

LA GENTE DE AZTLÁN

MARZO 1996

25 YEARS OF
RAZA
ACTIVISM

EDICIÓN CONMEMORATIVA
25° ANIVERSARIO

LA GENTE
25
1971-1996

Editorial

In 1970, the Chicano Movement was in full force. To protest their brothers and sisters dying on Vietnam's frontlines, thousands marched in the Chicano Moratorium on August 29. Through the powerful voices and footsteps, the strength of the community was evident.

The power of the people was evident to the police as well. Sheriffs arrived on the scene in riot gear. Raza frustration combined with the club wielding police equaled disaster. Police brutality and harassment of our people was rampant. The killing of Chicano journalist Ruben Salazar that day was an awakening for our community.

After the silencing of the voice of one of the few journalists able to tell our story, our community's deplorable conditions could no longer be ignored. In addition to facing the problem of police brutality, Raza struggled for access to education, farm workers' rights and basic human rights for all. Yet, we were virtually ignored by the media.

In 1971, Raza at UCLA decided they would not wait for mainstream media to tell their stories. *La Gente* newsmagazine was created to represent perspectives of the Raza community. *La Gente* informed the people about immigration rights, César Chávez and the UFW, health issues, education, women's issues, the fight for Chicana/o Studies and many other aspects of the Chicana/o, Latina/o and Native American communities. With the addition of new departments, *La Gente* has expanded to represent our community even further. Sigan Luchando adds the views of our incarcerated brothers and sisters, and Down Wit' That (formerly called the Youth Section) features the perspectives of high school students.

Today, *La Gente* continues to tell OUR stories. Through the eyes of students, community members and prisoners, the documentation of our cultures is guaranteed, and our historical knowledge is furthered.

As we learned from struggles of the past, future generations can learn from the problems our community is facing today. Dedicated to serving the people — *La Gente* has been a part of UCLA and the community for 25 years.

Here's to the next 25...

En 1970 el movimiento chicano estaba en su apogeo. En protesta por todos los hermanos y hermanas que morían en Vietnam, miles marcharon en el moratorio chicano, el 29 de Agosto el cual demostraba la fuerza de la comunidad.

El poder de la gente se le hacia evidente tambien a la policia. Los sheriffs llegaron a la escena en su atuendo contra revueltas. La frustración de la Raza combinada con la fuerza de la policia se convirtio en un desastre. La brutalidad policiaca y la agitación de nuestra gente era rampante. El asesinato de uno de los pocos periodistas chicanos, Ruben Salazar, fue lo que despertó a nuestra comunidad.

Después de silenciar la voz de uno de los únicos periodistas que podía contar nuestra historia, las deplorables condiciones de nuestra comunidad no se podían ignorar más. A parte de enfrentar el problema de la brutalidad policiaca, la Raza luchaba por tener acceso a la educación, los derechos de los trabajadores y los derechos humanos basicos para todos. Apesar de todo, eramos practicamente ignorados por los medios de comunicación.

En 1971, la Raza en UCLA decidió que no podían esperar más a que los principales medios de comunicación contaran su historia. La revista la Gente fue creada con la idea de ser un portavoz de las historias únicas y de las perspectivas de la comunidad de la Raza. La Gente le informaba a las personas no solo de los derechos de inmigración, César Chávez y la UFW, asuntos de salud, educación, asuntos de la mujer, la lucha por los estudios chicanos y muchos otros aspectos de las comunidades, chicana, latina, y india. Con al adición de nuevos departamentos, La Gente se ha expandido para representar a nuestra comunidad. Sigan Luchando incorpora el punto de vista de nuestros hermanos encarcelados, y Down Wit' That (antes llamada la sección para los jóvenes) muestra las perspectivas de los estudiantes de preparatoria.

Hoy, la Gente sigue contando NUESTRAS historias. Atravez de los ojos de los estudiantes, miembros de la comunidad, y prisioneros, la documentación de nuestra cultura está asegurada, y el conocimiento de nuestra historia avanza.

Así como hemos aprendido de las luchas del pasado, las generaciones futuras pueden aprender de los problemas que la comunidad enfrenta hoy en día. Atravez de nuestra dedicación de ayudar a las persona, La Gente ha formado parte de la comunidad de UCLA y más allá por 25 años.

Y aquí va por los próximos 25...

From Our Readers

Dear La Gente de Aztlán,

Congratulations on your 25th anniversary of serving nuestra comunidad.

We would like to bring the issue of labeling to your attention. Constantly, we find ourselves inundated with racist/colonial media ideologies which focus on the Spanish heritage, the only heritage we supposedly have. Five centuries (and counting) of colonization by the spanish/europeans has caused our community's identity to be distorted. Specifically, the colonizers of our hemisphere have placed the european race and culture above the indigena/mestizo part of our heritage. Our red heritage is systematically erased, eliminated from our memory. At present, there is no consensus as to what term we should use to identify our gente. For example, we are given the choice of "Hispanic", "Latina/o" and "Latin American". Now, the gabacho has replaced the spaniard as the colonizer who in turn chooses terminology which again reflects the european racial supremacist mentality. A mentality rooted in false nativism which

supposes that euro/anglos are the legitimate people of this hemisphere. ¡Chale!

We reject all labels which insinuate that we are foreigners, spaniards, latins from another, alien hemisphere. We are indigenas/mestizos, people whose origins are in this hemisphere. In unity with our sisters and brothers from throughout Ixachilatlan ("the Americas"), we are Chicanas/os, returning to our homeland, Aztlán! We are not illegal aliens, the europeans are! In closing, discussion is healthy and can only make us stronger as long as we acknowledge our red/bronze heritage. ¡Que Viva La Raza!

Con o sin Safos,
Taña Gamboa & "Alex M. Ortega"

Please respond to this letter or any *La Gente* article/section by writing to: Letters to the editor
210 Kerckhoff Hall
308 Westwood Plaza
Los Angeles, CA. 90024

De Nuestros Lectores

Querida Gente de Aztlán,

Antes que nada, felicidades en sus 25 años sirviendo a nuestra comunidad. Nosotros quisieramos traer a su atención el elemento de la terminología. Constantemente, nos encontramos inundados con ideologías racista/coloniales de los medios de comunicación que se enfocan en la herencia española que se supone tenemos. Cinco siglos (y contando) de colonización por los españoles/europeos ha causado una distorsión en nuestra identidad. Especificamente, los colonizadores de nuestro hemisferio han puesto la raza y cultura europea en un puesto superior a nuestra herencia mestiza/indígena. Nuestra herencia roja ha sido sistemáticamente borrada, eliminada de nuestra memoria. En el presente, no hay un concensus en el término que se debe usar para identificar a nuestra gente. Por ejemplo, no dan a escoger entre "Hispano", "Latino/a", o de "América Latina." Ahora el gabacho ha remplazado al español como el colonizador que escoge nuestra terminología que una vez más refleja la mentalidad de supremacía racial. Una mentalidad basada en una falsa idea que supone que los anglos y europeos son personas legítimas de este hemisferio. ¡ Chale ! Nosotros negamos todos los términos que insinuen que somos extranjeros, españoles, latinos, de otro hemisferio. Nosotros somos indígenas y mestizos, personas cuyos orígenes estan en este hemisferio. Junto con

nuestros hermanos por todo Ixachilatlan ("las Américas"), nosotros somos chicanos, regresando a nuestra tierra, Aztlán! No somos ilegales, los europeos lo son! En conclusión, la discusión es sana y solo nos puede hacer más fuertes al hacernos reconocer nuestra herencia de bronce. ¡ Que viva la Raza !

Con o sin Safos,
Taña Gamboa & "Alex M. Ortega"

Respuestas a esta carta o cualquier otro artículo/sección deben ser dirigidos a: *La Gente*
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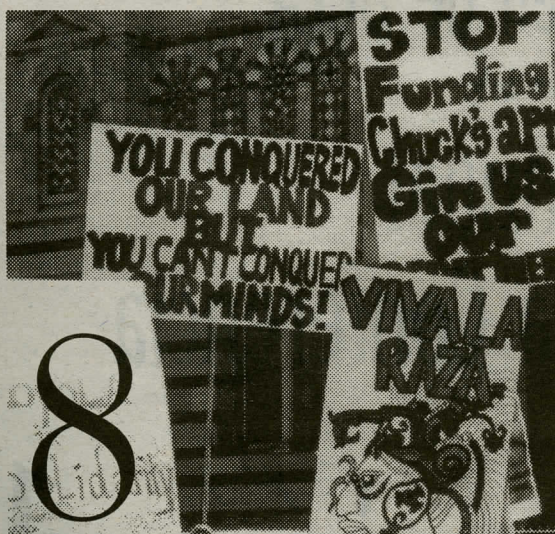
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LA GENTE
25
1971-1996



8 Change in the Chávez Center

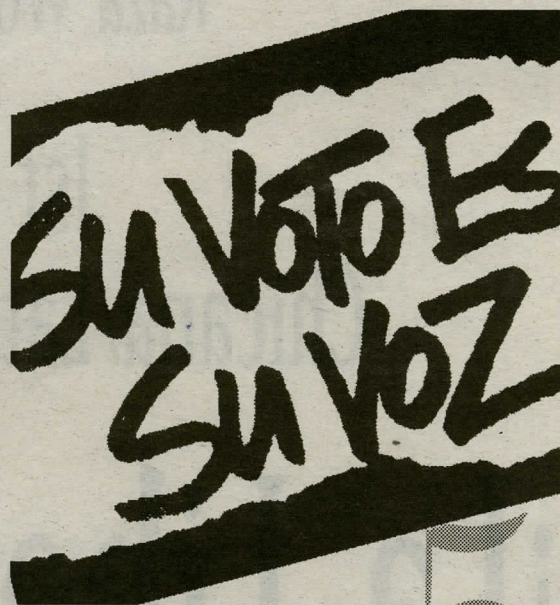
Nikolai Ingistov-García

After more than twenty-five years of community struggle, will the newly established César Chávez Center live up to the principles on which it was founded?

Después de más de veinticinco años de lucha comunitaria, mantendra los mismos ideales en que fue fundado el Centro César Chávez?

American Indians on Affirmative Action

Joe Nelson



Waking the Sleeping Giant

Kyle Ko Francisco Shinseki

A million new Raza voters... SVREP works to make this dream a reality.

Un millón de nuevos votantes de nuestra comunidad...el SVREP lucha para convertir este sueño realidad

American Indian students brace themselves and mobilize against the UC Regents' decision to eliminate affirmative action programs – reducing already abysmal numbers.

Con numeros tan bajos, los estudiantes indigenas norteamericanos se preparan y mobilizan contra la decision de los Regentes del systema Universidad de California

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¡Que Viva la Mujer!



DateLine



World

EL SALVADOR - More than fifteen years since being exiled from their town, inhabitants of El Mozote, El Salvador are returning home. On December 11, 1981, an estimated 1,000 people were executed by government forces during the civil war between the socialist oriented Farabundo Marti National Liberation Army and the Salvadoran military. Soldiers trained and armed by the U.S. massacred those they perceived to have been guerrilla supporters. Fighting continued for a decade, with an estimated 75,000 lives lost. Latin American Historian Mark Danner has called El Mozote "the largest massacre in Latin American history" (NY Times, Feb. 12 1996, A4) Now, among bitter memories, inhabitants of El Mozote return to rebuild their lost past in the form of wood, wattle, or brick houses.

