

In Rudolfo Anaya's "The New World Man", Anaya states that by naming ourselves Chicanos, it became our "declaration of independence, the first step toward our true identity and institution of a process by which we rediscovered our history." This history, I imagine, traces itself to the beginning of our struggle as a colonized people.

Interview

Gary Wilkins, UCR's Affirmative Action Officer

by CONSUELO MARTINEZ
Staff Writer

Upon entering the office, I introduced myself to Gary Wilkins, UCR's new Affirmative Action Officer. Little did I know that behind that approachable appearance—his colorful shirt, welcoming smile, and braided ponytail—were so many accomplishments and commitment to his community.

Wilkins' academic credentials include: a bachelor's degree in Sociology from the University of Southern Colorado and a master's in Public Administration from the University of Colorado, Boulder. He served two years as a Marine during the Vietnam era, worked with UMAS (United Mexican American Student), did planning and research for economic development, taught at both undergraduate and graduate levels, and trained administrators in management and leadership styles.

He served as manager of the Office of Affirmative Action for the state department of Health Services in Arizona. Prior to coming to UCR he was the assistant director of Equal Opportunity and Affirmative Action at Arizona State University.

As we continued the interview, I got a sense of the wealth and knowledge of his experiences. But what impressed me the most was the pride he had for his cultura.

Born in the small coal mining area of Walsenburg, Colorado, Wilkins feels that the term Chicana(o) instills a lot of pride in our people because we have fought very hard to maintain our language and culture and have also been able to assimilate what is necessary in order for us to succeed in this country without losing our self-identity.

"It gives me pleasure whenever I see young Chicanas and Chicanos trying to break some of the barriers and still maintain their self-identity," Wilkins said.

Affirmative Action to Wilkins, means

that we are given an opportunity to be evaluated on our credentials rather than our ethnicity or sex. In addition, it doesn't allow for others to evaluate why we wouldn't "fit" into a particular position. "It's not necessary for us to justify. Our credentials speak for themselves," Wilkins said.

His plans for Affirmative Action? So far, Wilkins has been busy talking to people, gaining a feel for the University climate, and most importantly, implementing his goals.

These goals include having a closer monitoring of hires, gaining higher visibility for the Affirmative Action Office (located at The Cottage), establishing a proactive approach in dealing with Affirmative Action, Equal Opportunity and sexual harassment, and just making sure that everyone is treated fairly on campus.

Wilkins is a firm proponent that campus groups or the campus itself should start highlighting Chicanas and Chicanos in a wide range of profes-

sions, such as bringing a Chicano physicist on campus.

"We're out there. It seems that the only time that Chicanas and Chicanos are invited to the campus is to speak on Chicana/Chicano issues. Give us exposure in other disciplines. We have very talented people out there and we should provide them with the audience to show it," Wilkins said.

Wilkins' message to all Chicanas and Chicanos: "Have pride in who you are and once that's established, that's more than half of what is necessary in order to succeed in whatever you choose. Do not be discouraged by individuals who tell you, you can't succeed. Remember to give your best. If you know internally that you've given out your best, failure shouldn't reflect on you.

Wilkins is also very willing to help in anyway he can, and encourages Chicana(o) organizations on campus to use him as a resource.



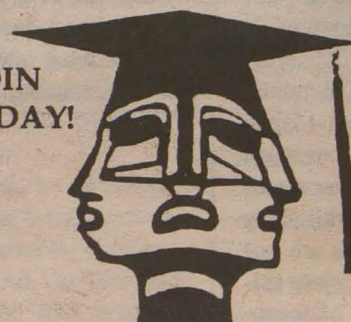
Consuelo Martínez

UCR's new Affirmative Action Officer, Gary Wilkins.

UCR CHICANO ALUMNI ASSOCIATION

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For more information contact:
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UNIVERSITY OF CALIFORNIA EMPLOYMENT STATISTICS FALL 1990

	RIVERSIDE			
	Oct 1990			
	Male	Female	Male %	Female %
Hispanic	239	258	10.2%	11.6%
Academic	37	34	3.6%	6.5%
Non-Academic	202	224	15.4%	13.2%
Executive	1	0	5.6%	0.0%
MAP	4	1	8.0%	4.2%
A&PS	22	26	8.5%	9.9%
Staff	175	197	17.8%	14.0%

CHICANO STUDENT PROGRAMS PRESENTS

PASTORELAS

TRADITIONAL MEXICAN CHRISTMAS PLAYS

Marisol's Christmas & La Posada

Original One-Act Plays Written & Directed by Jose Cruz Gonzalez

Performed by Teatro Cucu-cuevez

Sunday, Dec. 15

2:00 p.m.

Watkins Recital Hall

* FREE *

FOR ADDITIONAL INFORMATION CALL:
CHICANO STUDENT PROGRAMS (714) 787-3821

Quincentennial, a celebration of discovery or resistance?

by RUBEN BOJORQUEZ
Staff Writer

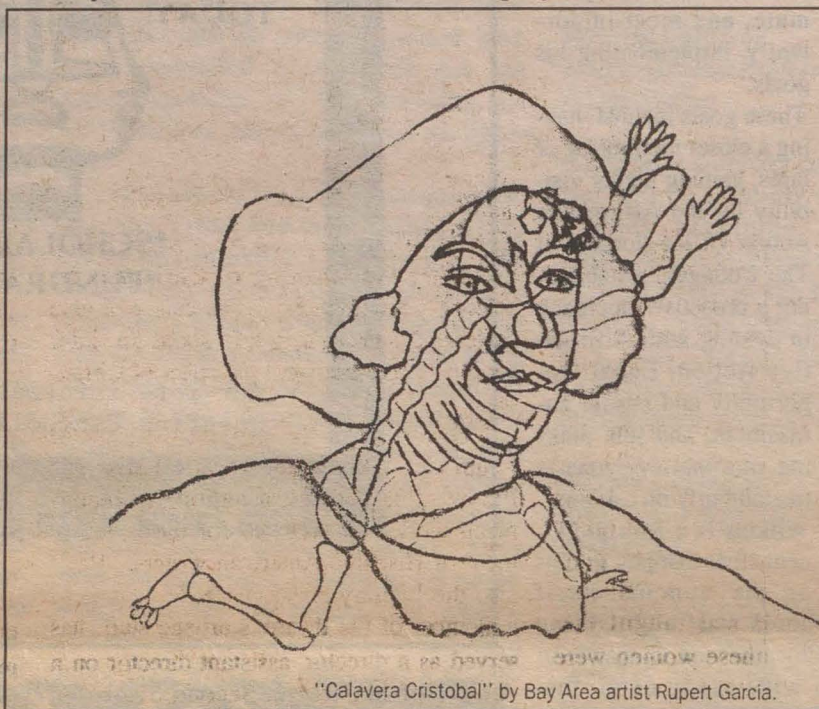
Celebrations and festivities, marking the 500th anniversary of Christopher Columbus' arrival to America, began its final phase in October 1991, with the departure from Spain of replicas of Columbus' fleet, the Nina, Pinta, and Santa Maria. Government-sponsored organizations, such as the Christopher Columbus Quincentenary Jubilee Commission, along with many privately-sponsored organizations are going to spend vast amounts of money to celebrate this event during a period of seventeen months (October 1991-June 1993).

