

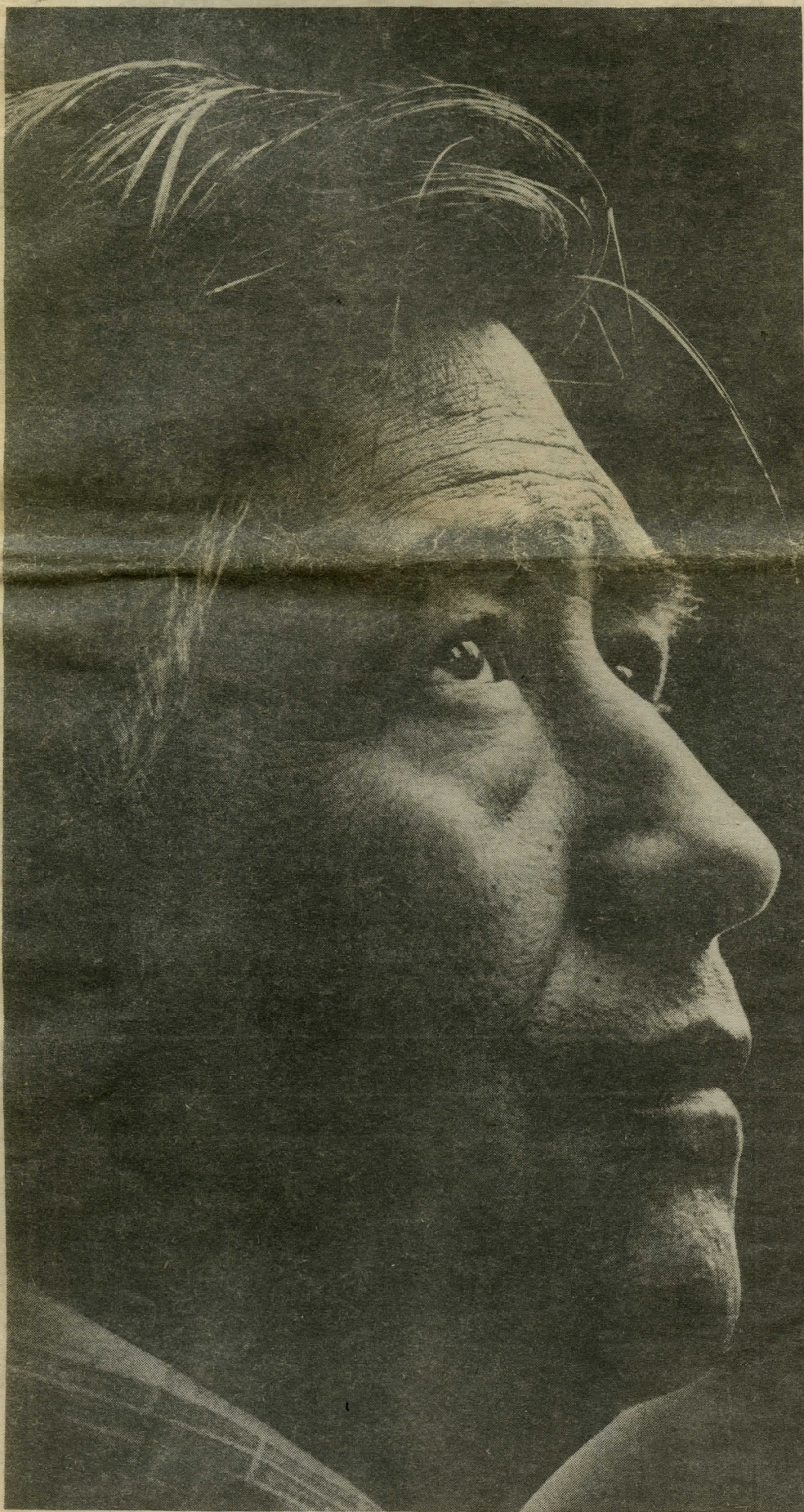
# Nuestra Cosa

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June 1993

## Que Viva César Chávez



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*Nuestra Cosa*

c/o Chicano Student Programs -035  
University California Riverside  
Riverside, CA 92521



# EDITORIALS

## March in Delano; symbol of a new start or death of a struggle?

by LARRY SSETTUBA  
Contributing Writer

Those of us who journeyed to Delano to honor our fellow warrior for justice, César Chávez, experienced a solidarity of 50 thousand fellow warriors which eliminated our doubts about where and how the struggle and the cause would advance in the absence of our beloved César Chávez.

I was honored to march alongside the Aztec dancers for five miles. They danced all the way, barefoot on hot asphalt. The children endured the distance as well, although three of them started crying at around 500 yards from the intended destination, the United Farm Workers headquarters. If these little ones had the brains and the guts to go the distance, those of us who are older should get our act together to accelerate the total liberation of the poor and the oppressed of the world. The oppressors have the money, but as Chávez once said, "We have the time, the brains and the guts to go the distance".

Immediate action plans should include:

- 1) Establishing an education fund for the children of members in the UFW;
- 2) Increasing membership in UFW;
- 3) Helping the campesinas/os own and operate small farms specializing in organic sustainable farming. Pesticides and chemical fertilizers should become things of the past. Biological pest control should be promoted.
- 4) Designing and implementing urban organic and sustainable gardening and

farming. This approach would be part of repairing the infrastructure in the barrios and ghettos using harmony with mature solutions.

5) Helping the residents of the barrios and ghettos own and operate small to medium size businesses.

6) Helping the poor and the oppressed gain access to affordable health care. we need to defend the existing community clinics and to build new ones where they are needed.

7) Establishing and maintaining a reliable information exchange network. Solely depending on the Giant American Brainwashing Media is Hazardous to our liberation struggle. We need to get the critical information where it is needed and to act on it on a timely manner.

8) Re-evaluating our spending habits. We should be doing business with people who are making positive and constructive contributions to our liberation struggle.

9) Aggressively campaigning to name the Riverside City Central Library, the UCR Agricultural Experiment Station, and the UCR Agricultural Research Station in Coachella after César Cheavez.

10) Establishing a Summer Student Employment Fund to help students participate in the liberation struggle during the summer.

Those little ones who danced and marched barefoot for five miles, should be an inspiration to us all to work harder and smarter. Time is of the essence. ¡Que viva César Chávez! ¡Que viva La Lucha! ¡Que viva La Causa!

## Letter from the Brown Berets to the people of Aztlán

To: The Youth

The Brown Berets are for the Universal Children of the Aztlán Nation. We stand together with all the youth for: Pride, Respect, Responsibility, and Discipline.

All barrios unite, for we are the same people. The blood that runs from our veins into the streets of Aztlán by our own hands is a disgrace to our ancestors who fought so bravely to keep and nurture this land.

The barrio that you live for and are so proud to DIE for doesn't even belong to you, it belongs to the White Man. The life you are so proud to throw away doesn't belong to the barrio, it belongs to your parents which is on loan from the Creator. You are so proud to do a drive-by

and when you get caught, so glad to do time. The Chicano Myth tells you that when you get out you will earn respect and you blindly follow it. Well you're living in a dream world because while you're doing time your people are being beat down in the street like dogs by police. Your brothers and sisters are getting forced and kicked out of schools, your brothers and sisters that come across the White Man's borders are being poisoned by their pesticides so that our future generations will die; and then your parents' funerals come up and you can't even go, and you sit there thinking how great it'll be when you get out.

You'll never get that respect that you're looking for because out here "El bato más trucha, es el bato más chingón." Before you know it you'll end up in jail again and you'll be so happy when you son/daughter joins you, 50 to life. But the world will keep turning while the White Man laughs at us because the "Vida Loca Myth" won't let you figure out what is really happening to your Linda Raza.

We have the right to go and come as we like. This is all our land! We

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## Letter from within

Quiuvole Gente de "Nuestra Cosa,"

Primeramente, I would like to submit my most appreciative regards to you and your staff y por supuesto compliment you all on a "Firme" publication! Es todo!

Pues, I recently came across one of your journals and was intrigued by the invigorating literature, I find it to be most inspiring and I'm very interested in receiving a subscription, please put me on your "mailing list" it would be deeply appreciated!

Pues, let me give you a brief rundown on myself and my present situation, my name is Mario and I'm a 27 year old Xicano from San Diego in sunny southern California. I'm currently residing on the campus of "Pelican Bay State University," one of California's finest institutions(sikes).

Anyways, since "time" is in my hands. I'd like to utilize it by expanding my knowledge, so any literature concerning our "culture and history" is more than welcomed, reading materials are hard to come by around here, so any literature is appreciated!

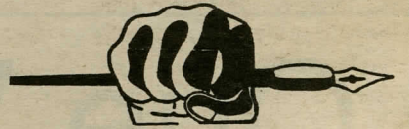
I'd also like to mention that I do a lil' "arte and poetry," if it can be utilized, I'd be more than happy to contribute some of my work. Well, gracias for your time and trouble and keep up the good work! Ps. I'll be anticipating your journals.

Con todo respeto, Mario

Alacran Kanpol



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# La Última Marcha de César Chávez

by ISRAEL FLETES  
Staff Writer

César Chávez was the founder, leader and the guiding force of the United Farm Workers of America. On Friday morning, April 23, the leader was found dead near his birthplace, Yuma, Arizona. Chávez led many boycotts and helped many people, but he also had many enemies. He was convinced that he wouldn't die peacefully, but this was not the case, Chávez died of natural causes. He had gone to Yuma, Arizona to fight a lawsuit brought against the UFW by vegetable giant Bruce Church Inc., a twenty year UFW rival.

Born to poor migrant farm workers, Chávez never finished high school and attended as many as 65 elementary schools. He worked in the fields and learned about the unfair and unhealthy work conditions that the farm laborers face every day for survival. He completed several fasts protesting grower's unfair salaries and unhealthy pesticide spraying. César Chávez dedicated his life to the fight and struggle for the recognition, respect, human rights, justice and dignity of agricultural workers. Chávez kept a modest and simple lifestyle. As late as the 1980's he did not own a car or a house, and his monthly income was estimated at \$900.

César Chávez has been described as a deeply spiritual man, just as Mohammed Gandhi and Martin Luther King Jr. He often took week long fasts as part of a physical and mental purification exercise. Although his message was to fight for justice, his strategy was completely non-violent. César believed deeply in his faith in God and his commitment to the church. He was never afraid to witness his faith in public, proven by the banner of Our Lady of Guadalupe that preceded every march, rally and union demonstration.

Governor Pete Wilson ordered state flags to be lowered to half-staff in honor of Chávez on Friday, April 23. Los Angeles County Supervisor Gloria Molina proposed renaming two streets in Los Angeles after Cesar Chávez: proposed renaming are Brooklyn Avenue and Macy Street. Senator Art Torres has proposed establish-

ing a state holiday in honor of Chávez. Also expressing their admiration were President Clinton, Cardinal Roger M. Mahoney, and Mayor Tom Bradley.

Chávez's body was taken to Delano, California, where the union was started. Chávez was buried in Delano after a four mile march attended by a crowd of over 50,000 people and a memorial celebration attended by over 35,000. Testimonials were made by the Kennedy

many back, but most continued with the struggle. Many companies signed contracts with the union, while many went bankrupt. Some companies teamed up to fight the UFW and share workers. Several powerful companies did not sign contracts or change their work standards. Among those not signing was Bruce Church Inc.

The first time I saw César Chávez was when I was ten years old. I worked harvesting garlic for Christo-

pher Ranch, a major garlic producer in Gilroy, California. The company kept lowering wages which ended in boycott by the workers. During the boycott, workers met in a small park located in the center of San Juan Bautista, California, where Chávez spoke to the crowd. I was only ten and could barely understand the struggle, but I still participated; "Viva la huelga, Viva la union, Viva Chávez" we all yelled. I was impressed to see how the crowd believed in him. I had heard much about Chávez, but this was a whole new experience. I was very impressed by his modesty and simplicity. Christopher Ranch raised back wages shortly after with the help of César Chávez.

Chávez knew many people on a personal basis; never forgetting a name or a face. No matter how busy or how far, Chávez was always available for a new rally or boycott. At the march in Delano, people kept saying Chávez left physically, but not spiritually. It is reasonable to expect that after his death, Chávez will become a mythic figure,

appearing in books, poems, songs, perhaps even movies - as Luis Valdez has already planned. Indeed he was a hero to the Chicano population and people across the world. Senator Robert F. Kennedy once said Chávez was "one of the heroic figures of our time," while Edward Kennedy said Chávez was "one of the great pioneers for civil rights and human rights of our century."

*"Estoy convencido que el acto más verdadero y el acto humanitario más fuerte es sacrificarnos por otros en una lucha totalmente no-violenta por la justicia... ser humano es sufrir por otros... que Dios nos ayude a ser humanos..."*

- César Chávez 1968



Ricardo Lopez, a long time companion of Chávez and dedicated organizer, expresses his respect in Delano for the late UFW leader.