GUATEMALA - Newly elected president Alvaro Arzu has begun to clear the military and police of corruption by dismissing 8 out of an existing 16 generals from the military and 118 police officers. It is hoped a restructuring of these two sectors, too important for national security, will bring more tolerance and support of the United Nations regulated peace talks between guerrilleros and the government. It is also expected that corruption and human rights abuses will diminish.



Nation

NEW JERSEY - Charges were dropped Feb. 7 against truck driver Felix Zamora who was given a ticket for failing to demonstrate sufficient command of the English language. State and Federal laws require truck drivers to read and write English well enough to understand road signs and maintain reports and logs. A municipal court dropped the charges against Zamora, a 57 year old Ecuadorian immigrant, after the American Civil Liberties Union (ACLU) argued the law is vague and was not meant to be enforced by state troopers but during hiring. Zamora maintains that he answered all of the trooper's questions adequately. State police say they will continue to write tickets as long as the law is in the books.



State

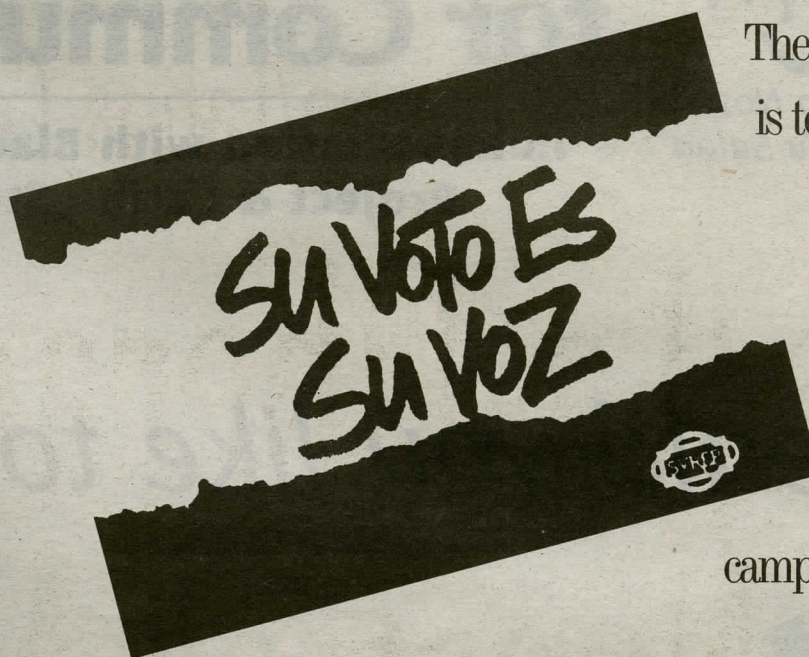
LOS ANGELES - A Listing of Volunteer Income Tax Assistance (VITA) and Tax Counseling for the Elderly (TCE) is available throughout the Los Angeles District. In 1995, over 180 sites provided free assistance to over 4,441,000 low income individuals, families, senior citizens, individuals with disabilities and non English speaking taxpayers in the L.A. area. They are once again available. For info Call toll free: 1-800-829-1040

SACRAMENTO - Republicans, the California State Assembly majority, called into implementation the "contract with California." Some of the legislation includes: the right for police and sheriff departments to issue concealed weapon permits to a large amount of citizens; the institution of a two year limit on welfare benefits; continued use of toxic farm chemical methyl bromide and a cut in corporate tax from 9.3% to 7.5%. The Republican agenda will face an oppositional Democratic State Senate.

SACRAMENTO - Governor Pete Wilson with the state Republican Party and the Republican National Committee need 694,000 names by Feb. 21 to place the CCRI on the ballot. They plan to initiate a program calling for a yes or no November State wide vote to eliminate affirmative action. It is expected the Republicans will gather enough votes.

Brown Vote

Kyle-Ko Francisco Shinseki



The goal of the project is to register a million new Latino voters for the general elections of this year through 400 voter campaigns in 20 states.

Each year more than 100,000 Latino youth in California turn 18. What this means in 1996 is there will be 100,000 more Latinos eligible to vote. Nonetheless, the rate of voter registration and voting by Latinos between 18 and 29 years of age historically has been very low. The project *Latino Vote USA - Campaign '96* of the Southwest Voter Registration Education Project (SVREP) serves the purpose of encouraging our youth to register and vote in this year's elections. The communications director of SVREP, Alfredo Cruz, states "The earlier we can get these people involved, the more likely they are to remain involved."

This project is the first of its kind in the history of this country, coordinated through an historic organizational alliance that links efforts to register Latinos to vote from coast to coast. SVREP is an organization based in Los Angeles and San Antonio, Texas and has united with the Midwest/Northeast Voter Registration and Education Fund, based in Chicago and the Hispanic Educational Fund of New York to form an alliance reflecting the growing importance of the Latino vote and its impact in U.S. politics.

The goal of the project is to register a million new Latino voters for the general elections of this year through 400 voter campaigns in 20 states. All these forces focus on increasing the participation of Latino voters in key elections at the local, state and primary level, leading to a massive comprehensive effort for the general elections in the fall. The project places emphasis on youth 18 to 24 years of age, because according Cruz of SVREP, "There is a lack of interest among many of our young people."

In national and local politics there are many reasons why this apathy is coming to an end. The executive director of SVREP, Lydia Camarillo

explains, "The current political climate is greatly increasing democratic participation among our communities." She adds that, "issues like affirmative action, cuts in welfare and health care, bilingual education and immigration, are all major motivating factors for people getting more politically involved than ever before; helping to speed up the parade towards empowerment."

With respect to Proposition 187, Cruz explains, "[The proposition] served to motivate a lot of people. There is an immediate threat where there was no threat before." Even Latino immigrants have realized the importance of the vote. There has been a 100% increase in the number of Latino immigrants who have become U.S. citizens. Most Latino immigrants interviewed by the Southwest Voter Research Institute, an organization linked with SVREP, said they plan to register and vote when they become citizens. There are an estimated 3.3 million Latino citizens eligible to vote in California, an increase of 22% since the last presidential elections in 1992.

"We believe that in order to significantly affect those processes which govern our lives, we (collectively) must do everything possible to encourage, educate and stimulate our people into action," Cruz explains about the purpose of SVREP. As more Latinos become citizens, the more power there is towards changing the laws that discriminate against us and improve our communities. But, in the end, it all depends upon us. It is very important that all of us go out and register ourselves and that we vote because, "Su voto es su voz." If you would like more information about how you can participate in the SVREP voter campaigns, call Luz Herrera at 1-800-222-5654.

- Kyle-Ko Francisco Shinseki is a UCLA graduate student of Urban Planning



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Mundo

EL MUNDO Más de 15 años después de haber sido exiliados de su pueblo, los habitantes del Mozote, El Salvador, regresan a casa. El 11 de diciembre de 1981, cerca de once mil personas fueron ejecutadas por las fuerzas del gobierno durante la guerra civil entre la armada socialista Farabundo Martí de Liberación Nacional y los militares Salvadoreños. Soldados quipados y entrenados por la armada americana mataron a aquellos que según apoyaban a la guerrilla. La lucha continuó por una década, con unas 75,000 personas muertas. El historiador latino americano Mark Danner ha llamado el Mozote, "la más grande masacre de latino América" (NY Times, Feb. 12 de 1996, A4) Ahora, entre las amargas memorias, los habitantes de El Mozote regresan a reconstruir su pasado perdido en la forma de ganado, madera, y casas de ladrillo.

GUATEMALA - El nuevo presidente electo Alvaro Arzu se ha puesto limpiar la corrupción de la policía y la armada al hacer renunciar a 8 de los 16 generales y a 118 policías. Se espera que la restructuración de estas dos entidades, importantes para la seguridad nacional, traerá consigo más tolerancia y apoyo hacia las pláticas entre los guerrilleros y el gobierno por parte de las Naciones Unidas. También se espera que los abusos a los derechos humanos y la corrupción disminuya.



Nación

New Jersey - Los cargos contra el conductor de trailer, Felix Zamora, el cual le fue otorgado una multa por no demostrar conocimiento suficiente del inglés, fueron descartados en Feb 7. Las leyes federales y estatales requieren que los conductores de trailers sepan suficiente inglés para leer las señales y mantener reportes. Una corte municipal descartó los cargos contra Zamora, un inmigrante ecuatoriano, después que la Union Americana de Libertades Civiles (ACLU) argumentó que la ley no debe ser enforzada por los oficiales del estado sino por los contratistas. Zamora dice que él contestó todas las preguntas del oficial correctamente. La policía del estado dijo que ellos seguirán dando multas mientras la ley este vigente.



Estado

LOS ANGELES - Ya existe una lista en el distrito de Los Angeles de asistencia voluntaria para los impuestos sobre el ingreso (VITA) y ayuda de impuestos para los ancianos (TCE). En 1995, más de 180 sitios proporcionaron asistencia gratuita a más de 4441 millones individuos de bajo ingreso, familias, ancianos, ciudadanos inválidos, y a aquellas personas que pagan impuestos más no hablan inglés en el área de Los Angeles. Estas personas están dispuestas una vez más. Para más información favor de llamar 1-800-829-1040.

SACRAMENTO - La Asamblea del estado de California tiene una mayoría republicana. Los Republicanos en la asamblea convocaron la implementación de "Contract with California." Una agenda social de derecha es el principal componente de la agenda. Entre la legislatura apoyada por la asamblea se encuentra: otorgar el derecho a los departamentos de sheriffs y policía de incrementar los permisos de armas escondidas a ciudadanos privados, la institución de un límite de dos años en "welfare", la continuación del uso de tóxico químico methyl bromide, y cortar el impuesto corporativo de 9.3 a 7.5 por ciento (una suma del 20 por ciento en términos relativos a los dos porcentajes). Apesar de todo, la agenda republicana tendrá que confrontarse al senado democrático.

SACRAMENTO - El gobernador del estado, Pete Wilson, junto con el partido republicano del estado, y el comité nacional republicano, están tratando de recaudar firmas para eliminar la acción afirmativa. El gobernador y su cómplices necesitan 694,000 nombres para febrero 21, para iniciar un programa de acción que permitiría una votación estatal acerca de la acción afirmativa. Se espera que el partido junte las firmas necesarias.

Su Voto su Voz

Kyle Ko-Francisco Shinseki

La meta del proyecto es de registrar un millón de nuevos votantes latinos para las elecciones generales de este año por medio de 400 campañas en 20 estados.

Cada año más de 100,000 jóvenes latinos en California cumplen 18 años. Lo que esto significa en 1996 es que habrá 100,000 más latinos elegibles para votar. Sin embargo el índice de registración para votar y de votación por parte de latinos entre 18 y 29 años de edad históricamente ha sido muy bajo. El proyecto *Latino Vote USA - Campaign '96* (El voto latino E.U.A. - Campaña '96) del Southwest Voter Registration Education Project - SVREP (Proyecto Educacional de Registración de Votantes del Suroeste) tiene el propósito de alentar a nuestros jóvenes a que se registren y que voten en las elecciones de este año. El director de comunicaciones del SVREP, Alfredo Cruz, señala que "Mientras más temprano hagamos que esta gente se involucre, más probable es que se queden involucrada."