Though Columbus Day has never ranked high on the list of favorite holidays for Chicanos/as, it had grown somewhat tolerable as its significance over time had diminished, until this year. Amid the Quincentennial frenzy, 1992 is bound to be a long year, filled with mixed emotions and tension, especially between pro-Quincentennial and anti-Quincentennial groups.

This will not only be a time for Chicanos/as to pride themselves on the fact that they have resisted the attempt at cultural genocide, but will also be a period of learning, and enlightenment for those who have accepted a different history, a history that has been written by the apparent victors.

Rather than looking at 1492 with misplaced and undeserved pride and joy, as perhaps most of the United States will, indigenous people throughout the Americas understand that that year marks one of the bloodiest turning points in human history.

The foundation on which the Quincentennial is celebrated is also the basis from which Chicanos/as rally against. The fact that this celebration is an attempt at not only denying genocide, but at justifying its bloodshed and destruction of indigenous culture, is what makes the entire event the most objectionable.



The celebration of the Quincentennial serves to absolve Columbus and his supporters of responsibility by failing to recognize and acknowledge the atrocities that were committed against the native populations. The fact is that millions of native people were slain in defense of their land, their culture, and their civilization. Many of those that were fortunate enough to es-

cape the torture and murder of their fellow people were struck with diseases, of which they had no natural immunity against.

Millions died in what can be considered germ warfare, in as much that the native populations were decimated. Though many may attempt to dismiss this fact as petty or trivial, or even state that it was an

objection lies in the manner in which Columbus' arrival is taught in the educational system. Words such as pre-history, New World, discovery, civilize, and savages are referred to when discussing Columbus' voyage to America. It is as though the natives had no history prior to Columbus.

The Olmecs of Mesoamerica were here 3000 years before Columbus' "discovery" of the "New World." Though there are only a few educated individuals who still subscribe to this myth of Columbus' "discovery," the fact remains that it continues to be taught in the school system.

The fact that indigenous people will participate in the Quincentennial festivities proves the effectiveness that 500 years of colonization and indoctrination have had. The legacy of Columbus' "fateful" voyage is, in the minds of indigenous people, nothing to celebrate, but rather this will be a time for them to protest and be heard.

For 1993, "The Year of the Indigenous People," as declared by the United Nations is more than a year away; a year which could be utilized to teach the truth and begin to celebrate that which native populations have resisted. The survival of indigenous people (the few that are left), cultures, languages, and values are the aspects of which many will focus on in what proves to be the beginning of a new era of rediscovery which will usher in a new philosophy for the world that lies beyond 1992.

unfortunate consequence of the encounter, the fact remains that it indeed occurred.

Thus, to celebrate the Quincentennial is to not recognize this fact, rather it is a celebration of genocide, as argued by Rodolfo F. Acuña, a Chicano Studies professor at California State University, Northridge.

Aside from historical reasons, another

by DARREN J. de LEON
Contributing Writer

"¡CHALE CON COLON!", was the theme used by the Inland Counties Chicano Moratorium Committee to celebrate 500 years of Chicano Resistance for its first event held on October 11th, 1991 at the Our Lady of Guadalupe Shrine in Riverside. The anti-Columbus theme will be a familiar theme as Chicanos Aztlanwide will actively oppose any Quincentennial "Discovery" celebrations throughout 1992. The evening started out with traditional dances by Folklorico Tonantzín, spearheaded by Max Medina.

Following the dancers was the first speaker Gilberto Chavez, who has a twenty year history as a community activist in the Casa Blanca and Riverside area. Chavez corrected the misinformation that surrounds Columbus the man and his "Discovery". Chavez presented the untraditional yet factual history of Columbus the assas-

sin, the thief, the leader of thieves, and his long legacy of terrorism mercilessly inflicted upon the indigenous people he massacred.

Paul Aceves, from San Diego's Union del Barrio, stressed the importance of Raza organizations in the community. Aceves' message was one of building strong unity among Chicanos and Mexicanos to combat colonial oppression inside our barrios.

Long time environmental activist, and former UCR Mechista Lisa Duran spoke about environmental racism. This type of racism effects barrios and low-income neighborhoods through the non-action and non-regulation of harmful toxic producing processing plants and factories. As an example Duran spoke about an old uranium dump site in a Indian reservation which currently serves as a playground for children. Duran provided information about how to start a community group which could actively investigate toxic producing plants and factories and their effects on the

surrounding community. Duran's information is based upon previously successful campaigns by community groups who have actively forced legislation that led to cleaner environments in their areas.

David Rico, a representative from the Brown Berets of Aztlan, spoke about the struggle for positive changes in the living conditions of our barrios through an active community dedicated to leading the change. He stressed that elected officials alone can not solve the oppressive conditions inside our barrios because these officials are few and are usually the minority. Rico stressed community action on the streets to ignite real change to unfavorable conditions. Rico was accompanied by a small contingent of Brown Berets who spoke and reiterated Rico's points.

