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MEXICAN
AMERICAN
YOUTH
ORGANIZATION

Avant-Garde
of the Chicano
Movement
in Texas

ARMANDO NAVARRO



FOREWORD BY MARIO C. COMPERN

*"Essential for
understanding
the Chicano
Youth
Movement."*

-RODOLFO F. ACUÑA
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*Mexican American Youth Organization
Avant-Garde of the Chicano Movement in Texas
by Armando Navarro*

Among the protest movements of the 1960s, the Mexican American Youth Organization (MAYO) emerged as one of the principal Chicano organizations seeking social change. By the time MAYO evolved into the Raza Unida Party (RUP) in 1972, its influence had spread far beyond its Crystal City, Texas, origins. Its members precipitated some 39 school walkouts, demonstrated against the Vietnam War, and confronted church and governmental bodies on numerous occasions.

Armando Navarro here offers the first comprehensive assessment of MAYO's history, politics, leadership, ideology, strategies and tactics, and activist program. Interviews with many MAYO and RUP organizers and members, as well as first-hand knowledge drawn from his own participation in meetings, presentations, and rallies, enrich the text.

This wealth of material yields the first reliable history of this extremely vocal and visible catalyst of the Chicano Movement. The book will add significantly to our understanding of Sixties protest movements and the social and political conditions that gave them birth.

A veteran organizer and activist in Chicano movements over the last quarter century, Armando Navarro is currently the Director of the Ernesto Galarza Public Policy and Humanities Research Institute at the University of California, Riverside.

LA VOZ DEL PUEBLO

by LAURA E. CAMACHO
contributing writer

Mi identidad nunca había sido manchada por los problemas de identidad que caracterizan a muchas personas que nacieron en este país pero por una razón u otra se identifican con el país de sus padres. Nací en la ciudad de México y vine a este país a los diez años sin pasar mayor dificultad en aprender el idioma y sin olvidar o dejar de practicar las costumbres culturales que se me habían enseñado desde chiquita.

Hasta no haber llegado a la universidad empecé a contestar algunas de las preguntas que tenía sobre muchas de las personas a mi alrededor y la incertidumbre en la que viven. ¿A qué se referían cuando se preguntaban si son de aquí o de allá? ... ¿por qué no se podían considerar completamente mexicanos y americanos? Ahora me doy cuenta y siento el racismo que nos excluye y al que todos nos enfrentamos en este país, sin tomar en cuenta el punto geográfico en que hayamos nacido.

Aunque nos empeñemos en

crear diferencias entre nosotros: que si somos centroamericanos, sudamericanos, latinos, chicanos, hispanos, mexicanos, o pochos, nuestra simple apariencia ya define bastante de nosotros en este país, nos guste o no. Uno de los ejemplos más concretos que puedo ofrecer es el de mi aceptación a la escuela de post-grado. Desde la primera vez que discutí mis planes con mis compañeros de clase, lo único que se les ocurrió decirme fue que yo no tendría que trabajar tanto como ellos. Las polizas de "acción afirmativa" aflojarían los requisitos para mí.

Fue una lección que estoy todavía aprendiendo acerca de mi identidad. A los demás no les importa lo que me considere, aunque el nombre me defina como persona. Lo único que verdaderamente importa es que mis acciones reflejen lo que represento. Me refiero a usar los programas como "acción afirmativa" para desarrollar y verdaderamente llevar a cabo los fines para los cuales los programas fueron diseñados. No me puedo avergonzar de mi cultura, al contrario, lo único que me inspira es más confianza en mí misma. La falta de recursos en nuestras comunidades y la mera existencia de programas para mitigar los programas

han ayudado a crear en mí una determinación sincera en servir a mi comunidad.

Ha sido una larga trayectoria en términos de definición. Creo que no empecé a considerarme chicana, aparte de ser chilanga, hasta el principio de este año. Mi política, desde que la empecé a desarrollar, siempre me ha definido como chicana--el sentido de responsabilidad para educar a nuestras comunidades, formar una comunidad organizada donde participemos en el campo político, definir y preservar nuestros valores, etc--pero pasé durante una etapa donde miraba el término con desdén. No fue hasta que se me ocurrió algo, que dejé de considerarme solamente mexicana. Al oír por unas hojas del periódico, me di cuenta que ya no estoy atada directamente a los eventos que están ocurriendo en México. Por primera vez, sentí como si los eventos no me pertenecieran, como si estuvieran distantes de mí.

... Ahora empiezo a entender la dualidad de la moneda.

by OLIVIA FARFÁN
contributing writer

In the late sixties concerned Raza, Chicano/Latino students and community members, came together in unity to draw attention to the needs in the educational, political, and social institutions. A series of student conferences were held in colleges and universities throughout Califas, which resulted in a final conference held in Santa Barbara in April of 1969. Many existing but separate organizations attended this convention, including UMAS (United Mexican American Students), MASO (Mexican-American Student Organization), MASC (Mexican-American Student Confederation), and MAYO (Mexican American Youth Organization). As a result of this conference "El Plan de Santa Bárbara," a Chicano plan for higher education, set forth a means of action for the formation of Chicano Studies Departments and the unification of all the student organizations into one collective body, it was named el Movimiento Estudiantil Chicano de Aztlán (M.E.Ch.A.).

Unification meant political power, M.E.Ch.A. fought many battles on and off campuses. Many people sacrificed their lives for us, so that we could have a better education, be accepted into higher educational institutions, and to promote the direct hiring of more Chicano staff. We the people were finally being represented by young Chicano minds.

But the political component is only one side of M.E.Ch.A. The flip side

was that M.E.Ch.A. created a home away from home for our Raza students. A place where they wouldn't become absorbed into the educational institution. M.E.Ch.A.'s responsibility is to train future leaders with the skills and background that they will need to help Raza communities.

M.E.Ch.A. can and will often go to two extremes either it's too political or it's too social. One problem is to find a balance. Another problem is that many new leaders are not reading the original documents such as El Plan de Santa Bárbara, EL Plan Espiritual de Aztlán and the Philosophy of el Movimiento Estudiantil Chicano de Aztlán papers. I must mention that these documents use strong language, and for this reason many do not want to pass them out. This is of course a giant controversy because the fundamentals of M.E.Ch.A. lie within these documents therefore they must be passed out.

The strong language in many Chicano Movimiento documents is attributed to the high tensions brought on by the oppression, discrimination, and manipulation of Raza in the United States. The Chicano people in the 60's finally realized that they were losing their culture, language, and children to an Anglo mentality that stresses individualism. Furthermore, they also realized that their true heritage, language, and history had been stolen and covered up. This sent many in search, inward and outward, of Aztlán and our forefathers.

We started uncovering our true history, that has been written in stone over

50,000 years ago. The Chicano people exploded with a vibrant identity, Chicanoism, that would not accept assimilation nor absorption of our people and especially our children. That is why M.E.Ch.A. stands alone in the forefront, as vanguard, in the Chicano Movement. The youth within M.E.Ch.A. shall change this political system for a better tomorrow.

M.E.Ch.A. is a statewide organization in Universities, colleges, high schools, and junior high schools. M.E.Ch.A. has now been in existence for 26 years. The M.E.Ch.A. chapters belong to a regional network called the "Central," we at UCR are in the Inland Empire Central, which meets monthly. The M.E.Ch.A. Centrales are part of regionals; We are part of the Sur Regional. The state regionals sponsor a statewide M.E.Ch.A. Conference twice a year and all the states throughout Aztlán, come together once a year for a National Conference.

The states that are represented at the M.E.Ch.A. National are California, Arizona, New Mexico, Nevada, Utah, Colorado, Oregon, Washington, Texas, Michigan, Minnesota and new chapters are springing up everywhere. The conferences host M.E.Ch.A. students from across the state and the nation, who have come together to share experiences and develop strategies for bettering the conditions students face on campus; and to come up with ways to better the conditions in the Chicano community.

M.E.Ch.A. in Spanish means

Please see M.E.Ch.A pg.15

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GRADUATION AWARDS

CHICANO/LATINO AWARDS

Outstanding Campus/Community Service

Given to graduating students who have served the campus and Chicano/Latino community through participation, organization, and leadership.

ALEJANDRO ALVAREZ LAURA CAMACHO MARCOS GONZALEZ GUADALUPE RAMIREZ

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Presented to graduating students who have maintained excellent academic standing and participated in extracurricular campus organizations, activities, and community involvement.

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Exemplary Excellence in Academic Achievement & Campus/Community Service

Awarded to a graduating student who has received high academic honors and participated in campus/community involvement.

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COMMENCEMENT AWARDS

Dean Loda Mae Davis Award

Given to a graduating woman for outstanding participation in extracurricular campus activities, leadership in student organizations, and academic achievement.

RITA E. URQUIJO

Dean Thomas L. Broadbent Award

Presented to a graduating male for outstanding participation in extracurricular campus activities, leadership in student organizations, and academic achievement.

RYAN EDWARD ALCANTARA

Marguleas/Weiman Humanitarian of the Year Award

Presented to a UCR undergraduate student who serves as a role model and an inspiration to others.

NINFA E. DELGADO

THE REALITIES OF HIGHER EDUCATION

by ROGERS MUÑOS
staff writer

There are positive things that can give our students hope when applying to graduate programs. There are some services here at school that extend their efforts to help us continue with our education. One of these is the Career Services Center at UCR located at the Veitch Student Center. Although the Career Services Center provides many services for the students, not many students know about these services until they become seniors and are ready to graduate. The Career Services Center is located at the Veitch Student Center here on campus.

Joseph B. Orzechowski has been a career counselor and an on campus recruitment coordinator at the Career Services Center for seven years now. He made me aware of all the services that are available to students, which he said can be very helpful for most graduating seniors.

The Career Center can help students as soon as they come into the university by providing them with career planning services. For those students who are not sure about their majors, the career center offers individual career counseling appointments to help them decide their majors. They also offer career planning workshops and career exploration services where professionals

come and talk to the students about their careers to help them choose one. Vocational testing is also another way in which the career center helps with career planning. These tests help students become aware of their interests, and helps them choose a career. The three vocational tests that the career center offers are the SIGI-PLUS, which helps the student identify the occupations that are most compatible with him/her, the MYERS-BRIGGS, which is a personality test, and THE STRONG INTEREST INVENTORY, which helps the student determine his/her interests. Each of these tests cost ten dollars and are available to all students.

The career services center also has a job search assistance program available to all students. This service is very helpful to seniors who are graduating and not attending a graduate school right after graduation. The job search service is free of charge to all UCR students, and offers workshops on resume writing. This program also gives students the opportunity to participate in mock interviews to help them improve their interviewing skills. Another feature that the job search assistance plan has for the graduating seniors is that it gives them the chance to interview on campus. Many employers hire graduating students through the on campus interviewing services. The Career Services Center also offers annual job and career fairs for all students.

For students currently attending school, the Career Services Center also offers a student employment

program. This program helps students find part-time, temporary, and summer jobs that are located on campus and in the community. It also offers summer job workshops, and a summer camp job fair. Internships and cooperative education programs are also offered to currently enrolled students. These programs are very helpful because they help students gain experience, which is a must when looking for a job. These two programs also help students make better decisions about their careers. Some of these internships offer salaries to students while others offer academic credit.

