

Nuestra Cosa

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Celebrating 30 Años
de M.E.Ch.A.



1969-1999

La Voz Del Pueblo

It Takes Corazon!

By Lydia Z. Martinez

As I sit and stare at the masses, I get the chills and Goosebumps all over my body. The masses come in different shades, heights, and uniforms. What am I staring at you may ask? Well it just so happens to be Mechistas from all over the U.S. crowding into the auditorium at the last M.E.Ch.A. National Conference held in Arizona.

To be a Mechista is a lot more than attending meetings and wearing your M.E.Ch.A. shirts. To be a Mechista is something one carries in their heart. It is working selfishly for one's comunidad. It is giving of yourself and your time in order for those who are not there yet. That they may have an opportunity to succeed and make it. It is to use what you've been

taught and share it with others that they too may continue the cycle of educating our Raza.

To be a Mechista is to hurt when your Raza still holds a 50% drop-out rate. It is to hurt when an intelligent child with a future ahead of them can not go to school because he must follow the fields along with his family. It is to be hurt and frustrated when Raza can not go college because they do not have the funds because they are undocumented.

To me a Mechista is many emotions. But most important a Mechista is someone who knows their cultura and is proud of their rich Indigenous heritage. A Mechista is one who proudly calls him/herself CHICANO!

"Por Mi Raza Habla El Espiritu"

M.E.Ch.A. Feature Continued... Pages 4-5.

UCR Students Lose An Advocate

By: Anita Barragan

Dr. Roberto Calderón has not only been a challenging teacher but he has been inspirational to all of those who surround him. In the classroom Dr. Calderón teaches about nuestra historia y nuestros sufrimientos. He has taught us what other educators wish we would forget. Outside the classroom he is a man who extends his hand to all of those who ask for it. Dr. Calderón is a noble man who does not

forget who he is and where it is that he came from. It is because of this that he is very understanding of his students. He cares for his students and gives each and every one of them the support that they need. It hurts me to see such injustices against a person who has done so much for the students and the university. Those who feel that he should not get tenure are blind and do not see what Dr. Calderón brings to the university campus.

For more on Calderon...Page 6

What M.E.Ch.A. Means To Me

By Martha Escobar

In the 1970s, Manuel R. Ortega wrote the Chicano's Decalog. In it he said, "We will be true Chicanos when we carry proudly our differences in culture, love them ourselves and make others respect them and when we stop all forms of learned prejudice against the race, color, or religion of others." This document was written to educate people on what being Chicano means. It is true that in the beginning, Chicano was used to refer to Mexican Americans only, but I believe that throughout time, this term has changed and has become a general term that refers to those who want to make a change and who care for "La Causa."

M.E.Ch.A. (Movimiento Estudiantil Chicano de Aztlan) is, as Alison Kreider wrote in his article Chicano Students Launch M.E.Ch.A., "a student organization and its purpose is to offer space through which Chicano and Chicana students can organize around issues central to the needs of their community both on and off campus." Nowhere is it mentioned that M.E.Ch.A. is here to

organize issues central to the needs of Mexican Americans.

In regard to the article "Latinos Unidos or Mexicanos Unidos?", I do not believe that the author realizes what M.E.Ch.A. is all about. There is a stereotype that M.E.Ch.A. focuses on Mexican American issues, but in truth it focuses on Chicano issues, which includes all of those people who care for "La Causa," no matter their ethnicity, nationalism, or race.

As a first year MEChista, I have come to understand in part what M.E.Ch.A. is. But even though I have been in it for an entire school year, I know I can still learn much more. Therefore, I do not believe that the author really knows what M.E.Ch.A. is because she has not been attending M.E.Ch.A. meetings regularly, which are the base for learning what M.E.Ch.A. really is. How can a person really have knowledge of something when they base their ideas on stereotypes? The author walked into the meetings with a prejudgement of M.E.Ch.A., and only saw what she wanted and expected to see.

People should not stereotype and be prejudiced against something that he

Toward Western Hemisphere Union (WHU)

By Larry Ssettuba

A Western Hemisphere Union would abolish the fronteras falsas. People who would travel throughout the Western Hemisphere without being harassed by the migritos and the migritas. Residents of the Western Hemisphere would concentrate on solving the real problem, in the real world.

The economic slavery system, also known as economic imperialism, has enslaved millions of Western Hemisphere residents. A Western Hemisphere Union, defined by the masses, would be one of the means to help the economic slaves achieve and sustain full and total liberation.

Replacing the economic imperialism with environmental and economic justice would clean up the environment to help people live longer and healthier lives, workers would be fairly compensated for their labor. The overwhelming majority of business would be co-owned and co-managed by the workers.

The masses need their own stock market, the Main Street Stock Exchange, to raise and distribute investments in business co-owned and co-managed by the worker. Start conserving water and energy, reuse, repair, recycle, renaturalize (compost) and drastically reduce waste. Then invest portion of both the savings and the new revenues in the Main Street Stock Exchange.

or she does not fully comprehend. This only creates barriers among our Raza, and we will never be able to be fully united. And as it is well known, "La union hace la fuerza." If the minorities want to get ahead in this country, we have to begin by uniting amongst ourselves. I believe that M.E.Ch.A. is an organization that students can turn to if they want to focus on issues concerning Raza in the community and in school, and not to focus on issues that concern Mexicans and Mexican Americans.

If people would take the time and effort to learn and gain some knowledge about others and not be prejudiced, we would be a step ahead in becoming true Chicanos (a term that as mentioned before, refers to those who care for La Causa and want to make a change for the better).