Family, representative of Mexican President Carlos Salinas de Gortari, representative of President Bill Clinton, National Leader Delegation, Celebrity Delegation, State Assembly & Senate, Latino Labor Delegation, California Labor Delegation, Canadian Delegation, Women's Rights Delegation, Ex-Gov. Jerry Brown, and Rev. Jesse Jackson. Also present were Paul Rodriguez, Little Joe, Edward James Olmos, Linda Ronstadt, and Luis Valdez.

I was eight years old when I first heard about "la union campesina." My father worked for Bruce Church Inc. at that time. The UFW had started a major boycott against lettuce companies in Salinas Valley, Yuma area, and Imperial Valley in 1979. My father's job was to recruit people back to work. Necessity and hunger brought

## Luisa Moreno: A fighter for social justice

by VICKI L. RUIZ  
Contributing Writer



Luisa Moreno, union leader of the UCAPAWA and principal organizer in the Congreso de Pueblos de Habla Español

Luisa Moreno deserves a place of honor in the annals of Chicano history. From 1930 to 1946, she helped make unionization a reality for thousands of Latino workers from New York and Florida to Texas and California and for whom the phrase "political empowerment" was never a convenient slogan. Due to her union contacts throughout the nation, she served as the principal organizer for El Congreso de Pueblos Que Hablan Español, the 1939 Latino civil rights assembly, the first of its kind. She believed in the power of collective struggle. In her words: "One person can't do anything; it's only with others that things are accomplished."

Luisa Moreno was born on August 30, 1906 in Guatemala. Her upper-class parents christened her Blanca Rosa Rodriguez Lopez. (When she began organizing in the United States, Rosa took the name Luisa Moreno). As a young girl,

she attended schools both in the United States and Guatemala. As a teenager, she organized her affluent peers into a society which successfully lobbied for the admittance of women into Guatemalan universities. Deciding against pursuing a college degree, Moreno moved to Mexico where she worked as a journalist and wrote poetry.

At the age of twenty-one, her critically-acclaimed collection of poems entitled *El Vendedor de Cocuyos* was published in Mexico City. That same year she married Guatemalan artist Angel De Leon and the couple immigrated to New York City in 1928. A few months later Moreno gave birth to her only child, a daughter Mytyl.

With the onset of the Great Depression, Moreno, struggling to support her infant daughter and unemployed husband, bent over a sewing machine in Spanish Harlem. Applying her organizing

skills, she founded *La Liga de Costureras*, a Latina garment workers union. Her talents did not go unnoticed. In 1935 the American Generation of Labor hired her as a professional organizer. Leaving an abusive husband, Moreno, with Mytyl boarded a bus for Florida where she would unionize African American and Latina cigar rollers. Within two years, she switched to the CIO and in 1938 she became an international representative of the United Cannery Agricultural Packing, and Allied Workers of America (UCAPAWA-CIO).

From 1938-1947, Moreno organized Mexican farm and food processing workers throughout the Southwest—Texas pecan shellers and farm laborers, Colorado beetworkers, and California cannery operatives. Especially in California,

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# Tomás Rivera's legacy continues on with annual conference

by LILIA C. GARCÍA  
Staff Writer

In 1978 Tomás Rivera became chancellor at UCR. Dr. Rivera was the 5th Chief Executive Officer at UCR and the only Chicano to head a University of California campus. His talent, strength and dedication was evident in all he did. In 1984 he was the nations leading Chicano writer, poet and education administrator. Tomás Rivera passed away that same year, however his presence, legacy and dreams are with us everyday here at UCR and in the Latina/o community.

Tomás Rivera had a desire to educate and make changes, he passed this passion on to all who entered his life. For these reasons there is an annual Tomás Rivera Conference hosted by UCR. These conferences cover issues concerning the Latina/o community, and its an opportunity for the people, to unite, to discuss, to make plans and to make progress.

On Friday April 16th the 6th annual conference took place, the topic was "IMAGES AND REFLECTIONS: CHICANO/LATINO COMMUNITY AND THE MASS MEDIA." This years keynote speaker was Frank Del Olmo who is currently Deputy Editor of the editorial pages at *The Los Angeles Times*. Mr. Del Olmo helped found the Chicano News Media Association, and has won Emmys and Pulitzers for his work.

The topic he expanded on was "Latino Images in Newspapers: Reflections of an Insider." Del Olmo began by raising an interesting point, he reminded us that like other institutions the news network is a human institution with limits and advantages. He recalled the year 1970 and remembered Rueben Slazar, his mentor, who warned him of specific editors who

simply had no interest in the less-represented communities and if they were addressed it was on a negative slant. Therefore, issues and happenings concerning these communities were not addressed until the 1960's when the *L.A. Times* format changed dramatically.

Although Latino, African American, and Asian communities are receiving more coverage we must remember that it is the influence of individuals that affect an institution positively or negatively. We must constantly be analyzing and criticizing in order to improve. He referred to the Watts riots of '65 and how the *Times* covered them and then reviewed the coverage of the L.A. riots last year. His questions were: did the *Times* do a good job? Why did the riots break out for a second time? Could the *Times* have assisted in preventing them? Could the *Times* have relieved pressures or did they merely increase the pressures? By asking such questions, by thinking critically Del Olmo is demonstrating the responsibility he feels in not only reporting news but reporting unbiased news and realizing how they affect the community. Which brought him into his next topic of competition.

Competition can have a positive or negative influence. It can motivate the journalists to report news the best they can or the pressure can push them to distort the information. The competition goes beyond journalists. It is between newspapers. Del Olmo emphasized how important the consumers are. If the consumer does not agree with the manner the news is being reported they wont buy it. Therefore, he encourages people to write

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Frank Del Olmo, *L.A. Times* editor discusses images and reflections of Chicanos/Latinos in the mass media at the annual Tomás Rivera Conference held in April.

# Luis Valdez delivers keynote address at Tomás Rivera banquet

by LILIA C. GARCÍA  
Staff Writer

The celebration of Tomás Rivera's legacy continued with a banquet dinner where producer Luis Valdez gave an eloquent and inspirational speech. Luis Valdez was asked to shed light on Latinos in the movies, to give reasons for the lack of RAZA movies and RAZA actors. Being a veteran of the Chicano Movement, he spoke with great reflection of a long struggle for human rights and for (legit-

noun." For too long we have been defined as Hispanic, illegals, immigrants, undocumented. These adjectives are only used to marginalize and create alienation. "We are Mexicans in America, Mexican American, isn't that redundant? Aren't you an American if you are a Mexican already?" We are Americans and we must be proud of who we are! In the Mayan sense we are all workers, we all have the ability to do something and this is what defines us as Americans.

Valdez referred to the writings of Terry

*"When I go pitch an idea to some producers I first of all have to fight the fact that I'm walking in looking like this. I don't look like a producer. I don't look like a playwright. I don't look literate! And so they have to adjust to that fact."*

—Luis Valdez

imization) validation of culture.

He elaborated on the need to continue to work and as we change our own perception of ourselves and American society we must see ourselves as a part of that society and the American experience. "The life and memory of the Mexicano as a part of the history of the United States is sinking into the earth and allowing us to take another perspective and another reflection on what it means to be American."

Hollywood is reflective of American society, it is a metaphor for what America is. Valdez referred to his personal experience of being called a "vendido" and continued to explain the fact that he is not nor can another Latino, because "no nos quieren comprar!" They do not want to buy us, Hollywood sees no money in us so how can we be "vendidos?" This is generally our story throughout America.

"When I go pitch an idea to some producers I first of all have to fight the fact that I'm walking in looking like this. I don't look like a producer, I don't look like a playwright, I don't look literate! And so they have to adjust to that fact." Therefore, our problem in Hollywood is that we don't necessarily fit the image, but we come in all different sizes and color. There are Raza on the screen, some major stars, but passing for whites and Black Americans.

Hollywood isn't ready to admit to the existence of meztisos or mulatos. "Let's be honest who is la Raza?" And never forget, "nadie le ensenyo al indio estudiar las estreyas."

He said, "I am not an adjective, I am a

McWilliams, author of *North from Mexico* where he explains the thinking behind the concept of "boarders." The boarder is not a fictitious line across a desert, it is a state of mind, it is a sphere of influence. And we all live in this sphere, the boarder exists in our minds. Like the adjectives this boarder serves to segregate. The boarders are physical obstacles placed to keep Raza out, to show that they are not American.

Hollywood believes it is on the other side of the boarder. People can't get pass the boarder. We must force America to look at itself a new, let it see it's bones, skin and heart. It cannot deny me, it cannot deny you, it cannot deny anybody. "La Raza is the human race or nothing at all. We are the dream of America and the only way America can accept its Europeans, Asian Americans, African Americans is by no longer denying its Native Americans." We who do not look like the mainstream are in fact the mainstream and we must participate as if we belong in the mainstream. We belong to America and America belongs to us.

The Mayas, our great ancestors, had a philosophy. They visioned 4 roads, the north, the south, the west, and the east (representing blacks, whites, reds, yellows) that would come together, connect in America. "By virtue of these crossroads we are all American." This is an ancient Mayan dream and this is where our work continues. "I am optimistic, the future belongs to those who can imagine it, viva la raza!"



# Ya basta con Police Harassment

*UCR students experience firsthand the degradation of police abuse*

by ADINA W. MELENDREZ  
Staff Writer

I had always known that police harassment existed, but never had I seen or experienced it personally until recently. One night as my friends and I were driving home from a play, we were pulled over by the Riverside Police as we were turning into the driveway of our home. The police approached our "suspicious" looking car with its "suspicious" looking inhabitants with their guns halfway pulled out and ready for action. They proceeded to ruffly search all of the people in the car, search the entire car, and had to be convinced that we were students who lived at this residence on our way back from a play. No, we were not there to commit a driveby shooting. The police's motivation for pulling us over was strictly based on our racial background-Chicana/os. We had done nothing wrong, and did not receive a ticket for doing anything wrong. We were harassed. No, we were not beaten severely or arrested, but we were racially discriminated against and subject to harassment because of the color of our skin. This is the kind of harassment that Chicana/os and African-Americans have to go through every day of their lives. Fortunately, this instance ended more positively than most instances do.

The police forces of Southern California still have a great amount of fear when dealing with the Chicano Community. Recently, in San Diego, Guillermo Gómez-Peña was wrongly accused of kidnapping his own son. In Brawley, Ca., Roman Ortiz was wrongly shot and killed

*Out of 758,710  
prison inmates  
in the Southwest,  
103,065  
were Chicano  
and 348,404 of  
the inmates  
were White*

—1990 Bureau of Justice  
Statistics



by police. Residents of Riverside Chicano barrios in Casa Blanca and the East Side complain of being constantly harassed. Recently, a party held by the UCR Chicano/Latino, Casa de Hermanos (House of Brothers), La Unión Estudiantil de La Raza, brought approximately 26 cop cars, 3 helicopters, and one wrongful arrest for a noise complaint that a neighbor made while the predominately White Kappa Alpha fraternity party raged concurrently with little notice by the police.

When in groups, Chicana/os are continuously harassed by the police. Cops continuously pull cars over filled with potentially "dangerous" looking Chicana/os for no reason other than the appearance of their automobile and their unavoidable Chicano appearance. Or as Gómez Peña put it, "it is dangerous to be Mexican and walk the streets of San Diego." Kids walking around the neighborhoods are automatically classified as gang members that are "up to no good" and are continuously stopped, questioned (often most disrespectfully), photographed (an illegal process by police), and even arrested if "accused" of resisting in any way.

Being under this constant suspicion and abuse by police is very harmful to the psychology of these young Chicana/os. It is damaging to their self-esteem, and creates a negative image of themselves. Even if these youth are not involved with crimes or gangs they are treated like criminals. Furthermore, the public begins to view them as criminals without analyzing the entire incident. Ill-treatment by police quickly associates one as a criminal. They learn to think of themselves as criminals before they have even done anything wrong. This is called, "the self-fulfilling prophecy". And before long, they rebel against a discriminating justice system that has labeled them a criminal.

This is especially frustrating to Chicana/o students, who have grown up in the barrio, and are trying to get an education and set an example. Disrespectful

treatment by the police creates a feeling of hopelessness. That is, even if you do become educated and "successful," according to established norms, you will always continue to be perceived in a negative light by the police because of the color of your skin, your looks, and your 'Mexicaness.' A student at UC Riverside, Roberto Tijerina stated that, "the police, even though they say they don't judge you by what you wear, unconsciously, they really do judge you, and automatically classify you as belonging to a gang."