Este proyecto es el primero de su clase en la historia del país, coordinado por parte de una alianza organizacional histórica que vincula esfuerzos de registrar latinos para votar de costa a costa. El SVREP es una organización con sedes en Los Angeles y San Antonio, Texas y se ha unido con del Midwest/Northeast Voter Registration Education Fund (Fondo Educacional de Registración de Votantes del Mediooccidente y Noreste) con sede en Chicago y el Hispanic Educational Fund (Fondo Educacional Hispano) de Nueva York para formar una alianza que refleja la creciente importancia del voto latino y su impacto en la política estadounidense.

La meta del proyecto es de registrar un millón de nuevos votantes latinos para las elecciones generales de este año por medio de 400 campañas en 20 estados. Todos los esfuerzos se enfocan en aumentar la participación de votantes latinos en elecciones claves del nivel local, estatal y primario con el fin de tener un gran esfuerzo comprensivo y masivo para las elecciones generales en el otoño. El proyecto pone énfasis en el grupo de jóvenes que tienen entre 18 y 24 años de edad. Según el Sr. Cruz del SVREP, "Hay una falta de interés entre muchos de nuestros jóvenes."

Pero en la política nacional y local han habido muchas razones por las cuales esta apatía se está acabando. La directora ejecutiva del SVREP, Lydia Camarillo explica que "El clima político actual está aumentando la participación democrática en nuestras comunidades." Ella agrega que, "cuestiones como la acción afirmativa, cortes en la asistencia

económica welfare y en el cuidado medical, la educación bilingüe e inmigración son todos mayores factores motivadores para que la gente se involucre políticamente mucho más que antes; que ayuda a incrementar el

desfile hacia el empoderamiento." Con respecto a la propuesta 187, Cruz explica que "[La propuesta] sirvió para motivar a mucha gente. Hay una amenaza inmediata donde no había una amenaza anteriormente." Hasta los inmigrantes latinos se han dado cuenta de la importancia del voto. Se ha visto un aumento de 100% en el número de inmigrantes latinos que se han hecho ciudadanos estadounidenses. La mayoría de los inmigrantes latinos que fueron entrevistados por el Southwest Voter Research Institute (Instituto de Estudios de los Votantes del Suroeste), una organización vinculada con SVREP, dijeron que piensan en registrarse y votar cuando se convierten en ciudadanos. Se estima que hay 3.3 millones de ciudadanos latinos elegibles para votar en California, un aumento de 22% desde las últimas elecciones presidenciales en 1992.

Sr. Cruz del SVREP expresa el propósito de la organización al decir que "Creemos que para afectar significativamente los procesos que gobiernan nuestras vidas, nosotros (colectivamente) tenemos que hacer todo lo posible para alentar, educar y estimular nuestra gente a la acción." Mientras más de los latinos seamos ciudadanos más poder podríamos tener para cambiar las leyes que nos discriminan y para mejorar nuestras comunidades. Pero al final de cuentas, todo depende de nosotros. Es muy preciso que todos salgamos a registrarnos y que votemos porque "Su voto es su voz." Si Ud. desea más información sobre como Ud. pueda participar en las campañas del SVREP, llame a Luz Herrera al 1-800-222-5654.

- Kyle-Ko Francisco Shinseki es un estudiante de Planificación Urbana.

New Director... New Direction?

Nikolai Ingistov-Garcia

UCLA shook with the voices of thousands of Chicanas and Chicanos demanding a Chicana/o Studies Department. Aztec dancers, beating drums and the smell of burning sage surrounded Murphy Hall. Schoenberg Quad was transformed into a tent city of hunger strikers, students, community members, media crews, and impromptu painted murals. Mexican and UFW flags hung from the branches as the slogans on dozens of picket signs planted in the earth demanded the department. The massive rallies and marches kept the UCLA administrators sitting nervously in their offices.

Ninety-nine UCLA students were arrested at the sit-in at the faculty center as they chanted "Si se Puede!" and "La Raza Unida Jamas Sera Vencida!" Thousands of students, unions and community activists marched from La Placita Olvera to UCLA in a powerful sign of solidarity. It was Chicana/o history unfolding on the UCLA campus.

After more than two decades of struggles, countless proposals, Chicana/o Studies conferences, negotiations, rallies, marches, arrests and finally the hunger strike — the César Chávez Center for Chicana/o Studies was born. It was a victory for the Raza community.

Camille Guerin-González, associate professor of history, was recently named chair of the César Chávez Center following the resignation of Hector Calderón. Guerin-González has many visions for the center.

"My plan is to teach a big Chicana history class," said Guerin-González. "We want to teach bigger courses, add more classes plus more seminars to the curriculum. Through this we hope to build student enrollment in Chicana/o Studies....We are building what will become the strongest, most important Chicana/o Studies Department in the nation." She also plans to develop an M.A. program and a

Ph.D. program in Chicana/o Studies.

Professor Guerin-González also commented on the center's main focus. "The primary function of the César Chávez Center is research. It is academic, we are committed to developing strong pedagogy."

Many students and community members, however, feel that the function of the César Chávez Center should not be limited to research, but should offer a variety of resources to the community. Many believed the center was to be a direct link to the barrio, offering its resources to our Raza youth. They submitted a proposal for the implementation of a community center to function as an extension of the center. It was to be a place where Raza could have cultural activities, artistic exhibitions, classes, workshops and work towards political mobilization.

The community also envisioned a student center which was to be a magnet for Raza students on campus. It called for a computer lab, expanded tutorial services in Chicana/o studies, enhanced counseling services and a central lounge where students would meet, study and socialize. Many stressed the César Chávez Center should also have a high school outreach component to motivate and prepare Raza youth for the rigors of UCLA.

Altogether, a center thriving with a combination of leading research and pedagogy in the field of Chicana/o Studies, community activism, high school outreach and a network of student support services directly addressing the needs of Chicana/o students was the vision many in the community had for the Center.

The dreams the students had were soon smashed. The UCLA administration made it clear that after all the hard work they had gone through, they would have no say in the implementation and hiring process of the center. According



to the rules of the Academic Senate, students were not allowed to have official votes in any department. The students and the community were given an advisory vote which was virtually ignored by the faculty on the implementation committee. "After the whole implementation process, after the whole hiring, our recommendations were never taken into consideration," said student and former hunger striker Cindy Montanez. "In the end when it came down to voting, our votes counted for nothing...absolutely nothing, not even as a recommendation."

"Many of the students and members of the community were outraged. The feeling of triumph many felt with the winning of the César Chávez center turned into frustration. With a new director, however, hope is renewed.

"If Camille is going to be the new director she has to include the student community voice at the César Chávez Center....She has to. There is no way out of it because those were the two groups who established the center," said Montanez. Students should be a part of the governing board of the center... we can begin with the standing committees, each committee should have a minimum of two students."

see CENTER p. 30

The struggle for a Chicana/o Studies Department at UCLA

1969: MEChA's founding document El Plan de Santa Barbara for the institutionalization of Chicana/o Studies on all campuses.

1973: UCLA's Chicana/o Studies Program is established.

1987-89: Faculty Senate Committee recommends disestablishment of program and suspension of major. Program struggling with a yearly budget of only \$1,500

Feb 1990: UCLA suspends new admissions to Chicana/o Studies major.

April 24, 1990: MEChA holds first demonstration in support of Chicana/o Studies Department demanding Chancellor Charles Young meet with community leaders.

Dec 1990: MEChA holds first demonstration in support of establishing a department with the United Community and Labor Alliance. MEChA develops a proposal for a Chicana/o Studies Department.

January 15, 1992: Faculty Proposal for Chicana/o Studies Department is submitted with twelve junior and senior level faculty signatures and support of the majority of the Chicana(O)/Latina(o) professors.

January 1993: Chancellor sends the Dean of Social Sciences, Scott Waugh, to meet with MEChA and the Alliance at Olvera Street. Waugh states that the proposal is in its final stages of review and that a final decision will be made by February.

April 28, 1993: On the eve of César Chávez's wake, Chancellor Young announces his refusal to establish a Chicana/o Studies Department, knowing students are in Delano and unable to protest.

May 11, 1993: Conscious Students of Color organize a sit-in over the welfare of the Chicana/o Studies program and its library. Ninety-nine students of color are arrested by 300 LAPD and UCPD officers in full riot gear. Eighty three students spend over 24 hours in the County Jail and Sybil Brand Institute.

May 12, 1993: Over 1000 students and community members attend MEChA's rally for the establishment of a Chicana/o Studies Department and demand the release of the arrested students.

May 14, 1993: Local, state, and federal legislators meet with Chancellor Young and other administrators to demand that charges against the students be dropped and that the Department be established. The Chancellor stands firm in his refusal of the establishment of the Department.

May 21, 1993: Nearly 2,000 students and community members come together in a rally with legislators to bring attention to the need for a Chicana/o Studies Department.

May 25, 1993: Due to the administration's resistance to create a Chicana/o Studies Department at UCLA, students and one faculty member begin a hunger strike.

June 5, 1993: United Community and Labor Alliance organize form Olvera

Guerin-González Propone... los Estudiantes Demandan

Nikolai Ingistov-Garcia

UCLA se estremeció con las voces de miles de chicanos que demandaban un departamento de estudios chicanos. Danzantes Aztecas, al son de tambores y olor a sávil-la quemada rodearon Murphy Hall. La Plaza Schoenberg fue transformada en una ciudad de casas de campaña compuesta de huelguistas, estudiantes, miembros de la comunidad, personal de radio y television, y murales improvisados. Las banderas mexicanas y las de la UFW colgaban de las ramas junto con docenas de signos en hastas plantadas en la tierra que demandaban el establecimiento del departamento. Las juntas masivas y las marchas ponían nerviosos a los administradores en sus sillas.

Noventa y nueve estudiantes fueron arrestados en el primer "sit-in" en el centro de facultad gritando, los cuales gritaban "Sí se puede!" y "La Raza unida jamás será vencida!" Miles de estudiantes, uniones, y activistas de la comunidad marcharon de la Placita Olvera a UCLA en un poderoso signo de solaridad. Este momento era historia chicana en progreso en el campus de UCLA.

Después de más de dos décadas de lucha, infinidad de proposiciones, conferencias chicanas, negociaciones, juntas, marchas, y finalmente huelgas de hambre— el centro de estudios Chicanos César Chávez se hizo realidad. Era una victoria para la comunidad de la Raza.

Camille Guerin-González, profesora asociada de historia, fue nombrada como Silla del Centro César Chávez después de la renuncia de Hector Calderón. Guerin-González tiene muchas visiones para el centro.