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Daniel Torres: A Local Artists Passion For Drawing

By: Anita Barragan
Nuestra Cosa Staff Writer

Daniel Torres is a young and talented upcoming artist whose name shall be familiar to all of us in the near future. At age twenty-four he has over 100 drawings that he fondly calls his babies. He has created a mural at the Back To The Grind coffee shop in downtown Riverside. It is also there where he has a table display of his work. Also starting in June and running for approximately one month he will have an art show at the Riverside Community Arts Association also in Downtown Riverside.

Daniel Torres draws inspiration for his drawings from people. He is an observer who tends to draw people that surround him in any place in which he finds himself; whether it be the mall or his neighborhood. Some of his drawings tend to be political and express the happenings around the world.

Like other artists Daniel is attached to his drawings and finds it very difficult to sell his artwork. The pay that Daniel receives is a smile that his work creates in other people. The motivation that his artwork builds in others is pay enough for him.

In the future he would like to share his work with others, continue doing art shows and take his artwork outside of Riverside so that he may reach people in other communities. He hopes to one day design T-shirts and open up his own business. He is also willing to support young artists who have a beautiful talent but are unable to find the support that they need.

When asked about any advice that he would give to other young artists he responded "Keep it real." He shared that just being yourself and being happy with yourself are very important things to consider. Your ability to value what you have and getting along with others are elements that young artists should remember.



Mr. "Rock-n-Roll" by DAINO

Currently Daniel is working with the UECC Americorps project and is at Longfellow Elementary, his old Alma Mater. He tutors the younger children and is teaching persuasion to the students in grades 3 to 6. He plans to attend Cal Arts in Valencia California this coming fall.

Daniel would like to thank Juan Rodriguez for his support and his ability to push Daniel into working hard using the beautiful talent that he possess'.

Time To Recognize Contemporary Writers

By Esperanza García

Throughout our educational years in school, we are taught in our various subject classes the importance of literature. Unfortunately, in most subjects most credit is given to literature writers linking to the English language and not enough credit is granted to non-English writers, especially Mexican or Chicano writers. The Spanish language is one of the main languages spoken in the world; here in America it is the second most spoken language, and a language that throughout generations has remained alive. While there has been more and more extraordinary Spanish writers we are still taught Shakespearean era writing; for historical purposes? Not necessarily; before William Shakespeare there were numerous writers from all languages that influenced Shakespeare himself; but are they given credit? Check most literature books for the answer.

We are entering a new millennium, with many young talented Mexican and Chicano writers. These writers bring to literature new forms of writing, of expression that should be taught and acknowledge. People in America have been influenced greatly by the great diversity of culture that exists in this country; language is part of culture, and literature is part of language; we can not forever teach literature through a language that many of us do not understand, for example Shakespearean terminology; we must adapt to the new writing styles, and the new forms of expression. This is exactly what Chicano writers are focusing on, writing in a language that exists in our streets and that everyone can understand, but most importantly, that everyone in some way or another can relate to. Yes, "Romeo and Juliet" will always influence love stories in some way. However, "Maria," the single mother that lives down the street, might never relate to such a love story and so a Chicano writer might not get influenced by "Romeo and Juliet," but by "Maria," a true human being, living a true harsh reality in a contemporary world.

La Familia: Only 40% of Latino Families Satisfied with Public Education Services

Elisa Maria Durazo
Contributing Writer

A study published this year by researchers at well known south-western universities, found that public education in the state of California, fails to meet even the basic needs of Latino children and their families. The study was published in the journal titled, "Exceptional Child", volume 65, pages 367-381. The study found that Latino children were the least likely to be assessed for learning handicaps, and to be referred for summer academic programs to improve their reading and math skills.

Researchers Bailey, Skinner, Rodriguez, Gut, and Correa (1999) studied elementary school age children and their families. They believe, however, that this study can be correlated with the future success of Latino children in middle schools and high schools throughout the state. According to the study, Latino children score below the national average on tests of academic achievement, such as the Woodcock Johnson- Revised and Kaufmann Test of Academic Achievement, starting in the first grade. The greatest depreciation in scores is from the third grade to sixth grade, where Latino children fail to meet even the state threshold for minimal

academic achievement. Implications for Latino children entering highschool are reason for greater concern.

These findings may not be surprising to some, but the implications it makes for the welfare of our community and the children the state of California should be giving a "Free and Appropriate Education" (FRAPE) to, has hit a new low. When Latino children are not getting basic services they are entitled to, such as summer schooling, proper assessment for learning disabilities, and overall attention to the obvious decline in academic performance, the Latino community needs to take action.

For many of us who have hermanos, primos, sobrinos, and hijos in public education, this study calls to our attention the apathy in our community regarding our right to public education. In some instances, we can put our children into private or parochial schools, but this battle for FRAPE, must be for our community that does not have the resources for such privileged placement.

The study also did a survey of Latino families' satisfaction with public education services. Only 40% of Latino families reported that they were satisfied with the services their children were provided. What is so remarkable about this percentage, is that it indicated that 60% of our community is not satisfied with services! That is and outrageous percentage, especially when our

community ranks among the poorest in academic achievement.

As a community we must not rally against our local school districts and state institutions of public education. But, we must demand that the state of California service our community and give our children all of the assistance the school districts offer. If Latino children score below the state threshold for academic achievement by grade three, why are we not receiving referral to summer schools and tests for learning disabilities that other non-Latino children are receiving?

There is no clear-cut answer, but we must now act on our communities need to be educated. Start by asking your student's teacher what services he/she may be entitled to. If the children in our community need help, we should be willing to do anything possible to make sure that they get all of the assistance that they need. It is imperative that public education work for our community, especially for our children in the public school system.