Mr. Orzechowski mentioned that all students should take advantage of the programs that are offered by the Career Services Center because they give students a better chance of finding a job once they graduate. Other programs offered by the center are a career library, a scholarship search service, and an application assistance program. We must also remember that all of these programs are free of charge to all students and that they are available to graduating seniors at no cost for six months after graduation.



by MARIA DEL REAL
staff writer

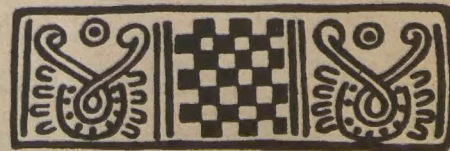
Graduation tends to be a joyous moment whether it is from junior high school, high school, or college. It is not everyday that a Chicana/o receives a degree or diploma. It is a moment of accomplishment and success, but how many actually feel that way after graduating from college? For some, a college graduation signifies the end of their education, but it is only the beginning of a career for others. Students begin to apply to medical school, law school, business school or graduate school in hopes of furthering their professional studies. Talk about how much minorities and women are needed makes people ask, "If that is so, then, why do we still have such a low percentage of Chicanas/os entering graduate schools and programs?" Thousands of students are beginning to relate with the situation of unemployment and rejection from those graduate programs and schools who are so called "recruiting minorities". The system and bureaucracy that run this country exist to deter Chicanas/os from accomplishing their goals.

Let us begin by explaining the role that the standardized tests play in keeping us minorities from achieving our goals. We have the GRE, MCAT and LSAT among many others, just to mention the most popular ones. I am sure that everyone is familiar with these type of tests that have only served as a barrier between education and us. I know about qualified people that did not only get high scores on these tests but also had a great grade point average but decided to change their careers in order to not deal with all the pressure and stress that the system places on us. I gave up my goal of becoming a doctor because I simply cannot take the hassle that all these schools are giving me. Do you really believe that these tests can actually show someone how intelligent they are? What about if you are the type of person who does not do well on standardized tests? Having studied for two weeks before my MCAT test, I still got average scores. Go figure. For us Chicanas/os, this type of tests

are in part what keeps us from reaching our goals. This system has made sure that we don't move up from where we are. Plus, these tests with the kind of vocabulary that they use are ridiculous. Especially for those of us who were once in ESL and have always had trouble with English. You figure that by now things should be somehow changing but many of those organizations and programs that are intended to raise the percentages of minorities attending higher education are not going out there where their help is really needed or lack the necessary funds to help out minority students who have the desire to attend college. And now, with the Affirmative Action proposition that the government is trying to get pass, is definitely going to prevent all of us minorities from attending college and higher education.

Here, within the school, we also have difficulties trying to get through this four year program. Many times it is due to the lack of college advisors who are not willing to help out students or Raza students for that matter. Candi Gil, a graduating Chicana experienced the unprofessionalism of the college advisors at the College of Natural Sciences. When she went to talk to a professor at this college about the classes she wanted to take before graduating, instead of encouraging her to graduate and apply to graduate and professional programs, he belittled her and discouraged her from applying to any type of graduate school. This professor is obviously culturally ignorant to the fact that opportunities are not the same for everybody in this country. People who have become part of the system slowly lose their sense or ability to distinguish between what is right and wrong. They have become the government own personal puppets. By following the system's rules without questioning its accuracy or truthfulness from what we really see going on in this society, that is when one has finally become part of the system. Many of our own people has fallen into this trap that the system has set out for us. People like this counselor and many others who do not want or care to see the reality of this situation are letting themselves be taken by the biases and racism of this system.

But there are also many other counselors and professors that are concerned about our college careers and graduate goals. One of these counselors is Frank Ramos who coordinates the grad track program at the EOP/SAA center. His goal is to increase the flow of minorities and women into graduate and professional programs. The statistics show that while 38% of the graduating students here at UCR go on to graduate school, a total of 60% of EOP/SAA students will graduate and attend graduate studies. Now, these statistics show how effective and committed in encouraging our Raza and other minorities the EOP/SAA counselors have been. Frank says that there are numerous opportunities available to minorities in many of the chosen studies. He has developed a sure-fire strategy that will get people into higher education. He feels that if the student has the desire to continue his/her education, G.P.A., although it does play a role for admissions, should not be a barrier to a better future for our people. The way K-12 educational system exists is designed to fail, misdirect and push out a large portion of the Chicano students. It is a shame that such a small percentage of the Chicano students receive advanced degrees since we are going to be the majority of the population here in California. He concludes by encouraging us to take back and empower ourselves to take control of our own destiny because nobody else is. So, Raza hurry up and let's educate ourselves so our future generations can have something better to look forward to other than the discouragement from the education system and it's staff who lack the understanding and desire to help our people succeed.



Raza Organizations; empowering our community through education

by CANDIDA GIL
staff writer

Not many people succeed in life through sole efforts. Most of the time there are individuals that step into our lives and leave an impression that influences our future. An important time in our lives, when we are the most influenced, is when we are young. Two organizations here at UCR understand this and have made great strides to reach the children in the campus area. Both Latinos In Science and Mujeres Unidas have integrated mentorship programs into their community programs.

Latinos In Science began the Science Awareness Mentorship Program in 1993, and since then has reached over 300 children. The goal of the program is to

expose children in 6th grade to the university and hopefully interest them in the sciences. Although some will say that the 6th grade is too early to begin speaking of college, LIS strongly disagrees. "It is important to reach the students before they begin their college prep courses in junior high. They need to learn what courses they need and that it is never too early to start preparing," said Jose Maciel, one of three directors of the program.

The participating members of LIS go out to the elementary schools and conduct science presentations that involve chemistry, physics, and some biology. Each experiment shows the students that science can be both fun and educational. When the program began there were only three elementary schools involved, but since then it has grown to five. The mem-

bers of LIS visit each school once a quarter and in the spring arrange to bring the young students onto the UCR campus. For most, it is the first time being exposed to college life.

Mujeres Unidas formed its mentorship program in 1992. It was established in response to the extremely low rates of underrepresented students, in the UC system, especially Latinas and Chicanas. Their main objective is to provide a role model who will positively advise and encourage junior and high school students to seek a college education. The participating members of Mujeres Unidas are paired up individually with a young student of Chicana or Latina descent. Both the mentor and mentee need to apply, however every applicant is placed and participates in the program. Each mentor

also undergoes a training process and must abide by the guidelines set by the program.

There are monthly contacts between the participants and activities such as campus tours, retreats, and sleep-overs when possible. The organization also stresses the importance in creating a friendship. "I find it rewarding to reach out and help my mentee. I try not only to counsel her, but also to be her friend. It feels good to be a positive role model in her life," said Rosie Pérez, a participating mentor.

Both Latinos In Science and Mujeres Unidas have contributed much time to something they strongly believe in. If we plan to make a difference in our community and within our people it is time to get involved.

by BRIGHAM STEVE VARGAS-MURILLO
staff writer

La Unión Estudiantil de la Raza is a Casa de Hermanos, Fraternity, that was created by ten strong minded individuals, in the Winter Quarter of 1992. This organization has been through many changes and growth since our brother Anthony Ortiz, Claremont College graduate and teacher in Baldwin Park, wrote our first article in the Nuestra Cosa Spring Quarter issue of 1992.

One of the main areas of growth has been its membership. U.E.R. currently has over forty brothers, with six alumni and eleven graduating this June. Another development is the fact that they are moving more towards a Casa de Hermanos that is completely dedicated to the betterment of the brothers in academics. This will enable them to serve the community more effectively.

U.E.R. has had several obstacles to overcome, including negative opinions from others. The people that actually take the time to sit down and get to know the brothers discover the misconceptions.

According to brothers of the Casa de Hermanos, they feel that U.E.R. has helped them enormously with the transition from high school or junior college to this four year institution. They feel that the membership has helped them develop a skilled program in order to achieve maximum academic potential. If a brother needs academic assistance, U.E.R. in conjunction with our academic advisor, Gabriel Mendoza, have developed a tutoring program that meets weekly called the "Ace Program."

U.E.R.'s influence in a brother's life is not only academically, but also gives the brother a chance to be an active participant in the community. U.E.R. donates their time at the Community Settle-

ment, Centro de Aztlán, and also helps with the feeding of homeless people at the First Episcopal Church, all located here in Riverside. Another service that the organization has done in the past is assisting students of local high schools with their UC applications.

Due to all these accomplishments, U.E.R. has received numerous awards from community centers and local businesses for their outstanding community service. Also, because of the concept of a Chicano/Latino Casa de Hermanos, something that has occurred only in three other universities nationwide, "Low Rider" magazine decided to honor the organization with an article in one of their issues.

U.E.R. is a strong organization because they recognize the fact that their ancestors struggled and fought long battles in order for all Raza students to be able to attend higher education institu-

tions. They also know that they must give back to the community the opportunities that have been granted to them.

Currently U.E.R. alumni, can be found working for the United States Department of Labor, various school districts, and attending graduate schools, such as Claremont and UCLA.

As for the class of 1995, Alejandro Irineo, John J. Cabral, Victor Manuel Perez, Michael A. Garcia, Alejandro Alvarez, Ruben Ojeda, Emilio Ramirez, Jose Lorenzo Martinez, Jesse De Lara, Tomas Dombrowski, and Brigham S. Vargas-Murillo, all have certain goals for the future. While some are developing careers in business, others will be working as substitute teachers, full-time teachers, counselors, and administrators in various school districts, and still others will be attending graduate schools, such as Claremont College, Long Beach State U., Uni-

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by NINFA E. DELGADO
contributing writer

"... to organize all respective M.E.Ch.A. chapters into one collective unit... a voice that will organize La Raza and its communities." (M.E.Ch.A. Inland Empire Central Constitution)

In 1969, student organizations such as MAYO, MASO., and UMAS united under one name, which is M.E.Ch.A. - el Movimiento Estudiantil Chicano de Aztlán. Students came from all over the nation to a Youth Conference held in Santa Barbara under the same ideology of self-determination and the complete liberation of the people of Aztlán. Out of this conference came the document we know as El Plan de Santa Barbara upon which M.E.Ch.A. as an organization, could meet to act in defense of our Gente.

As a result M.E.Ch.A. meets once a year at the national level at rotating locations. M.E.Ch.A. also meets at

the state level twice a year, once in the spring and once in the fall. Resolutions are passed at Statewide conferences in which a plan of action is developed focused on three to four major issues affecting the Chicano community. One step further, M.E.Ch.A. is divided into regions. These regions are: California Norte, California Sur, California Centro, Centro Aztlán, Calpulli Montanas Norte, Northwest Pacific Rim, and Midwest/East Coast. Each region meets once a month as a planning forum with all representatives of that specific region. The Regional is then broken down into Centrales, by countries. Centrales meet at least once a month.

Among M.E.Ch.A.'s goals and objectives, is fighting for educational rights and to apply political pressure at the National, Statewide, Regional, and local levels. It is important to first organize locally in order to have any success at the regional, statewide and national levels. This is why the re-establishment of the In-

land Empire Central is necessary. The Central provides a first stage form of networking among MEChistas. As the Inland Empire Central we can come together on issues affecting our surrounding communities and demonstrate a strong presence to bring forth a powerful impact.