Dr. Armando Navarro closed the event by giving a concise history of Chicano activism in the Inland Empire since the 1960's. Navarro spoke about the Institute of Social Justice and their campaign

against police brutality. Navarro stressed the importance of a Chicano voice in politics at all levels of government and the establishment of a financial basis to support a Chicano candidate and ultimately an independent Chicano political party.

At the end of the event everyone was treated to comida y refrescos provided by Zacatecas and the ICCM.

Overall the event was well attended and very informative in that it supplied many different perspectives on the theme of self-determination of the Chicano/Mexicano peoples and exposed the problems that we face and possible solutions to these problems. Raza in attendance heard the call for action and continual Chicano resistance. ¡CHALE CON COLON! ¡VIVA LA RAZA!



Gender Roles: A Chicana Perspective

by NANCY QUINTERO
Staff Writer

"No te dejes tocar. Cuidado con las manos largas." I can still remember los consejos de mis padres, the talks on chastity, virginity and dishonor. But what I most clearly remember are the thoughts that crossed my mind wondering what it all added up to. What is the role of la Chicana?

According to Dr. Evangelina Enriquez, co-author of *La Chicana*, la mujer Chicana faces a triple oppression: first, at the hands of the system, which has attempted for the past 500 years to destroy our culture; second, we're oppressed due to our gender, as women we suffer a universal oppression; lastly, the internal oppression from our cultural heritage.

As mujeres, we suffer an oppression from a culture that is controlled and dominated by men. It is not uncommon in the Chicano home to find the differences in roles between men and women to be clearly obvious. In my home my father was "lord and master" of his castle while the women were subordinate and inferior. If we (my mother, my sisters and I) did not accept our subordinate status we were prone to arouse the stereotypical "macho" side of my father.

My father was free to come and go as he pleased. This is not a rare occurrence in traditional Mexican families. According to Enriquez and Alfredo Mirandé, in their book *La Chicana*, often the husband engages in parrandas(binges), drinking, and fighting, for days without question. In return the husband expects complete obedience and loyalty.

My perception is that not only is the man's married life like his "bachelor life," but the women's position is tied up to her married status. For example, she is to satisfy all his needs; dinner at 5 p.m., clothes cleaned and ironed, and always ready to lend an ear and be supportive. In public, we were expected to conduct ourselves in a "womanly" fashion and to preserve personal dignity at all times.

However, the most obvious and blatant form of oppression that I have witnessed is in the sexual arena. The socialization process of men and women since childhood is very different. The man is taught to be sexually aggressive. The woman on the other hand, is taught to be passive yet responsive. We can't initiate nor make suggestions to improve sexual relations. Women are sexually repressed and are socialized to pretend that they don't like sex.



I was taught to look at the notion of "making love" as something dirty and un-Godly, and that the only purpose of sex is solely for procreation and not for sexual satisfaction and enjoyment. Thank goodness I learned differently!

The opposite is true for men. They are brought up to look at sex as something done for sexual satisfaction and extremely "manly." Among their peers, men are taught that their "manhood" is measured by the number of women they've had thus, the notion of "mil amores," is easily applicable to the stereotypical macho man. Not only are men socialized to believe that they will be idolized if they've had lots of women, but also if they are not sexually experienced with women, they are less of a man.

This in the long run leads to two classifications of women, one good and one bad. The good, one's mother, wife, sister, daughters are looked up to as virginal figures, idolized and protected from the "Don Juans." And the bad, these women are taken as mistresses, playmates, or "flings." I was taught that these women were looked upon as "whores" because they enjoy sex and initiate "las nuevas movidas."

I was also taught that premarital virginity was the apex of any girl's dream to a good marriage. To have sex before marriage would be a dishonor to my family. The only solution to cure this would be to get married or to be literally "disowned."

In spite of the oppression, la Chicana has overcome many barriers. Her strength comes from her struggle for liberation from this internal oppression since the Mexican Revolution (1900-1909). However, it wasn't until the Movimiento of the 60's that the Feminist Movement took a strong force.

It wasn't until the 60's that la mujer realized that she was working hard, with as much (if not more) dedication and determination alongside her hermanos yet was not recognized for fighting for her Gente. La mujer had worked side by side with los hombres with the hope of bettering the conditions of La Raza, negating her own personal needs to those of the whole.

The Movimiento of the 60's was a call to end discrimination, racism, oppression and poverty. Yet, these goals didn't recognize the male-female roles. When la Mujer attempted to express her oppression, she was often called a vendida(sell-out). As Gloria Romero, a professor of Psychology and Chicano Studies at Cal State Los Angeles remembers, the macho man of the

El Teatro Cucu-cuevez to perform at UCR

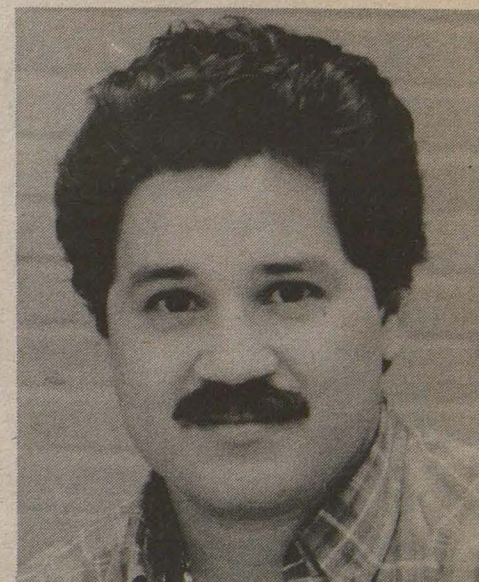
by JACALYN GARCIA
Contributing Writer

Teatro Cucu-cuevez, a Chicano/Latino acting troupe from Orange County will perform their most recent one-act productions *Marisol's Christmas* and *La Posada*, at UCR during the traditional Mexican Christmas plays presentation *Pastorelas* sponsored by Chicano Student Programs. The lyrical, one-act plays, written by actor/director Jose Cruz Gonzalez, are touching tales for all family members.

Marisol's Christmas will be presented by professional acting troupe members Jose Cruz Gonzalez, Vetz Trussell, Chrissy Guerrero, Laurie Woolery and Vic Treviño. The play is about a little girl who recently arrived in Los Angeles from Mexico and discovers the meaning of Christmas by helping a fallen star. The cast will also perform *La Posada*, a tale about an older couple who rediscovers the spirit of Christmas.