30 Años de M.E.Ch.A. La Lucha Sigue Adelante

M.E.Ch.A. and Chicano Nationalism

By Elvia Ramirez

El Movimiento Estudiantil Chicano de Aztlan (M.E.Ch.A.) is an organization that was developed by Chicana and Chicano student activists during the early 1970s. The guiding ideology of M.E.Ch.A. has historically been that of Chicano nationalism, which seeks to unify Raza on the basis of hermandad, familia, cultura, and a unified political struggle against social inequalities. M.E.Ch.A. chapters throughout this nation differ in their level of political consciousness but, overall, Chicano nationalism that stresses self-determination against Anglo imperialism continues to be its guiding ideology.

Despite its dedication and passion to issues of injustice and inequality, M.E.Ch.A. has sometimes found it difficult to organize and unify Raza by these principles because the (student) community is quite diverse when it comes to political ideology. For example, M.E.Ch.A. has run into conflict with Chicano Marxists, feminists, and Hispanic/Latino organizations because of its nationalist ideology. Chicano Marxists claim that Chicano nationalists focus exclusively on racism and ignore capitalistic oppression of all people, including whites. Chicana feminists argue that Chicano nationalists ignore sexism and oppression of women. Hispanics do not identify with M.E.Ch.A. because they think M.E.Ch.A. is too preoccupied with the "past" and think Chicanos should assimilate and integrate themselves into the mainstream. Latinos criticize M.E.Ch.A. for lacking an internationalist perspective, and some see the label "Chicano" as exclusive.

Some of the criticisms leveled against Chicano nationalism (and M.E.Ch.A., for adhering to it) may sound reasonable, but if one critically analyzes the Plan de Santa Barbara (which is the official founding document of M.E.Ch.A. that spells out its structure and ideology) and official statistics, one can see that most of these critiques lack merit and are empirically unsubstantiated. For example, although the primary focus and goal of M.E.Ch.A. is political self-determination and the eradication of racism, a class analysis is inherent in the Plan de Santa Barbara. El Plan de Santa Barbara clearly states that "The ethic of profit and competition, of greed and intolerance, which the Anglo society offers must be replaced by our ancestral communalism and love for beauty and justice." Thus, M.E.Ch.A.'s nationalist ideology, as stipulated in El Plan de Santa Barbara, is simultaneously anti-racist and anti-capitalist, which is why it has come into conflict with Hispanics who accept the dominant economic and social order.

El Plan de Santa Barbara also promotes an internationalist consciousness among Mechistas by stating that the concept of Chicanismo is flexible and can serve as the basis for political coalitions with Third World People. However, some Latinos from Central and South America do not associate with M.E.Ch.A. because of its use of the term "Chicano," either because they think it connotes Mexican ancestry or a working-class background. But the fact is that Chicanos in this country have uniquely suffered from the process of internal colonization and, as a group, are mostly working class people. Actually, Chicanos share a lot in common with working-class people from Latino America because we share a common racial and economic background and history (e.g., Spanish colonization). Those who reject the term "Chicano" tend to be Latino Americans who come from privileged backgrounds and are more European-looking, those who lack a history of internal colonization in this country, or those who are simply unaware of the social and economic condition of Chicanos in the U.S.

M.E.Ch.A. has also come into conflict with Mexicans who call themselves Hispanics and/or Mexican-Americans. This is mostly due to Hispanics favoring assimilation into white culture and accepting the injustices perpetuated by capitalism. However, assimilation into mainstream white culture essentially means the acceptance of the subordination of people of color, both culturally and economically. Becoming assimilated means that we accept the concept that Anglo culture is superior to Mexican culture, and that success is measured by the accumulation of material things and how Anglicized we speak English and "act white". We are falsely led to believe that if we assimilate culturally, we will advance socio-economically. We need to understand that there is a difference between assimilation and acculturation. As Chicanos living in the U.S., it is natural that we become acculturated and learn the ways of the mainstream society, but assimilation essentially means cultural genocide for Chicanos and other minorities, and it vindicates the exploitative capitalist economic system.

Perhaps the most legitimate criticism of Chicano nationalism comes from Chicana feminists who claim that Chicanos are not sufficiently concerned with sexism and oppression of women. However, it is important to note that sexism does not emanate exclusively from the Chicano community, but is also prevalent in mainstream Anglo society. However, mainstream society tends to perpetuate the idea that sexism is something that is exclusive to Mexican culture, thus the prevalent use of the term "machismo." This is why M.E.Ch.A. has had conflicts with Chicanas that reject Mexican culture. By degrading Mexican culture, these feminists join the band-wagon of racist bashing against Chicanos. Some Chicanas join white feminist organizations, but soon they realize that they are also racist/ethnocentric. The solution to this dilemma is for Chicano nationalists to take up the struggle of sexism in the larger society and our community.

Despite conflicts with other organizations, M.E.Ch.A. has come a long way since its initial formation through the Plan de Santa Barbara and remains a vital and strong Chicano organization on the campus community. M.E.Ch.A.'s efforts to achieve unity and promote political consciousness is rather difficult, however, since we're divided among factions and organizations that stress different goals and interests. But M.E.Ch.A.'s political efforts are in the right track, and are the most promising for our community's development. Some criticize M.E.Ch.A. for supposedly living in the "past" and believe that things are ok now. However, wishful thinking does not change the situation that Chicanos and other minorities are faced with in this society today. Research focusing on stratification clearly shows that despite having achieved some social and economic mobility, Chicanos as a group are relegated to the lowest positions in the labor market hierarchy as a result of racism. This society allows ethnic minorities to move up, but only as individuals. This is why you see only a couple of Black, Hispanic, Native-American, and Asian tokens in academic departments here at the university, for example. This does not negatively reflect on those few minorities in positions of power (well, some are conformist), but it does reflect on the system that keeps us in subordinate positions. In sum, M.E.Ch.A.'s nationalist ideology is based on a real and concrete experience of racism and economic exploitation, not on some imagined and distorted picture of the way this society functions.