Approximately two years ago M.E.Ch.A. region California Sur (San Diego, Orange County, Los Angeles, Inland Empire) was infiltrated, causing the fall of the Inland Empire Central. UCR M.E.Ch.A. at that point saw it best to pull out of the Statewide process until matters had been resolved. During this time, UCR M.E.Ch.A. focused on its immediate community and campus relations. UCR M.E.Ch.A. today has reached a stage in which we feel it is necessary and we are ready to bring together the Central and officially return to the Statewide process.

Discussion on the restructuring of the Inland Empire Central began in the summer of 1994. During the winter break

of 1994, UCR M.E.Ch.A. met to organize a step by step process that would lead to the re-establishment of the Inland Empire Central. One of the problems that was dealt with was the widespread geographical area of the Central. The Inland Empire Central includes areas such as Blythe, Coachella, Barstow, Pomona, and Riverside. Because we are so spread out, it is difficult for all of the chapters to meet.

Although a difficult task, the Inland Empire Central met for the first time on April 29, 1995 at UCR. Among those present were the Claremont Colleges, College of the Desert, Mt. San Jacinto and others. The next Central is scheduled for June 3rd at UCR. Once the Inland Empire Central is established and organized from within, the next step will be to enter full force to the Regional, Statewide, and National structure. "Together we shall strive for political consciousness, self-determination and the physical, mental and spiritual liberation of our gente." (M.E.Ch.A. Inland Empire Central Constitution).

Bilingual Education

by ANGELICA MARTINEZ
staff writer

Among one of the debates facing our educational system today, particularly at the primary level, is that of Bilingual Education. Some believe that its implementation is essential for the success of those students whose primary language is not English. Many, however, want to do away with this type of program because they believe it is neither necessary nor essential.

First of all, the controversy stems from the fact that there is a great deal of confusion about the goals and composition of Bilingual Education. In Bilingual Education, instruction is given in two languages and the use of those two languages as "mediums of instruction" for any part of or all of the school curriculum is necessary. In addition, it is essential that the history and culture of the child whose first language is not English is strongly emphasized.

In reality, many Latino children have a limited knowledge of the English language. The situation is worsened by the insensitivity of many teachers and administrators. They are insensitive to the children's language and culture since frequently they are not prepared to deal with diversity. This has a detrimental effect on the education of our youth because the pattern tends to continue at the secondary level. The learning environments of classrooms are insensitive to the students' own culture and language. In essence, teachers need to be more culturally responsive. Therefore, a serious problem that our educational system has is the lack of qualified Bilingual teachers.

There is no argument that learning a second language is difficult, yet for many students it is even worse when they have not even learned how to read and

write in their native language. One of the negative effects of Bilingual Education, when not administered properly, is the exclusion and isolation of students. This leads teachers to have lower expectations of many students. It tends to deprive students of high quality instruction when students are not transitioned to English at an adequate grade level. For instance, most schools transition their students to full English curriculum until they are in fifth or sixth grade, at the critical time when they are getting ready to go to Junior High. This has a detrimental effect of lowering their self-esteem resulting in lower levels of motivation, confidence, and learning. This has more recently come to surface with literacy studies showing the discouraging fact that most of our Latino students read below average.

One of the objectives of Bilingual Education is to prevent dropouts and to give students a "better chance." Still, our schools today are inefficient in retaining students. Compared to the mainstream population, Latinos achieve lower levels of academic success. They display lower achievement levels, higher failure rates, and failure to continue or remain in school.

Finally, a point of contention is the cost of Bilingual Education. Some say it creates a burden to an already crippled system, yet how can one put a price on the education of our children, particularly when more and more money is spent on prisons. In cases where Bilingual Programs have been properly administered, they have shown a degree of success. In essence, we have to ask ourselves one question: What is more important, our children and their education or the little money our society spends on them.

Bilingual Picture Book wins award

The Desert is My Mother/El desierto es mi madre, the first children's picture book published under the new imprint for children, Piñata Books, is the recipient of a 1995 Skipping Stones Book Award - Nature and Ecology category.

Sponsored by *Skipping Stones* magazine, the annual Skipping Stones Book Awards honors exceptional contributions to children's literature. Given in two categories, the awards recognize books that promote multicultural awareness and ecological richness in our world. *The Desert is My Mother/El desierto es mi madre* is one of seven books being honored this year. Books in the Nature and Ecology category promote an awareness of human, plant and animal relationships, while books in the Multicultural category encourage cultural diversity and intercultural understanding.

The Desert is My Mother/El desierto es mi madre is a bilingual book written by Pat Mora and illustrated by Daniel Lechón. It is a beautiful poetic and artistic rendition of the relationship between nature and Latinos and Native American peoples. Rather than being an expanse empty of life and value, the desert is lovingly presented as the

provider of comfort, food, spirit, and life. The book introduces the partnership of an award-winning poet and a prize-winning painter.

PAT MORA is an award-winning poet and author of children's books. Her children's books include *A Birthday Basket for Tía* (Macmillan, 1992) and *Listen to the Desert: Oye al desierto* (Clarion, 1994). Numerous other children's books are forthcoming, including *Tomás and the Library Lady* (Knopf), *Pablo's Tree* (Macmillan), and *Confetti* (Lee & Low Books).

DANIEL LECHÓN is an internationally respected painter whose works have been collected by both museums and individuals in both the United States and Mexico. His paintings have been included in the "Coors Expresiones Hispanas," (1987-1989), an exhibition of fifty of the nation's finest Latino artists selected from 3,000 entries.

Piñata Books is a new imprint dedicated to the publication of children's and young adult literature written by U.S. Latino authors. Piñata Books is the first imprint devoted to providing materials for children that authentically and realistically portray themes, characters, and customs unique to U.S. Latino culture.

Tomás Rivera Scholarships

by DIANA GONZALES
staff writer

This year during the 8th Annual Tomás Rivera Conference two students were recognized for their achievements. Manuel J. Quintero and Norma Aidé Aguilar were both awarded the Tomás Rivera scholarship for the amount of \$1,500.

The Tomás Rivera Scholarship Program for Chicano students was established in 1984 in honor of the late Chancellor of the University of California, Riverside. The scholarship is open to all Chicano undergraduates at UCR, with any type of major. One of Chancellor Rivera's dreams was a future in which Chicanos would be able to make contributions to the fields of literature, creative writing, and education. The program does give preference to students who have demonstrated potential in one or more of these fields. The following are the qualifications for the scholarship: completion of three years of high school in the United States, admission to or current matriculation at the University of California, Riverside, with junior or senior standing during the subsequent academic year, and a minimum grade point average of 3.0.

Manuel Quintero is one of the fortunate students to receive the scholarship. He is currently a junior studying Biology. He is a transfer student from Riverside Community College. His educational goal is to first receive his B.S. in Biology and then obtain his M.S. degree. His ultimate goal is to be fortunate enough to

teach science and the basis for all life back in his community. He would also like to obtain a minor in Spanish. He says, "I do not and will never forget where I come from, and will do everything in my power for the improvement of education and knowledge of all people. In this way, the obstacle of ignorance will be diminished through the nourishment of knowledge."

Manuel devotes his free time to extracurricular activities. He is part of MEChA and the UCR Ballet Folklórico. He takes pride in both activities because they serve as a way to learn more about his origins, preserving both his culture and language. In addition, he is a member of the Anthropology Club, teaches Catechism at his local church, volunteers for Kaiser Hospital two hours biweekly in the laboratory as an aide/apprentice, and when time permits he loves working out, reading novels, science journals, and literature by Shakespeare. Manuel says, "My determination and perseverance will allow me to overcome many obstacles and I know I will succeed in life."

Norma Aidé Aguilar has strong dreams of becoming a lawyer. She is majoring in Sociology-Law & Society. She is fascinated by sociological studies and now feels that attending graduate school for a Sociology degree is a good option if she doesn't end up going to law school.

Currently Norma is part of the University Honors Program in which research and scholarship are emphasized. She also

Please see RIVERA pg.13

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High School Support Programs

by JOE RAYA
staff writer

Today, students must be counseled to ensure their success. Now more than ever, this is being realized, and is beginning to be addressed. One of the main projects that today's high schools face is that of SB 8 13. SB 8 13 is a law that was enacted in the mid eighties. Under this law, every high school sophomore must be counseled along with their parents in a group session at least once during their high school career. Ms. Adriana Gurrola, a Spanish teacher at Chino High School assists in the counseling. Ms. Gurrola counsels the Latina/o students along with their parents. In most cases it is essential that Latina/o counselors talk with the parents of Latina/o students. Only a counselor who understands the culture of the individuals in question can effectively counsel the parents of these students. In many cases, the family of the students only understand Spanish or feel more comfortable speaking in their native language. SB 8 13 enables the parents to get involved with the education of their children. Parents learn of the academic re-

quirements that the school has for graduation, and the students realize that it is their responsibility to work, not their parent's. This program is designed to address the "at risk" students early, so that they can be steered back on track. Parents are made aware of the alternative classes offered, and the ROP technical training programs. For the first time, the question "What do you want to do after you graduate?" is brought to the students' mind. Many schools are beginning to adopt other programs, some may be very aggressive, and have proven to be beneficial to the Latina/o student.

The Puente Program, a bridge program, is now being applied at the high school level. The Puente Program was originally designed through UC Berkeley to service the Latina/o students at the junior college level. The Puente Program was founded in 1981, and since then has been active in 30 community colleges and 18 high schools. One of the main objectives of The Puente Program is to increase the number of Latina/o students that enroll and graduate from a four year college or university. A goal shared with SB 8 13, is the involvement of the parents. The

Puente Program also wishes to get the parents, as well as the community, involved in the continuing education of these Latino/a students. Community leaders are recruited to donate their time and money into the program, and serve as mentors. In the high schools, 30 students are targeted from each grade level. These students take a special English class, which incorporates Latin American Literature as well as culture in an accelerated curriculum. These students are to stay with the same English teacher through the 9th and 10th grades. Once completed, the students usually enroll in an Advanced Placement, or College Prep English course. The teachers also benefit from this program through the training that they receive and the methodology used in their teachings. At the high school level, this program also serves to achieve a proportional level of Latina/o students into these Advanced Placement courses. After all, a school with a 40% Latina/o population should not be represented in these classes by 1 or 2 students alone. The ethnic make up of these classes must be proportional to the school's student body. The Puente Program is not limited to Latinas/os.

Members of other minority races may enroll in the program. However, since the number of Latinas/os in the program is so high, it is generally perceived as being geared to help only one race.

As of this date, over 3,500 students are enrolled in The Puente Program; more than 100 college teachers and counselors have been trained through this program; and over 1,800 professionals from the Latina/o community have donated over 18,000 hours annually to the students. Although the adoption of this program has been slow, the results are compelling enough to evoke interest. This program works, 66% of the students that were enrolled in The Puente Program have gone on to a four year college or university.