Officers need to see people as individuals and not abuse the people that they are trying to protect. The police department does have a hard job to handle. In a recent interview that I had with Sgt. Pete Esquivel of the Riverside Police Department, I was shown pages of people from the wanted list who were mostly African-American, and Mexican-American. He says that the crime levels in Southern California are tremendous, and that gangs and drug dealers are mostly comprised of Blacks and Chicanos. Sgt. Esquivel argued that in order for the police to do their job and protect most of the citizens, a few good people are going to get caught in-between. However, too many good people are getting caught in-between. This philosophy implies that the violation of the civil and human rights of a "minority" is inevitable and excusable if done for the greater good of the majority. But, the majority of crimes in the Southwest are not committed by Chicanos, but by Whites. According to the 1990 Bureau of Justice Statistics, out of 758,710 prison inmates in the Southwest, 103,065 were Chicano and 348,404 of the inmates were White. Also, 63.7% of all violent crime, and 76.8% of all rape crimes in the United States are committed by Whites. Unfortunately, crimes committed by Chicana/os and African-Americans are given more attention by the media and police rather than crimes committed by Whites. Rarely does the media show the positive aspects of both of the Chicana/o and African-American communities.

When interviewing Sgt. Jerry Laird of the Riverside Police Department, he stated that, "There are some very beautiful people in Casa Blanca, put in negative light by smaller groups...we have to learn to deal with each other as people....cops need to become solutions rather than the problems."

There is a new "Community Oriented" policing project going on where police will work in a specific area. If police do not work well within it then they will be transferred out. Many of the problems that arise are because most of the police force is White. They are not use to being in Chicana/o neighborhoods, and they are unfamiliar with Chicana/o culture. Because of this, classes are scheduled for the police on Chicana/o culture and how to best deal with the Chicana/o community.

I certainly hope that this new project improves police relations with the Chicana/o community. There are too many stereotypes and cultural misunderstandings between the two groups.

If you would like to get more involved with helping police/community relations, there is a public meeting the second Tuesday of every month where police and community members exchange views, complaints, and compliments, at the Casa Blanca Home of Neighborly Service at 7 P.M.. For more information call (909)688-3403.

Hopefully, with the new chief of police, Ken Fortier, things will be able to improve as well. He has promised to review all complaints personally. I must urge everybody to complain if you feel that you have been harassed. If we all complain then the police will have to listen. Too many incidents go unreported. If you want a change you must speak out. Our voices cannot go unheard any longer, and the harassment must stop.





# New and old Raza organizations showing strength through unity

by ROBERTO TIJERINA  
Staff 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 Bárbara in April of 1969. Many existing but separate student organizations attended this convention, including UMAS (United Mexican-American Students), MASO (Mexican-American Student Organization), and MASC (Mexican-American Student Confederation).

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 Movimiento Estudiantil Chicano de Aztlán (MEChA).

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

But this was only one side of MEChA. The flip side was that MEChA created a home away from home for our Raza. A place where they wouldn't become absorbed into the educational institution. MEChA's responsibility is to train future leaders with the skills and background that they will need to help Raza communities.

MEChA can and will often go to two extremes either it's too political or it's too social. One problem is trying 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 Chicano Manifesto. I must mention that these documents have a strong language about them and for this reason many do not want to pass them out. This is of course a giant controversy because the fundamentals of MEChA lie within these documents.

MEChA is a statewide organization in Universities, Colleges, High Schools, and Junior High Schools; and has now been in existence for more than 23 years. MEChA in Spanish means match in reference to it's flame, the flame that will lead our people out of the darkness and into the light of political consciousness.

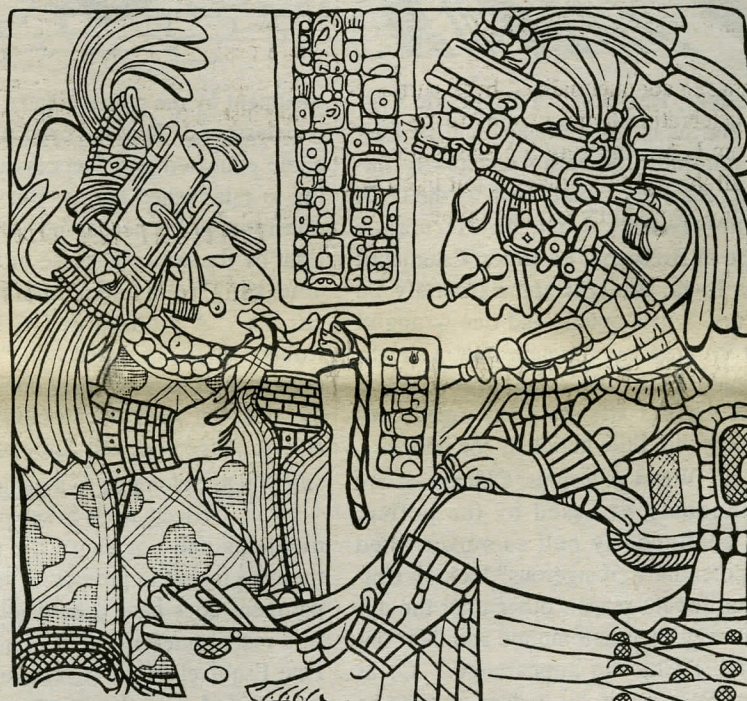
MEChA at the University of Califas, Riverside has directly over the years, helped developed these organizations.

1. MEChA: Founded in 1968 by con-

cerned Raza students, UCR's chapter of Movimiento Estudiantil Chicano de Aztlán is dedicated to working towards the educational, cultural and political advancement of La Raza. MEChA is the vango of our Raza on campus closely observing for any university discriminitorial procedures.

2. Nuestra Cosa: Nuestra Cosa serves as a bridge of communication between Chicanos/Latinos on campus and the community at large. It also introduces and trains students in basic journalistic skills and offers an excellent opportunity to become involved in a creative and exciting endeavor. Nuestra Cosa is a quarterly newspaper and is offered as a class and one can receive units for it.

3. Radio Aztlán: Introduces and trains stu-



dents in the fundamentals of radio broadcasting. The program develops a students skill as producer, technical engineer, and disk jockey; in the hope that the student will develop their own show on KUCR 88.3 fm. This program will help you to receive a Lifetime Broadcasting License from the Federal Communications Commission. Radio Aztlán serves the entire community with the latest news, events, and artist at large, and the best music around.

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

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

6. Tomás Rivera Teachers Association: Encourages a cooperative learning environment through the support of Chicano

Tutorial. Tutors offer assistance with academic work, encourage higher education goals, serve as a role-models, and provide a vital link between the University of California Riverside and the Chicano/Latino community.

7. Mujeres Unidas: Las Mujeres Unidas are committed to lending assistance and/or moral support, encourage academic achievement and professional growth of la mujer and providing various community services.

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

9. Latino Business Student Association: LBSA provides an opportunity for Business and Administrative Studies majors to gain exposure to business companies through conferences, workshops and speakers.

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

Three new organizations have now become available to Raza students on campus: UER (La Union Estudiantil de La Raza), LSU (Latinic Societas Unidas), and OLA (Organization of Latinos and Americans).

UER (La Union Estudiantil de La Raza) provides a sense of brotherhood and unity through honor, integrity, and perseverance with an emphasis on Raza. The members of this "Casa de Hermanos" strive for opportunities in academic achievement, promoting cultural awareness, embracing cultural nationalism, and providing a social atmosphere within a comfortable environment. "Nosotros, La Casa de Hermanos (House of Brothers)

have adapted a park on 14 ST., we go out on Monday's and Friday's between 3 and 5 P.M. and help the young children play sports or just help them in tutoring" said Alejandro Alvaerez, President of UER.

LSU (Latinic Societas Unidas) is a sorority who's main focus is the betterment of La Raza and the society. With 16 members they have established themselves in the community by each adopting a girl in the junior high schools. They will help their adoptee by giving them support in academics, tutoring, and counseling. They will maintain a supportive relationship with this girl until graduation from the university. Then another LSU member will be assigned to that student. Yadhira Maya said, "LSU is an organization that has direction, we have a vision for what we would like in the future to see happen for our people and society in general."

OLA (The Organization of Latinos and Americans) is a social organization that emphasizes the importance of education by providing scholarships to active members. They promote interaction between new and continuing students and provide community outreach. "I hope that we can learn to respect one another's organizations and try to work together. Unity is very important and in order for us to achieve that goal we need to respect each other first" said, Caroline Ochoa, President of OLA.

All of these groups serve the needs of Raza on campus and will become the fundamentals of our unity. Many are finding out that its "all right" to be part of any of these organizations without being criticized. Por que la Union hace la Fuerza.

Our Raza on campus need to know and understand that the Chicano Student Programs (a student services department) is for all Raza students. One does not have to belong to any organization to go into this department for whatever is needed or just to make friends. Alfredo Figueroa, Director of Chicano Student Programs said, "We invite all Raza to come in and make use of our facilities. We want all the students to know that this department is theirs. In the early 70's young Chicano/a put this department here for the soul benefit of Raza."

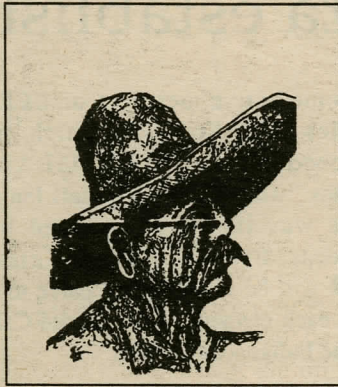
I must admit when I came to UCR, I made Chicano Student Programs my home away from home. I use the copying machine, microwave, refrigerator, and sometimes even borrowing money. I ask for advice from Alfredo Figueroa, and Carolyn Sandoval, the Program Coordinator, who I consider my personal psychologist.

Please do not be intimidated by what we call ourselves or by what you call yourself. We all are one people Chicano, Mexican-American, Latino, American, and Hispanic. A name is just a name but it is for whatever is in our hearts that will bring us all together as a People, One People. We shall endure! We will endure!



# LA PURA NETA

(noticias y notas picosas de Aztlán)  
by Chano de Chino C/S



-Q-vo vatos y vatas. Welcome to the second installment of La Pura Neta, Aztlán's newest wannabe chisme column. (I say wannabe because I fail at the Chismoso Code of Honor: to talk the talk but not walk the walk.)

-Newest chisme coming out of the Mexican food biz: La Union Estudiantil de la Raza (UER) is scaring the calzones off the Commons Food Service and is thinking about overthrowing the entire onda. With their now famous Carne Asada sales on Wednesdays, UER is teaching the Commons a lesson on good sales: sell authentic comida at a barrio price. And since I got your attention UER, let me place an order for two plates, extra chile.

-Muchas thank you's van a todos who organized and helped with this year's Chicano/Latino Youth Conference. Not only did the students in attendance learn a lot about college and their cultura, but UCR's own Raza, with all their pedos against each other, learned to put those aside and internalize the evento's goal: UNITY.

-Although Chano doesn't like to buy into the gabacho commercialized hype surrounding Cinco de Mayo, I have to say that UCR's celebration tenía muchos firme vibes. With UER's carne asada, visiting chavalillos from L.A., the very hip salsa/latin jazz band from Oxnard *Nuestro* and a mariachi with all the right movidas, it felt like I was at my prima's quinceañera. Except for the gabachos, everything felt like home.

-Dicen que Cesar's death is actually a re-birth of our people. If his funeral was any indication of the new vida stirred in our Raza then I look forward to the future.

-Attention all Pochos and Pochas: the Spanglish Club is planning a protest against the Spanish Department's refusal to incorporate a new Pocho Language minor. Among other things, the Pochistas have cited the Department's continued snootiness and aloofness as major stumbling blocks in the negotiations. Chano's chisme channel will keep you informado on future pedos.

-Hablando de Pochistas, make sure you pick up a copy of *Pocho Magazine*. Lalo Lopez of Chicano Secret Service and Esteban Zul of the rap group Aztlán Nation are the cesos behind the magazine and appear to be the vangaurd of the Pocho Revolution.

-El teatro is alive and cresiendo in Aztlán. Elena Avila's and Jerry Mondragon's new play "Tu y Yo" performed in May is prueba positiva that the Chicanada is still in the theatre and vice versa. All those in attendance and todos who caught Elena's curandera workshop the following morning were treated to a strong display on how men and women should respect and love one another. Mas encouraging que nada is being able to see Chicanos and Chicanas getting along more. Puro respecto y amor (y que).

-In a matter of one week, gente from UCR rapped with Cherríe Moraga, went to Cesar Chavez' funeral, and heard Rigoberta Menchú speak. Something to tell the nietos que no.

-The Indios who helped the Españoles overthrow the Aztecas were actually revolutionaries who were stabbed in the back.

-The Fall quarter it was UC Riverside, the Winter quarter it was the Claremont Colleges, now UCLA MEChA, after two years of bronca with the school over the creation of a Chicana/o Studies Dept., is making administrators run for cover. After 90 students were arrested, MEChA stayed on top of things by gathering strong community support and holding more protests. The beauracrats meanwhile were said to be soiling their Armani slacks with miados.