Gonzalez is the project director of South Coast Repertory Theatre's Hispanic Playwrights Project, a nationally recognized workshop program for the development of Hispanic-American writers. He is also the Literary Associate at SCR, and as a member of the theatre's artistic staff, has served as a director, assistant director on a number of Mainstage, Second Stage and touring productions.

He has also staged productions in California, Arizona, and for the 1985 Edinburgh Arts Festival. He has directed *Latins Anonymous* at the Los Angeles Theatre Center; *Man of the Flesh* at South Coast Repertory; *My visits with MGM (My Grandmother Marta)* at Borderland The-



Jacalyn L. Garcia/Nuestra Cosa
José Cruz Gonzalez, writer/director of one-act plays *Marisol's Christmas* and *La Posada*.
atre; and *The House of Bernarda Alba* at UCR.

In 1985, Gonzalez was a National Endowment for the Arts Director Fellow. He is a graduate of the University of California, Irvine, where he received his MFA in Directing. He currently teaches theatre at California State University, Los Angeles.

Writing and producing plays for the Chicano/Latino community is a major goal for Gonzalez and Teatro Cucu-cuevez. "The acting troupe also sets time aside yearly to produce plays that are presented for free to the Chicano/Latino community," Gonzalez said.

To honor the goals of Teatro Cucu-cuevez and to support the endeavors to promote cultural awareness on the UCR campus and in the community, *Pastorelas* will be offered free to the public.

The bilingual performances in English and Spanish can easily be enjoyed by everyone. Performances are scheduled at 2 p.m. on Sunday, Dec. 15 at UCR Watkins Recital Hall. For additional information, contact Chicano Student Programs at (714) 787-3821.



Chicano Student Programs

Upcoming Events

Saturday, February 1, 1992
Chicano Alumni Reunion

Saturday, February 22, 1992
Noche de Folklorico

March 2 - 7, 1992
Semana de la Mujer

Friday, March 6, 1992
Chicano Community College Day

Saturday, April 4, 1992
Chicano/Latino Youth Conference

See MUJER page 8

A quarter on the move

By GERARDO GUDINO
Staff Writer

On Wednesday, Oct. 9, 1991, MEChA sponsored a presentation *500 Years of Oppression*. The main speaker Father Patricio Guillen from Libreria Del Pueblo. As we approach the year 1992 and the Quincentennial of the date when Christopher Columbus "discovered" America, there has been a considerable amount of propaganda to make it a momentous and celebrated event.

Father Guillen urged the audience to view it from the indigenous people's perspective that Columbus' arrival - not discovery - brought forth the genocide of a religion, culture, and nation that already existed. He instead advocated a standpoint of a Celebration of 500 Years of Resistance and of native cultures, politics, and economy.

Guillen concluded by stressing the importance of trying to undo the damage that has been done, through decolonization and rewriting history from the Resistance point of view.

This year's **Chicano Orientation**, sponsored by Chicano Student Programs, was held on Oct. 12, 1991. Students were introduced to Raza faculty and staff, provided

successful.

Chicano Student Programs welcomed **Javier Pacheco** on Monday, Oct. the 16. Pacheco is a Chicano poet, more specifically an ethnomusicologist who is currently working on his Ph.D. at UCLA. Pacheco's poems were unique in the sense that they were all accompanied by recorded music, except for his last reading when he himself supplied the music by playing the piano. Pacheco's performance emphasized the importance of culture and was a reflection of his own experience as a Chicano growing up in a eurocentric society.

The highlight of the Fall Quarter was the appearance of UFW President **Cesar Chavez** at UCR to speak on the plight of the farmworkers. This MEChA/ASPB co-sponsored event drew an estimated



500 students and community members. The event was held at the Commons Cafeteria on the evening of Oct. 22, beginning with a showing of the film *The Wrath of Grapes*.

Chavez informed the audience of the terrible working and living conditions of the farmworkers. He also compelled the audience to join him in the boycott of table grapes to protest the industries persistent use of dangerous and cancer-causing pesticide. Chavez's emphasis throughout his presentation was "public action speaks louder than public policy."

His presentation not only enlightened the audience but motivated them to take action and join in the struggle. A few weeks after Chavez's appearance, the UCR Stu-

dent Senate overwhelmingly passed a resolution supporting the boycott of California table grapes. ¡VIVA LA HUELGA!

In the celebration of **Día De Los Muertos** Chicano Student Programs



held a dance at the Barn on the evening of Nov. 2. Día de los Muertos dates back to the Aztec Indians who thought that death was not a sorrowful event, but rather an occasion to celebrate entering a new world, a new life. It is not considered macabre, but a warm and festive time to be with family and the dearly departed. The elaborate and colorful customs and rituals around the festival give comfort and a sense of continuity between life and death.

Chicano Student Programs took pride in sharing with you one of Mexico's most important and fascinating traditions. Congratulations to Marisela Trujillo and Darren J. de Leon for winning the best muertos costume contest.

On Nov. 4, **Armando Navarro**, executive director for the Institute for Social Justice spoke on *Latino Political Empowerment, Myth or*

"Because of our numbers, we have the potential for empowerment."

Dr. Navarro

Reality? Navarro, a political scientist / activist received his Ph.D. from UCR. Navarro contends that the Latino communities political empowerment is at its most crucial juncture.

"Because of our numbers we have the potential for empower-

ment, however, there are also a multiplicity of problems," Navarro said. His presentation was based on the analogy "the best of times the worst of times," focusing on the worst of times. According to Navarro, there is potential for "radicalization," however, he stressed that we must begin building a framework now.

A two-part series on **police brutality**, sponsored by MEChA and Chicano Student Programs, took place on Nov. 7 and 12. The guest speakers were Jennie Rivera, Casa Blanca resident, Raymond Navarro, Chair of the Casa Blanca Community Action Group, Dr. Carlos Morton, Theatre Professor at UCR, and



David Lynn, Police Watch.

Each speaker related personal experiences and gave suggestions for dealing with the abuses that Chicano communities face.