CASA BLANCA; Chicanos en una Educación Laberíntica

by MARITZA RUANO
staff writer

La juventud en Casa Blanca ha sido sumergida en una educación laberíntica. El laberinto se manifiesta específicamente en los programas especiales para Chicanos. De acuerdo con el artículo "Immigration and Education of Mexican Americans" por Raymond Buriel, en California, la educación bilingüe en la secundaria y la preparatoria enfatizan el aprendizaje inmediato del idioma inglés y no del desarrollo de cognición. Muchos alumnos Chicanos se frustran con este requisito y prefieren poner su educación a un lado hasta que aprendan inglés. Estos jóvenes optan por trabajar porque este proceso les hace perder la motivación.

Otro componente intrigante del laberinto escolar es el transporte escolar. Conceptualmente el transporte de alumnos se implementó para desegregar a los alumnos. Pero esto trajo consigo el uso de fondos escolares para pagarle a los conductores de los autobuses. Otra repercusión es que divide y desasocia a los alumnos de su comunidad. Un ejemplo de esto es el de una familia en Casa Blanca de la cual la madre, descontenta, ex-

presó su opinión en contra de la separación de sus hijos, "Uno de mis hijos acude a una escuela, otro acude a otra, y aún otro acude a otra. Mis tres hijos llegan a casa tarde y cansados. Mis hijos no tienen amigos en la vecindad porque no pasan suficiente tiempo allí." De acuerdo con la revista L.A. Times, el transporte de alumnos era esencial para cumplir con las regulaciones federales. El sistema de transporte escolar contribuye a la fragmentación de los hijos en una sola familia. Las escuelas con un predominante porcentaje de alumnos anglosajones necesitan cumplir con los requisitos federales de desegregación. Los alumnos Chicanos son usados simplemente para mantener el "status quo."

En el distrito escolar de Riverside, la construcción de una nueva escuela, Amelia Earhart Middle School, ilustra como el uso de los niños de color dará fondos federales a la escuela. Después de acudir a una junta los padres anglosajones triunfaron en su demanda de la construcción de la escuela. Casa Blanca que, por otra parte, beneficiaría de una escuela en la comunidad porque eliminaría el transporte escolar y la fragmentación de familias, ha peleado por

aproximadamente quince años sin triunfar.

El laberinto del sistema escolar prosigue. Los Chicanos son sumergidos a una educación inferior siendo atacados por el sistema de traques. Algunos alumnos son colocados en traques que eventualmente les proporcionarían los cursos de preparación para acudir a la universidad. Mientras tanto, las masas de Chicanos son relegados a cursos no relacionados con la universidad. Por ejemplo cursos de trabajos manuales como mecánica y arreglos florales. Esto ilustra la discrepancia del sistema educacional hacia los Chicanos. Esto indica que históricamente los Chicanos junto con otros grupos inmigrantes han sufrido tanto en el trabajo como en la escuela. La educación es la base fundamental del progreso. La comunidad en Casa Blanca necesita una educación sólida. Con la educación viene el empleo y con el empleo viene el ingreso.

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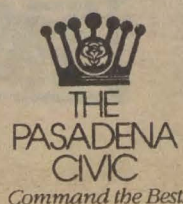
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¿Qué Pasa Raza?

Mescalero Apaches Continue Fight to Stop Waste

The Mescalero Apaches of Southwestern New Mexico have seen their community divided in attempts by the Tribal Council to allow the storage of high level nuclear waste. The Council has been offered millions of dollars from 33 nuclear utilities to store nuclear waste on reservation land.

In January, Tribal Members voted to stop the storage of spent nuclear reactor fuel rods. However, supporters of the waste site, dissatisfied with the vote, were able to petition for a second vote on the issue.

After a very heated campaign, a second vote was held on March 9, 1995. This time the Tribal Council got its way and voters approved the n-waste site. Opponents have claimed that many voters were coerced to support the project.

Rufina Laws, Director of Humans Against Nuclear Waste Dumps, is one of the leaders against the storage site and has vowed to continue the fight to stop the monitored retrievable storage facility. Laws stated, "The problem of nuclear waste is going to become the next great social movement and the raging battle of the 90's, which will extend well into the next century." (*Crosswinds*, 4/95)

The storage site is not a done deal. Many people throughout New Mexico also oppose the site because of transportation issues. New Mexico, home to the birth of the nuclear age, has long fought the entire nuclear cycle that exists here, from uranium mining, tailings, nuclear weapons facilities and storage, nuclear reactors, and nuclear waste storage.

Maquila Workers On Strike In Juarez

by KENT PATERSON

Long-favored by corporations for its non-union environment, Ciudad Juarez's maquiladora industry has become the site of budding labor struggles. The reasons? Mexico's depending economic crisis and peso devaluation, which have sent workers' living standards plummeting. Improving wages and working conditions were foremost on the minds of about 200 striking workers who gathered outside the AAMSA division of American Yazaki Corporation in early March. The Japanese-owned company, which manufactures auto parts at several Juarez plants, pays an average operator about \$20.00 U.S. dollars a week, complained the strikers. "I have five kids to take care of, do you think (on the weekly salary) I can take care of them?" asked one woman striker.

According to Griselda, a spokeswoman for the protesting workers,

"Juarez residents have been recently slammed with government-mandated price increases and high cost for rent, butane gas, gasoline, water and electricity. We're barely eking by." She estimated that three maquiladoras and about 1,000 workers were involved in the strike.

In addition to the economic grievances, workers outside the plant situated in the GEMA industrial park demanded free and better cafeteria food, respectful supervisors, and safe transport for the night shift.

Several commented that thieves were targeting workers in transit from the plant and stealing their paychecks. A 14-year-old young woman was recently murdered in one such incident, they added.

The American Yazaki workers, strike spokeswoman Griselda said they were interested in forming a union. "We're unorganized here, and we're struggling for this raise we hope to get," she added.

A Military Experience; from a Chicano's Perspective

by JOEL LOFTON
staff writer

When Ruben Hernández graduated high school in 1988 he joined the Marines. Among other things, he hoped he would be joining a band of brothers and leaving behind the racism and classism of civilian life. Hernández would soon realize that Marine life was only a microcosm of civilian life. "They still called us wetbacks and other things," remembers Hernández, "not only other new Marines, but the Drill Instructors as well."

The next thing Hernández noticed was the shortage of Chicano officers. "I did a little research on Marine history and found that Chicano's have earned more medals in combat than any other group." Why then are they underrepresented in the officer corps? "When the Marines attack, they come in waves. First wave is estimated to receive 80% casualties, the next wave 60% and so on. Guess where most of the Chicanos are located and you'll realize why they have won all of those medals. While in the Persian Gulf, Hernández started an organization called the CIA, Chicanos in Action. This was his first attempt to organize a group so that people could really feel like they were a band of brothers. Later while serving out his final year on a tour in Okinawa, Japan, Hernández started another group called La Raza. It was with this group that he would encounter trouble. At the beginning the group consisted of Chicanos, but others were quick to join as well. "One Afro-American Marine told me that this was the only place where he felt at home," stated Hernández. Soon La Raza came to include people of all sorts of backgrounds including Japanese Nationals.

Instead of being happy with the Marines who had taken the initiative to found this organization, Hernández' superiors were anything but pleased with this new group. None of the Marine officers would openly support the group, and in fact some began spreading propaganda against the group, calling it a "gang" or group of "trouble makers." Just before a party La Raza was preparing, Hernández was suddenly sent off the base and flown to a Naval ship headed for port. Hernández used this chance to his advantage by

having the Captain announce through the ships intercom the time and location of the party. This did not sit well with the Marine officer corps. Hernández was then sent to NCO, Non-Commissioned Officer, School. This was not a reward to Hernández, the Marines knew that he was not going to re-enlist. Hernández' tour was ended one month early.

Hernández is not quite sure how he feels about his time with the Marines. "It wasn't a good or bad experience just an experience." One thing it did show was that all the inequities that exist in civilian life are just as prominent in the military.

With his service to his country complete it was now time to do something more for himself. In 1992, Hernández enrolled at Riverside Community College. Once there he joined M.E.Ch.A. and participated in efforts to have RCC's Admissions Building named after César Chávez. Hernández also received the RCC's "Gold Award" for contributing 200 hours of club and community service. In 1994 he graduated with an Associates of Arts Degree after being on the Deans List three consecutive semesters.

Hernández is now attending the University of California, Riverside majoring in Political Science with a pre-law course of study. He has plans to go on to law school and become an attorney of civil litigation to defend the rights of all Raza.

Many of us know that the system we live in is set up for some, and set up against others. It is easy in such a system to become bitter and angry and try to work against the system. For every Ruben Hernández success story many others slip quietly through the cracks and are forgotten. This is what makes Hernández' success collectively our success as well. Hopefully soon he will be in a position to make positive changes adhering to the current rules and make better ones for our future. Hernández says it best when he simply states, "I have worked within the institution, without becoming institutionalized."



Editor's Note: the two articles in the "Qué Pasa Raza" section were reprinted from *VOCES UNIDAS*, Volume 5, Number 1, May 1995.

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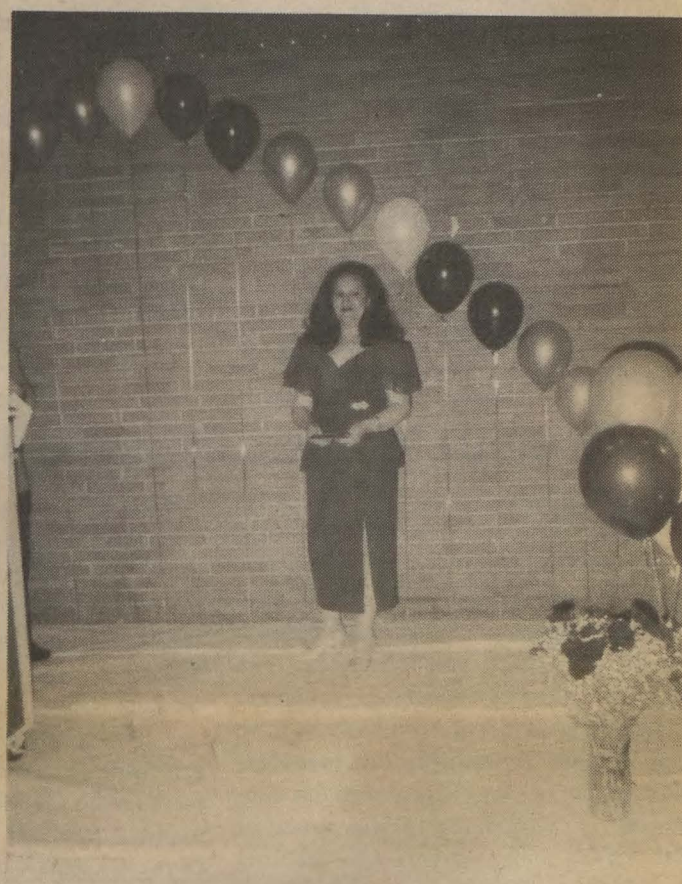
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Throughout her years at UC Riverside, Dora Luz redefined the meaning of faculty involvement. The excuse of "I'm teaching 5 classes this quarter or I'm working on a publication" did not exist in Dora Luz's vocabulary. Actually the words exist, but she truly valued and respected what the students did and what they thought and this was easily proven by her actions. She has served as advisor to several student organizations including: M.E.Ch.A., Mujeres Unidas, and Nuestra Cosa. She was a part of the planning committees for such events as the Chicano/Latino Youth Conference, Semana de La Mujer, and the Raza Graduation Banquet. Through her teaching and involvement she's touched the lives of students, staff, and faculty. Although her service at UCR has come to a close the lessons she taught us and the memories we made will remain forever in our hearts.