-Ethnic Studies Arithmetic: P+P=R (Prejudice+Power=Racism).

-Chano's Chicano Cuisine, Recipe #1: Tacos de Bologna

\*Take one comal-heated tortilla and grilled bologna (2 slices for tortillas de harina, 1 slice for tortillas de maiz) and roll. Add butter and chile to taste. Hint: for best results, but bigger mess, grill bologna directly on the gas stove.

-Parting Pedo: take this summer to do something productive for your Raza and most importantly, take time to discover the espiritu within yourself. ¡Viva la Raza!

## UCR's Teacher Education Program offers various credentials

by YVETTE TOPETE  
Staff Writer

The University of California in Riverside is known to have an outstanding teacher education program. The school of education at UCR can offer you an opportunity to complete an excellent credential program in Elementary (multiple subject), secondary (single subject), special education specialist (learning and severely handicapped), multiple subject with bilingual and cross-cultural emphasis and administrative services. The credential program has also begun to emphasize bilingual education a great deal more, in order to meet the needs of the growing Chicano/Latino student population in the state of California.

Programs are available in the school of education to prepare students for the Multiple Subject Credential (usually grades k-6) and for the Single Subject Credential (usually junior high and high-school levels). Both credential programs are designed to develop competencies in all aspects of teaching, especially in reading instruction and meeting individual dif-

ferences, through coursework which merges theory with practical applications in public school classrooms. likes the school environment, and "teaching is more than just a job, it's an adventure." Villa feels that educating our youth is the most important investment we can make. I want to be a role model, especially for Hispanic youth and use my bilingual abilities to help limited english proficient students-(LEP's)," said Villa. He feels that there is a great need for bilingual educators because the number of immigrant students in our schools is increasing and hopefully will continue to increase.

Ever since Villa was a young boy, he knew that he wanted to become a teacher. He really enjoyed helping others in math in high-school and that was a big influencing factor in his career choice. "Teaching would give me the opportunity to continue to help others. I want to be more than just a teacher to my students. I want to be their friend, someone they can turn to for advice and for help. I especially want to motivate my people, the Latinos and Latinas who really want to learn. I want to encourage them to work hard so that they can make something of themselves and live a full, rewarding life. As a

*"Educating our youth is the most important investment we can make."*

—Jose Villa

ferences, through coursework which merges theory with practical applications in public school classrooms.

Students may commence professional coursework leading to a credential beginning with the first quarter of their junior year and at anytime thereafter. Students who have already earned a baccalaureate degree can complete the credential program during a graduate year of study.

Here at UCR, students receive that "personal touch" because the school of education offers more than simply an outstanding teacher education program taught by exceptional faculty. It offers friendly, competent, caring staff and faculty, individual planning conferences, and credential programs featuring close working relationships between student teachers, UCR Supervisors of teacher education and distinct cooperating teachers in the public schools. UCR also offers an outstanding teacher placement service which includes career counseling, resume development, interview assistance, and superior placement record.

Jose Lozano Villa, presently a student in the credential program here at UCR, is a 22 year-old Mexican-American who was born and raised in Calexico, California. Jose graduated from Cal Poly Pomona and decided to obtain his teaching credentials at UCR because it has the biggest credential program of all of the UC schools.

Villa decided to become a teacher for several reasons. He said that he

minority, we have to work a little bit harder than other people but the opportunity to learn and to do it is there. We simply need the desire " Villa said.

Jose is presently involved in a special program offered by the University called CTEI which stands for Comprehensive Teacher Education Institute. This is a secondary credential or single subject program for which you must first apply and then be selected in order to participate. Ten to twelve student teachers from UCR are chosen from the four academic areas of science, math, English, and social studies and placed at Rubidoux high-school each year. The student teachers meet in weekly seminars on campus at Rubidoux high-school. In the second semester of school, the student teachers take over three classes themselves. Villa, for instance, teaches two periods of geometry and one of math skills. The CTEI program was begun in an attempt to promote a more collaborative effort between student teachers, cooperating teachers and UCR supervisors.

"Being a teacher turned out to be much different than I first expected. It requires a lot of organization as far as lesson plans, methods of instruction, and classroom management," he said. Villa feels that the program has really prepared him for his first year of teaching. The CTEI program, in particular, has enabled him to see what it's really like to be a teacher.



# La Unión Estudiantil de la Raza establishes itself at UCR

ANTHONY ORTIZ  
Staff Writer

You may have seen or heard around campus, the initials "UER". If you do not know, UER stands for La Unión Estudiantil de la Raza. However, as an active member of UER, I can tell you that we are much more than a name. La Unión Estudiantil de la Raza is the first Chicano/Latino "Casa de Hermanos" (House of Brothers) ever at the University of California, Riverside. Since most Chicanos/Latinos do not feel comfortable with the term "fraternity," we consider ourselves a Casa De Hermanos.

As an organization, UER was created for the purpose of pursuing and assisting members in academic excellence and promoting Raza unity. That is to say, academic attainment and success, and unity among our people, are two important factors hindering the Chicano/Latino community from experiencing the same benefits as other races in society. For this reason, UER is open and supportive of Chicano, Latino, Mexican, Central-Southern American, and Indigenous cultures.

Currently, La Unión Estudiantil de la Raza is made up of eighteen members, ten founding fathers and eight active members. The ten members recognized as founding the organization include: Jeff Aldaz, Alex Alvarez, Carlos Ascencio, Leo Barrera, John Cabral, Mike Garcia, Manuel Perez, Emilio Ramirez, Miguel Ruvalcaba, and Brigham Vargas. These ten members created the foundation upon which UER is built and continues to grow in strength, unity, and power.

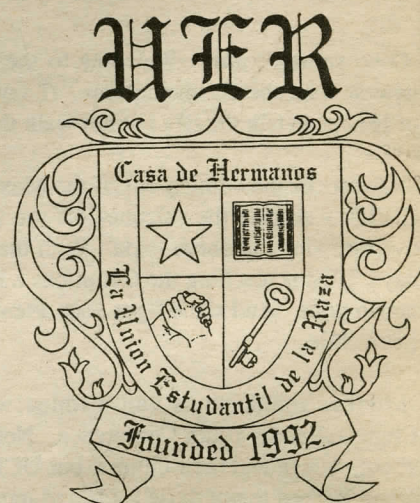
During the winter quarter, 1993, UER held its first ever Winter Rush. At this time, eight Chicano/Latino UCR males became the first "clase" of UER. After a five week process, these eight men were initiated and became active members. This first clase, "CLASE CIPACTLI", consisted of: Tomas Dombrowski, Ray Favela, Jose Martinez, Francisco Merino, Rueben Ojeda, Anthony Ortiz, Javier Rodelo, and Alex Torres. In addition, we just had our Spring Quarter Rush and have a new clase of seven members. By the end of the spring quarter, 1993, hopefully all the members of "CLASE EHECATL" will be initiated and

become active members of UER. The names "CIPACTLI", which means "crocodile", and "EHECATL", which means "wind", are in Nautl language. This was the language used by the Aztecas. Every succeeding "clase" of UER will be given such a name to represent each element of the Sacred Calendar of the Indigenous peoples.

In addition to education and Raza unity, UER is also dedicated to community service. At the Community Housing Settlement Center in Riverside, we are involved in tutoring and assisting elementary and junior high school children with their homework. We also help organize and supervise extracurricular activities at the center once the children finish their homework. Each member of UER volunteers his time each week at the community center. Through our participation at the center, we were nominated for an award, given by the City of Riverside, for outstanding community service.

Though in existence for only a short time, La Unión Estudiantil de la Raza has come to be one of the strongest

Chicano/Latino organizations on campus. Through the hard work and dedication of its members, UER will continue to grow in strength, unity, and brotherhood. The continued success of La Unión Estudiantil de la Raza will be beneficial not only to its members, but also to all Chicanos/Latinos on campus and in the community.



## CHICANO STUDIES TELE-CONFERENCE

STARTING SEPTEMBER 21  
THRU DECEMBER 7

The purpose of this event is to further define Chicano studies as a field of study.

The department at CSUN is offering a 12 part series on Chicano studies  
discussing how to integrate other disciplines

DONATIONS ARE GREATLY APPRECIATED  
FORWARD ANY QUESTIONS TO CSUN

CALIFORNIA STATE UNIVERSITY NORTHRIDGE  
Chicano Studies Department  
18111 Nordhoff Street  
Northridge, California 91330  
(818) 885- 2734



# EL ABUSO DEBE PARAR

by CYNTHIA GOMEZ  
Staff Writer

El abuso sexual de menores de edad al igual que de adultos es tema muy poco tratado en las familias Latinas. Estos dos temas, aunque no se discuten, son problemas que afectan a nuestra comunidad. Cualquier tipo de violación ya sea verbal o física, es un delito imperdonable bajo la ley de California. En otras palabras estos actos de violencia tienen la capacidad de mandar a el violador a la cárcel por tiempo indefinido.

Desde muy temprana edad padres de familia tratan de enseñar a sus hijos a ser mujeres y hombres de bien. Les enseñan a tener respeto hacia adultos, otros compañeros, y finalmente a respetarse a si mismos. En este largo proceso de enseñanza hay varios otros elementos que la mayoría de padres tratan de implementar en sus hijos aparte del respeto. Por ejemplo, adquirir una buena educación, ser amables, honestos, trabajadores, sinceros, y ser cortés hacia los demás. Estas cualidades ayudan a las personas a poder ser buenos ciudadanos.

La comunicación entre padres e hijos entonces aparenta estar abierta para discutir otros temas, sin embargo, temas

Hay varias interpretaciones de lo que es una violación. En primer lugar la violación es un acto sexual contra la voluntad de la mujer, ya sea por un extraño, algún miembro de la familia y aun por el propio esposo. Aunque la pareja sea casada por muchos años, si la mujer dice que "no" el hombre tiene que respetar esta decisión o atenerse a las consecuencias. Las familias Latinas tienen la costumbre de que la mujer debe ser sumisa, callada, y al tanto del esposo, "lo mejor para el barón." Esta creencia se presta al abuso de la mujer y es por eso que varios incidentes de violación sexual ocurren sin dársele la atención apropiada.

Los violadores pueden ser extraños, o miembros de la familia, pero casi siempre son conocidos. Muchas violaciones son planeadas y regularmente ocurren en los hogares de las víctimas. Los violadores son personas que llevan vidas normales. Tienen familias, trabajos, y quizás hasta hijos. Las estadísticas muestran que una de cada cuatro niñas, una de tres mujeres, uno de siete niños de origen Latino son violados por un miembro de la familia cada año. Lo triste del caso es que estas personas no están siendo violadas por otra raza sino que por nuestra misma gente, por miembros de sus propias familias.

Desgraciadamente sólo una tercera parte de estos casos son reportados y por lo tanto se estima que en varios casos los violadores continúan asaltando y atemorizando a la víctima sin que nadie se de cuenta.

La ignorancia de sus derechos no permite que más casos sean reportados, especialmente entre los Latinos. Como víctima, usted tiene el derecho de demandar al violador en la corte civil. También usted que puede demandar a los dueños de la propiedad por negligencia de seguridad. Lo adecuado sería buscar un abogado. Pero si usted no puede pagar los gastos que existen al contratar un abogado, hay organizaciones que pueden y están dispuestas a ayudarlo a encontrar una solución; ya que estos delitos no son justificados por la ley y no debería usted sufrir las consecuencias que trae un abuso. Haga que el violador sea castigado no solo para que aprenda que lo que hizo no es correcto sino también para que no haga de otra persona su víctima. Ayúdese usted mismo y ayude a su gente en el mismo proceso.

Aunque nuestra comunidad tiene muy pocos recursos para combatir estos crímenes, si hay personas que se preocupan por el bienestar de la comunidad. Luz Negrón, trabaja para el Centro De Ayuda A Víctimas De Violación, y provee varios tipos de ayuda para estas personas. Ella trabaja para el gobierno y se dedica a informar y ayudar a víctimas de violación en la comunidad Latina. Ella va a la comunidad presenta charlas gratuitas en escuelas, iglesias, instituciones penales, centros comunitarios, centros de trabajo y finalmente en hogares privados donde se puedan reunir de siete a diez personas. Estas charlas se concentran en ayudar a los adultos a comprender

lo que es la violación al igual que darles información sobre sus derechos civiles. Quizás lo más importante es que ella se comunica con la gente en nuestro idioma, el español, y el ser Latina le permite identificarse con las personas.

"Sígale no pare..." me dijo el dueño de un restaurante mexicano en Peris, cuando lo abordé en relación a la necesidad que tenía de contactar grupos organizados en la comunidad Latina para ofrecerles charlas acerca de la prevención de la violencia y del abuso de menores...La verdad que el pueblo no se equivoca, el pueblo es sabio y está ansioso de detener la ola de sufrimientos en que viven los seres humanos que han experimentado abuso sexual o cualquier clase de abuso durante su vida," declara Negrón.