"Mi plan es el enseñar una enorme clase de la historia acerca de la Chicana," dice Guerin-González. "Nosotros queremos enseñar cursos más grandes, añadir más clases, y más seminarios al curriculum. Atraves de esto esperamos subir las tasas de inscripción en estudios chicanos.... Nosotros nos estamos convirtiendo en uno de los centros de estudios chicanos más importantes del país. Ella también planea desarrollar un programa de M.A. y Ph.D. en estudios chicanos.

...and the struggle continues

Street to the UCLA campus to show the community's support for the creation of a Chicana/o Studies Department at UCLA.

June 7, 1993: A compromise is reached in the negotiations to establish a new entity, the César Chávez Center for Interdisciplinary Instruction in Chicana/o Studies. Although the center has some of the properties of a department, it is not a full department....f

Summer 1993: Town Hall meeting a are staged to solicit student input into implementation of newly won Chávez Center.

Fall 1993: Scott Waugh, Dean of Social Sciences creates a faculty implementation committee made up of all Spanish surname UCLA faculty. Most of these faculty had no experience working with the Chicana/o community. This committee would make all the decisions regarding the direction of the César Chávez Center.

Winter 1994: Carlos Grijalva, Associate Dean of Honors and

La profesora Guerin-González comentó en el enfoque principal del centro. "La función principal del centro César Chávez es la investigación. Es académico y nosotros estamos comprometidos en desarrollar una fuerte pedagogía."

A pesar de esto, muchos estudiantes y miembros de la comunidad, sienten que el centro no sólo debe estar limitado a la investigación, pero que debe otorgar una variedad de recursos a la comunidad. Muchos creyeron que el centro puede ser un eslabón directo con el barrio, ofreciendo sus recursos a la Raza joven. Ellos metieron una propuesta que llama para la implementación de un centro para la comunidad como una extensión del centro. Sería un lugar donde la Raza tendría actividades culturales, exhibiciones artísticas, clases, talleres, y trabajos orientados hacia la movilización política.

La comunidad tiene una visión de un centro que sería un magnetito para los estudiantes de la Raza en el campus. El centro quiere un

centro de computación, servicios de tutores en estudios chicanos, mejores consejeros, un lobby central donde los estudiantes se puedan encontrar para estudiar y hacer amistades. Muchos han propuesto que el Centro César Chávez debe tener un componente fundamental el cual debe ser un programa de ayuda a los estudiantes de preparatoria para motivar y preparar a los jóvenes de la Raza en lo que respecta a los rigores de UCLA.

Con todo y todo, un centro que pulula con una combinación de investigación de primera clase, pedagogía en el campo de estudios chicanos, activismo de la comunidad, ayuda hacia las preparatorias, y una red de servicios de

soporte directamente enfocados hacia las necesidades de los estudiantes chicanos, fue la visión que muchos en la comunidad tenían para el centro.

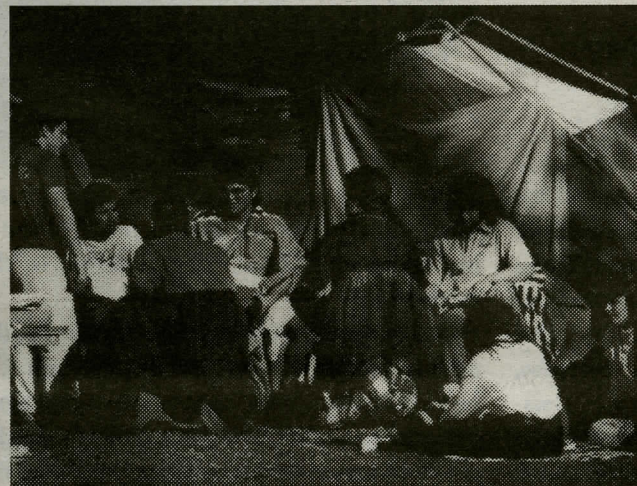
Los sueños de los estudiantes fueron prontamente destruidos. La administración de UCLA propuso claramente que después de todo el arduo trabajo que ellos habían sobre llevado, ellos no formarían parte en la implementación y el proceso de contratación del centro. De acuerdo a las reglas del Senado Académico, los estudiantes no pueden tener ningún voto oficial en ninguno de los departamentos. Los estudiantes y la comunidad fueron otorgados un voto advi-

sorio que fue prácticamente ignorado por la facultad y el comité de implementación.

"Después de todo el proceso de implementación, después de todas las contrataciones, nuestras recomendaciones nunca fueron tomadas en consideración," dijo un estudiante y una de las huelguistas Cindy Montañez. "Al final, cuando todo llegó al momento de votar, nuestros votos no contaron por nada, absolutamente nada, ni siquiera como una recomendación."

Muchos de los estudiantes y los miembros de la comunidad se encolerizaron. El sentimiento de triunfo que muchos sintieron después de haber ganado el centro César Chávez se tornó en frustración. Pero con un director nuevo, hay esperanza.

"Si Camille va a ser el nuevo director del centro, ella tiene que incluir la voz de la comunidad estudiantil en el centro César Chávez.. a fuerza. No hay salida de esta proposición, porque estos dos grupos son los que fundaron el centro," dijo Montañez. "Los estudiantes tienen que formar parte del centro que gobierne el centro.... podemos empezar con los comités ya establecidos, cada comité debe pase a CENTRO p.30



Undergraduate Programs, is appointed Interim Chair of the Chávez Center. A faculty committee begins to recruit and review potential candidates for faculty positions within the Chávez Center.

Spring 1994: Faculty votes to recommend the hiring of Alicia Gaspar de Alba, Otto Santa Ana, Abel Valenzuela, Aida Hurtado, Judy Baca, and Camille Guerin-González. All seven students and three community members on the implementation committee vote for other candidates. Their advisory votes are completely ignored.

Summer 1994: Dean Scott Waugh officially hires Abel Valenzuela, Alicia Gaspar de Alba, and Otto Santa Ana as Assistant Professor.

Fall 1994: Dean Scott Waugh appoints Hector Calderon as chair of the César Chávez Center without consulting students, community, or faculty members.

Spring 1995: New Chicana/o Studies courses are developed by newly

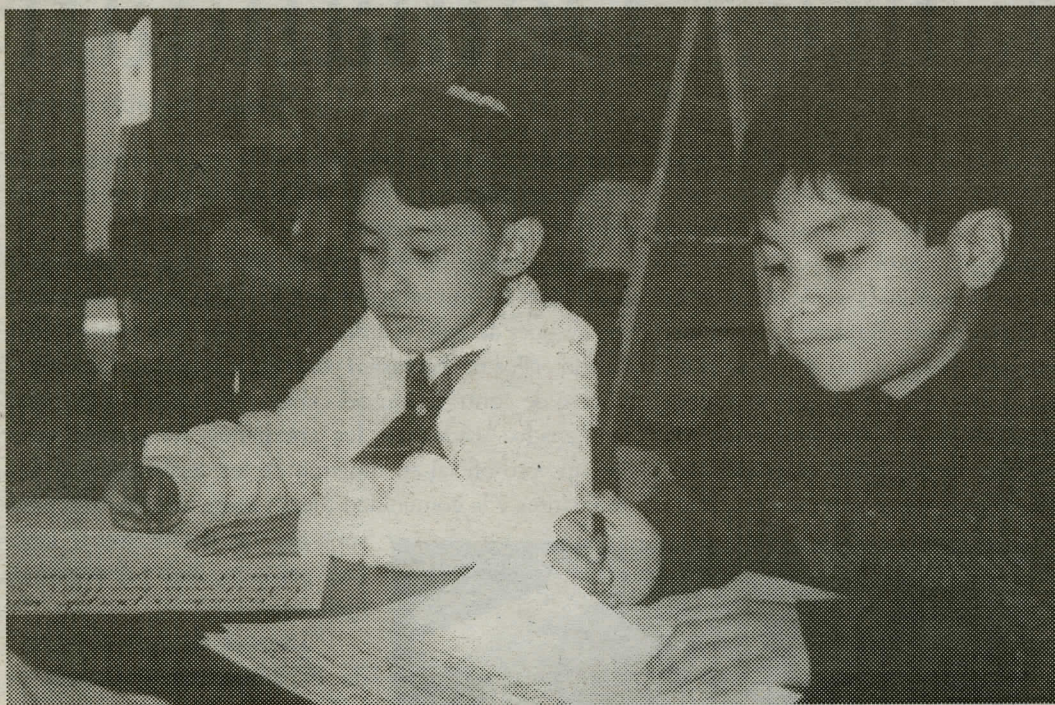
appointed faculty for the César Chávez Center. After preliminary review, César Chávez Center faculty begins the process of revamping the old Chicana/o Studies curriculum.

Summer 1995: Professor Camille Guerin-González is hired by the university as an Associate professor in the César Chávez Center. In addition, internationally renowned Muralist/Artist Judy Baca is added to the César Chávez Center core faculty, bringing five the total number of appointed faculty members.

Fall 1995: Professor Hector Calderon resigns as chair of the César Chávez Center citing personal reasons and a desire to return to teaching full-time.

Winter 1996: Professor Camille Guerin-González is named the new chair of the César Chávez Center. Assistant Professor Otto Santa Ana assumes the post of Vice-Chair of the César Chávez Center. At the same time, the newly appointed faculty begin the establishment of standing committees within the Center without student, community input or representation.

Five minutes...



El tiempo es oro en la educación de nuestros hijos.

Lupe Garcia

It's 8:45 in the morning and Beatriz is just getting to class. Maybe she overslept or maybe Mom had car trouble. It wouldn't be such a problem if it didn't happen every day and if Mom was available to talk about it. The fact is that Mom has never been seen. Everyday, Beatriz's older sister delivers her to the classroom. The teacher would talk to the sister about Beatriz's tardiness, but it would not do much good. Beatriz's sister is eight years old. Beatriz is five and in kindergarten.

Sometimes, the most frustrating thing about being a teacher or a teacher's aide is not that we have to work with inattentive students; it is that we have to work with apathetic parents. A child's tardiness is one of the lesser problems teachers deal with in the classroom. Of course, there are the daily emergencies; Jonathan needs his shoe laces tied, Rosa's bow keeps falling off her head, and Tony needs to go to the bathroom twelve times each morning. All of this is an expected part of working with children. The real problems arise when, as in Beatriz's case, the parents are nowhere to be found or, what is more common, the parent has no interest in what the teacher has to say.

Often, parents see the classroom as free daycare or as something with which they do not have to concern themselves. The teacher is seen as being the only one responsible for the children's education. That is simply not true. Parents are a child's first teacher and the most important factor in whether or not a child does well in school.

Every parent wants his or her child to be successful in school. That fact is obvious in every one of the parents I have worked with. There is always praise and rewards if a child scores the best on a math or reading test and there is always some type of punishment if the child misbehaves in the classroom. Every parent tells his or her child to behave well and listen to the

teacher while in the classroom. In return, every parent expects that the child actually be learning something. That, they believe, is the teacher's job.

Unfortunately, it is not as easy as that. Yes, the teacher has made a commitment to teach. Or, better said, the teacher has made a commitment to attempt to teach. The effort is made everyday in the classroom to teach all the children at the same time and at the same level. However, when a child continuously comes in late or, worse yet, does not come in at all, that child ends up being behind the other students. S/he has to be worked with separately to catch up. With thirty-plus students in each of our public school classrooms, teachers simply do not have the resources to give individual attention to the three or four children who were absent. The fact is, three or four students are absent everyday. It is rarely the same three or four and they are never at the same level. This is where we need for the parents to get involved.