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AFFIRMING AFFIRMATIVE ACTION

by

Stanley Fish (5/15/95)
Arts and Sciences Professor of English
Professor of Law
Executive Director, Duke University Press
Associate Vice Provost
Duke University

The arguments against affirmative action are now rehearsed so routinely that you can tick them off in a verbal shorthand and be immediately understood. Here they are:

- it's not needed.
- it's not working.
- it's not fair.
- it's not merit.
- it's reverse racism.
- it's quotas.
- it lowers self esteem
- it provokes race consciousness

Many who would like to support affirmative action find themselves with no response to these arguments, and it is my intention here to provide them with one.

The argument that affirmative action is not needed comes in two versions: (1) it's not needed because discrimination is already illegal and nothing more is required; and (2) it's not needed because the pendulum has already swung too far in the direction of women and minorities. The first version falls before the undoubted facts of systemic discrimination- glass ceiling and relining practices that keep neighborhoods all white and deny loans to well-qualified African Americans; the second version is belied by every statistical survey that shows the pendulum just where it has been for years. As a *Los Angeles Times* news story recently put it: "The prevailing public sentiment that....preferences have had a huge effect on the workplace or in universities...is flatly untrue"(Feb. 19, 1995, A24).

The argument that affirmative action is not working also comes in two (contradictory) versions: (1) it's not working because the problems of the underclass have more to do with economics than with race, and (2) it's not working because the gap between blacks and whites is genetic not cultural and we are only throwing good money after bad. The first version collapses under its own weight: if the problem has multiple causes then a multiple strategy is required and it makes no sense to discard one prong of it. The second version is *The Bell Curve* argument. It says that blacks occupy inferior social and economic positions because they are naturally inferior. The fact that many believe this, despite the overwhelming scientific consensus that the concept of race has no biological foundation and cannot be correlated with anything, is a tribute to the appeal of any argument that can serve as a rationale for the status quo.

The third argument is a favorite. It's not fair because those who pay the penalty did not inflict the injury. Why should white males in 1995 be taxed for acts performed fifty or one hundred or two hundred years ago by people long dead? The question is its own answer: if today's white males do not deserve the (statistically negligible) disadvantages they suffer, neither do they deserve to be the beneficiaries of the sufferings inflicted for generations on others; they didn't earn the privileges they now enjoy by birth and any unfairness they experience is less than the unfairness that smooths their life path irrespective of their merit.

Merit is the heart of the fourth argument. It goes like this: people should get jobs and places in college because they merit them, and neither race nor gender could be a component of merit. The trick here is to define merit narrowly- with test scores or examination results- and then stigmatize any other consideration as unwarranted preference or bad social engineering. But merit is just a ward for whatever qualifications are deemed desirable for the performance of a particular task and there is nothing fixed about those qualifications. Some medical schools now decline to certify aspiring doctors who have proven themselves technically but lack the skills that enable them to relate to patients. These schools are not abandoning merit, but fashioning an alternative conception of it rooted in an alternative notion of what the job requires. In the same way, it may be a qualification for a policeman or policewoman in the inner city to be black or Hispanic; and it may be part of the merit of a worker in a rape crisis center that she is a woman. Merit is not one thing but many things, and even when it becomes a disputed thing, the dispute is between different versions of merit and not between merit and something base and indefensible.

The fifth argument is the big one and the most specious. If it was wrong before 1964 to penalize people just because they were black, then it is equally wrong in 1995 to prefer people just because they are black. It's reverse racism. But the reasoning works only if the two practices are removed from their historical contexts and declared to be the same because they both take race into consideration. According to this bizarre logic those who favor minority set-aside are morally equivalent to Ku Klux Klanners. It is just like saying (what no one would say) that killing in self defense is morally the same thing as killing for money because in either case it is killing you're doing. When the law distinguishes between these two scenarios it recognizes that the judgment one passes on an action will vary with the motives informing it. It was the express purpose of some powerful, white Americans to disenfranchise, enslave, and later exploit black Americans. It was what they set out to do, whereas the proponents of affirmative action did not set out to deprive your friend's cousin's son of a place at Harvard.

The sixth argument- it's quotas- is on one level easily dismissable because quotas are illegal. What is permitted under current affirmative action law are ranges, targets, and goals. But, reply those who oppose affirmative action, ranges, targets and goals amount to quotas in the end because they require employers and school administrators to move toward proportions numerically defined. This is in fact a strong argument which should be answered not by re-invoking the distinction between quotas and goals, but by asking the question, "what's wrong with quotas anyway?" What's wrong with quotas, presumably, is that they require taking race into consideration when making hiring or admission decisions. But that is precisely what affirmative action is all about. The objection against quotas is really an objection to the word affirmative in the phrase affirmative action; and as the historical record surely shows, without affirmative action the inequalities and inequities produced by massive legal and cultural racism would not be remedied. But isn't a quota that reserves a number of places for women and minorities, the same as the old, now despised, quotas that prevented all but a few Jews and even fewer African Americans from entering colleges, law schools and medical schools? The answer is no because the objection fails to distinguish between quotas imposed to keep people out (what is often called "first order" discrimination) and quotas designed to let previously excluded persons in, which might in some small measure have the secondary- not intended- effect of marginally disadvantaging members of the majority. Finally, the case against quotas is often misrepresented as the case against "strict racial quotas." But that is a misnomer; there are no strict racial quotas in the sense that a contractor or chairman or college admissions officer is told to go down to the mall and pick out the first 10 minority-looking persons he sees whether or not they are qualified. In fact, when quotas- or ranges or goals or targets- are in place, their implementation always occurs in relation to a pool of already qualified applicants. No one is telling anyone to hire or admit persons who are unqualified; rather, employers and admissions officers are being told that when the pool of qualified workers or applicants has been assembled (and new ways of assembling it are also a part of affirmative action imperatives), choices within it can take minority status into consideration in cases where gross, disparate representation is obvious and long standing. That last sentence of mine is wordy and unwieldy and doesn't have the quick impact of "it's racial quotas," but at least it is accurate.

The seventh argument- affirmative action lowers the self-esteem of its clients- has little statistical support and is dubious psychology. Some beneficiaries of affirmative action will question their achievements; others will be quite secure in them; and many more will manage to have low self-esteem no matter what their history. Affirmative action is a weak predictor of low self-esteem, and even if there were a strong correlation you might prefer the low self-esteem that comes along with wondering if your success is really earned to the low self-esteem that comes with never having been in a position to succeed in the first place.

The eighth argument- affirmative action provokes race consciousness- is a variation of the blame-the-victim strategy. If there were no affirmative action, it tells us, whites would not be resentful and racial hostility would be dissipated. This might make sense were it not for the little fact that racial hostility antedates affirmative action which is a response to its effects. To say that as a response it only creates more of what it would redress is like saying, "don't complain or agitate or we'll hit you again." The affirmative action backlash is certainly real but it reflects discredit on the backlashers and not on those who continue to press for justice.

There they are, the easy eight arguments and the counter-arguments that removed their sting. Use them the next time the question of affirmative action comes up. But don't be surprised if some of those you talk to persist even when the unchallenged force of their reasons has been blunted. Sometimes the reasons people give for taking a position are just window dressing, good for public display but only incidental to the heart of the matter, which is the state of their hearts.

Pete Wilson; two-faced politician

by JUAN PEÑALOZA
SANDRA AHUMADA
staff writers

On May 3 of this year, it was made public that Governor Pete Wilson, who said that strict immigration laws would be a major campaign issue if he ran for President, once hired an undocumented to work for him in the late 1970's. Wilson, Major of San Diego at that time, failed to pay the woman's Social Security taxes as required by federal law. Josefina Klag of Tijuana, Mexico had no immigration documents when she was hired to work for \$25 a day in 1978. She had been hired by Betty Hosie, Wilson's former wife.

Wilson and his aides stated that Betty and he did not know that Josefina Klag was undocumented and that it was not until 1986 that employers were mandated by law to verify an employee's legal status. Also, the actual hiring and paying was done by Betty Hosie. Wilson made his announcement to Presidency and stated that he would have never hired Josefina Klag if he had been aware of her legal status. He also stated that he never intentionally failed to make payment on her Social Security taxes. Lastly, he said that Betty and he are taking the necessary steps to satisfy their obligations to pay the Social Security taxes and penalties. They estimate that total payment would come to about \$3,000 including penalties and interest.

Although the sum of \$3,000 will be relatively light for Wilson, the disclosure that Josefina Klag was in the country undocumented when hired will be a burden on Wilson's political campaign.

There have been other political leaders with similar burdens and embarrassments, but what makes Wilson stand

out is the fact that he won re-election to a second term as Governor of California because of his strong advocacy for restrictive immigration measures. In particular, Proposition 187 that cuts off most Social Security services, schooling, and non-emergency medical care to illegal immigrants.

What all this means to the Latina/o community is that Wilson is a liar and a racist. Wilson has made it his job to remove all the undocumented, and in the process has made the Latina/o community the enemy. Even those Latinas/os born in the United States are prone to be affected by Proposition 187. Anyone resembling a Latina/o will have to show documents proving legal status. For medical services, Latinas/os will also have to show proof of legal status and many will even refrain from going to the hospital for fear of being questioned. Employees in the educational and medical field will become immigration officers because they will have to ask for proof of students' and patients' legal status before they can attend them.

Wilson's disclosure of having hired an illegal alien will seriously affect his plans to run for the presidency in 1996 and he will have to face the burden of his actions. People will see him as a two-faced individual that denounces the undocumented immigrants, but hires them when convenient. This allegation will make Americans think twice about Pete Wilson. The Latina/o community will continue to fight Wilson and his anti-Latina/o agenda.



RIVERA cont. from pg.6

works with the program as a member of the Ford Foundation Fellow Committee which plans lectures that are mainly geared at teaching the UCR population about issues affecting people internationally. She is also part of B.A.R.E. (Be a Reading Expert), which is composed of a number of UCR students. As part of this volunteer group, she visits local community centers and helps to improve the reading skills of children that come from poor neighborhoods. Norma says, "This, more than any other activity that I have undertaken, has taught me the importance of interacting with the community that surrounds UCR and that most students are completely unaware of."

Norma is originally from a Mexican-American community that is similar to the

Eastside of Riverside. She feels that this is where her passion for social issues, ranging from social inequality to the questionable validity of IQ tests, comes from. "Ultimately, I feel that something important has to come from my academic achievement. I may be an idealist, but I am no starry-eyed fool; I am well aware of the challenges that I face and am prepared to deal with them," stated Norma.

Congratulations to Manuel and Norma!