Ella ha estado trabajando con el pueblo Latino por aproximadamente un año que fue cuando comenzó este proyecto. El programa ha abierto las puertas para poder educar a la comunidad Latina en relación a la violación y abuso de menores. "El pueblo latino clama por servicios que ayuden a la sanación de la víctima y su familia y ese es parte del trabajo que realizo."

La organización trata de romper el miedo y la culpa que sienten las víctimas. El no saber el idioma y venir de otra cultura limita el conocimiento de ayuda y derechos, por lo tanto Negrón trata de que la gente recupere su autoestima, su poder, y respeto a si mismo. "Nadie nace violador y nadie nace víctima. La diferencia se puede hacer cuando se toma acción contra el asesor porque pueden crear consecuencias en cadena. Hay que hacer un reporte con la policía para que haya un record y se pueda usar en el futuro para cualquier tipo de evidencia, si el caso lo requiere."

Este artículo es para ayudarlo a usted, la Raza. Es para que sepan que ayuda la hay y con ella se puede combatir el abuso que puede llegar a sufrir o que ya ha sufrido. Se trata de ayudarnos para que nuestra gente ya no sea pisoteada, ni por la sociedad ni por nosotros mismos. ¡Ya es tiempo de ser escuchados! ¡Víctimas, hay leyes que los respaldan y gente que se dedica a darles la mano. ¡Ya basta con las injusticias! ¡Pónganse alertas, que sí se puede derrotar al culpable. ¡Violadores, la violación es un delito grave! ¡La ley los castiga y la gente ya no se deja!

**to my  
shattered soul**

**first it was my horny primo  
imposing his pleasures  
a game he said  
of hide and seek  
I hid  
he sought  
found what he was looking for**

**the second to come  
(literally)  
my pinche tío  
tried to teach me  
how to multiply  
mathematically  
I was too young  
sexually**

**the third I called Papito  
each sleepy day  
stalked me in the hallways  
feared his every step  
each waking night  
uncovering of blankets  
the bearing of his weight**

**all three reducing me  
a sex toy  
branding me as object  
to be used  
at their disposal  
labeling me,  
HOLY SHIT  
defined:  
a piece of caca  
pierced with holes  
for the pleasure of their dicks**

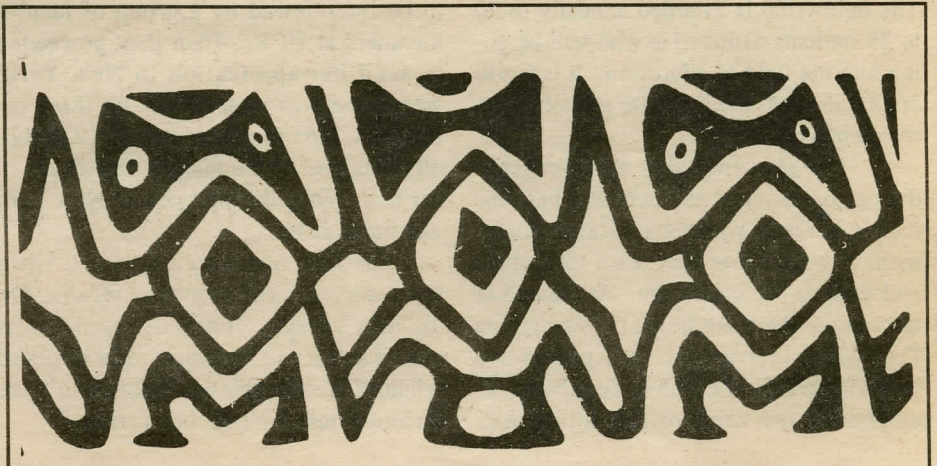
**the scars become wounds  
otra vez  
see how they bleed  
desangrándome  
lentamente**

**it will take time  
to learn self worth  
teach me self love  
to change the picture  
complete the poem**

M.A.R.

*Los violadores con-  
tinúan asaltando y  
atemorizando a la  
víctima sin que  
nadie se de cuenta*

como el sexo o el abuso, la mayoría del tiempo, simplemente son ignorados. Ya que hablar de ambos, sería estar de acuerdo con los temas y eso es un gran tabú en nuestra sociedad. Muchos padres no se dan cuenta de la gran importancia que tienen los dos temas puesto que ambos tipos de abuso tienen la capacidad de sacralizar la vida de no solo un niño pero también de un adulto.





## UCR CHICANO EDUCATIONAL AND CULTURAL FUND

The UCR Chicano Education and Cultural Fund (CECF) was established in 1985 to promote Chicano cultural activities and educational opportunities for our RAZA students, staff and faculty.

The CEC Fund is primarily supported by staff and faculty, and is indicative of the support for RAZA students that exists on this campus.

### The CEC Fund was established to provide:

- Ethnic Merit Award Support
- Special Chicano Scholarships
- Academic and Cultural Enrichment
- Emergency Assistance
- Endowing Future Stability

### In the past years, we have sponsored such activities as:

- Visit by Cesar Chavez
- Sent four students to a Science-Conference in Albuquerque, New Mexico and to the Natinal Hispanic Student Business Association Conference-Austin, Texas
- Sponsor Dia Del Maestro
- Sent two students to the National Ballet Floklorico Confrence in South Padre, Texas

Finally, we contribute to the retention of RAZA students by providing emergency loans for such things as books and other necessities related to "LA Educacion."

For more information contact  
Javier Hernandez at 787-4685

## UCR student wins Rockefeller Fellowship

by IRMA J. AGUILAR  
contributing writer

On Friday March 12th Erika Lozano, a 21 year old junior at UCR, was preparing to fly to New York City where she was going to be interviewed for the second time for a Rockefeller Fellowship. The fellowship is awarded annually to 20 to 25 students nationwide who will be going into the field of education. It is worth \$6,000 towards the graduate school of the recipient's choice.

It also includes an internship during the summer at a school where the recipient, along with their mentor, implement a project that they wish to analyze and study in the classroom. At the end of the summer both are flown to Washington D.C. where they present their project and the information they have acquired. To emphasize the value of this fellowship,

the recipient's outstanding student loans are paid off.

Lozano is a Liberal Studies major and she is emphasizing in the areas of psychology and education along with a Spanish minor. Her goals are to become a bilingual instructor and counselor.

To get to this interview, Erika first had to be interviewed by a group of faculty members at UCR. Then they proceeded to send her application to New York, where she was interviewed by three instructors. The first interview by UCR faculty was one of the biggest challenges in her life. While the interview in New York was much easier.

The final announcement came when she received a call from her mentor, Dr. Yolanda Venegas. Lozano's reaction was that of shock and happiness. Her hopes of winning the Rockefeller Fellowship were no longer just a dream, but a reality.

## More from here o más de allá

by CAROLINE OCHOA  
Contributing Writer

At times, I start to think about my childhood, about my youth, and it is not until now that I realize that those were the happiest times of my life. I remember running through the unpaved streets of my pueblo barefooted, not by choice, but because we had no money to buy shoes. I wore my first pair of sandals when I was fourteen. However, the children, my friends, would not treat me any different, for they also were in a similar situation.

I remember going to school to learn how to read and to write. I did not like it. I would always be punished because I did not want to come to the classroom after recess. The teacher would make me kneel down on top of bottle caps or small pebbles in a corner, raising my arms at shoulder length until she felt that I had learned my lesson. I could not wait until I reached the sixth grade. Why the sixth grade? After I reached this point, I would not have to go to school anymore. It is not until now, that I realize how important an education is.

I remember telling my mother that I would work in the "monte" to help her and my eight brothers and sisters rather than go to school. Times were very hard then, so she would let me skip school and go to work. I would go into the "monte", chop wood, and carry a full load of wood on my head back to my pueblo. My mother used the wood for cooking. After she finished, I would go into the streets and sell whatever she had made.

After work, I was able to play. I remember playing such games as "Busca-Busca", marbles, "Pesca-Pesca", Casa Venado, Gallinita Ciega, and other games, too many to mention. We used to walk to the "cenote" and swim for hours. Yes, those were the happiest and hardest of times.

One morning, now being eighteen, I woke up to the yelling of my brother, who was very excited, running in our home with a newspaper in his hand. There was an announcement that the Department of Agriculture of the United States of America is hiring Mexican workers to work in the fields cultivating crops. They called it the "Brasero" program. They were going to provide food and housing. We were to provide the labor for a salary. I was going to be rich. They were going to pay me \$48.00 per

week.

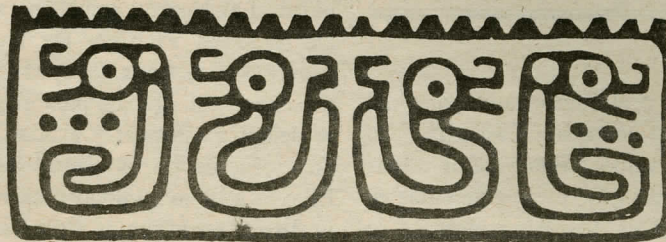
I left with my brother to the United States with a toothbrush and a towel. I was off to become a millionaire and get to see new customs, new people, and new lands. It was not as glamorous as I thought. It was a camp. We used to sleep in barracks of as many as 300 men per tent. We had to shave our heads once a week. There were set times to eat. No more tortillas or frijoles. We had to eat what was given to us. Most of the time, I did not know what it was.

I did not know English, it is this that I remember being my biggest handicap. Once a week we would go into town and when I would go into a restaurant, I would order by pointing to the dish I wanted to eat. There were very few people who knew how to speak English and Spanish and who were willing to help us.

When my first daughter was born, I remember taking my wife to the hospital. No one could speak Spanish. I could not understand what they were saying. I could see my wife in pain, yet I felt so helpless because I could not understand. It was so frustrating. It was not until my English speaking neighbor came to help us that we received assistance.

As I saw my daughter, I felt a sense of hope and a positive outlook on the future. I knew that she was going to help other people like us who did not or could not have a voice. I have four children now. Three of them go to the University and the youngest is still in high school.

I have been living here for more than twenty-nine years. Even longer than in my mother country. However, deciding whether I am more American or Mexican is not a concern for me. I will always be a Mexican living in a land that I have also adopted as my own. My pride is in my children, to know that our language and our culture is preserved in them and also to see the pride they show when they express their Mexican heritage. I thank my country for giving me such a beautiful culture, language, and people. I thank this country for giving my children and I opportunities. My story I am sure is similar to that of many "paisanos" and fathers. It is encouraging to know that we are not only janitors, dishwashers, and farm workers, but also teachers, doctors, and business oriented people who are helping to shape our future.





## Youth Conference: Empowering RAZA through education

by CAROLINE OCHOA  
Staff Writer

On May 8, 1993, the University of California, Riverside hosted a Youth Conference for raza students. Over fifty-five high schools, junior high schools, and elementary students, totaling over 350 students participated in this event.

All of the different raza clubs and organizations participated with the various tasks of fundraising, coordinating, and presenting this event.

Various workshops were offered to these students ranging anywhere from career information to information on sexual issues dealing with our youth and our communities.

Daniel Ozuna was the keynote speaker for this event. He was an inspirational speaker that informed our people of the importance of an education and the importance of recognizing the struggle that our raza went through in order for us to be entitled to receive an education.

There was no fee charged to the students for attending this event. We are promoting the education and information to assist our raza in furthering their education to better themselves as well as our people and our communities.

Special thanks to Latinos in Science, L.S.U., MEChA, Mujeres Unidas, O.L.A., and U.E.R. for their very special contribution to the Youth Conference's success. We'll see you next year!

# Voices of Auto-historia: U.S. Latinas making their story

by ALICIA ARRIZ6N  
Contributing Writer

United States Latina writers speak of auto-historia, self story, a combination of history and fiction, of story and autobiography, poetry, and love, resistance and protest.

With the publication of Breaking Boundaries: Latina Writings and Critical Readings (1989), Latina literature was recognized as an aesthetics that has been coined with the expressed purpose of expanding the United States political and literary movement among women of Latin American descent. This collection, which is divided into four sections, aims to encompass "all" Latina writing in the United States—Chicanas, Puerto Ricans, Cubans, and Latin Americans from other countries.

The major themes in the formation of a cultural space articulated by Latinas are language, sexuality, gender construction, race, and ethnicity. Contemporary Latina writers such as Sandra María Esteves, Gloria Anzaldúa, Sandra Cisneros, and Cherríe Moraga, to mention a few, configure feminist discourse between the dialectic of the self as women of color and their frustration in the white women's movement, not only for its racism, but for not dealing with the issues of working class women.