It is a rare joy to see a child who learns quickly, listens quietly, finishes his or her work on time, and turns in his or her homework everyday. In each case, the child comes from a family in which one or both parents take the five to fifteen minutes to work with the child. Often, working with the child involves only listening to him or her talk about his or her day in kindergarten and the bow that wouldn't stay on. As teachers, we want your children to learn. As human beings, we cannot do it alone.

It is not enough that parents want their children to do well and it is not enough they punish their children for misbehaving. We need parents to get involved in the actual education of their children. And what we ask of you is simply five to fifteen minutes a day to make sure that your child gets caught up with the work s/he missed or that which s/he just has trouble with.

see PARENTS pg. 31

son las 8:45 de la mañana y Beatriz apenas llega a su salón. Quizas se despertó tarde o quizas su mamá tuvo problemas con su carro. No sería un problema tan grave si no ocurriera todos los días y si su mamá estuviera disponible para hablar sobre el asunto. La verdad es que su mamá jamás ha sido vista. Cada día, la hermana mayor de Beatriz la lleva a su salón. La maestra hablaría con la hermana sobre las tardanzas de Beatriz, pero ayudaría poco. La hermana de Beatriz tiene ocho años de edad. Beatriz tiene cinco y está en el kinder.

A veces, lo más frustrante de de ser maestra o asistente de maestra no es que tenemos que trabajar con estudiantes inatentos; es que tenemos que trabajar con padres apatéticos. La tardanza de un niño es uno de los problemas menores con los que los maestros tienen que lidiar en el salón. Claro, existen las emergencias de todos los días; Jonathan necesita que le amarren las agujetas de sus zapatos, el moño de Rosa se le cae de la cabeza, y Tony necesita ir al baño doce veces cada mañana. Todo esto solo espera uno cuando trabaja con niños. Los verdaderos problemas ocurren cuando, como en el caso de Beatriz, los padres no se encuentran por ningún lado o, lo que es más común, los padres no tienen ningún interés en lo que tenga que decir el maestro.

Comunmente, los padres ven el salón de clases como una niñera gratuita o como algo por lo que ellos no se tienen que interesar. Se creó que la maestra es la única responsable por la educación de los niños. Eso simplemente no es cierto. Los padres son los primeros maestros del niño y el factor más importante referente a si le va bien o mal a el niño en la escuela.

Cada padre quiere que su hijo sobresalga en la escuela. Eso es obvio en todos los padres con los que he trabajado. Siempre hay halagos y premios si un niño saca las mejores calificaciones en un examen de lectura o matemáticas y siempre hay algún tipo de castigo si el

niño se porta mal en el salón. A cambio, cada padre espera que su niño esté aprendiendo algo. Eso, creen ellos, es el trabajo de el maestro.

Desafortunadamente, no es tan facil. Sí, la maestra se ha comprometido a enseñar. O, mejor dicho, la maestra se ha comprometido a hacer un esfuerzo por enseñar. El esfuerzo se hace cada día en el salón por enseñar a todos los niños al mismo tiempo y al mismo nivel. Pero, cuando un niño continuamente llega tarde o, lo que es peor, no llega, ese niño termina detrás de los demás estudiantes. Tenemos que trabajar por separado para que ese niño alcance el nivel de los demás. Con treinta o más estudiantes en cada uno de los salones de nuestras escuelas públicas, los maestros simplemente no tienen los recursos para darles atención individual a los tres o cuatro estudiantes que faltaron. La verdad es que tres o cuatro estudiantes faltan todos los días. Raramente son los mismos tres o cuatro y nunca están al mismo nivel. Aquí es cuando necesitamos que se involucren los padres.

Es un raro placer el ver un niño que aprende rapido, escucha silenciosamente, termina su trabajo a tiempo, y entrega su tarea todos los días. En cada caso, el niño viene de una familia en la cual uno o los dos padres toman entre cinco y quince minutos al día para trabajar con el niño. Comúnmente, el trabajar con el niño involucra simplemente el escuchar al niño cuando platica sobre su día en el kinder y sobre el moño que se caía. Como maestros, queremos que sus niños aprendan. Como seres humanos, no lo podemos hacer solos.

No es suficiente que los padres quieran que sus hijos sobresalgan y no es suficiente que castiguen a sus hijos por portarse mal. Necesitamos que los padres se involucren en la propia educación de sus hijos. Y lo que pedimos son simplemente de cinco a quince minutos para asegurarse de que sus hijos se pongan al tanto con las tareas que no hizo o con las que simplemente tiene problemas.

pase a PADRES pg. 31

Chicana/o and Latina/o invisibility in the media does not prevent Raza from being successful, however, it does perpetuate society's negative attitudes. Some argue that the overwhelming vote for California's Proposition 187 was a direct response to media stereotypes. The lack of Chicanas/os and Latinas/os on television in addition to current portrayals has created a society filled with anti-immigrant sentiment and Raza who feel alienated in their own land.

The United States is diverse and that diversity should be reflected in the T.V. programs we watch. We must question the content and purpose of network portrayals. Whose reality is this? What role models do we see? Television has replaced other media in most homes — have Hollywood stereotypes replaced the real image of Chicanas/os and Latinas/os?

The National Council of La Raza commissioned a study to investigate the lack of Chicanas/os and Latinas/os on prime time television. Statistics show: we are less visible than any other ethnic group. Four separate researchers independently reached the same conclusion — Chicanas/os and Latinas/os were more abundant on television 20 years ago than now.

Television is the most pervasive medium, even families below the poverty line, own or have access to one. The television is responsible for informing, entertaining and educating a large portion of the American population. For many people, it's their sole link to the world.

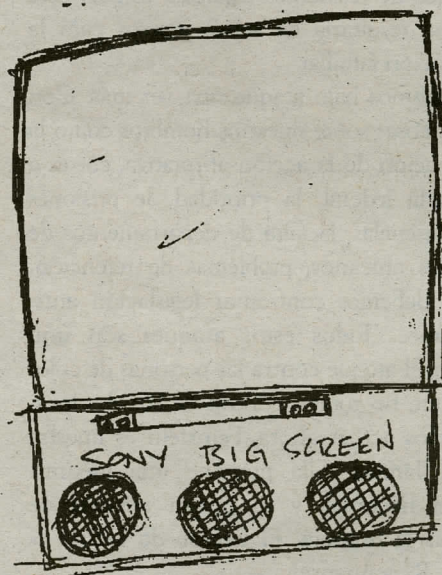
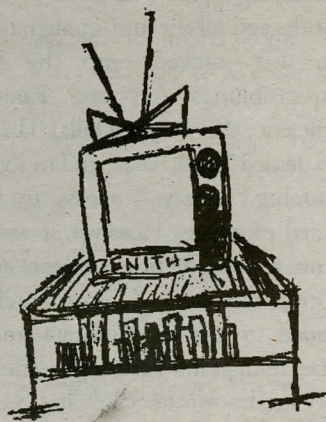
It is time to build community awareness about current inadequacies in the media. We must demand change from the networks. Studies and reports testify to the overwhelmingly negative images conjured up by the media. Our children deserve more positive role models, not just gangsters and drug dealers. These stereotypes perpetuate the notion that we are not educated and enjoy only subservient positions. Few brown professionals are portrayed on television, but plenty of television's Chicanas/os and Latinas/os work as maids and gardeners. Do our children feel professional positions are not a potential reality for them? Through the proper channels, we can educate our entire community about the prejudices we face. La Gente de Aztlán is essential to empowering Raza and allowing us to be heard. We are a diverse people with a colorful reality — a fact that is all but ignored by Hollywood.

- Tisha Reichle is a Catholic-Chicana-Feminist, struggling to graduate.

Tisha Reichle

Do you see any Brown Faces?

*Chicanas/os y Latinas/os
fueron más abundantes
en la television hace
veinte años que ahora.*



Illustrated by Anissa Reichle

La invisibilidad de Chicanas/os y Latinas/os en los medios de comunicación no evita que la Raza sobresalga, pero sí perpetúan las actitudes negativas de la sociedad. Algunos argumentan que el voto sorprendente a favor de la Propuesta 187 fue una respuesta directa a los estereotipos de los medios de comunicación. La falta de Chicanas/os y Latinas/os en la television añadida a las representaciones actuales han creado una sociedad llena de sentimiento anti-inmigrante y raza que se sienten ajenos en su propia tierra.

Estados Unidos es un país diverso y esa diversidad debería reflejarse en los programas de television que vemos. Debemos cuestionar el contenido y proposito de representaciones en las emisoras. De quien es esta realidad? Que modelos vemos? La television ha reemplazado a los otros medios de comunicación en la mayoría de los hogares — han reemplazado los estereotipos de Hollywood a las imágenes reales de Chicanas/os y Latinas/os?

El concilio Nacional sobre La Raza comisionó un estudio para investigar la falta de Chicanas/os y Latinas/os en la television durante la banda horaria primaria. Las estadísticas indican: somos menos visibles que cualquier otro grupo étnico. Cuatro investigaciones separadas independientemente llegaron a la misma conclusión — Chicanas/os y Latinas/os fueron más abundantes en la television hace veinte años que ahora.

La television es el medio más penetrante, hasta familias que viven debajo de la línea de pobreza, son dueñas de o tienen acceso a una. La television es responsable por informar, entretener, y educar a gran parte de la población Americana. Para muchas personas es su unica conexión con el mundo.

Es hora de desarrollar conocimiento comunitario sobre insuficiencias actuales en los medios de comunicación. Debemos exigir cambios de las estaciones. Estudios y reportes testifican a las imagenes arrollantemente negativas inventadas por los medios de comunicación. Nuestros hijos merecen más ejemplos positivos, no solamente pandilleros y vendedores de droga. Estos estereotipos perpetúan la noción de que no somos educados y solo disfrutamos de posiciones subservientes. Pocos profesionales latinos son representados en la television, pero bastantes de los Chicanas/os y Latinas/os de la television trabajan como sirvientas o jardineros. Sentirán nuestros hijos que posiciones profesionales no son una realidad potencial para ellos? Usando los debidos métodos, podemos educar a nuestra comunidad entera sobre los prejuicios que enfrentamos. La Gente de Aztlán es esencial para dar poder a la Raza y permitirnlos el ser escuchados. Somos una gente diversa con una realidad colorida — un hecho que es casi ignorado por Hollywood.

Los Ataques Continúan

Aberto Retana

En la presente época de fronteras, millones de dólares se gastan en construir la "Gran Pared de USA" y en proveer a los que cuidan la reja con armas para proteger a la "gente americana" de esos extranjeros que le quitan todos los beneficios a sus hijos.

El año pasado, con la proposición 187, los ataques hacia los inmigrantes se han incrementado. "A cualquier persona sospechosa de ser 'ilegal' le será negada servicios sociales, cuidado médico, y servicios educacionales." Después de que cientos de miles de inmigrantes protestaron para que la "gente americana" pensara acerca de las decisiones que están haciendo, la gente voto 60% a favor de la proposición 187. Ahora, en cualquier lugar que vaya soy sospechoso.