Where are the UCR MEChA Alumni?

By Alejandra García

We are celebrating MEChA's 30 años of existence--30 años of struggles and hard work. UCR MEChA has also gone through many years of struggles and hard work, but the MEChistas that you find today are not the same people who fought for you 10-15 years ago because leadership always changes. What happened to those past MEChistas? Where are the UCR MEChA Alumni?

This year's UCR MEChA has been trying to find those past MEChistas. I am glad to say that we found close to 100 members. This is only a beginning though, because 30 años have passed and there are more than 100 MEChista alums out there. We believe that thanks to many Alumni, MEChA has stayed alive until today. It was their dedication during their years in MEChA that made it successful.

Many Alumni should know that through the years MEChA goes through their ups and downs. No matter what, MEChA has never dismantled. The reason for this is because we strongly believe in what MEChA has to offer us as la Raza. MEChA is not only an organization that

we are involved in during our college years, it is a lifestyle that hopefully everyone took after leaving UCR.

We thank those Alumni who stuck with MEChA, even though it was sometimes frustrating and time-consuming, but that is what MEChA is all about: hard work. With MEChA, there are different ideologies involved and conflicts do arise, but people learn how to overcome them and learn to work with each other as one organization. Many people did end up leaving MEChA and forming their own organization, saying that their heart will always be with MEChA. We understand the many people who do leave MEChA. MEChA is not for everyone. Thanks to the people who left MEChA, other organizations exist on campus where our Raza do find a home, instead of going and joining fraternities or sororities.

MEChA Alumni

Alvarado Dennis
Alvarado Richard & Liz
Alvira Justo & Gloria
Amaya Armida
Araujo Laura
Arballo Cristina
Arias Kathy
Buriel Dr. Ray
Cabral Juan
Cabral Veronica
Cadena Gilbert
Canchola Josefina

Camero Richard
Casarez Grace
Casillas David Castillo Bertha
Cervantes Gregorio Jr.
Chavez Alberto
Chavez Richard
Corral Larez Mr Rudolph
Coyaso Blas
Del Toro Juanita
Delgado Ninfa
Delgado Victor
Elizarraras Suzanne M.

Esperanza & Agustin
Farfan Olivia
Farfan Rosa
Figueroa Alfredo and
Estella Figueroa Mary
Margaret
Garcia Lilia
Garcia Martha
Garcia Sandra
Gomez Alfred
Gonzales Ms Kathleen M.
Gonzalez Guillermo
Gudiño Gerardo
Gurrola Fernando
Gurrola Gerardo
Gutierrez Tony & Olivia
Gutierrez Ventura
Guzman Sergio
Harrison Gloria
Hernandez Carol
Hernandez Jorge
Hernandez Pablo
Hernandez Raul
Hernandez Rocio
Hernandez Veronica O
Iton Victor
Jacobito Mr. Daniel
Jasso Adolfo
Jauregui Russell
Juarez Carlos
Larez Rudy
Lopez Enrique
Lopez Miguel
Luna Juanita Pintor
Maldonado Christina
Marin Vickie
Martinez Mario
Medina Clara

Medina Jose
Medina Lalo
Medina William
Morales Danny & Irene
Navarro Raymond
Negrete Robert
Olivas Linda
Paez-Alaniz Mercedes
Palomino-Lopez Cecilia
Parra Ramon
Payan David
Perez Manuel
Ponce Monica
Quintero Mr. Joe A.
Quintero Nacha
Recinos Liz
Reyes Gloria & Sam
Rios Agustin & Maria
Rodriguez Juan
Romero Alejandro
Romero Gloria
Salazar Guillermo
Saldana Jose
Salgado Victor H.
Sanchez, Luz E.
Santoyo Martin
Serina David
Sesior Ana Larios
Sosa Lissett
Tijerina Roberto
Trevino Mr. Alberto L.
Urquijo Rita
Valenzuela Jesse
Vega Socorro
Velasquez Mr. Enrique
Leo
Velasquez Roberto
Velasquez Leticia
Zanipatin Zarina

Congratulations to the Mechista class of '99

Estella Acuña
B.A. Chicano Studies

Nacho Avila
B.A. Sociology

Elisa Durazo
B.A. Psychology

Jose Morfin
B.A. Sociology,
Minor Administrative
Studeis.

Jaime Vera
B.A. Sociology,
Minor Administrative
Studeis.

La Union Hace La FUERZA!

'68: Demand for a Better Education

By Javier Rodriguez

The phrase "La Union Hace La Fuerza" has been used for many years to spark unity among the Chicano community in the fight against injustice. The East LA Blowouts is a significant example of the power the Chicano community has. Unity in the Blowouts was the catalyst for success.

In the 60s, East Los Angeles was the largest barrio in the United States. At this time only 1 of 4 Chicanos would graduate from high school. The students from the east side took notice and felt something was wrong with the education they were receiving. There were clear signs of prejudice and discrimination against the Chicano students. Chicanos were purposefully being tracked to follow labor intensive careers. They were being put into classes such as home making, wood shop, and auto shop. It was evident that Chicano students were put on a tracking system. Carlos Muñoz Jr., an honor student and author of *Youth, Power and Identity*, was asked by a counselor what it was that his father did for a living. When Carlos told her that his father was a laborer, she replied, "that is a very honorable profession. You should follow your father's footsteps." The basic process, was to teach them the skills required to do a labor intensive job and get them put into the work force as fast as possible. Students in home making class were told, by their teacher, to learn and pay close attention in class because they would end up cooking and cleaning for someone else.