The main literary strategy is these writers is the exploration of the self. To do so, many of these writers privileged

the "I" as the speaking subject of the representation in order to redefine and empower the subjectivity of women. Sandra Cisneros in The House on Mango Street (1984) situates her protagonist, Esperanza, as the speaking subject through her cultural background and that of other "Latinas." In one of the fragments, titled "my name," Esperanza replies:

In English my name means hope. In Spanish it means too many letters. It means sadness, it means waiting. It is like the number nine. A muddy color. It is the Mexican records my father plays on Sunday mornings when he is shaving, songs like sobbing. (12)

Her name, Esperanza, the "I" of the auto-historia becomes the subject of the author's imagination. Esperanza means faith and aspirations. It means the articulation of an identity and breaks the silence of the unspoken and marginal.

In Bluetown Mockingbird Mambo (1990) by the nuyorican Sandra María Esteves, the auto-historia as the act of resistance celebrates the revolutionary power of poetry. The author divides this collection of poetry into three sections: "Indian solo," "For Immediate Delivery," and "Batarumba Autonomy."

The "I" as the poetic subject insists that her voice, the voice of her people should be raised as a song of liberation. The poetic voice of the "I," resists the universe to be able to survive the

struggle of existing. Esteves exposes a performative language where the poetic subject borrows from an oral tradition which once had been exclusively male territory, shifting perspectives through reversal, as the title "Sistas" suggests:

Sistas

Nina Simone, Celia Cruz, Billy Holiday, and Bessie  
were all her sistas growin' up,  
keepin' her company through  
only-child-blues.  
Afternoons spent laughin', cryin',  
dancin' motown gold,  
harmonizin' are-'n-be teen sweet  
melodies.

Aretha Franklin, La Lupe, Diana  
and the Supremes  
stayed up nights at heartbreak  
hotel,  
rappin' real close moonshine  
doo-waps,  
patiently riffin' their lines till she  
learned all the words.  
takin' it higher,  
hittin' all the notes home.

Romnie Scepter and Gladys  
Knight hung out too.  
The first time ever she heard  
Roberta Flack,  
knew they were fruit from the

Please see VOICES Page 18

# Anti-immigration legislation

by ANTONIA TORRES  
Staff Writer

Do your legislators work for you or against you? Did you elect the person who's working against you? Perhaps, the fact that you did not vote, is what put the person who's working against you in office. Many of you may not even know who your elected officials are, nor what kind of legislation they are trying to pass. For example, the anti-immigration legislation that is slapping our people in the face. When I say that it is effecting you, it may not necessarily be affecting you individually but, it is affecting you as Raza. If you are an individual who has the so called ability to voice yourself, are you using that right to help those who are not permitted to vote and voice themselves because their status of undocumented. As individuals with access to voice, we should take the responsibility and speak for those who are not permitted to do so. We have to understand that the majority of our legislators produce bills that will get them re-elected, if we do not speak out against these bills they will not know that those who do vote for them are against these bills. If your legislator knows that the majority of the people who vote for

him/her are against these bills, he/she will not do something to jeopardize his/her position, no matter how racist he or she may be. Their racist anxieties will have to be internal, they will not be able to produce them against us. If we do not take the initiative and take control of the actions that are taken against us then no one will.

Perhaps it is because we are not informed. Are you aware of some of the anti-immigration bills that are being created by your legislators? If you are not aware of some of these bills, allow me inform you. It is vital that you are up to date with the bills that are being introduced. If we are not up to date, we will not be aware of them until they have become law. If we permit these anti-immigration bills to pass, the effect will be detrimental to our people.

Monday, May 3, 1993 LA Times

## Health And Welfare

AB 150 - Mountjoy (R- San Gabriel) : Denies Medi-Cal payments to hospitals that treat illegal immigrant unless they turn the person to INS.  
Status: Died in Assembly Health on a 6 - 10 vote.

SB 284 - Sen. Newton Russel (R-Glendale): Allows hospitals to report illegal immigrants to the INS.

AB 299 - Bill Hoge (R-Pasadena) : Requires people applying for public housing to prove they are legal residents. Status: Pending

AB 151 - Mount Joy (R- San Gabriel) : Denies workers' compensation to illegal immigrants. Status: Pending in Assembly Finance & Insurance.

## New California Coalition

## DMV/Identification

AB 983 - Allen (R- Cypress) This bill would prohibit the DMV from issuing or renewing drivers' licenses or identification cards to persons who cannot establish proof of citizenship or legal status.

SB 976 Alquist (D- San Jose): Prohibits the DMV from issuing or renewing a driver's license until the person shows proof of citizenship or legal status; also, makes it a misdemeanor for assisting a non-citizen/undocumented person in obtaining a driver's license/I.D. card.

## Education

AB 149 - Mountjoy ( R- San Gabriel) : This bill would prohibit the allocation of state funds to school districts and public postsecondary institutions for the education of illegal immigrants students. Status: Died in Assembly Education on a 4-10 vote.

AB 1801 Mountjoy/AB 2228 Conroy (R-Orange) : This bill would prohibit any undocumented student from enrolling in any public postsecondary educational institution.

## Criminal Justice

AB 86 Conroy (R-Orange) : This bill would make any illegal immigrant residing in California guilty of a misdemeanor; upon a second or subsequent conviction, the person will be considered guilty of a felony subject to immediate deportation.

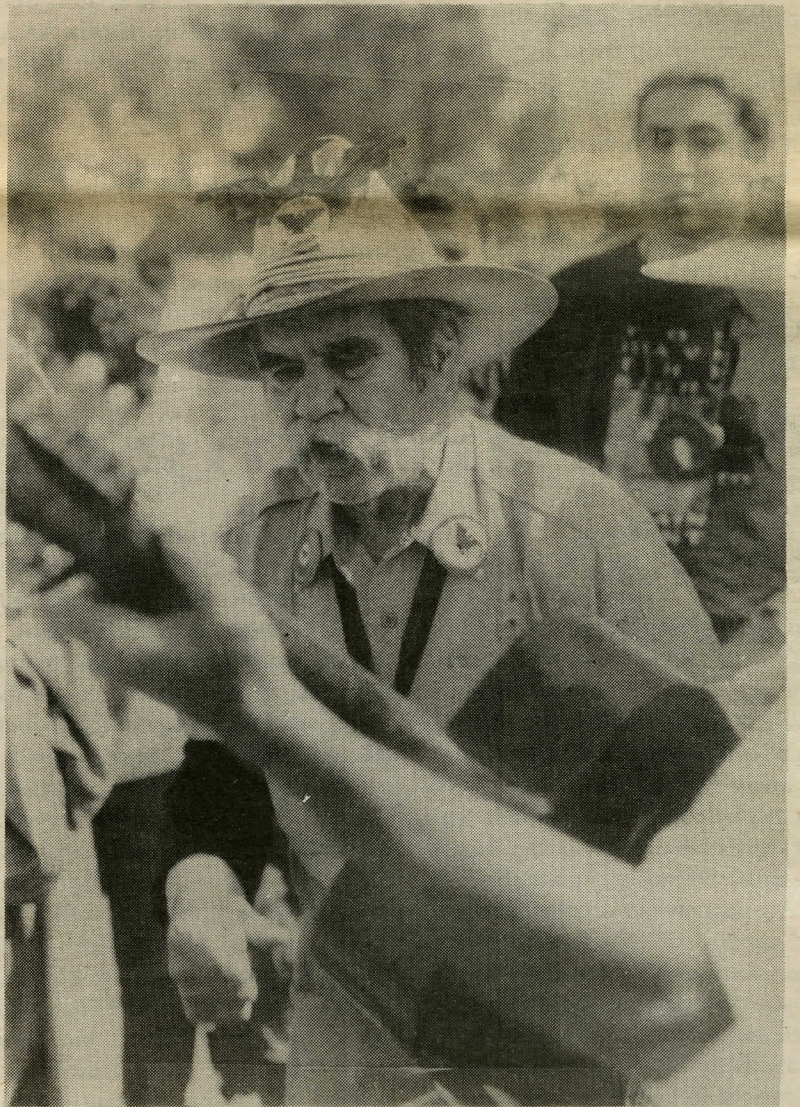
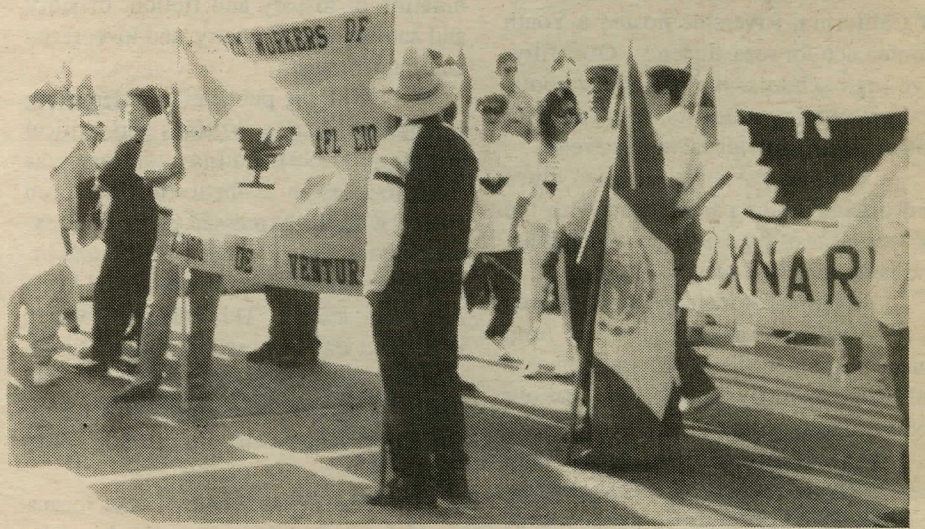
AB 1525 Nolan (R-Glendale): This bill authorizes the Governor to call into service the National Guard for the purposes of patrolling the U.S. - Mexico border and authorizes the National Guard to detain and arrest persons suspect of violating immigration law.

Please see ANTI page 15





## *Images of Struggle*



# BOYCOTT



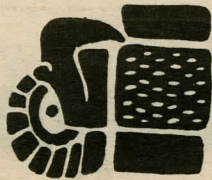


## *Images of Struggle*

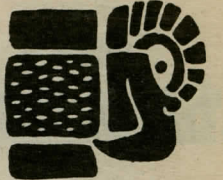


# GRAPES





# POESIA



## The Shelling of a Coconut

"Que viva la Raza," empowerment to the Bronze race!

"Let's fight for the causa," I can still hear them proclaim

Cansados of being neglected, rejected, despised, and most of all violated we protest hand in hand.

Proud of our Raza, our people, our culture, our race, working together to bring about change.

In midst of this madness, "Vendida" me dijeron los mismos aquellos con quienes I was protesting hand in hand.

Vendida, why? Because I have orgullo, dignidad y respeto of who I am? Or is it because I struggle to bring faith and hope to my people?

Don't you see, my brother your neglecting, rejecting, despising and violating your race, your gente, your people, *yourself*?

¿De que sirven mi entusiasmo, mi lucha, mis ganas, si mi propia gente me rechaza?

Unity of our Raza will be the only way to restore what was ours, what belongs to us.

Si no tienes nada porque luchar, o por quien progresar déjame a mi, que me sobran las razones por que y por quien seguir with my empowerment of the Bronze race.

Acuérdate, compañero: cheap pleasures of cynicism are always in plentiful supply.

by CYNTHIA GOMEZ



RITA E. URQUIJO

## Amá

Dearest amá,  
It is two sixteen a. m.  
on a Sunday night  
and I've decided to write  
to you  
it's been raining for  
three days already and  
this weather reflects  
my feelings,  
I can hear the drops of  
water lightly hitting my  
window and although I'm  
inside, I feel two of those  
drops sliding slowly down  
my cheeks.  
Remember the last day we  
saw each other? We were at  
the train station  
embracing  
tightly, for I was  
to leave to a foreign  
country. This was five  
years ago, amá!

Once away from home

I always complained  
to my oldest sister, in the  
letters I wrote her, that  
I'd never heard you  
tell me a single  
"I love you," and  
she explained to me that  
you did love me,  
that you always have.  
I understand now  
that while working  
fourteen  
hours a day,  
you'd come home  
exhausted, dragging  
your feet  
and only looking  
forward to that  
steaming cup  
of black coffee. You'd  
slowly sit down by  
the corner of the kitchen  
table and tiredly  
implore:  
"Please rub my back,

I ironed eight  
dozens of shirts today."  
Amá, you were  
too tired,  
there just wasn't  
any room for  
sweet phrases,  
because  
the next day you had  
to feed eleven  
children again.  
Now, I know you  
loved me, you  
loved us all;  
but many times  
I wished you'd just tell  
me with words, not  
with your actions,  
I needed and  
wished so much  
to hear it  
from you. I couldn't

bring myself to  
say these three words to

you either, I felt awkward  
for we hadn't learned  
to openly show  
our emotions  
to each other.