Ahora, la proposición 187 todavía estea en las cortes, pero el juez ha decidido que todos programas patrocinados por el estado pueden empezar a implementar esta nueva política. En Noviembre, el estado revisará "Save our state #2." Esta es una iniciativa que propone negar los derechos de ciudadanía por nacimiento. Esto significa, que a los niños de indocumentados nacidos en el país se les será negada la ciudadanía automáticamente.

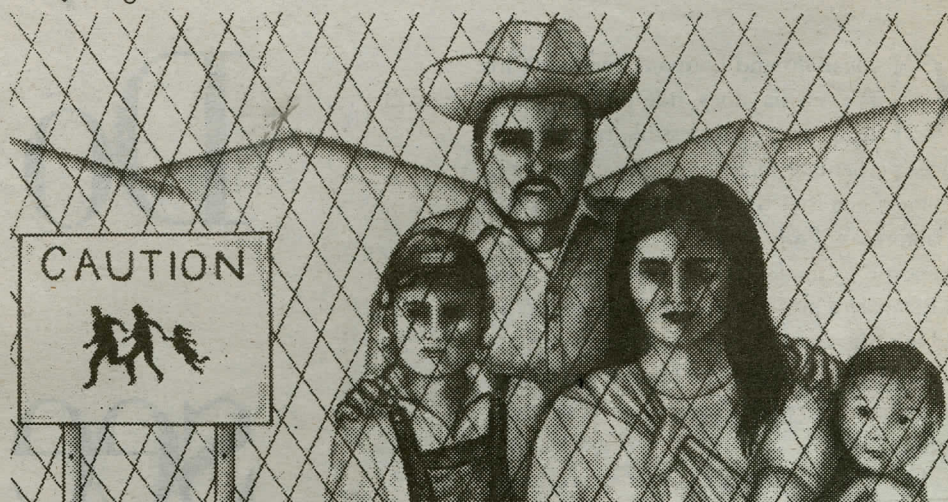
En Washington D.C., el Congreso ha virtualmente decidido federalizar la proposición 187. Meses atrás, toda la legislación anti-inmigrantes paso a formar parte de la reforma Personal Responsibilities Act (responsabilidades personales) y Family Self Sufficiency Act (reforma de la auto suficiencia de la familia; reformas de bienestar social). Esta legislación niega a los "legales, ilegales, y en algunos casos a ciudadanos" acceso a programas fundados por el gobierno. A pesar de todo, fue sustraído gracias a las presiones de los estudiantes y de la comunidad. Desafortunadamente, ellos han decidido crear otro paquete anti-inmigrante mucho peor que el primero en el Senado. Estas reformas son conocidas como S.269 y S.1394, y tratan con inmigrantes ilegales y legales respectivamente.

Los diferentes componentes de S.209 incluyen los siguientes puntos: primero, un sistema de verificación de empleo. Esto comendaría a los patrones a checar el estatus de sus trabajadores en la base de datos del INS. Si el nombre no aparece, la persona no puede ser contratada. No solamente esto es una violación de la privacidad sino que hay un margen de error del 28%. Por consecuencia, 18 millones de gentes podrían ser consid-

eradas "erroneamente" ilegales. Segundo, crea un tope de 50,000 en los refugiados. Esto no es justo puesto muchas veces es la involucreción de los Estados Unidos en otros países lo que atrae a la gente a este país. Tercero, la finalización de Suspensión de Deportación. El gobierno esta tratando de eliminar el derecho del inmigrante de apelar a la corte. Sin esta política, la deportación ocurriría inmediatamente sin "proceso jurídico." Cuarto, el acceso a los beneficios será más difíciles con un proceso de chequeo más arduo. Hoy en día, para recibir AFDC, estampillas de comida, o SSI, los trabajadores tienen que imponerse a un proceso de chequeo. El proceso actual requiere checar el ingreso de los patrocinadores de los trabajadores, el cual tiene que ser 200% arriba del nivel de pobreza. Además que el inmigrante debió haber trabajado 40 cuartos (diez años) y haber ganado cierto ingreso. El chequeo será requerido para todos los otros programas federales y no solo para los programas ya mencionados. Entre otras adiciones propuestas para el programa están : una tarjeta de identificación nacional, negarle educación a los niños de indocumentados, y el negue del derecho de ciudadanía por nacimiento.

La segunda reforma, S.1394, tiene que ver con los inmigrantes legales, y tiene los siguientes puntos : primero, límite a la inmigración de los padres a padres de más de 65 años, con aseguransa comparable a Medicaid/Medicare, y que tengan a más del cincuenta porciento de sus hijos en los Estados Unidos. Segundo , pone una restricción en los esposos o esposas , o hijos de residentes legales a 85,000. Esta reforma resultaria en series recesos para la unificación familiar.

Estamos bajo ataque una vez más. Con tantas cosas sobre nuestros hombros como la eliminación de la acción afirmativa, cortes a la ayuda federal, la prioridad de prisiones sobre escuelas, la falta de departamentos de estudios chicanos, problemas de retención, ahora debemos confrontar legislación anti-inmigrante. Todos estos ataques son uno mismo, el ataque contra las personas de color para que no tomen control de sus destinos. Debemos actuar ahora. Feinstein es nuestra meta, llámela. Ella propone una identificación nacional, y su propia reforma de reforzar la frontera. El tiempo de luchar es ahora. Raza únanse!



Anti-Immigrant Legislation

In today's era of borders, millions of dollars are being invested in building a "Great Wall of the USA" and in supplying the "gatekeepers" with arms to protect the "American people" from those "foreigners" that are taking all the benefits from their children.

Last year, with Proposition 187, the attacks on immigrants became magnified. "Anyone suspected of being 'illegal' can/will be denied social, medical and educational services." After hundreds of thousands of immigrants protested to the "American People" to think about the decisions they are making, the people voted Prop. 187 in with about 60% of the vote. Now, everywhere I go I am "suspected."

Today, Prop. 187 is still in the courts, but the judge decided that all fully state funded programs can begin to implement the policy. In November, the state will see "Save our State #2." It is an initiative that proposes to deny birthright citizenship. That is, children of undocumented immigrants born on U.S. soil will be denied automatic citizenship.

In Washington D.C., Congress has decided to virtually federalize Prop. 187. Months ago, all the anti-immigrant legislation was stacked onto the Personal Responsibilities Act and Family Self Sufficiency Act (welfare bills). This legislation denied "legal, illegal and in some cases naturalized citizens" access to federally funded programs. However, it was ousted thanks to pressure from students and community members. Unfortunately, they decided to create a separate and much worse Immigrant Package in the Senate. They are known as S.269 and S.1394, and deal with "illegal" and "legal" immigrants respectively.

The different components of S.269 include: **first, an employment verification system.** This would mandate employers to run a check through an INS computer database for the names of their workers. If the name does not appear, the person cannot be hired. Not only is this an invasion of privacy — it has a 28% mistake ratio. Consequently, 18 million people can be falsely considered "illegal." **Secondly, it creates a 50,000 cap on refugees.** This is unfair because it is often U.S. military or economic involvement in third world countries that drives people here. **Third, an end to Suspension of Deportation.** The government is trying to eliminate an immigrant's right to appeal to court after having been here some time. Without this policy, deportation would occur without any "due process." **Fourth, access to benefits will be restricted with tougher deeming process.** Today, in order to receive AFDC, food stamps, or SSI, immigrants have to go through a deeming process. The current process includes checking the immigrants sponsors income, which must be 200% above the poverty level. Now in addition, the immigrant must have been working for 40 quarters (10 years) and earned a certain income. Instead of being just the above three programs, deeming will now be required for every federal program. Amendments proposed to add to the bill include: a National ID card (by Feinstein), denial of education to undocumented children and denial of birthright citizenship.

The second bill, S. 1394, deals with "legal" immigrants and includes: first, limits to parent immigration to parents over 65 years old, with health insurance compa-

see IMMIGRATION pg. 29

An Uphill Battle

Joe Nelson



Los Indios Americanos y la Acción Afirmativa

American Indians/Alaska Natives make up less than 1% of the UCLA population. There are 200-300 self-identified American Indians enrolled each quarter. There are not 200 Indians here. Most of these self-identified American Indians became so exclusively for the application process. Once accepted, they blended back into the larger UCLA population and left any American Indian identity behind them. The actual number of American Indians on this campus is hard to define because of the fraudulent use of the ethnicity box in the application process. The number of people who have the nerve to claim to be something they are not amazes me. Our community on campus continually faces

an uphill battle just to exist. The issue of ethnic fraud for admission is unsettling. But the administrators' blatant disregard for our struggle is even more upsetting. They have spoken in favor of Affirmative Action and Diversity, but actions speak louder than words. UCLA is not serving the American Indian population, even though Los Angeles has the largest concentration of Indians in the country. During the 1994-95 academic year, UCLA's Early Academic Outreach program (EAOP) served 10,961 students. A mere 40 of these were American Indian. This program's primary objective is to "increase the number of 'historically under-represented' students." I would like someone to explain to me why American Indians comprise only 0.4% of this program. If there is an argument to be found for an Early Outreach effort, the number of American Indians on this campus provides it.

As the director of Retention of American Indians Now! , I have found that you can count the number of UCLA undergraduates that truly identify as American Indian on your fingers. The math is simple, the problem is real, the administration is fully aware, and they do not care. Our requests for more Early Outreach started before the Regents' decision. The responses we have received have all been very negative and, usually, insulting. I do not care to hear about any more great-great Cherokee grandmothers. We have to question the intentions of this institution which tells the media that it supports Diversity and

Affirmative Action , and yet, behind closed doors, I have been told that "Institutional support is not going to happen."

The treatment we have received here is not much different from the treatment American Indians have always received. The US government practiced policies of genocide against the American Indian. These termination policies have been very detrimental to our people. They continue today. No other people must carry around a card to prove who they are. Registration of your blood quantum is the most ridiculous practice. It only serves to extinguish the American Indian. We are each sovereign nations with treaties with the US government. The American Indian

The Regents of the University have given the 'spirit of diversity' about as much respect as the US government has given the original people of this country.

recognition must first come from the American Indian. But as long as the US government defines who we are, the University should not allow opportunists to become American Indians at will. The Regents of the University have given the 'spirit of diversity' about as much respect as the US government has given the original people of this country. The administrators have listened to our concerns with sympathy, but sympathy is meaningless until action is put behind it. Termination is in action on this campus. Soon the American Indian Student Association may not exist. If the trend continues, the American Indian legacy may continue as the Native American Club - Indians need not apply.