Many students were expressing their concerns about the educational system in East LA. Others were saying that

the treatment was unfair, they were not getting college advisement and were being punished for speaking Spanish on school grounds. Student leaders decided to take a survey of the education and treatment that Chicanos were receiving in the schools to prove that the schools were not meeting the needs of the Chicano. They came to the realization that the teachers did not care. They took the results of the survey to the Los Angeles School Board (LASB) and demanded action. After briefly looking at the results of the survey, the LASB took no action and practically just patted the students on the back and sent them on their way. This opened and politicized the students.

For many years Chicano students "suffered from neglect and unequal resources." The frustrations were being piled on and were ready to explode, something had to be done.

On March 3, 1968, at approximately 9 a.m., five East LA high school students walked out in protest of the limited education they were receiving. Approximately 4,000 students from Lincoln, Wilson, Garfield, Roosevelt and Belmont demanded a better education and better treatment. By the end of the week, a total of 16 schools were affected with more than 10,000 students in the streets demanding bilingual instruction, Chicano history course, an end to corporal punishment, and the hiring of more Chicano teachers and counselors. The students walked out chanting "Chicano Power," "Ya Basta, We Demand Change" and holding up signs with "Education not Eradication," "Justicia," and "Brown is Beautiful" on them.

Sal Castro, a Lincoln High School history professor, helped the stu-

dents organize the massive walk out. His recollection is that, "the students walked out with their heads held high, with dignity. It was beautiful to be a Chicano that day."

A legitimate, peaceful protest was broken up by police brutality. Police would pick students at random, beat them, and then arrest them. School officials blamed the Brown Berets for the walk outs. The Brown Berets were actually there in support of the high school students and mainly to protect them from the police.

School officials tried to end the protest by threatening students with suspension and expulsion. School officials also threatened to take scholarships away from students going to college. These threats did not stop the protest.

The blowouts needed political recognition. At the time that Robert Kennedy was meeting with Cesar E. Chavez, the East LA students asked to meet with him. After meeting with Robert Kennedy and going over the demand the students had drafted, Kennedy supported them in their struggle.

Parents of the community pressured the LASB to meet with them regularly to implement the demands of their children. By early June everything seemed back to normal in the schools yet outside the schools was a different story. The LAPD arrested 13 Chicano leaders, one of which was Sal Castro. The "LA 13" were indicted on conspiracy charges. If convicted, each leader was facing 66 years in jail. These charges were basically made up because it was only a misdemeanor to disrupt a public school, but according to the LAPD, a conspiracy to commit a misdemeanor was a felony. On June 3, 1968, the "LA 13" were released

on bail. The trial of the "LA 13" lasted for two long years. Finally, the "LA 13" were found not guilty.

Sal Castro faced additional problems besides being one of the "LA 13." In the fall of 1968, Castro was not allowed to teach at Lincoln High School. He had been fired because of the pending charges against him. The students and the community felt compelled to help Castro regain his position at Lincoln High School. After all Sal Castro was one of the few teachers that actually gave a damn about the students. The community along with the students went to the LASB to demand the reinstatement of Sal Castro into Lincoln High School. After all, the community should have a say in choosing teachers for their children. The LASB would vote on the reinstatement of Sal Castro on another day, so many students and members of the community decided to have a sit-in. They refused to leave until the LASB made their decision. The sit-in proved that the Chicano community meant business. Thirty-five people were arrested for refusing to leave. At the next school board meeting, the members vote a majority vote to reinstate Sal Castro in Lincoln High.

A battle in the Chicano Movement had been won. The blowouts brought attention to the Chicanos in the cities. It ignited a movement for educational reform all over the U.S. Chicanos from other cities soon used the LA Blowouts as a stepping stone to demand educational reform in their schools. Finally, the LA Blowouts made us, the Chicano community realize that, united we have a strong voice.

Neoliberalism In Mexico

By Alfonso Gonzales

In every epoch Mexico has been in a constant state of struggle: In 1519 during the conquest, many Mexicans united together to resist the mercenary forces of Los Conquistadores; the second conquest came via the imperialist hand of Yankee cultural and religious supremacists. Today Mexico is under-going its third conquest, manifested by a heartless beast called globalization that prioritizes efficiency and economic growth for the world's privileged minority. All of this is happening while the masses of women, children, and men are swallowed by poverty. Any comprehensive analysis of the Capitalist siege that has gripped Mexico, slowly squeezing the life out of her must: examine the steps taken toward liberation; assess its effect on the backbone of Mexican society and the working class; and finally acknowledge popular resistance manifested in protest to neoliberal economics.

Mexico, like the rest of Latino America, has experienced a sharp increase in social inequality as a consequence to the implementation of neo-liberal economics. The transition from an import substitution economy to a free market economy was inaugurated by the administration of Miguel de la Madrid, in response to a 1982 world oil crisis and soaring debt inherited from the Luis Portillo presidency. Capitalist interest via the International Monetary Fund (IMF), and the World Bank came rushing to "aid" Mexico at

its time of need, by offering Mexico a "structural adjustment package". Structural adjustment packages are a program for countries to pay back their loans to the World Bank planned by IMF. These loans were granted to Mexico under the typical conditions set by the IMF: denationalization of state owned enterprise; stiff currency devaluation; lowering of tariffs, wage freezes; and cut backs on "unnecessary" state expenditures.

Mexico continued its transition to the right when the Harvard trained neoliberal economist, Salinas de Gortari, was elected president via fraudulent elections in 1989. Salinas de Gortari is most praised or hated for, liberalizing experimentation with neo-liberalism, where such economic policies where unionized workers decreased from 41% in 1972 to 13% in the late 80's.