NOTICE OF INTENTION TO CIRCULATE RECALL PETITION TO THE HONORABLE GOVERNOR PETE WILSON

Pursuant to Section 27020, California elections code, the undersigned, registered qualified voters of the Riverside County, State of California, hereby give notice that we are the proponents of a recall petition and that we intend to seek your recall and removal of the office of Governor, in the state of California, and to demand election of successor in that office.

The grounds for recall are as follows:

He is against Affirmative Action. His Executive Order W-124-95 to end Preferential Treatment clearly distorts and misinterprets the original intent of the authors of Executive Orders R-34-71, B-85-81, D-20-83. These Executive Orders supported Affirmative Action as a means to equal opportunity for all and to remedy the damage caused by past discriminations. Affirmative Action is not about preferential treatment.

He continues to prevent maximum voter participation by blocking the Motor Voter legislation.

He is against immigrants of color. Proposition 187 encouraged the vigilantes to violate the human rights of anybody looking and/or sounding like an immigrant of color.

He is against clean and healthy environment. He sleeps in the same bed with polluters. He wants to site nuclear waste dumps 26 miles from the Colorado River.

He has failed to adequately plan for and fund education at all levels. Instead, he squanders billions of dollar on costly incarcerations.

He balances the state budge on the backs of the less fortunate. He is a liar, a hypocrite, and a cheater. He employed and undocumented domestic worker and did not pay Social Security on her income.

*** On June 26, 1995, a Notice of Intention to circulate a Recall Petition was certified mailed to Governor Pete Wilson. The one hundred and one signatures, thereby, initiating the process to remove Pete Wilson from Office. Register to vote and stay tuned.**

RECALL PETE WILSON!

by LARRY SSETTUBA
contributing writer

On June 1, 1995, Governor Pete Wilson issued Executive Order W-124-95 "to end preferential treatment and to promote individual opportunity based on merit."

On June 9, 1995, I called the Governor's office at 916-445-2841 requesting copies of Executive Orders W-124-95, R-34-71, B-85-81, and D-20-83 after UCR Tomás Rivera Library Governments Publications told me they did not have copies of Wilson's predecessors' executive orders.

As of June 14, 1995, I had not received the copies of the three executive orders. I strongly suspect that Governor Wilson and his people are scared to distribute the original documents because Governor Wilson's interpretation of those

executive orders is wrong. The documents clearly mirrors Governor Wilson's Conservative ideological beliefs into the documents. Since conservatives brag about original intent of the authors of documents, reading their conservative ideological beliefs into documents clearly exposes them as hypocrites and distortionists.

While Governor Wilson cackles about "promoting individual opportunity based on merit," he and his fellow "Old Boys" continue to support the "Old Boys" system which was never based on merit but on how well one "kisses and licks" the boss' ass.

Genuine liberation warriors need to mobilize to recall Governor Pete Wilson and his anti-affirmative action buddies. So get yourself "Procedure For Recalling State and Local Officials." Call 916-657-2166

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Fall Quarter 1995 Meeting Schedule
Meetings every Thursday in Terrace Room B at 7:00 p.m.

October 5, 1995	Welcome Back Reception! What is M.E.Ch.A.?
October 6, 1995	M.E.Ch.A. Party !!!
October 12, 1995	Día de La Raza Indigenous People of Ixachilan
October 14, 1995	Second Annual Camp Escalera
October 19, 1995	M.E.Ch.A. Heroes
October 26, 1995	Chicano History
November 2, 1995	Día de Los Muertos
November 9, 1995	Why Chicano Studies?
November 16, 1995	History of North, Central and South America
November 23, 1995	M.E.Ch.A. Philosophy
November 30, 1995	M.E.Ch.A. Carne Asada

Note:

- A. The Term Chicano shall be used and shall imply:
The Chicano Nation and the Chicano People
B. The Chicano term shall be used to include and not limited to:

1. Chicanos and Chicanas
2. Indigenous people
3. Mexicanos and Mexicanas
4. Latinos and Latinas
5. Americans of Mexican descent
6. Mexican-American
7. Hispanic

LA Union Hace La Fuerza!

MEChA cont. from pg.2

match, in reference to its flame, the flame that will lead our people out of the darkness and into the light of political consciousness.

Note: M.E.Ch.A. was organized in the 60's in order to bring together the many different organizations that existed it was also organized in order to use unity, and our numbers to fight for change. Current-

ly, here at UCR there are many Chicano/Latino organizations, our power is diluted because we are not united under one organization, change for our people will never happen if we do not come together unified under one cause and make true el grito de **La Union Hace La Fuerza!**

M.E.Ch.A. meets ever Thursday, every year at 7 p.m. in Terrace Room B.

UER cont. from pg.5

versity of Southern California, and Harvard University.

This year, the organization graduates eleven brothers, leaving only one Founding Father to lead the organization into the future. This looks very bright because of the strong leadership skills that

the rest of the Casa de Hermanos possesses. The bottom line is that U.E.R. is a strong Familia because they will not forget where they came from. U.E.R. is moving into a long and difficult 1995-1996 academic year, but I am confident that they will be stirring things up once again and **MAKING HISTORY!**



The MEChA Nationals

by MONICA PONCE
contributing writer

Five Mechistas, Olivia Farfán, Pablo Hernández, Mónica Ponce, Roberto Tijerina, and Zarina Zanipatín, from UC Riverside attended the M.E.Ch.A. National Conference held during the first weekend of April at UC Berkeley. Mechistas in attendance ranged from university students, down to high school students, and a few Chicanos interested in starting a M.E.Ch.A. on their campuses. They came on buses, planes, and carpools from all over California, Arizona, Idaho, Michigan, New York, and other states.

Since this was my first National, I really did not know what to expect other than that as a first year Mechista it would be a great opportunity for me to learn more about what M.E.Ch.A. is and it's role. The workshops were very important to me because they were one way of learning about M.E.Ch.A. The workshops were also good because we got to hear from all of the other campuses and what they were doing or working on. For example, one workshop titled "Taking Back Chicano Studies," was beneficial to all M.E.Ch.A.'s because we heard from campuses who have a Chicano Studies Program and what they are doing to make sure it stays, others who are very close to getting one, and others who are still working on it.

It was very inspiring to see hundreds of brown faces all over UC Berke-

ley who had purposely come together for a few days for the same "causa." This feeling was especially felt in a caucus where representatives from each M.E.Ch.A. chapter present at the conference sat in one big room with the single purpose of uniting all M.E.Ch.A.s under one national constitution. After the caucus, with proposed constitution in hand, we broke up into our regionals and discussed whether or not we liked and/or agreed on the constitution. The Southern Regional, which UCR M.E.Ch.A. is a part of, under provision accepted the M.E.Ch.A. National Constitution.

The National Conference did more than just provide me with the opportunity to learn more about the inner workings and goals of M.E.Ch.A. It also let me see the enormous potential M.E.Ch.A., as a national organization, has to advance and better the lives of our Raza, on the local scale. I, for the first time saw just how important it was to be a part of the "Movimiento Estudiantil Chicano de Aztlán" here at UC Riverside.

Attending the National was very important to UCR M.E.Ch.A. because we have been and are presently working busily on restructuring the Inland Empire Central which has been inactive for the last couple of years. The information gained from the National was then brought back and shared at the I.E. Central Meeting on April 29, hosted by UCR M.E.Ch.A.

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The Role of Gender and Race in Employment Discrimination

by LIGIA DIAZ
staff writer

On the job today, fairness, or the lack of it, too often depends on gender. The battle of the sexes rages on and does not show any sign of letting up soon. I will discuss the development of employment discrimination in terms of gender and race.

Gender subordination involves both discrimination and oppression defined by birth and not by personal achievement. In both cases the relationship is one of institutionalized dominance by the group superior in social and economic power. Today, as in the past, socialization practices at home and at school frequently stereotype girls and women as by nature emotionally unstable, domestic, lovable, childlike, and primarily suited to marriage and raising a family versus having a brain and being able to use it. Therefore, having grown up under the pressure of such stereotypes women go into an employment arrangement with the cards stacked against them.

On the other hand, boys also learn gender role stereotypes at a very early age, little boys learn that they are not to play with girls or act like girls. If they do, they are called "sissies." This gender typing that begins at infancy is accompanied by unequal treatment that has actual and potential negative effects. In his 1990 book entitled *Social Problems*, Joe Feagin argues that differential treatment that children experience even before they are aware of their gender identity makes later discrimination seem "normal."

For example, when we take this discrimination into the work force we are able to see how both men and women of comparable age, training, education, and occupational level are comparable in every way except that women earn significantly less on average than men, especially minority women. But few women realize that they are victims of such gender discrimination. One ques-

tion that one might ask is: Why do so many women declare themselves personally exempt from discrimination? This is because a few of those individuals typically hear about gender discrimination in their workplace through word of mouth or on a case by case basis. "But, if women were presented with information about promotions and salary from 10 different departments, they could not help but to see patterns emerging."

It is amazing to realize how many women remain blind to personal discrimination because they want to believe they are special, and that they live in a fair world. Or, they don't want to think of their bosses and co-workers as unjust individuals. Failing to recognize such a problem perpetuates women's unequal treatment.

Most women in the labor force are still employed primarily in traditional women's occupations. Most occupations are gender typed, that is, they are ranked into predominantly male or female positions. In other words, this gender segregation of job categories in a way reflects institutionalized patterns of open discrimination. For example, when we look at the corporate workers within an office building, we are able to see that the managers are predominantly males, the clerical staff is dominated by men and women of color. Therefore, we are able to see how this historical institutionalization of gender discrimination is manifested.

When we take this institutionalized gender discrimination further, we are able to recognize the double impact that it creates on women that belong to a minority group. For example, when one analyzes the underrepresentation of Latinos within the work force, one is able to see how Latinas remain still more underrepresented. Latinas have been socialized into positions of powerlessness in relation to males, in general, and the family, in particular. "The husband still assumes the instrumental role of a provider and the wife the expressive role of a caretaker," said Linda Napholz in her book *Hispanic*

Journal of Behavioral Science. This type of stereotype has actually limited Latinas' expression of assertiveness, sexuality, and independence. When Latinas go into the labor force they not only have to adapt to a new cultural pattern, but they must also learn to accommodate to the changing role of women in American society.

In spite of women's gains in education and employment opportunities, they still received less pay than men. We also find that male workers are more likely than female workers to get jobs that have authority in hiring and promotion of other people. Yet, one is able to recognize that differential pay for similar work is by definition gender-related discrimination.

Therefore, Latinas are perceived as lacking education, having a large number of children, and being dependent on the husband's income. One can see how this pressure affects working Latinas and ultimately contributes to gender role conflicts. When a Latina is willing to show that she is free from such stereotypes, it is rarely believed that she has the cards stacked against her.

Overall, it is quite astonishing to accept the fact that many individuals have and will continue to encounter discrimination based on gender and or race ethnicity. Society as a whole is in fact seeing Latinas as the good family role models, which is good, but they do not see them also as being just as good in the workplace. This is something that needs to come to an end because it limits the roles that Latinas can take. Therefore, Latinas must continue to strive in order to get and keep white collar jobs as well as overcoming the barriers that are held against them.