Hunbatz Men, a Mayan day-keeper and author of *The Secrets of Mayan Science/Religion* spoke at UCR on Nov. 13. His presentation focused on the need to study ancient cultures. He said that there are many inaccuracies in the published history of the Mayans. One of his major concerns is that in all of the history books, Mayan culture is viewed as terminated when in fact it still exists.

To better understand our own language, culture and humanity, Men said that it is imperative to understand and study where we came from.



Faculty/Staff beat students 14-8 at the annual Orientation Softball

with information about services offered on campus, and given a faculty address by Dr. Eliud Martinez from Literature & Languages Department.

The days events were capped off with the annual Students vs. Faculty softball game at Zapata park. Approximately 200 people were in attendance to witness the awesome defeat of the students by the staff (the final score was 14-8). After the game everyone enjoyed a dinner of carne asada and refreshments, making this year's Chicano Orientation very

El Corrido de El Congreso y Rudy Acuña

Este es el corrido
De Acuna y El Congreso
Unos versos de protesta
Que creemos con carne y hueso

En la Universida de Santa Barbara
Los estudiantes de El Congreso
Trataron de traer a Acuna
Fue difícil y no solo eso

Los profesores estaban en contra
Los congresistas enojados
Porque no les mostraron respeto
Y se sintieron ignorados

La Profesora Denise Segura
Lo veia muy anticuado
Un simbolo de los 60's
Cual seria mejor olvidado

Los Congresistas querian a Rudy
Pore maestro y activista
Quein trabaja con el pueblo
Distinto a los oportunistas

Asi es que El Congreso
Contemplaba sus acciones
Una huelga de las clases
O pedir unas resignaciones

Dos profesores votaron que si
Y cuatro abstenciones
Tenian miedo del buen ejemplo
Que exposaria sus contradicciones

Aun estamos en lucha
Aunque termina este corrido
Somos Chicanos con orgullo
Y nunca seremos vendidos

PRIDE

When our parents brought us up, they taught us to be proud.
As we grew, we were made to forget nothing, but our race.
Just because society wasn't ready, our traditions were set behind.
Now I'm older and aware.
Now I stand where I should, and my pride is but my own.
Now I can be proud of my race and bring my culture to the world.
If society isn't ready then it should stay behind.

-ANTONIA TORRES-



JACALYN L. GARCIA/NUESTRA COSA

Día de los Muertos dance sponsored by Chicano Student Programs provided hours of lively entertainment for visitors from the dead. Shown above are Lalo Medina and Rita Urquijo as Muerto/as

STAND WITH PRIDE

We stand alone, stripped of pride.
The fight for freedom passes us by.

Born to cook; a silent women,
darning socks and sweeping floors

"have our babies, cook the beans,
raise the children, but keep
silent please"
This the voice we're born to hear.
This the rule far and near.

But times have changed and
responsibility shifts.
The men are silent, so women must
be swift to teach our
culture, to support the
truth, heal the ill and
raise the youth.

So raise above the status quo
Let it ring, shout it loud
let the voice of the pass change
its stride.

So now we must unite, say these words
far and wide—
"Somos Latinas"
we'll win the fight so
lets lock hands and stand
with pride

-PAT TYLER-



JACALYN L. GARCIA/NUESTRA COSA

Best Muerto Costume Contest winners Marisela Trujillo and Darren J. de Leon took first and third place at the Día de los Muertos dance held on November 2 at the Barn.

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60's would say to a woman who wanted her liberation."No estamos peliando el Macho pero el Gabacho!" Macho men were set against the liberation of their counterparts and ignored the strength of La Chicana.

Now in 1991, the role of La Chicana is changing. We are becoming consciously aware that we need to fight for our liberation, that our own men are not going to give it to us. Rather, we're going to have to take it. The Feminist Movement is growing with the help of men who *do* understand our plight.

Yet, we are still far from our goal. Not only do we have to educate our ignorant hermanos, but also our hermanas who still accept this degrading status. We have to join together and show our new generations that women are not subordinate and inferior, but strong, intelligent, and capable of determining our own destination. Viva la Raza! Viva la Mujer! VIVA LA CHICANA!

EDITORIAL

"You've treated us like trash"

-Jenny Rivera, Riverside resident to Police Chief Richardson at a October 25th Casa Blanca CAG meeting.

"They are a pack of criminals, and that's how were going to treat them..." - Linford "Sonny" Richardson, Riverside Police Chief. (taken from Los Angeles Times, August 5th, 1991 A3.)

At 7 a.m. on October 22, the Riverside Police in coordination with nearby police agencies, conducted raids upon 100 residents of the Casa Blanca, Eastside, and Arlanza communities. In the raid Raza young and old became victims of inhumane abuse by the raiding officers. An 11-year old boy experienced being held at gunpoint by one of the officers, during the same raid at a different location an elderly paralyzed man was hog-tied while naked, and many of the houses were burglarized without any arrests or illegal evidence confiscated.

Our Raza communities are once again being used as a target to train and experiment with strong-arm tactics by gung-ho police. These tactics may have been used to justify the requests for a larger

police budget to continue the war against gang violence, or just a subtle reminder by the police to who wears the GUNS in this community.

The history of police terrorism against Raza is a disease that has plagued Riverside for almost 20 years. Across Aztlan the story of police over-abuse is the same, the name of the city may change but the skin color of the victims does not. The latest victims of the police raids were "suspected gang members," unfortunately many innocent people became victims of police over-abuse during these raids. Linford "Sonny" Richardson, recently led the early morning raids. Richardson and the Riverside PD's reactions have never changed when it comes to dealings with our barrios. Police community relations, especially in Casa Blanca, can be traced to a long violent history of police/community clashes for almost 20 years.

The chief has stated that his officers have done nothing wrong. He has cited the lack of any proof of excessive abuse because there has not been any formal complaints filed to the RPD. He adamantly challenged our gente to prove any alleged police abuse.

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On October 25, during a Casa Blanca Community Action Group meeting Raza showed up and expressed their disgust at the way the raids were conducted. The eleven-year old boy asked the chief why a gun was held against him while his house was being raided, looted and vandalized by the cops. Sonny gave no answers to the boy or to the crowd present. Instead, before he left like MacArthur, Sonny did his best Sheriff Cowboy impersonation by saying "you may have voted us out of this meeting, but you haven't voted us out of Casa Blanca."