The level of sympathy out there for the American Indian is something to be recognized and appreciated. But

the level of concern for a people, a way of life, and a culture is horrific. And the number of Cherokee grandmothers is astonishing - just about everyone has one. Unfortunately, very few of them care about her. This wave of American Indian popularity has its benefits. Hopefully, our treatment will begin to reflect it. Unfortunately, I would not put money on it. Years ago, we were heathen savages that needed to find someone else's god so that we could be saved. And, eventually, we would assimilate into western society. In practice, that theory did not come together. So the Termination era began. Relocation, removal, and the Dawes Act have been attempts to solve

Indios Americanos/Nativos de Alaska forman menos de 1% de la población de UCLA. Cada trimestre se inscriben entre 200 y 300 personas que se identifican como Indios Americanos. No hay 200 Indios Americanos aquí. La mayoría de los que se auto-identificaron como Indios Americanos lo hicieron exclusivamente para el proceso de aplicación. Al ser aceptados, se mezclaron de nuevo a la población general de UCLA y dejaron atrás cualquier identidad de Indios Americanos. El número actual de Indios Americanos en esta universidad es difícil de definir por el uso fraudulento de la caja de etnicidad en el proceso de aplicación. El número de personas que tienen el descaro de hacerse pasar por algo que no son, me sorprende. En la universidad, nuestra comunidad enfrenta una ardua batalla para simplemente existir. El tema de fraude étnico en la admisión es trastornante. Pero la obvia desatención a nuestra lucha por parte de los administradores es aún más desconcertante. Ellos han hablado a favor de la acción afirmativa y la Diversidad, pero las acciones hablan más claro que las palabras. UCLA no está sirviendo a la población Indio-Americana aunque Los Angeles tiene la mayor concentración de Indios en el país. Durante el año académico de 1994-95 el programa de orientación académica temprana (EAOP) de UCLA sirvió a 10,961 estudiantes. Solo 40 de estos eran Indios Americanos. El objetivo primario de este programa es "el incrementar el número de estudiantes históricamente poco representados." Me gustaría que alguien me explicara porqué Indios Americanos forman solo el 0.4% de este programa. Si existe un argumento por un esfuerzo de orientación académica temprana, el número de estudiantes Indio-Americanos en esta universidad lo provee.

Como director de Retención de Indios Americanos Ahora!, encontré que se puede contar el número de estudiantes Indio-Americanos no graduados en UCLA en los dedos de la mano. La matemática es simple, el problema es real, la administración está completamente al tanto y no les importa. Nuestras peticiones por más orientación académica temprana empezaron antes de la decisión de los Regentes. Las respuestas que hemos recibido han sido todas negativas y usualmente insultantes. No me interesa escuchar más sobre bisabuelas Cherokee. Tenemos que cuestionar las intenciones de esta institución cuando dicen a los medios de comunicación que apoyan la Diversidad y la Acción Afirmativa, pero, detrás de puertas cerradas, me han dicho que el "apoyo institucional no va a ocurrir."

El trato que hemos recibido aquí no es muy diferente al trato que siempre hemos recibido. El gobierno de los Estados Unidos puso en práctica pólizas de genocidio en contra del Indio Americano. Estas pólizas de terminación han sido muy perjudiciales para nuestra gente. Estas continúan ahora. Ninguna otra población debe cargar una tarjeta para

see AFFIRMATIVE ACTION pg. 31

pase a ACCIÓN AFFIMATIVA pg. 34

Photo of Chicano Studies rally in 1993 taken by Daily Bruin.



MEChA strongly believes students and community should always be a part of their organized victories. Their labor to create, maintain and develop Chicana/o Studies at UCLA during the past twenty-five years must not be forgotten. It is not enough to verbally recognize the blood, sweat and tears of the students and our community. Our efforts must be materialized into something more. If this means institutionalizing student and community voices within the Chávez Center, we will fight to make it happen. The direction of Chicana/o Studies at UCLA must be charted by those parties that will be most affected and have historically fought to create it, the students and the community. At the same time, we must not forget that Chicana/o Studies is not like other academic disciplines based on Western culture's patriarchal decision-making

MEChA feels that when students and community members have input into Chicana/o Studies, a stronger and more diverse curricula can be developed – one that will work to meet the needs of an ever changing community.

As we commemorate the twenty-fifth anniversary of *La Gente de Aztlán*, we reflect on the future of our community. We refuse to be denied our rights as students by anyone in the field of academia. Moreover, we, the students, assert our right to take back our education and to take control of our destiny at a time when our community is under increased attacks. The conservative right has made it their number one priority to destroy our community, and we can not wait for anyone's ego to disappear or for harbored anger or hatred to settle down before we act. Our *gente* need us now more than ever before. For this reason MEChA extends its hand to the newly hired faculty of the César E. Chávez Center. We hope they will share our vision of a Chicana/o Studies program that holds true to the principles on which it was founded. Just as students owe their presence at UCLA to the struggle of past generations, the new faculty of the César E. Chávez Center owe their jobs to the unconditional sacrifice of the students and the community. None of us have gotten to UCLA alone.

In this spirit, we must continue creating opportunities for the next generation and always remember: nothing is more important than the welfare of the collective community. Together, the students, community and the new Chicana/o Studies faculty have a chance to set the record straight once and for all; to truly recognize the efforts of students and community, to create the premier Chicana/o Studies program in the nation and to work towards the betterment of the entire *comunidad*. Today MEChA calls on the new Chicana/o Studies faculty to meet us half way. Our task is difficult and great, but our responsibility is greater and we must act on it together. ¡La Unión Hace la Fuerza!

-Max Rangel Espinoza, Chairperson of MEChA de UCLA.



The State of Aztlán represents the opinion of MEChA de UCLA and does not necessarily represent the views of *La Gente*.

Since the inception of Chicana and Chicano Studies programs at UCLA and other educational institutions across the country, students and community members have been at the forefront of their development and maintenance. In fact, Chicana and Chicano Studies programs and departments at university, community college, or high school levels would not exist without the tireless organizing efforts of *el Movimiento Estudiantil Chicana y Chicano de Aztlán* and its community allies.

Today, MEChA is determined to ensure that the university not only maintains its commitment to Chicana/o Studies, but also follows through with the many promises made at the end of the 1993 Chicana/o Studies Hunger Strike. In the spirit of those from UCLA and throughout Aztlán who not only marched, protested, and hunger struck, but also gave up their lives and academic studies during that turbulent period in our history, MEChA must ensure our efforts are never forgotten and our voices are always heard. In this vein, MEChA de UCLA is preparing a campaign to ensure student and community voices are not only integrated with those of the faculty and the administration, but are weighed heavily, if not equally, through the difficult and bureaucratic establishment and development of the newly founded César E. Chávez Center for Interdisciplinary Instruction in Chicana and Chicano Studies. More specifically, it is MEChA's goal to institutionalize student and community input within the César E. Chávez Center.

structures. Chicana/o Studies is the science of the people; it is the science of liberation, rooted in our indigenous reality and our oppressed state within occupied Amerikkka. We must set an example for other ethnic studies programs who also work towards the betterment of their communities and against mainstream's rape of our culture.

As we reflect on the state of Chicana/o Studies at UCLA, UC Berkeley Chicana/o Studies students are fighting to have their voices heard within their staggering Chicana/o Studies program. The Berkeley Chicana/o Studies faculty refuse to listen to the overwhelming majority of Chicana/o Studies students who demand their input be taken seriously. After a year of begging and appealing to Chicana/o Studies faculty, the Berkeley Chicana/o Studies students are left with no choice but to take their cause nationally. We expect to hear from them at the upcoming National Association of Chicana and Chicano Studies (NACCS) Conference in Chicago, where student involvement (or lack of it) within Chicana/o Studies will be debated and discussed by students on a national level. The Berkeley example is but one of many. We can not allow ourselves to ever become what Berkeley Chicana/o Studies has already become. Instead, MEChA de UCLA is committed to following the example of other campuses throughout Aztlán who successfully worked for a program that incorporates the vision of the collective community, rather than of a few selected individuals.

LA UNIÓN HACE LA FUERZA

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on your
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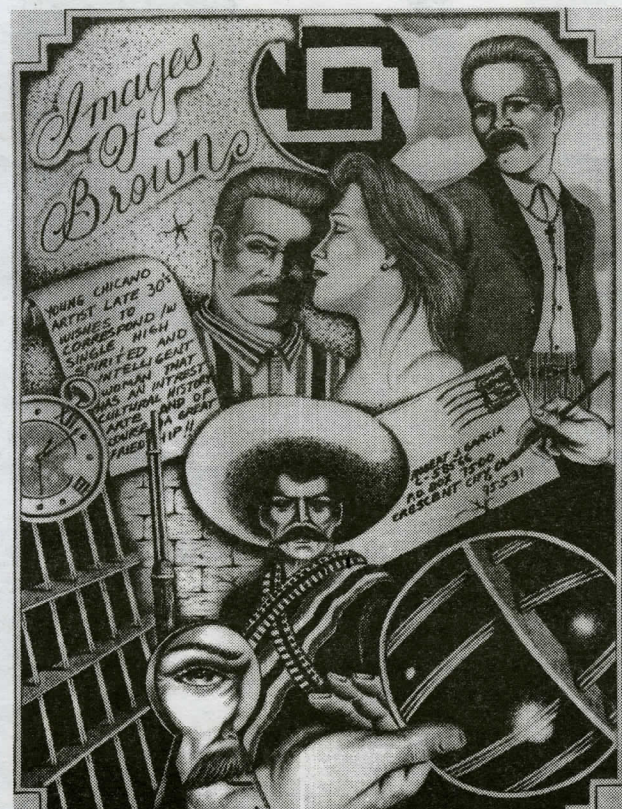
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La Gente began consistently printing artwork by our incarcerated brothers in the issue commemorating the Los Angeles Rebellion, Vol. XXII, No. 7 May/June 1992. Artwork by Eugene Benavidez.

IN THE LATE 1960'S THE STRUGGLES OF OUR ELDERS FOR self-determination were met by strong resistance from state and federal agencies. J. Edgar Hoover, then director of the Federal Bureau of Investigations, declared nationalist organizations as the most dangerous threat to the internal security of the United States. The FBI unleashed the Counter Intelligence Program (COINTELPRO) to "neutralize" and destabilize organizations working for the liberation of their people. Chicano organizations, the Black Panther Party and the American Indian Movement were amongst those targeted. As we celebrate the 25th year anniversary of *La Gente de Aztlán*, we want to pay tribute to those who have struggled to improve the conditions of their people and who are incarcerated because of their political beliefs and actions. We join our voices with the millions of people who say "Free all Political Prisoners."



Committed to creating a space for our brothers and sisters, La Gente continued printing artwork and creative writing throughout the year of 1992-1993. Artwork by Robert J. Garcia, Pelican Bay State Prison. Education Issue, Vol. XXIII, No. 3 Jan./Feb. 1993.

Sigan LUCHANDO

Sundiata Acoli

SEEKING AN ORGANIZATION THAT WOULD ALLEVIATE the suffering of Black people, Sundiata Acoli joined the Black Panther Party chapter in Harlem in 1968. In April of 1969, he was one of the Panthers arrested in the Panther 21 case for allegedly conspiring to bomb New York Department Stores. Although Sundiata was acquitted, the FBI and local police forces continued harassing him. On May 2, 1973, New Jersey state troopers ambushed Sundiata, Assata Shakur and Zayd Malik Shakur. Zayd and a state trooper were killed and Assata was seriously wounded. There was no credible evidence against Sundiata, but he was still convicted of killing the state trooper. The judge, stating that Sundiata was an avowed revolutionary, sentenced him to a life term and to 30 more years. The harassment against Sundiata did not cease when he went to prison. For most of his incarceration, he has been locked down in special control units. After having served more than 18 years in prison, Sundiata is trying to raise money for the psychological examinations required to be reviewed for parole. For more information on Sundiata Acoli's case: Sundiata Acoli Freedom Campaign, 5122 South Ada, Chicago, IL, 60609, (312)737-8679.