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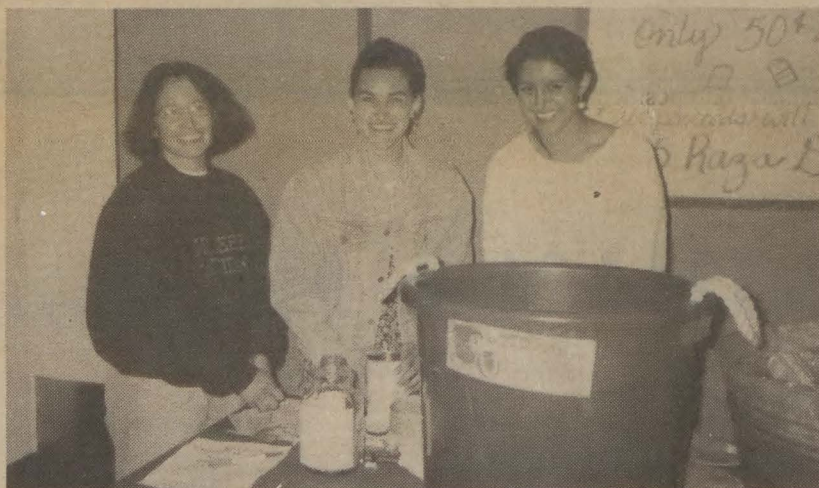
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Lisa Hernandez-owner

Cinco de Mayo

at UCR



by MARIA DEL REAL
staff writer

It's about time that we set the records straight about the holiday we call Cinco de Mayo. It gets me mad when I turn on the radio on that day and I hear the announcers wishing all Mexicanas/os, "Happy Independence Day." I also think it is sad when a television station goes around asking people in downtown Los Angeles the question, "Do you know what we are celebrating today?" and seven out of the ten people they ask, don't know what is going on. The other three know very little. In fact, many people I know do not care. To them it is just another reason to go out and party. I am not saying there is anything wrong with partying, but we should at least know about what it is we are celebrating.

Mexicanas/os have been celebrating el Cinco de Mayo in memory of

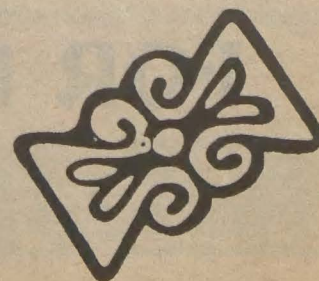
the Battle of Puebla which occurred on May 5, 1862. This battle took place between the French troops and the people of Puebla. The French troops were sent by Napoleon III. Napoleon wanted Mexico to be a satellite state in order to exploit Mexico's resources, but the people of Puebla refused his intentions of imperialism in Mexico. Lead by General Ignacio Zaragoza, the people of the town kept the French troops from getting into Mexico city. Although the Mexican people were outnumbered and practically unarmed, they forced the French to retreat. Eventually, the French did take over Puebla but, the Mexicanas/os still celebrate the courage and patriotism of the people.

In the USA, "El Cinco de Mayo" is also celebrated by the Chicanas/os, but it is seen in a different way. We look up to the people who fought for Mexico and we recognize their courage and strength. Their love for their patria serves as a

means of motivation to all the Chicanas/os in this country. It gives us the strength to fight in this country against the racism, oppression, and discrimination that the white man has always had over our people. Just like those brave Mexicanas/os fought practically unarmed, us Chicanas/os can also fight for the betterment of our people regardless of the barriers that this system places on us. This goes to show all the Gringos that no matter what they do, we can do it like those people in Puebla and be victorious. Our struggle, courage, and hermandad should keep us alive and strong. But in order to work together and united, we need to educate our own Raza about our history and our struggles because if we don't do it no one else will. Only united, like those brave men and women of Puebla, can we make a difference. I know the Battle of Puebla to many Gringos might seem insignificant and not worthwhile celebrat-

ing, but for those of us Chicanas/os who do understand the message and history behind this celebration, it makes us feel proud of our people. We are a people that take a lot of pride in the things that our ancestors fought for and that we are still fighting for today. This is why our tradiciones y costumbres are so strong and solid within our families and one another. The struggle will continue as long as there are Chicanas/os in this country.

SI SE PUEDE!





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POESIA



by V. BENEGAS
contributing writing

UNDERSTANDING WHAT IT MEANS

!Orale, vato!
What? You don't understand that.
Every Chicano knows
what that means.
Oh, you're Latino.
Puertorriqueño, de New York.
Si, soy Chicano.
Westside Rifa ¿y qué?
Oh, that's right you're from New York.
What! You've never met a Mexican.
Oh, that's right you're from New York.
What's a Chicano?
You're looking at him.
Oh, what does it mean?
Um, it means, like...
Well...
¿Sabes qué? It means like...
Like we're Mexicans
born in the U.S., so we have
both cultures, oh no,
that's not it...
Oh, like because
the word came from Mexicano,
from the Mexica people
but, that's kind of weird,
because my people were Tarascan...
Oh, you know what,
I remember now, the truth...
It means, we're indigenous people.
We belong to the land,
this land, the soil you're standing upon.
Our Mother.
Being Chicano means being Native.
Living on the Earth,
fighting against oppression.
Fighting against the imperialists,
the colonialists, the racists...
Being Chicano means being myself,
and, most of all, it means continuing
the struggle, and winning it.

by NINEA DELGADO
contributing writer

HOW MUCH LONGER

Raza, how much longer will you
wait?
How many more of us must die?
Nuestra Gente is hurting
Is dying,
In the fields,
In the factories,
Mentally within the white man's in-
stitution.

Our people are confused
No saben quienes somos
Guerrilleros Mexicanos,
Revolucionarios,
Vencedores,
Tenemos una gran historia,
Una cultura.

How much longer can you sit and
wait?
When our cultura is gone?
When our languages are forgotten?
When our leaders are killed?
When our children are assimilated?

La lucha no se ha ido
The time is now Raza
Don't wait for manana
The movement needs you
Your Raza is waiting
Por tu Familia,
Por nuestro futuro.

Trabajo en el movimiento sobra
La lucha esta en marcha
Don't wait for a sign,
Or people to beg you to join
Levantate,
Trabaja,
Enseña,
Movilízate,
Siempre hacia adelante
Pero no the olvides
Take your Raza with you.

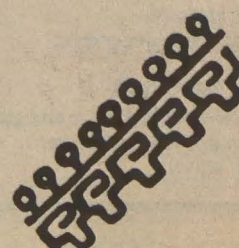
by EMILIO LOPEZ
contributing writer

THE LITANY FOR ILLEGALS

The litany for, illegals.
The dark-skin, illegals.
The quick-tempered, illegals.
The emotional, illegals.
The backward, illegals.
The lazy, illegals.
The ignorant, illegals.
The suspicious, illegals.
The criminals, illegals.

Our economic problem, illegals.
We support, illegals.
Free lunch for, illegals.
Free school for, illegals.
Free health care for, illegals.
Using welfare, illegals.
No more free-bee for, illegals.
The job lost, illegals.
Causes of debt, illegals.
Your nightmare, illegals.
Your personality, illegals.
Wilson election, illegals.
Wilson's lies, illegals.
The key word, illegals.
Sick and tired, illegals.
Close our borders to, illegals.
Kick back the, illegals.

Yard cleaners, illegals.
Car washers, illegals.
Dishwashers, illegals.
Restaurant cooks, illegals.
Duty work doers, illegals.
House maids, illegals.
Hard workers, illegals.
Field workers, illegals.
Food planters, illegals.
Food pickers, illegals.
Elder companions, illegals.
Console of children, illegals.
The exploited, illegals.
The oppressed, illegals.
Prey of the greedy, illegals.
The not appreciated, illegals.
The voiceless, illegals.
In their own country, illegals.
If all be gone, illegals.
Whom to blame, (??)
When no more illegals?



by V. BENEGAS
contributing writer

AMERICAN DREAM/CHICANO NIGHTMARE

"Acuña, Griswold del Castillo, Montejano, García...
I admire them so much."

"Ah, the silence.
The beauty of the night
holds me in her arms."

Colonization, conquest...
These things do not affect me.
Have I been pushed
to the periphery of society?
No!

I am here, in high school.
I've received good grades.
I've worked for my grades.
I am going to college.
I've worked for the scholarships
I've received.

Those other people are just lazy.
They don't want to work hard.
They don't want to be a good American.
They're just Mexicans.

Who would want to be a Mexican?
I'm glad my ancestors were from Spain.
Why can't those gross indian people
just civilize themselves?
They can get an education
if they worked hard.

Always complaining and living off welfare.
Why can't they just go back
to their own country?
They make it harder
for the rest of us.
Illegals, criminals, that's what they are!

Why can't they just be American?
Always speaking Spanish.
They can't speak proper English.
They're dirty.

Rush is so right about them.
Drug dealers, beepers.
They should be serving us
if they come over illegally.

"Ernesto, turn off the light!"
"It's Earnest, mother!"

I don't understand those people.
They scare me.
Always on the news,
acting like animals.
Why do they act like that?

"Son, please turn off the light,
it's past your bedtime."
"Yes, father."

My daddy thinks they're dirty.
Sometimes he says my mommy's dirty,
when she acts like one.
Why would she act like one?
I just don't understand.
These people, why?

Why would my cousins
act like them?
In school, they're lazy.
They live in the dirty part of town.
My teacher calls them savages.
But, she likes me.
Why wouldn't she like me?
I do my work,
I help her after class.

I have having to take to them.
Always selling things
on the street corner.
Getting pregnant.
Robbing and killing people.

Why?! Why?!
Rush, Newt, Pete...they're all right.
Why do they have to be here,
Why?! Why?!...



mas poesia

by LAURA ARAUJO
assistant copy editor

sleepy kid

1
a child sleeps
through the lesson
that explains
contractions
and helping verbs
with head bent
over a thin arm
of a pillow
filled with
iris colored
bruises
stitched closed
with wire hanger
scars

2
society slept
through the lesson
that explained
contractions
and helping verbs
because after
findind sleepy kid
sleeping eternally
in a room
empty of
sunlight
laughter
butterfly drawings,
it did not
contract
do not
or help
by verbalizing
stop

by CYNTHIA MARIE AVILA
contributing writer

OH MY SHEPHERD

Oh my shepherd where are you?

I call in a weeping prayer
for I am your lamb who has gone astray
but I know that you still care

I have fallen deep into thorns and rocks
because I went the wrong way
I followed the path that led to green grass
but when I reached it the sky turned grey

I thought that I could handle it
running in the rain
taking drugs, making love
but all it brought was pain

My heart is broken from loneliness
my fleece is stained with sin
Oh I am not worthy enough
to enter your kingdom once again

I'm sorry oh Lord forgive me
for all the things I have done
Satan convinced me you wouldn't take me back
so all I did was run

Father I need you by my side
to comfort me in the night
right now I am so afraid
because satan has bound me tight

From my crying eyes
I look toward heaven and see
My Beloved Shepherd
who all this time has been looking for me



4
mas
poesia



by V. BENEGAS
contributing writer

LA VOZ

Listen! It's there.
I know it's there.
The soft, whispering
sounds,
It's there, just listen.