Within his defensive tirade against the people at the meeting Sonny gave many helpful suggestions to prove police-abuse through the use of modern technology. He advised the victims to carry camcorders, and cameras, so that concrete evidence can be documented against his boys. Raza should grant his request and make "Sonny and his Boys" stars of the evening news, because only through accurate documentation will any action to abolish police abuse become a reality.

Sonny and the RPD found refuge, and support for their terrorist tactics in a recent California Law which allows Police officers to locally define what constitutes a "gang member." Under this Anti-Street terrorist law, warrants can be issued to search and obtain "evidence" of gang affiliation through a sworn affidavit by a police officer to a judge. During the raids, some of the evidence collected ranged from automatic weapons, shotguns, knives, nun-chakus, bats, baseball caps, especially Raider hats, T-shirts, overcoats, Bart Simpson posters, personal photos, sketchings, notebooks, and large amounts of house-payment money. Innocent children were hand-cuffed, searched, physically violated, and held at gunpoint. Suspected "gang

members," young and old, were dragged out into the street dressed up in supposedly gang regalia and photographed while throwing signs.

According to this law, police can legally act "on a hunch" serve a warrant and are given the authority to search homes, at any time, with or without a warning if there is reason to believe the occupants fit their description of gang-bangers, drug dealers, or criminals.

The current New World Order trend allows the police to knowingly violate individual's Civil Rights and justify their actions without concrete evidence of criminal activity. According to the Supreme Court, testimony beaten out of a subject during an interrogation can now be used as valid evidence in the eyes of the court. Police justification for raids like the October 22nd raid

in Riverside are based on a racist, trigger-happy, vigilante attitude to beat and kill if necessary anyone who dresses suspiciously that crosses the path of a cop and does not act submissively.

Raza will continue to be victims of police/migra abuse and the courts will continue to build laws that give the police/migra the protection from prosecution of any criminal activity, unless we stand up to these vigilante bastards and tell the world that we demand our Civil Rights to be respected. We demand justice and protection from out-of-control gang members disguised as police officers. We demand to be treated as human beings. We call for a creation of community-based investigation review board into the procedures and practices of the Riverside Police and Sheriff Department.

—Inland Counties Chicano Moratorium Committee



Chicanos/a Elected to School Board

by WILLIAM HENSEY
Contributing Writer

For the first time in the history of the Palo Verde Unified School District in Blythe, the voters have elected a Mexican American majority to the district board.

Three natives of Blythe, Carmela Garnica, Dario Perez and Danny Figueroa were elected by clear majorities in a campaign which pointed to insensitive administration, lack of affirmative action enforcement in district hiring, substandard new-school construction policies and poor district communication.

While Mexican American voters long deprived of representation, voted heavily for the new Board members, they received wide community support across all ethnic lines. This was due to the clear stand each candidate took for improved performance of the public schools and for the immediate remedy of the highest priority shortcomings of district policy and practice.

The turnout for this election was the largest in district history. The top vote getter among the new trio for a four year term was Carmen Garnica, who garnered an all-time top total of 782 votes.

Garnica's victory statement summarized the new electee's determination to improve education in Blythe. She said, "We will have an open mind, better Board com-

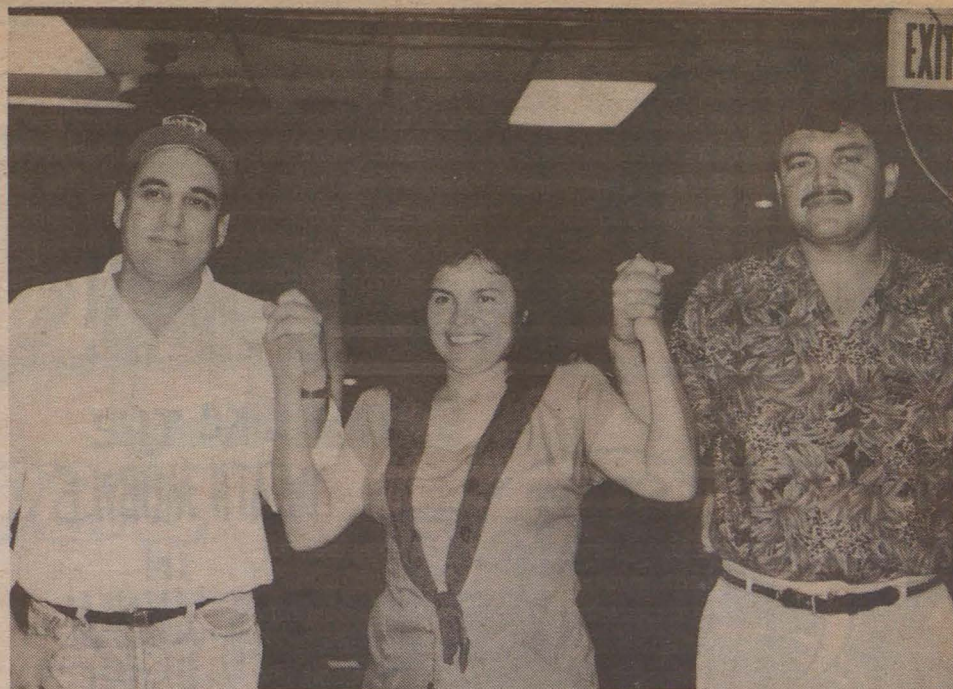
munication, Board visitation to school sites. We will listen to employees, students, administrators. We will work for all children of all people of this district. My door is open to anyone who can offer information for bettering the education of Blythe's school children."

Garnica is a fifth generation native of the Blythe area. She is a graduate of Redlands University, Palo Verde College and the Escuela de la Raza Unida (a unique Chicano Alternative school which she help found and presently heads as Director).

Dario Perez, also a native of Blythe, graduate from the local public high school, attended Palo Verde College and San Diego State. Currently Perez is employed as a State Agricultural Inspector. He received 774 votes.

Danny Figueroa, also fifth generation native of the Colorado River community, holds a Bachelor's degree in Business Administration from Sacramento State University. He presently serves as Officer in Charge of Contracts at the new Chuckawalla State Prison, west of Blythe. He graduated from local public elementary and secondary schools. His total vote count was 675.