Mexico's transition from a statist economy to a plundered free market economy has not gone unchallenged, it has been met with popular opposition from virtually all sectors of society excluding the elite and Mexico's ruling party. Such opposition varies in ideology, and mechanisms for protest, they could generally be placed into three groups: working class Mexicans, democratic groups such as the Partido Democratico Nacional (PRD), and guerrilla groups such as Ejercito Zapatista de la Liberacion Nacional (EZLN). These three groups have independently rallied against such oppressive neoliberal creations such as the National Free Trade Agreement (NAFTA) and Free Trade Area for the Ameri-

cas (FTAA), however, there is little evidence that Mexico will abandon its new economic policy as Salinas de Gortari's successor Ernesto Zedillo continues to rally for neoliberal economics.

According to proponents of neoliberalism, Mexico's transition to the right creates new jobs, enhances the status of Mexican workers and children, and cleans up the environment, and curbs migration to the US. In sum, it helps eradicate poverty. A close examination of effects of the programs implemented such as NAFTA and FTAA, will reveal that such promises are misleading and clearly erroneous.

In large, the assertion that neoliberalism, in particular NAFTA, has brought new jobs to Mexico is clearly fictitious or at best over simplified. Jobs that have increased due to NAFTA involve the most exploitive Maquiladora industry. Presently, Maquiladoras continue to grow along the US-Mexican border, contributing to what scholar Rudy Acuna calls the "Singaporization of Mexico. Maquiladoras are cheap labor for American companies where they do not have to enforce safety, environmental regulations, and can ship their goods duty free. A comparison of wages in JVC plants in the US and Mexico is that in New Jersey workers make \$360 a week, whereas workers in Tijuana make \$50 a week. This is surely not what was supposed to benefit the Mexican people?

The road toward liberalization lead by Miguel de la Madrid, Salinas de Gortari,

dramatically deviated from the goals and dreams of engraved on the path of the Mexican Revolution; equality, indigenismo, independence, land and income distribution, in exchange for a highway with the destination set toward global economy, where the rich will shop at better prices, while the poor work longer and harder hours. Neoliberalism highway has been a nightmare for most of Mexico's 92 million people. Along the road, working conditions have declined; children have eaten less, worked more, stayed out of school.

Despite the inequities manifested by neoliberalism the Mexican people, who's history is no virgin to tyranny, have reached deep inside their souls to endure today for the prospect that tomorrow will provide equality. On the order of reform, Mexico must prioritize sustainable development of raw economic growth if it wants to avoid revolution. Sustainable development will require: the exportation, and nationalization of multinational corporations land and equipment in order to fund mass health and education projects; suspension of debt payments, pulling out of NAFTA and FTAA; the reinstitution of article 27 of the Mexican constitution; and Agrarian reform giving campesinos land and credit to develop it. Mexico's ruling class must break from its currently economic policy, if not it should ask itself if it can afford to wait for the unmerited promises of neoliberalism, without the mass revolting?

Roberto Calderon: The Heart of A Good Professor

By Rosanna Gaines

"He cares," said Kristi Erickson, "he really wants you to learn something in his class, and I especially enjoy the books he has us read." In writing this article I felt it would give more of an impact to the reader to have a better insight of the man, the professor who is, or has been such an impact on students. As Kristi reiterated throughout the interview that this professor on campus really cares.

Besides the motivational and inspirational professor that he is, he is thoughtful and very sensitive to his students. He is truly concerned where his students have come from in life, meaning their past, but his emphasis is where they are going. He takes out extra time, on and off campus, besides the time he gives in office hours. He is quick to respond to a telephone call, and spends much time speaking at Conferences and CSP (Chicano Student Programs) functions.

This Professors' birth place or birth date, where he comes from, how old he is, is not what is pertinent. However what is significant here, should be, what he does for students. Although he gives us much of his time, he is also involved in the lives of his wife and children. As well, his wife and children are hospitable and open to students, they support him in whatever it takes to get his job done. My impression was that it was more than a job, besides the commitment, it was their way of life.

As Sandra Garcia, a former student put it, "I liked him because he was bilingual in class. He is proud of who he is, but mostly he cares. He goes out of his way to help the student in every way. I'm sure if I called him today to ask for a favor, no matter how former I

am, he'd do it." I have deliberately avoided naming this professor, until now, so that you would be curious enough to finish the article, plus get a glimpse, of what this professor is to students. I am sure if you could get all his students together former and current, here at UCR and other places he has taught, it would take page after page and days upon years to get the full picture of what this man has done, and what he has represented in peoples lives.

The Chicano Movement fought for us to have Chicano Programs, Ethnic Studies, and good teachers like Dr. Roberto Calderón. Dr. Calderón is up for tenure and we need to support him. Some of the requirements he had to accomplish were publications, in which his second book will be out in August. Other requirements include: peer review journals, community service, teaching ability (general scholarship and academic performance). All his requirements have been completed and is awaiting the decision that will decide not only his fare, but the fate of students.

It is time for us to demand that good teachers stay here to do more that teach. It is time we back him up like he has backed us. It is time for you to sit down and write a letter of recommendation for him, just like he has done for many of us. It is time to make time, like he has for us, and it is time to care about his future.

It is time for you to respond, to get your lazy butt in gear, to make time where there is none, to write this letter to the Dean of Humanities and the Chair of Ethnic Studies. To my knowledge the only two groups that have sent a collective letter of recommendation have been M.E.Ch.A. and the Chicano Graduates, I would encourage all other groups on campus to do the same. This is the time to make an impact, tell a friend to do the same.

AS I put it to an Ethnic Studies major, when she said she never had Dr. Calderón, "If we lose him, then you will never have the privilege!"