Can you hear *la voz*?



by NUR K. BANDEK
contributing writer

Once I Thought

once i thought you were a
Man
once i thought you were kind
once i thought you were spe-
cial
Then i solved the mystery
your kindness disappeared
your specialness evaporated
the **Man** i thought you were
drifted away to an abyss
once i had a dream of you
the dream was shattered by
your reality
my reality of the true person
you came out to be
once i thought of you
once my thoughts were of
you
once I thought...
and my thoughts of you end-

by RITA E. URQUIJO
assistant editor

TO MY BACKPACK

As I pick you up from the floor
with my thumb and index finger
I stop to think
how much you've helped me
through the years.

Who would've thought
a simple bag that dangles from
my right shoulder
when I run from class to class
could contain my life?
¿Qué tanto escondes?
¿Qué tanto guardas?
From my tampons
to my Ethnic Studies two notes,
from my secret e-mails
to my letter of acceptance to grad school.

Ay mochila!
Me has aguantado tanto.....
Siempre cargando mis tiliches.
How many trips have we taken together?
How many conferences?
You by my side, perky and organized
Thinking "Any time now, she'll open me
and take out her books to read"
pero nomás te paseaba;
even if I didn't do homework
contigo a mi lado I felt secure.

Orale mochila,
gracias por no rajarte!

by V. BENEGAS
contributing writer

CHICANO HISTORY

Cortéz, Pizarro, de Las Casas, de Vaca...
Our forefathers!
What?
I thought this was Chicano History?

"It is, don't you want to learn?"

Learn!
Learn about how the Spaniard civilized
and brought Christianity to the Indians.
Fuck that!

Let's talk about Chicano History.

Let's talk about our indigenous families
who were stripped of their sustenance,
land, and religion.

Let's talk about how our families
were deprived of their humanity,
culture and liberty in 1848.

Let's talk about how our families
worked their asses off to
build this country.

Let's talk about the effects of
imperialism, colonialism,
capitalism, racism...

Let's talk about today.

Let's talk about the history
that transpires every
second of the day.

Let's talk about the
education of our youth.

Let's talk about the
institutionalized oppression
of our families.

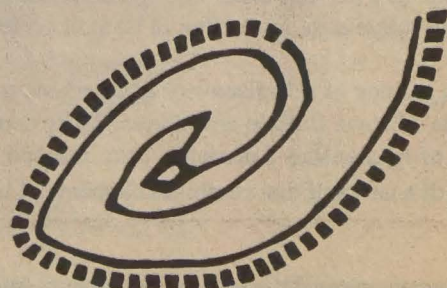
Let's talk about prop. 187,
Affirmative Action, and spending
more money on prisons than schools.

Let's talk about the Contract on America.

Let's talk about the things
that are important to our families.
Recovering our lost ways, our
traditions, our religions.

Let's talk about these things,
the things that are important
to our poeple.

These are the things
we want to talk about,
Professor White.



arte publico;

A Perfect Silence by Alba Ambert

A Perfect Silence is Alba Ambert's novel about a Puerto Rican woman brought up in the South Bronx and her struggles to break the cycle of poverty and oppression which has plagued her family for generations. As both child and adult, Blanca was abused by both people and the economic system that creates the meanest, most violent ghettos. In Blanca, Ambert explores how oppression breeds violence and entraps people, even after they escape poverty and become successful. Once Blanca breaks out of the ghetto, she is not free; there is a severe emotional price to pay. She suffers the pain of living between two cultures, two languages, two ways of perceiving the world; she is caught in the emotional limbo of a dual identity.



A Shell for Angela by Ofelia Dumas Lachtman

A Shell for Angela is Ofelia Dumas Lachtman's novel exploring the emotional and spiritual consequences of a woman's rejection of her Mexican heritage and family. From the moment nine-year-old Angela Martín sees her father led away on a summer day by immigration officers, she spends her life denying her Mexican roots. As the novel opens, Angela Martín Raine, a woman with a newly-born fear and a newly-awakened regret prodding her, leaves a comfortable Los Angeles home and a distressed husband to return to a fishing village in Mexico, there to face the reality of her denial. The story of her journey is told in juxtaposition to the story of a crucial summer in her childhood, "the summer of the fruit picking," when her father was involved in an attempted fruit pickers' strike in the Central Valley. As a result of his activities, her father was unjustly deported and subsequently murdered in a twisted vendetta.

African Passions by Beatriz Rivera

African Passions, Beatriz Rivera's first collection of stories, is peopled by Latina women obsessed by love of varying sorts, but always of overwhelming intensity. Passion, obsession, raucous humor and satire are in sore for the reader of this tour-de-force examination of Latina womanhood. Brava!

A series of strong-minded women relentlessly pursue love and at times material success, as they move in and out of the reality of the New Jersey Latino barrio that bonds them. There is the frustrated professional woman who unsuccessfully strives for a wedding ring from her mommy's-boy lover. Then there's the recent college grad applying for dead-end jobs while pursuing a traditional macho lover. An Italian-Puerto Rican princess is caught up in a vicious cycle of destroying relationships. A young Cuban matron destroys husband, children and her own well-being as she seeks the nirvana of material wealth and status.



Cactus Blood by Lucha Corpi

Cactus Blood is Lucha Corpi's second mystery novel featuring Chicana detective Gloria Damasco. During the seventies, a young Mexican woman is raped, then exposed to pesticide contamination. Five men and two women save her and help her put her life back together. Sixteen years later, one of the men who helped her is dead, and two others have disappeared. The investigation of their disappearance leads from the 1973 United Farm Workers Strike and Grape Boycott in the San Joaquín Valley to an old Native American ghost dancing site in the Valley of the Moon. Historic settings, California panoramas and Latino culture texture this suspenseful search for a ritualistic assassin.



A Fabricated Mexican by Rick P. Rivera

Rick Rivera's first novel charts the at times hilarious, at times biter-sweet saga of growing up in two cultures with the American Dream as a guiding light. In a series of poignant vignettes, the reader follows Ricky Coronado's search for identity, a search made more difficult by the specter of his father's suicide and the pressures placed upon him by his strong-willed mother.

The narrator is a quiet, although mischievous boy who reports on the antics of his close-knit and often eccentric family. The amusing misadventures of the clan include his stepfather's proposal to his mother, visits to the psychiatrist and the comic misconstruction of Catholic catechism by well-meaning nuns.

In his journey of self-discovery that harkens to the pioneer work of Oscar Zeta Acosta's Brown Buffalo adventures, Ricky comes to the realization that generations of hyphenated Americans have reached: the painful but rewarding creation of a new self that combines elements of both ethnic realities.

Call No Man Master by Tina Juárez

Call No Man Master is an intricately crafted historical novel that focuses on a young woman of mixed heritage, Carmen Rangel, and her participation in the events that lead to Mexico's independence from Spain. After the ideals of the Revolution are betrayed, Carmen takes up arms for Texas independence from Mexico.

Although born of an aristocratic Spaniard and an Indian woman, Carmen is raised to be proud and fearless and unfettered by any limitations that her sex and mixed heritage might impose. An ardent supporter of the Spanish crown, she witnesses the injustices that Indians, Mestizos and other people of color endure, first at the hands of the colonial Spanish government, then at the hands of the white power brokers that control the newly-independent Mexico. Persecuted and hunted by the authorities for her political activities, she flees disguised as a frontiersman north to Texas with Coalter Owens, a young North American committed to the independence movement.



press releases

The Fabulous Sinkhole and Other Stories by Jesús Treviño

The Fabulous Sinkhole and Other Stories is a new collection of short stories by noted film director and writer Jesús Treviño. Through his interconnected stories, Treviño gives us an off-beat, magically real and at times raucous vision of life in the barrios of East Los Angeles, California. This is still his own home town, where he resides and observes the rituals of youth and the foibles of adults.

Ever the observer of the tragi-comic human scene, Treviño recreates for the reader the world of adults as overheard and filtered through the understanding of the young. Each adult action creates a wave of repercussion on the children, be they love triangles, petty jealousies or revenge. The rich texture of the narrative and the wide diversity of Latino characters all come to a romping, feverish end in the book with a fantasy that features an army of movie stereotypes of Latinos who have returned as zombies bent on avenging themselves on Hollywood directors and screen-writers. Like the "fabulous sinkhole" of the title story, this is a horn of plenty offering unending riches in characterizations, situations and emotions.



Maya's Divided World by Gloria Velásquez

Maya's Divided World is the second installment in Gloria Velásquez's Roosevelt High School Series of fictional narratives dealing with the pressures and mysteries of young adult life. The highly-regarded series takes place in a high school with a multicultural student body and explores the problems of growing up in today's world.

In *Maya's Divided World*, the well ordered and productive life that Maya has been able to accomplish during her high school years receives a sudden jolt, and everything seems to come undone when her parents announce their impending divorce. Her mother's traditional family almost disowns her when they hear the bad news, but their surprise and dismay is nothing compared to the depression and loss experienced by Maya, who had no idea that her parents were growing apart.

In her confusion, Maya abandons her friends for a newer, rougher set, and generally turns her back on all of the positive values, aspirations and accomplishment that once meant so much to her. The reaction of Maya's friends and family to her disorientation makes for engrossing, enriching reading.



The Moths and Other Stories by Helena María Viramontes

The Moths and Other Stories, Helena María Viramontes' stories exploring women's struggles to overcome the dictates of family, culture and church, is in a new second edition. Prejudice and the social and economic status of Chicanos often form the backdrop for these haunting stories, but their central, unifying theme deals with the social and cultural values which shape women's lives and which they struggle against with varying degrees of success.



Sweet Fifteen by Diane Gonzales Bertrand

Preparations for the traditional *quinceañera* celebration marking young Stephanie's fifteenth birthday serve as the backdrop for a traditional, Mexican-American family struggling with the problems of breaching the gap between male and female, young and old.

The unexpected death of Stephanie's father, a loving but domineering and influential man who ran his business and his family with an equally firm hand, has cast a shadow over Stephanie's *quinceañera* party, which is supposed to mark her transition to womanhood. Rita, the young seamstress charged with designing Stephanie's gown, detects the girl's reluctance to go through with what she considers an outmoded tradition. Her efforts to convince Stephanie's Uncle Brian that the girl needs a compassionate friend more than a dress lead to a budding romance between the two.

The intriguing plot built around Rita and Brian's romance, Stephanie's growing appreciation for the traditions and values of her culture and the interesting details of everyday life among middle-class U.S. Latinos will hold the attention of high school readers regardless of their ethnic background.



Dark Plums by María Espinosa

Dark Plums is María Espinosa's exploration of a young woman's search for love and self in Manhattan. Set in the late 1950s, Adrienne, a young girl from Texas, wanders the city and has sex indiscriminately with strangers. Her relationship with a Cuban-American artist, Alfredo, leads to further degradation as she agrees to work as a hooker in order to support his work as a painter. His treatment of her becomes increasingly brutal, and her suffering becomes so intense that she breaks down. But she ultimately emerges with the strength to leave him.

In Memory of
DJANE MARIE FERNANDEZ

*a mother,
a best friend,
a cousin,
a sister,
a daughter*



*your smile lit up
our lives, your
laughter soothed
our troubles, in
your memory we
find the strength
we need*

May 6, 1971 May 22, 1995