A fourth candidate, Mary Lloyd was elected to a two-year term. The new board members will be sworn in during the December 10th school board meeting.



Danny Figueroa, Carmela Garnica, and Dario Perez win seats on the Palo Verde Unified School District school board.



Chicano/Latino High School Graduates

State of California
Department of Finance
Demographic Research Unit
1990 Series

Year	Number	% Increase
1990	52,979	
2000	123,085	132.3%
2006	164,471	210.4%

CALIFORNIA CHICANO/LATINO CONVOCATION

Chicanos/Latinos represent the largest ethnic minority group in California, exceeding in numbers all other ethnic minority groups combined. It is projected that in fifteen years the numbers of high school graduates will exceed those of White students. At the same time, Chicanos/Latinos remain the most underrepresented group in education. This seriously compromises our efforts to prepare the future leaders, physicians, scientists, teachers, researchers, and other key professionals needed by our communities. The representation of Chicanos and Latinos as academicians is critical to our roles in the community and society in general. If the goal of cultural pluralism is to be achieved in higher education, all members of our state population must be actively involved and represented at every level. Campuses need to look at their surrounding communities as resources, with plans in place for acceptance, inclusion and growth so that an effective "pipeline" can be developed. One which is intact, accessible, and which offers opportunities and hope.

What is a MEChISTA

A Chicano and a Chicana student who cares about our people and who will not be silent when it comes to the rights of their fellow Chicana/o students and their Chicana/o community.

MEChISTAS are students who believe in themselves and realize that no one is going to help them or their community but themselves.

MEChISTAS are students who will not succumb to forces who wish to oppress them or their community.

MEChISTAS are students who fight for the right to have Chicanos and Chicanas attend college by aiding in the development of programs such as Educational Opportunity Program and Chicano Studies to help Chicanas/os.

MEChISTA means having pride and being proud of being a Chicana/o.

MEChISTAS are called radicals, troublemakers, and activists, but if that is what you call a Chicana/o who helps his people, then that is what we all should strive to be.



Bienvenidos Estudiantes

On behalf of MEChA, we would like to welcome all students interested in fighting for the liberation of our people. As MEChA, we try to work together to establish some unity and a sense of carnalismo.

MEChA is an organization which was founded at a conference in Santa Barbara, California in 1969. Concerned Raza students and community members got together in unity to draw attention to the needs of Chicana/os in the educational, political and social institutions. MEChA was a cry for unity among the Chicana/o community. MEChA was formed during a time of chaos and blatant oppression.

MEChA promotes Raza culture and pride in who we are and what we stand for. As a member of MEChA, the Board and myself would like to welcome anyone who's interested in learning about our past and our future. In bringing speakers, and presenting films, we attempt to bring awareness of the issues that affect our community as a whole.

We try to emphasize the importance of community activism and promote awareness of our indigenous background.

Not only do we attempt to get involved outside of the University, but MEChA provides academic support and realizes the importance of higher education to better serve the needs of our community. In helping promote carnalismo and a sense of family unity, we understand that being away from family and loved one's is a trying and intimidating experience. It is here where MEChA's foundation begins. It is the belief of MEChA that we can help the process become a little easier by making us a part of your family away from home.

Sincerely,

Nancy Quintero
Chair

the BULL & MOUTH OLDIES NIGHT

EVERY
WEDNESDAY
9PM-130AM



A '68 LINCOLN
WITH
SUICIDE DOORS!

LIVE
D.J.!
DEAN
LEONETTI!

SHOT
SPECIALS!

LOVE
ME
TENDER!

NEVER
EVER
A
COVER!

...JUST LIKE THE
DEATH MOBILE
IN
"ANIMAL
HOUSE"



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Riverside, CA 92521

RAZA STUDENT ORGANIZATIONS

Join

La

Causa

Tomás Rivera Teachers Association

TRTA encourages a cooperative learning environment through the support of the Chicano Tutorial program. Tutors offer assistance with academic work, encourage higher education goals, serve as role-models, and provide a vital link between UCR and the Chicano/Latino community.

Latino Business Student Association

Provides an opportunity for business and Administrative Studies majors to gain exposure to business companies through conferences, workshops and speakers.

Latinos in Science

Organized to increase student involvement in the professional health and/or science fields, LIS Provides motivation and support in the development of career related goals.

UCR Ballet Folklorico

By utilizing dance as a form of expression, the Ballet Folklorico promotes cultural awareness and communicates the bond that exists between Mexican heritage and a progressing multicultural society.

MEChA

Movimiento Estudiantil Chicano de Aztlán is dedicated to working towards the educational, cultural and political advancement of La Raza.

Chicano Pre-Law

Formed to aide an increased student interest in law careers, Chicano Pre-Law provides information concerning admission requirements, catalogues and brochures, and also arranges for guest speakers and field trips to law schools.

Teatro Quinto Sol

Through its theatrical performances, Teatro Quinto Sol enhances cultural awareness and instills pride in the Chicano/Latino culture by educating students and the public about history and current social events.

Chicana/Latina Association

The Chicana/Latina Association is committed to lending assistance and/or moral support, encouraging academic achievement and professional growth of La Mujer and providing various community services.