Now I've learned that you're  
seriously ill,  
a malignant cancer  
occupies your lungs  
and is rapidly  
extending its venomous  
roots through  
your body. There'll be only  
one winner in this battle  
and it won't be you,  
Amá. The scarcity of  
time frightens me.  
Will I see you again?  
Will you hear  
me express how much  
I love you?  
Amá, I'll be there in  
two weeks, will you  
wait for me?

or will your body give  
up to start your endless  
vacationing? Please give me  
enough time to get  
there, I need you to hear  
these three words  
I want you to know  
I'm not afraid  
to say them anymore; "Amá,  
I love you, I always did."  
I only wished I had said  
this sooner  
not just now, not  
when you're the one  
ready to board the  
train; not when you've  
been given your  
non-refundable  
one-way  
ticket.  
"I LOVE YOU"  
Su hija,

Rita Elena.



## LISTEN TO THE WISDOM OF MY WORDS

SHIELDED FROM THE TRUTH OF OUR SUN  
MOST OF OUR PEOPLE SIT AROUND CRYING,  
WAITING FOR HANDOUTS ONE BY ONE  
ASKING, WHERE'S THE DELIVERER FOR THE CHILDREN OF THE SUN  
ASKING WHO SHALL HE BE, WHEN WILL HE COME

ONCE WE WERE A MIGHTY TRIBE, ON HORSEBACK WE MET THE SUN  
WITH THE WIND IN OUR HAIR, AND THE GREAT SPIRIT ON OUR SIDE  
WE TRAVELED THIS GREAT CONTINENT  
WITH NOTHING TO FEAR, WITH NOTHING TO HIDE  
FOR WE WERE ONE PEOPLE WITH THE EARTH, THE SUN, AND THE SKY

AND NOW I SIT HERE THINKING OF MY PEOPLE AS TIME TICKS ON  
I HEAR THE CHILDREN FIGHTING WITH EACH OTHER AS LIFE GOES ON  
I HEAR CHILDREN SCREAMING AND CRYING FOR GUIDANCE  
FROM OUR SUN  
DO THEY KNOW WHERE THEY'RE GOING, DO THEY KNOW  
WHERE THEY CAME FROM

I HAVE ARRIVED FROM A MYSTICAL PLACE NAMED AZTLAN  
OUR ANCESTORS HAVE SENT ME WITH THE TRUTH  
ON THE TIP OF MY TONGUE  
LISTEN FOR I SPEAK THE TRUTH AND THE TRUTH HURTS  
LIKE A DOUBLE EDGE SWORD CUTTING INTO BABY'S FLESH  
A BABY WHO IS MY FLESH, A BROTHER, A SISTER, OUR MOTHER  
OUR PEOPLE WILL STAND THE TEST

HE SPOKE TO ME ONE NIGHT, ONE MILLION YEARS AGO  
HE SAID GATHER YOUR PEOPLE TOGETHER AND PREPARE THEM

FOR HIM WHO IS MY SUN  
YOUR PEOPLE WILL RECOGNIZE HIM FROM THE SKY HE SHALL COME  
ONE MILLION MIGHTY ANGELS WILL BE WITH HIM, SO LISTEN  
MY CHILDREN PUT AWAY YOUR DIFFERENCES FOR GUIDANCE IS ABOUT TO  
COME

BE PREPARED FOR THE BLACKNESS OF THE WHITE ONE  
EVIL WILL BE WITH HIM ON THE EVE OF MY SUN  
A REVOLUTION WILL STIR IN THE NIGHT  
AND INDEPENDENCE HAS ITS PRICE

EVIL SHALL NOT OVERCOME, EVIL MUST SURRENDER TO THE HOLY ONE

STRONG WILLED MOTHERS PREPARE YOUR CHILDREN  
FOR SUCH A RAPID PACE  
FOR MILLIONS OF FATHERS WILL DIE ON SUCH A DESOLATE PLACE  
STRONG WILLED MOTHERS PREPARE YOUR CHILDREN  
TO SING AND DANCE, THE GHOST DANCE OF LONG AGO  
FOR THE LANDS SHALL RETURN TO THE PEOPLE  
FROM WHOM THEY WERE STOLEN AND MUTILATED FORM

AND NOW THE DRUMS ARE BEATING  
IN THE FAR REACHES OF OUR MINDS OF LONG AGO  
OUR ANCESTORS CALL OUT OUR NAMES IN THE MIDDLE OF THE NIGHT  
ARE YOU READY TO GIVE UP WHAT YOU GOT,  
AND DIE A WARRIOR IN THE NIGHT  
"MUERTE O LIBERTAD" ARE THE LAST WORDS OF MY BLOODY FIGHT!

BY ROBERTO TIJERINA

## SUI-RIDE

Sometimes I wish there was a gun in  
hand  
and no hope in my heart  
maybe then I would have enough courage  
or fear to blow my brains apart  
But until that day comes I'll have to  
the  
weight of my world on my back  
never thinking how my pain will lead to  
an eventual heart attack  
still I suffer and shed a tear  
underneath my eye cuz it isn't a choice  
I swear I holler and scream yet  
no one ever hears my voice  
'Time heals all wounds' or maybe its  
fear  
of death that keeps me alive  
or maybe quiescence is the thought



# ANTI cont. from page 11

Now that you have become more familiarized to some of these bills, you might want to get involved in finding a solution to them. You might want to start by writing a letter to your Senator or District's Assembly member stating that you oppose anti-immigration bills because the myths of immigrants being part of the economy's breakdown is just that, myths. Undocumented workers put more into this systems' economy than what they can benefit from. The New California Coalition have researched some statistics about the contributions that immigrants make to their new home:

## Facts

\* Los Angeles' immigrants pay substantial federal, state, and local taxes - a total of \$4.2 billion in 1992. (Source: "L.A.'s immigrants: Today's problem, tomorrow's answer" by Richard Rothstein, Economic Policy Institute.)

\*Immigrants, over their lifetime, pay

\$15,000 to \$20,000 more in taxes than they receive in government benefits. (Source: Julian Simon, The Economic Consequences of Immigration, University of Maryland, 1989.)

\*Approximately 11 million immigrants are working, earning \$240 billion a year, and pay more than \$90 billion in taxes, this outweighs the \$5 billion that immigrants receive in welfare. (Source: Business Week, July 13, 1992.)

\* Although undocumented immigrant are ineligible for almost all public benefits, including unemployment and social security, they are required to pay into these programs through taxes and payroll deductions.

Begin to use your voice by writing or calling your legislators, be heard and allow those who are not permitted to speak to be heard by your voice and your power of writing.

Dear Assembly member \_\_\_\_\_

I am writing to you today to express my opposition of the many anti-immigrant bills that are being introduced. Immigrants have been a benefit to California's economy by revitalizing communities and starting businesses that employ people. As a voting constituent, I urge you to reject the misconceptions and erroneous reports relating to California's immigrant population. The misleading information unjustifiably jeopardizes the safety and civil rights of visible ethnic minorities. Moreover, I strongly oppose scapegoating immigrants as the cause of our state's budget problems. In fact, several sources support the economic benefit of new immigrant populations. For example:

Between 1982 and 1987, Hispanic businesses grew 81% and Asian American business grew 89%. In 1987, California's Vietnamese Americans operated 11,855 firms and produced \$655 million in revenue. (Source: U.S. Census Bureau)

I hope that you will take these statistics into account when you have the opportunity to vote on legislation that affects immigrants.

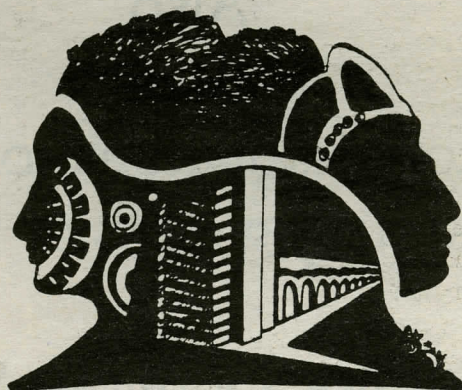
Sincerely,

Signature \_\_\_\_\_

Address \_\_\_\_\_

# BOYCOTT GRAPES

The United Farm Workers Union works to bring dignity on the job and just compensation to thousands of exploited workers. Please join us in supporting their efforts.



Chicano Student Programs  
University of California, Riverside

NUESTRA COSA

IN SOLIDARITY WITH UCLA

IN THEIR STRUGGLE

TO OBTAIN A CHICANA/O STUDIES

DEPARTMENT



QUE VIVA LA RAZA!





## UCR Affirmative Action congratulates *Nuestra Cosa* for their efforts to inform the community.

Also

congratulations to the  
graduating class of 1993.

## ¡Felicidades y Buena Suerte!

**MORENO** cont. from page 3

her efforts made unionization a reality for thousands of cannery workers, seventy-five percent of whom were women. Under UCAPAWA, Mexican, Jewish, and Anglo women secured higher wages and innovative benefits including free legal advice and equal pay for equal work. Dedicated to grass roots unionism, she encouraged people of color and women to run for local office. In 1943 Mexican women filled eight of fifteen elected positions within the Los Angeles cannery local. Moreno became the first Latina vice-president of a major U.S. trade union and the first Latina member of the California CIO Council.

Moreno also orchestrated the path-breaking civil rights assembly, El Congreso De Pueblos Que Hablan Español. In April 1939 Latino delegates from across the nation gathered in downtown Los Angeles. First Lady Eleanor Roosevelt wired her blessing to the fledgling organization. At this meeting, Congreso participants drafted a comprehensive platform for Latino community determination and empowerment. Many of these plants (e.g. the right of collective bargaining, political representation, immigrant rights, and bilingual education) resonate with as much force today as they did over a half century ago. El Congreso also called for an end to segregation in public facilities, housing, education, and employment. Congreso leaders, Luisa Moreno, Josefina Fierro de Bright, and Eduardo Quevedo, envisioned a national network of local chapters. These local groups, however, never took root outside of California and red-baiting would later take its toll.

From 1945 to 1950 UCAPAWA slowly disintegrated, a target of red-baiting politicians and conservative trade

unionists. Marrying a former International Workers' Order organizer Gray Bemis, Moreno retired from public life in 1947. A year later the Immigration and Naturalization Service initiated deportation proceedings against her. Historian, journalist Carey McWilliams and newspaper editor Ignacio Lopez headed her defense committee. She was offered citizenship in exchange for testifying at the hearing of San Francisco labor leader Harry Bridges, but she refused to be "a free woman with a mortgaged soul." She left the United States in November, 1950 under terms listed as "voluntary departure under warrant of deportation" on the grounds that she had once been a member of the Communist Party.

Moreno and her husband settled in Guatemala where she became involved with activities associated with the progressive Arbenz government. She organized a women's municipal league and a literacy campaign for indigenous women in the hinterland. With the CIA intervention and coup in 1954, Moreno (who went by the name Rosa Rodriguez Bemis until her death) was forced into hiding. Although she had been granted asylum in the embassy of El Salvador, her husband snuck her out of Guatemala to live in Mexico. For over thirty-five years, to 1985, she served as a tireless worker in an array of social justice causes in Guatemala, Cuba, and Mexico. She died in her native Guatemala on November 4, 1992. Truly an unsung heroine, Luisa Moreno laid the foundation for later generations of Latino activists, including her daughter Mytyl.

*Editor's Note: Vicki Ruiz is a history professor at the Claremont Colleges and a noted Chicana historian.*

**LETTER** cont. from page 2

didn't create the BORDERS, the WHITE MAN did, to "divide and conquer" us. Think about it CARNALITOS, what divides you from your BROTHERS in a different barrio: a street, a wall, a bridge, they are just symbols of the WHITE MAN dictating to us where our territories are. We don't need territories, we need to remind the WHITE MAN that this is Aztlán, the land of our ancestors.

The Chicano has always been rebelling to the ways of the WHITE MAN AND HIS SYSTEM from our Zoot Suits to the Low Rider. The Chicano "bato loco" was born a warrior, it's in our genes/(DNA) from our ancestors who belonged to all the Indian Nations. We are A Lost Indian Nation, that's why we must remember that we're Indian and not Mexican, Latino, Cubano, or any thing else. It is time to come together. Listen for the Indian drums beating in your spirit, your heart, your mind, and the wind.

To: The Mechistas

To all the hardcore nationalist Mechistas: How nationalistic and loyal are you to your people and your beautiful Nation and country... Aztlán? How revolutionary are you? How progressive are you willing to be?

The Brown Berets de Aztlán believe in total revolution Now!!! We must begin crucial steps today to further emancipate our minds from mental slavery. The Brown Berets de Aztlán are starving for future ideal minds from the ranks of M.E.Ch.A.

Mechistas, you are needed by your gente. For we are dying by the thousands and cannot even afford our own funerals. The pen and paper are mightier than the sword but the reality is that you must also be ready to use the sword.

Crucial Step #1

Although education has its rewards, you must begin to realize that education alone will not liberate your people.

Crucial Step #2

Believe in your gente, love your gente, and marry your gente. Your politics are always affected by the person you sleep with.

Crucial Step #3

Boycott grapes, Boycott coors, and think about it when you eat at carl's jr., they turn around and give you're money to the K.K.K.