I personally have thanked him for the extra time he has put in for me, but now I would like to publicly thank him for all he has done for me, and what I have witnessed him doing for my fellow classmates, and the community. I also want to emphasize that, it was, and is a privilege for me to have been lucky enough that our paths have crossed in and out of class. To me he is not just a good professor, he is a great professor. Dr. Calderón is the epitome of what a great teacher is, only the recipe that makes him what he is can be replicated when teachers begin to care about us the students.

In hoping that this article may some how find its way the Dean, and the Chair of Ethnic Studies, I would also hope that it would find its way to those who are also responsible for making the decision of Dr. Calderón's tenure. I hope that their decision would be in favor, so that other students may have the privilege to experience him as a professor like we his students have.

*Address letters to David Warren, Exec. Vice Chancellor.

COPS: A LATINO COP ADDRESSES HARASSMENT AMONG POLICE OFFICERS

By Elisa Maria Durazo

The celebration of thirty years of M.E.Ch.A. signifies not only three decades of commitment to our community and liberation of our gente, but for many others in our community it also specifically represents a change in family structure, a change in work opportunity, and most of all a change in individual identity. Today, we still meet most of the same challenges of the 1960's, and that is why we can take this time to reflect on what our new goals for the millennium will be.

One such individual is a Latino from the Riverside Community by the name of Victor Paez Torres. Torres has just published a book this past April that tells the story of the division in the Santa Ana Police Department (SAPD) between Latino police officers and non-Latino, mostly Caucasian, rank-and-file. Torres' book is entitled "COPS," that stands for "Code of Police Silence." The book begins during the Vietnam War in 1968, but by the second chapter it has moved ten years into the present to 1978. The main part of the book is set in the seventies and ends in the mid-eighties. This period was a very important time for Torres, in that this coincides with the time he graduated from the Riverside Sheriff's Academy in 1972. Torres uses his book to tell the story of police officers, in particular Latino police officers, dedication to serving their community at all costs, even at times suffering great hardship and blatant racial discrimination.

Using fiction and symbolism to tell his integrated story, Torres' focus was not to tell just his story, but a broader perspective of many stories. Torres chronicles the internal strife that results from the transfer of almost 80 Latino police officers to the SAPD. This transfer occurred in the period of just one year and was known internally as the "Bi-lingual Lateral Transfer Program." As a result of this program, Torres' Latino cops dealt with retaliation in a barrage of racial and ethnic slurs, in the form of jokes from SAPD's rank-and-file. Before the transfer of Latino police officers into the SAPD, Latino's only comprised 2% of the police force in Santa Ana. This percentage was a poor representation of the Latino Community they served, so a lawsuit was filed by the League of United Latin American Citizens (LULAC) against the city of Santa Ana.

As a result of the transfer of Latino Spanish speaking officers to the SAPD, Latino cops had to contend with bigotry from the rank-and-file that was manifested in the lack of backup on the streets and stagnation in promotion to higher positions such as Sergeant. Latino's in the SAPD were rarely promoted in the SAPD, even though they were often better educated and had more experience than their peers.

Torres' book tells a story that is both personal and collective. He writes of Sam Fuentes, an officer that openly stands up against the retaliation of the SAPD rank-and-file, but who ultimately resigns because of the extreme hardship and ostracism he endures for doing so. Torres expressed that he wants his book to be an example of how such things as the police officer's code of silence, can deter him/her from fighting against such abuses as the type he describes in his book. In Torres' experiences working for the SAPD, in the late seventies to mid-eighties, he was well aware of the racial discrimination and abuse endured as a result of being Latino in a markedly white police department. But he, unlike some of his fellow officers, did not see the benefits in keeping a code of silence to maintain the shield of their profession, and openly spoke out against such bigotry and hatred.

Torres currently lives in the Riverside area with his family and owns a private investigation firm. He, like Sam Fuentes, resigned from the SAPD in 1985, and has since then been in an ongoing lawsuit against the City of Santa Ana. In writing his book, Torres hopes that it will expose the resistance of such policies as the code of silence. Torres feels that such policies work against the police department, and falsely serves keeping racism in law enforcement, by not exposing and denouncing its existence.

Having dedicated his life to law enforcement due to a civilian ride-along program, Torres hopes that his book will act as building block to create a better relationship between police and the community. When the police can be accountable for how they treat fellow officers, the code of silence will not be needed, and police officers will be better able to serve the community. The mistrust that the community holds for the police department is rooted, according to Torres, in the police departments drive to protect their own and keep the community from knowing what happens internally. This is why Torres' supported the Latino Peace Officer's Association (LPOA), during his employment with the SAPD. This

organization was founded by Latino cops in Orange County who were committed to use their authority as police officers to aide their community. It is precisely this type of community awareness and involvement that Torres feels will promote the most effective policing.

Torres served as the chapter president of the Orange County LPOA during his service to the SAPD, and although he is no longer a police officer, he has planned to donate proceeds from the sale of his book toward a youth fund for the National Latino Peace Officer's Association (NLPOA). The NLPOA represents, to Torres, a distinction in community service that utilizes police officers as peace keepers. A peace keeper is how police officers were once labeled, and Torres feels that by serving the community, a police officer is better named as a peace keeper.

As Torres stated, "I will always remain an American peace keeper at heart and am committed to see that a partnership relationship between law enforcement and the public continues to grow."

Torres' commitments to law enforcement through his service with the SAPD, as well as his continued support for NLPOA, are paramount to his determination to help his community.

Over thirty years have passed since the Vietnam War ended, but Torres wanted to dedicate the first chapter of his book to emphasize the similarities between Latino's who serve in wars and Latino's who serve as police officers. As many know in our community, Latino's have and continue to fight in battles on our city streets as well as on political battlefields in countries such as Kosovo. However, Latino's have never been recognized for the patriotism they have showed, and continue to show in these battles. That is why Torres wishes to acknowledge the Latino's place in history as central figures in supporting the protection of our city and world communities.