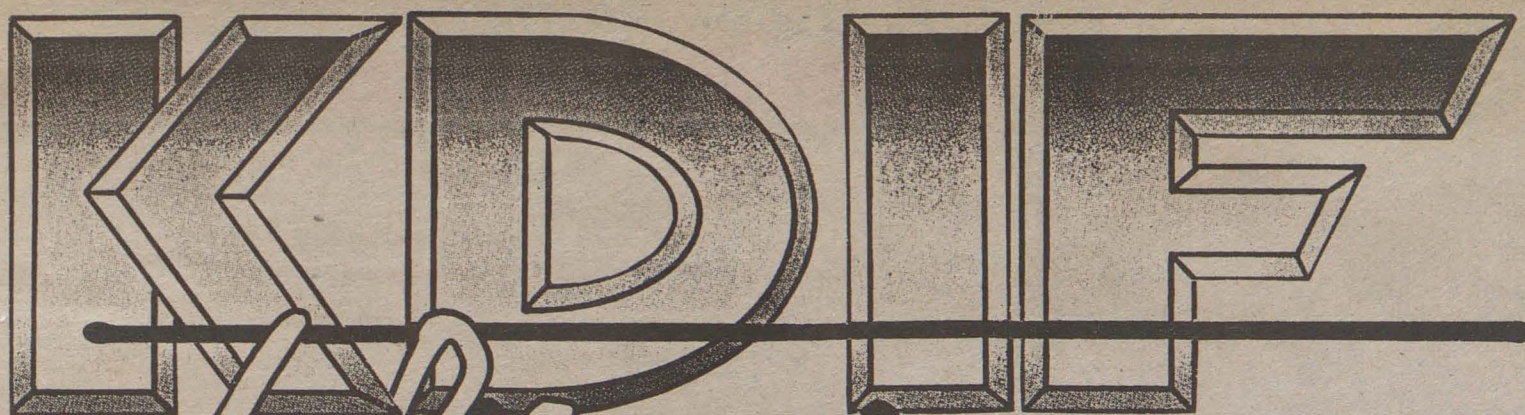
Viva

La

Raza!

Nuestra Cosa

The official newspaper of the MEChA organization, Nuestra Cosa serves as a bridge of communication between Chicano/Latinos on campus and the community at large. It also introduces and trains students in basic journalistic skills and offers an excellent opportunity to become involved in a creative and exciting endeavor.



La Diferencia

CON MUSICA PARA TODOS!!
SINTONIZATE A 1440 AM

DE LUNES A VIERNES:

A LAS 8:00 A.M.
OFERTAS Y OPORTUNIDADES
*Anunciate Gratis Para Empleos, Compra
Y Venta De Todo Tipo De Articulos*

A LAS 12:00 P.M. Y 5:00 P.M.
COMPLASENCIAS AL INSTANTE
*Pide Tus Canciones y Saldrán
Al Aire Inmediatamente*

A LAS 4:00 P.M.
LAS 40 MAS POPULARES DEL KDIF
*Con Las 40 Canciones
Prognostico Del Momento*

A LAS 9:00 P.M.
CONCIERTO DE GRUPOS
*Con todas Las Favoritas
De Todos Los Grupos*

A LAS 11:00 P.M.
SERENATA 1440
*Poemas y Musica Romantica
Para Enamorados*

RADIO
STEREO 1440

LOS MARTES

HABLANDO CLARO
*Temas Picantes,
Un Programa Sin Censura*

Y LOS FINES DE SEMANA:

LA HORA CHICANA
Unica En Su Tipo En Todo El Valle
DISCOTECABIERTA
Y LA MAYOR VARIEDAD MUSICAL!



For your health ...and ours **DON'T EAT GRAPES**



- We're the United Farm Workers. We've been working since 1962 for justice for farm workers and to eliminate dangerous pesticides from our food supply.
- We're asking you not to buy or eat any fresh table grapes from California.
- Over 100 different pesticides totalling 8 million pounds are used each year on California grapes. Additional dangerous chemicals can drift to grapes from their application in adjacent fields. Many pesticides sprayed on grapes have an oil base and cannot be washed off by consumers. Nationally, 300,000 farm workers are poisoned with pesticide application.
- Join with us in these demands:
 - A ban on the five most dangerous pesticides used in growing grapes: Captan, Parathion, Phosdrin, Dinoseb, and Methyl Bromide.
 - A joint and well-publicized UFW/grower testing program for pesticide residues on grapes sold in the stores.
 - Free and fair elections for farm workers and good faith collective bargaining.
- How can I help?
 - Don't buy or eat California fresh table grapes. (We are NOT boycotting wines or raisins.)
 - Arrange for a showing of our 15-minute film "The Wrath of Grapes" at any club or organization you belong to. (Write to Boycott Office at address below.)
 - Discuss the boycott with members of your group and push for a resolution of support.
 - Sign up to be a full-time volunteer for the UFW grape boycott!
 - Send money. Whether a monthly "solidarity pledge" or a one-time gift, your funds are sorely needed. All contributions of \$5.00 or more are acknowledged with a subscription to our monthly magazine, "Food and Justice." Please make your check payable to "United Farm Workers."

IS IT REALLY WORTH THE RISK?

United Farm Workers of America
La Paz, California 93570



ASUCR Senate Supports Grape Boycott

The ASUCR Senate voted overwhelmingly to approve a resolution to boycott grapes. As part of the resolution, the Senate has committed itself to educating the campus community on the dangers of grapes. The move came just three weeks after UFW President Cesar Chavez spoke to a standing room only crowd in the cafeteria.

GRAPE BOYCOTT RESOLUTION

- WHEREAS: The United Farm Workers of America, AFL-CIO has begun its "Wrath of Grapes" campaign to inform consumers about the dangerous pesticide residue on table grapes sold in the markets; and,
- WHEREAS: The World Resources Institute reports that over 300,000 farm workers are poisoned each year by pesticides; and,
- WHEREAS: Through the actions of former Governor Deukmejian, the California Agricultural Relations Board has ceased to be a vehicle to protect farm workers collective bargaining rights; and,
- WHEREAS: Since the 1960's the United Farm Workers of America has helped farm workers and consumers win protection from dangerous pesticides such as DDT, Aldrin, and Dieldrin before the government took any action; and,
- WHEREAS: Farm workers no longer have the right to organize, workers get killed in Union elections, and growers refuse to negotiate; and,
- WHEREAS: Grape growers are now using deadly pesticides that poison farm workers and cause children to die of cancer and be born deformed; and,
- WHEREAS: The United Farm Workers of America, under the leadership of Cesar Chavez, has called for a new boycott of grapes; and,
- WHEREAS: Across North America, union leaders and members, state and federal lawmakers, mayors and city councils, labor and religious leaders, college and university student governments, and consumers are boycotting grapes and becoming solidarity members of the U.F.W.,
- THEREFORE BE IT RESOLVED:
That the ASUCR Student Senate endorses the California table grape boycott and strongly urges the removal of all fresh table grapes from UCR facilities and ASUCR sponsored events.
- BE IT FURTHER RESOLVED:
That the ASUCR Student Senate promote the UFW grape boycott among UCR students, staff, and faculty to the utmost of its capacity.