Crucial Step #4

Stop eating at any "gringo owned taco shop" that exploits our rich comida.

Crucial Step #5

Join the Brown Berets de Aztlán! Go out to the Barrios and do what must be done. Use your education to organize, to unite, and to fight against this White system that beats our people down. The Revolt of the Cockroach people has come.

Now is the time to join the Brown Berets of the Aztlán Nation and become Conscious Aware of all that is happening to our people. Most importantly realize that action speaks for itself. We must stand up for our rights, for our children, and for the land of our ancestors.

For More Information:

|                     |                     |
|---------------------|---------------------|
| Riverside Unit      | San Diego Unit      |
| P.O. Box 51236      | P.O. Box 152441     |
| Riverside, CA 92517 | San Diego, CA 92195 |

Education and Unity  
is the Strength of Our Community  
La educación y la unidad  
es la fuerza de nuestra comunidad.

1993 Graduation Awards Banquet & Dance  
Friday, June 18, 1993  
6 p.m. to Midnight  
UCR Commons Dining Room

Dont miss this opportunity to congratulate  
Raza graduates and celebrate with family and friends.

For more information contact the  
Chicano Student Programs Office at (909) 787-3821.



**RIVERA** cont. from page 4

and express their opinions. "The consumers have a choice, and by exercising their choices they force us to analyze and improve."

Frank Del Olmo closed by affirming that the *Times* has the largest minority staff, however "don't let the issue die, it's a constant process of engagement, we must carry on the Tomás Rivera Legacy" he said.

The conference continued with 2 panels of speakers. The first panel consisted of Lydia Chavez professor of journalism at UC Berkeley; Augustine Gurza a reporter from the *Orange County Register*; Joe Gutierrez president of the Inland Chapter of the Chicano News Media Association and a reporter for the *Riverside Press-Enterprise* and Gerardo Lopez associate editor of *La Opinion*. This panel addressed issues concerning "Raza in the Mainstream Media."

Lopez began the discussion by raising the issue of the need for competent bilingual journalists. They often find journalists who speak and understand Spanish but not English and consequently misinterpret the news.

Chavez concurs and finds the problem to stem from the schools. As an example she stated, at Berkeley, in a class of 40 there were 2 blacks, 4 Asians, and 0 Latinos/as. "The UC's are not admitting, and training enough Latinos." However, a new selection committee has been assigned next year with half of the admitted class being minority students. This is our first step in getting minority editors. First they become journalists then when the opportunity rises they can hopefully move to editor. This is a crucial factor in the suc-

cess, was raised by Gurza. His analysis is that editors and journalists walk on eggshells because they are too worried with offending an individual, or race. Gurza suggests many do not realize that diversity is the spice of life. We should be enjoying and appreciating all ethnic differences.

A question from the audience sparked the closing topic of mainstream, what is mainstream, what qualifies a newspaper to be part of mainstream media? A mainstream paper is one that the majority of people read. Until recently mainstream has been English only. However, Chavez proposes that mainstream had changed. It is no longer white, in Santa Ana, Los Angeles and many others it has become Latino.

Although categorized as an alternative paper Lopez argues that *La Opinion* is a mainstream newspaper. They report the same issues and events as the *L.A. Times*; the only difference is it is in Spanish.

The second panel consisted of Darren DeLeon producer and host of KUCR's *Radio AZTLÁN* Rudy Bravo assistant manager of KDIF-radio station in Riverside and San Antonio and Graciano Gomez publisher of the *Inland Empire Hispanic News* in San Bernardino. This panel elaborated on "Alternative media: the development of mass communication." Several issues were discussed during this session including, the power of Latina/o consumer and the negative way Latinos/as are often portrayed in the media.

Bravo pointed out that advertisers are waking up to the Latino/a consumer. KLAX was rated the number one station in Los Angeles, beating the very popular KIIS FM; this is a fact that cannot be ig-

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El Grupo de Teatro Sinergia of Los Angeles performing "Elvira's Cross" by Victor Hugo Banda

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8 P.M. "Our Little Secret" by Rickerby Hinds; dir. by K. Ervin

**THURSDAY, JUNE 24**

1 P.M. "We Kill Indians Dead" by Liesel Koppl

8 P.M. "Conference" by Ira Hauptman; dir. by P. McCray

8:30 P.M. "Alone in the Water" by Edit Villarreal; dir. by J. Saucedo

**FRIDAY, JUNE 25**

1 P.M. "The Assassination of Eric Estrada" by J. Casas

3 P.M. "Frying Sashimi" by Lani Matsasugu; dir. by John M.

8 P.M. "The Tree" by Elena Garro; directed by E. Ruiz

**SATURDAY, JUNE 26**

1 P.M. "The Telephone Pole Man" by Carey Friedman

3 P.M. "Pastorela Fronteriza" by Carlos Morton; dir. by B. Virchis

8 P.M. Performance of "Elvira's Cross" by Victor Banda; directed by Ruben Amavizca, Teatro Sinergia, (\$5 donation)

**SUNDAY, JUNE 27**

1 P.M. "Voices from the Threshold" by Victor Banda;

3 P.M. "The Fickle Finger of Lady Death" by Eduardo Solis

All performances are free of charge and take place in the UCR Studio Theatre.

For more information, call Carlos Morton at (909) 787-3871



VOICES cont. from page 11

same feelin' tree.  
How they loved her madly without even tryin'.  
Didn't have to be nobody. Didn't need to prove.  
They never got tired, or complained about the  
volume,  
or even cared who was listenin'.  
Always by her side, no matter what.  
Tight for days.  
Gettin' it on. Gettin' down.

Sistas all the Way. (19)

The oral tradition reveals the Afro-America influence. The slang-street performative language which manifests the flavor and dynamics of a "barrio" space. The "I" speaking subject of the poetic voice becomes the voice of solidarity among women. The subjectivity of the poetic "I," represents "we." Artists like Nina Simone, Celia Cruz, Billy Holiday, and Bessie substitute the subjectivity, filling with rhythm and companionship the needs to survive.

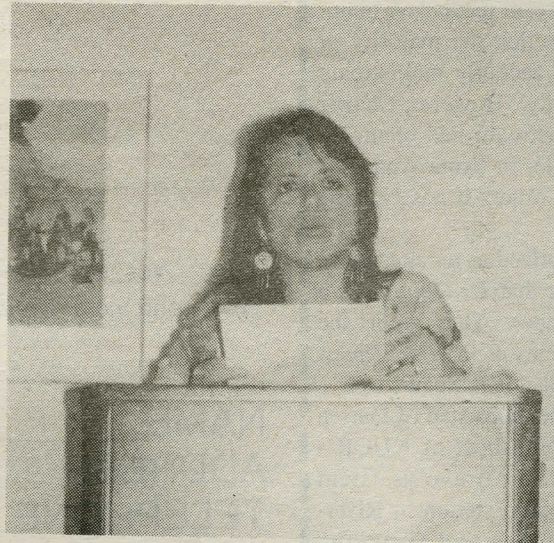
The exploration of sexuality as part of a universal oppressed culture stresses the struggle of women of color. Chicanas, like other "Latina" writers, are expressing the need to write, the urgency of telling their own story by representing a subject position that reveals and affirms their sexual orientation. Julia Pérez, a Puerto Rican writer from New York explains:

"I am not only a lesbian, but also  
a Rican who happens to be  
a Black woman"

And Gloria Anzaldúa replies:

"Away, she went away  
but each place she went  
they pushed her to the other side, al otro lado."

The identification of women with the 'other side,' as Anzaldúa calls it, is the subjectivity of women caught between two opposing sides. Gloria Evangelina Anzaldúa, a Chicana-Tejana writer from the Valle del Rio Grande is the co-editor (with Cherríe Moraga) of This Bridge Called my Back: Writings by Radical Women of Color (1981). This is a collective project that defines Chicana feminism in coalition with other women of color:



Cherríe Moraga during her visit to UCR this quarter.

"Third World Women" (Asian Americans, Native Americans, Black Americans, Chicanas, etc.). With the publication of Borderlands/La Frontera: The New Mestiza (1987), Anzaldúa expands the notion of "border" to encompass a wider perspective. She not only defines the physical borderland (Texan-Mexican frontera) but the different notions of this concept in relation to her own experience: the psychological, the sexual and the spiritu-

al.

Like Cherríe Moraga, she embraces in her own creative process the surrounding space as a socio-cultural marker that defines her auto-historia, her own existence struggling with the inner life of the self not only as a Chicana but as a lesbian.

In Cherríe Moraga's play Giving up the Ghost, the language itself breaks taboos and orients the spectator for a critique of sexism and homophobia in Chicano culture. Moraga explores the ways in which women have internalized homophobia and heterosexist values within a traditional cultural Chicano context.

Giving up the Ghost is a deconstructed metaphor of what has been formulated by culture as the roled men and women should assume. The politics of representation in Moraga's play is a continuation of what has been absent in the Chicano stage. Moraga breaks the silence in the contemporary Chicano theatre. I can refer specifically to The Day of the Swallows, a play written by Estela Portillo (1971). In this drama, the lesbian character, Doña Josefa, at the age of 35, prefers to die rather than to face her sexual orientation. She kills herself after confessing to Father Prado her love toward Alysea. Marisa, as the positive continuation of Doña Josefa in Moraga's play, feels the need to express her love to Amalia and women in general.

Cherríe Moraga, like other Latina writers explores the effects of difference, making history out of the existence of women fighting against oppression. The exploration of sexuality as part of a new dynamics in culture, postmodernism, makes public the voice of women who become active participants in a liberation act which is not only considered taboo but, by resisting the cultural oppression, sexuality of women is validated, it represents transgressions of tradition.

*Editor's Note: Alicia Arrizón is a professor in the Ethnic Studies Department at UCR.*



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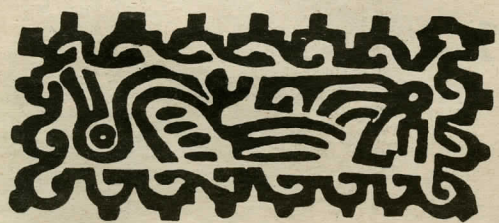
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For todo  
Reshe

I salute me  
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 diquale quanto  
 ma lo mio, hanno  
 Gencis I  
 più amiche

Amica,  
 Su apoya  
 e - my  
 agio deido  
 Antio

You are the best!  
Muchas muchas  
gracias.  Lucy

Thank you for always  
being available when  
I need information.  
Christine Clark

GRACIAS POR BRINDARME  
SU APOYO, AYUDA Y  
MAS QUE TODO SU LINDO  
AMISTAD!   
 CYNTHIA GOMEZ

Thanks a lot  
for everything  
Debbie

Thanks a  
much for  
giving me a  
new family  
hand

"La Raza  
Unida, jamás  
será vencida."

CAROLYN and ALFREDO

**YOU ARE THE GREATEST!!!**  
**GRACIAS POR TODO!!!**

Thanks  
for always  
being there  
for us!  Erik

a  
We Love  
You!

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"La Union hace la fuerza"

Gracias por  
sus apoyos  
compañeros  
Kwante

Muchas manifestaciones  
por todo su apogeo  
en este año del  
millenario de  
Nuestra  
América

Gracias por  
su ayuda!  
María Del Real

Gracias  
por tu

Muchissimas  
Gracias por todo lo  
que hacen por  
the students  
I love you  
I love you

Gracias por  
su ayuda  
y  
fuerza

Su has hecho  
 la diferencia  
 gracias  
 Carol

Gracias por  
su amabilidad  
Rafael M.

¡Qué no se les acaba  
las ganas!  
¡Muchas gracias!  
Gloria Arriarán

Hey Carolyn + Fred  
Muchas Thank yous  
for everything and  
anything. Kuma

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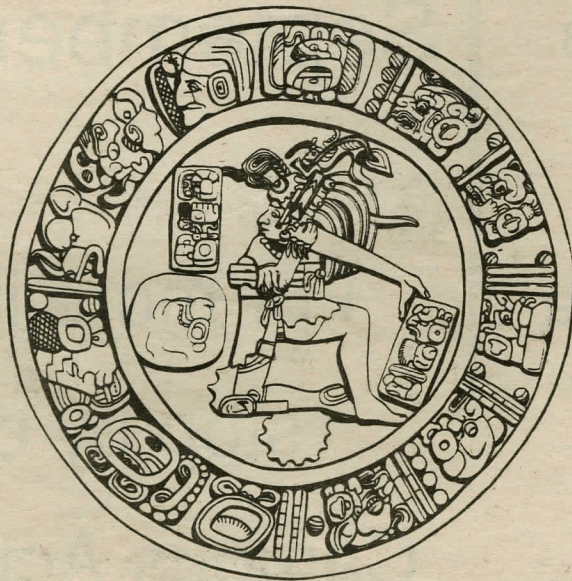
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