Torres' book covers thirty years of Chicano/Latino history. Just as M.E.Ch.A. reaches a celebration of the history and wealth of an era, so has Torres' book examined the commitment and dedication Chicano's/Latino's have for their community and the advancement of our gente.

If you would like information about how to purchase Torres' book, you can visit the web site for his publisher, Estilo Publishing Company, at "www.placas.com."

Flor Y Canto

Subject A Sucks

By: Eunicia Reburiano

Four long years,
Struggling in high school,
Arduously cultivating the soil of my academics,
Pushing myself to the very top
Undertaking my very worst obstacles in life,
Almost giving up and cowering.

Fortunately, I make it through high school,
all the way to UC Riverside,
My parents, relatives and friends
Are proud and counting on me.
I am like a candle
Bringing forth and leading my family
To good health, life and fortune.

But sooner or later
I am going to hit the road,
Pack up all my things,
And kiss UCR goodbye
Because of Subject A.
A writing proficiency test,
A college Standard English test.

Because of English,
My admission
Will be terminated here at UCR.
All my dreams
My goals,
Will turn into ashes.

Certainly my dreams will drift apart,
like snow on the mountains,
Melting like Popsicle in my mouth.
What a nightmare...
What a shame...
I will drop like bombs used in Hiroshima,
Killing the dreams and expectations of my parents,
I will fall like a skydiver,
From a UC to a State University,
Or even worse to a community college.

Do you ever see the situation,
The consequences,
The future that awaits me?

This Subject A
Is slowly killing me,
Like a dagger penetrating,
Very deep, down through my chest.
Or choking me to death,
Hands clasped tightly around my neck.
I tried to gasp and breathe air,
But the air I breathe suffocates me,
As if I'm inhaling carbon monoxide
Instead of oxygen.

I feel like tearing myself apart,
My head's almost bursting with frustration
Disappointment and tension
Making my cheeks the color of plum juice,
Bloodier than tomato sauce.

This nonsensical, humdrum, heartless Subject A
Should not ruin my reputation,
Should not scare my dreams away
or even put too much pressure on me.
I am not a failure...
If I can be stronger and harder
Like boulders knocking down old buildings
Then let it be.

I should not let this Subject A
Defeat me, I came all the way here at UCR,
Eight to ten hours drive away from home,
Away from my beloved family
Just to fulfill my dreams,
And continue my education.

Nothing can stop me,
Not a hurricane,
Not an earthquake,
Not a tornado,
Not a blizzard,
Not even the Subject A
Nothing will stop me from achieving
What I came here for.

Those Who Don't

By Sandra Cisneros

Those who don't know any better come into
our neighborhood scared. They think we are
dangerous. They think we will attack them
with our shiny knives. They are stupid people
who are lost and got here by mistake.

But we aren't afraid. We know the guy with
the crooked eye is Davey the Baby's brother,
and the tall one next to him in the straw brim,
that's Rosa's Eddie V., and the big one that
looks like a dumb grown man, he's Fat Boy,
though he's not fat anymore nor a boy.

All brown all around, we are safe. But watch
us drive into a neighborhood of another color
and our knees go shakity-shake and our
windows get rooled up tight and our eyes look
straight. Yeah. That is how it goes and goes.

As the Year Ends

There comes a time when we must
say goodbye. Some are ready, but others
must resign to the fact that the door is
closing and the light is almost out.

Education has been our lifelong goal
to attain knowledge as a ticket to the arena
of life. Studying, pondering, meeting new
people, falling in love, falling out of love,
repeating a class, forgetting to bring our
parking permit, and all of our individual
experiences we have had here at UCR that
create memories for us keep.

If you are leaving, I'm sure you could
add to this list of things you will always re-
member. Take a moment to reflect, and
keep those memories that are not only re-
warding, but those that will define you as a
human being entering a whole new realm
of living.

As the year ends, I hope that you
have accomplished everything you set out
to do. Most of all I hope that you will con-
tinue using your education as a tool to help
your community, and that the door to your
community will never close our block light.

The Arms of Mi Madre

by Esperanza García

¡Mi hijo se muere can't you see
his heart is bleeding junto a mi!
And you just stand there como si nada,
waiting 'pa que a mi hijo se lo lleve la fregada.

¡Soy su madre! Please help me!
You can save him, ¿Verdad que sí?
Oh my God, que no se muera,
Please no, no salga fuera.

Mijo, ya viene la ambulancia, please hold on.
Piensa en los recuerdos junto a la Pond.
Los patos, the swans, next to the lake.
or la vez que te hice the gigantic cake.

Think of the times we had so much fun.
Las veces en la playa under the sun.
Cuando te compre your first bike,
y te reiste del banana seat that you did not like.

¿Por qué nadie viene? !Damn you all!
Hay mi hijo, mi hijo, don't you dare fall!
Te ordena tu madre, that you must live;
O cachetadas fuertes, I will give!

Hay mi Señor, why did this happen.
Amarlo mucho, was my only real sin.
And now he is dying en mis brazos.
The ones que pense no habria fracasos.

¡Cuanto dolor! Oh the immense pain!
Ayudame Dios a no volverme insane!

¡No te me mueras! ¡Tu madre te lo pide!
Oh please obey me, for once in your life.

Sir, ya no me ayude with my dear son,
he just told me que descansa next to the sun.
(Gracias le doy madre por que usted me vio nacer,
y perdon le pido por no poder verla envejecer).

**ON BEHALF OF EVERYONE INVOLVED
WITH NUESTRA COSA:
CONGRATULATIONS
RAZA GRADUATES!!!!**



**BUENA SUERTE EN EL
FUTURO!!!!**