Luis V. Rodriguez

LUIS V. RODRIGUEZ WAS WRONGLY CONVICTED OF killing two California Highway Patrol officers and sentenced to the death penalty. In 1986, he was remanded back to court for resentencing because it was proven that there had been juror misconduct, and intentional suppression of crucial evidence. Having extensively studied law during his incarceration, Luis defended himself in court and was able to establish doubts about his previous conviction. His sentence was reduced to life in prison. While incarcerated, he has served as a jailhouse lawyer for prisoners who cannot read or write. He has become a target of prison officials because of these activities. In 1991, he was transferred to the Security Housing Unit of Pelican Bay State Prison which is supposed to be reserved for the so-called toughest criminals in the penal system. He is still fighting for his freedom. (This information comes from "13 years of injustice and a decade on Death Row," written by Luis.) For more information on Luis Rodriguez's case: Committee to Free Luis V. Rodriguez, 417-B Foothill Blvd. Suite #168, Glendora, CA 91740.

Leonard Peltier

JUNE 26, 1995 WAS THE 20TH ANNIVERSARY OF A firefight on the Pine Ridge Indian Reservation in South Dakota that began when 2 FBI agents trespassed onto the property of an elderly couple. The agents and Joe Killsright Stuntz were killed. Leonard Peltier was one of 4 Native Americans arrested for the murder of the agents.... Leonard Peltier, however, has been imprisoned for 19 years after a trial marked by withheld evidence, perjured and coerced witnesses, and a fabricated murder weapon....

On July 17, 1993, the Eighth Circuit Court of Appeals denied Leonard's final appeal, in spite of the admission of Prosecutor Lynn Crooks in open court that "The government does not know who killed their [FBI] agents".... Leonard is now serving 2 life terms... and he has no more appeals left.

On December 14, 1993, Leonard and attorney Ramsey Clark appeared before the United States Parole Board and presented 4 hours of testimony on Leonard's behalf. Nevertheless, the Board denied parole and ruled he cannot have another parole hearing for 15 years—in the Year 2008!

In November, 1993, Ramsey Clark officially filed a petition for executive clemency that will be one of the next clemency petitions President Clinton will consider.... Leonard and the Leonard Peltier Defense Committee ask his friends and supporters to call, write, and fax the Deputy Attorney General's office and the President to urge executive clemency and freedom for Leonard. (This information is quoted from "Executive Clemency" from the Leonard Peltier Defense Committee.) For more information on Leonard Peltier's case: Leonard Peltier Defense Committee, P.O. Box 583, Lawrence, KS 66044, (913)842-5774.

Mumia Abu-Jamal

ON DECEMBER 9, 1981, MUMIA WAS FOUND SHOT through the chest and badly wounded on a downtown Philadelphia street. Nearby lay a police officer, dead from gunshot wounds. During his subsequent arrest and treatment in a hospital, Mumia was abused and beaten by police. At his trial on charges of murder in the summer of 1982, Mumia maintained he was innocent and conducted his own defense until Judge Albert Sabo ruled he was being disruptive and ordered his court-appointed lawyer to take over the case. Mumia then refused to participate and the events at the crime scene were never fully determined. A jury found him guilty of first degree murder and gave him the death penalty. Appeal briefs noted numerous constitutional violations that denied Mumia a fair trial, but appellate courts have refused to grant a new trial. There has been an international call for the release of Mumia from what is regarded as an unjust sentence based on his association with MOVE. (This information is quoted from "20 Years on the MOVE.") For more information on Mumia Abu-Jamal's case: International Concerned Family and Friends of Mumia Abu-Jamal, P.O. Box 19709, Philadelphia, PA 19143, (215)476-8812.

Leonard Peltier

EL 26 DE JUNIO, 1995, MARCÓ EL 20º ANIVERSARIO de la balacera que ocurrió cuando dos agentes del FBI entraron sin derecho a la propiedad de una pareja de ancianos en la Reservación de Indios "Pine Ridge" en Dakota del Sur. Los agentes y Joe Killsright Stuntz murieron en el enfrentamiento. Leonard Peltier fue uno de los cuatro indígenas que arrestaron por las muertes de los agentes... A Leonard lo han dejado encarcelado por más de 19 años aunque durante el juicio los fiscales no revelaron evidencia importante para el caso, los testigos fueron forzados y dieron testimonios falsos y la arma del crimen fue inventada...

El 17 de julio, 1993, el Tribunal de Apelación del Octavo Circuito, negó la apelación final de Leonard, a pesar de que la fiscal admitió en pleno tribunal que "El gobierno no sabe quien mató a los agentes".... Leonard está encarcelado a cumplir dos sentencias de vida... y ya no le quedan más apelaciones.

El 14 de diciembre, 1993, Leonard y su abogado Ramsey Clark se presentaron ante el departamento que concede la libertad de los prisioneros bajo palabra y presentaron cuatro horas de testimonio apoyando a Leonard. Sin embargo, le negaron la libertad y dijeron que él no puede tener otra audiencia para pedir su libertad por otros quince años—que sería el año 2008.

En noviembre, 1993, Ramsey Clark oficialmente presentó una petición por clemencia ejecutiva que será una de las próximas que el Presidente Clinton considerará. Leonard y el Comité por la Defensa de Leonard Peltier piden que todos los que apoyen a Leonard llamen, escriban, y manden Fax a las oficinas del vice-procurador general y el Presidente para urgir clemencia ejecutiva y la libertad de Leonard. (Esta información viene del Comité para la Defensa de Leonard Peltier)

Mumia Abu-Jamal

EL 9 DE DICIEMBRE, 1981, ENCONTRARON A Mumia gravemente herido con un balazo al pecho en una calle en el centro de Filadephia. Cerca de él estaba un policía muerto a escopetazos. Durante el arresto de Mumia y su tratamiento en el hospital, Mumia fue brutalizado y golpeado por oficiales de la policía. En su juicio por el cargo de asesinato en el verano de 1982, Mumia mantuvo su posición que era inocente y condujo su propia defensa. El juez Albert Sabo dijo que Mumia estaba interrumpiendo el proceso y ordenó que el abogado, que le había proporcionado el tribunal a Mumia, asumiera el caso. Mumia se rehusó a participar y los eventos del crimen nunca fueron determinados. El jurado encontró a Mumia culpable de asesinato de primer grado y le dió la pena de muerte. Aunque los breves de apelación del caso enumeran muchas violaciones a los derechos constitucionales de Mumia, los tribunales de apelación han rehusado darle un juicio nuevo. Ha habido un llamado internacional por la libertad de Mumia por lo que es visto como una sentencia injusta, basada en la asociación de Mumia con MOVE. (Esta información viene directamente de "20 años de MOVE.")

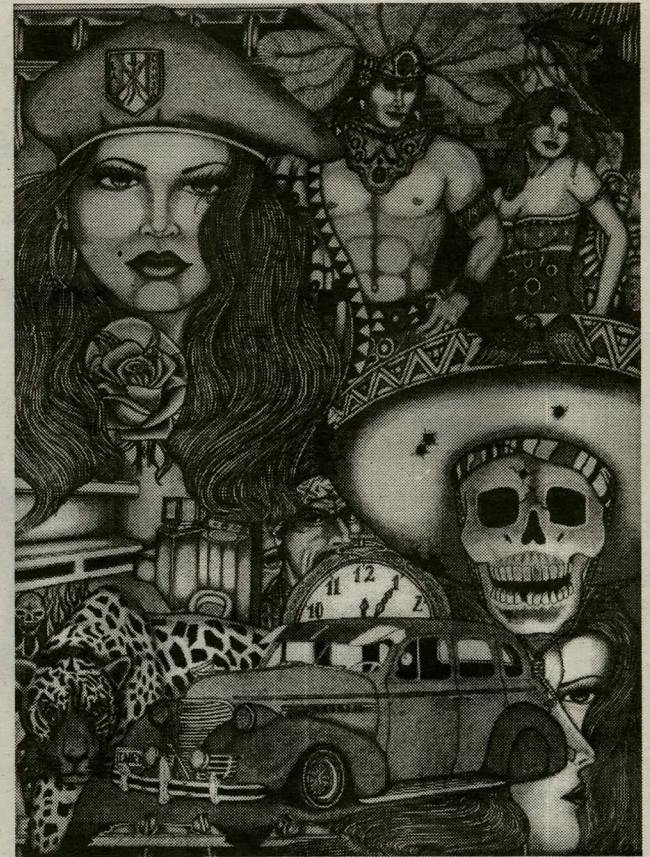
¡LIBERTAD PARA PRISIONEROS POLÍTICOS!

Sundiata Acoli

BUSCANDO UNA ORGANIZACIÓN QUE AYUDARÍA a aliviar el sufrimiento de la raza negra, Sundiata Acoli se afilió con el partido de Panteras Negras (Black Panthers) en Harlem en 1968. En abril de 1969, él fue uno de los "Panthers" arrestados en el caso "Panther 21", donde se les acusaba de conspirar a plantar bombas en las tiendas de Nueva York. Aunque no encontraron a Sundiata culpable, los oficiales policíacos locales y la FBI continuaron con su agresión contra él. El 2 de mayo, 1973, policías del estado de Nueva Jersey emboscaron a Sundiata, Assata Shakur, y Zayd Malik Shakur. Zayd y uno de los policías del estado murieron en el enfrentamiento, y Assata fue herida gravemente. Aunque no habían pruebas creíbles contra Sundiata, él fue condenado por la muerte del oficial del estado. El juez, diciendo que Sundiata era un revolucionario, lo sentenció a vida en prisión y a 30 años agregado a eso. La agresión contra Sundiata no terminó cuando lo encarcelaron. La mayor parte de su encarcelamiento ha sido en unidades especiales de control. Después de haber estado mas de 18 años en prisión, Sundiata está tratando de recaudar fondos para los exámenes psicológicos que son requeridos para que le den la libertad bajo palabra. (Esta información viene en parte de un artículo "La Libertad de Sundiata es tu Libertad.")

Luis V. Rodriguez

LUIS V. RODRIGUEZ FUE CONDENADO INJUSTAMENTE por las muertes de dos oficiales de la Patrulla de Autopistas de California (CHP) y fue sentenciado a la pena de muerte. En 1986, lo mandaron de nuevo al tribunal para resentenciarlo porque los que habían estado en su jurado se comportaron inapropiadamente y los fiscales habían suprimido pruebas esenciales al caso. Como había estudiado las leyes extensamente durante su encarcelamiento, Luis se pudo defender solo y pudo establecer dudas sobre su previa convicción. El juez encargado del caso redució su sentencia a vida en prisión. Mientras ha estado en prisión, Luis ha actuado como abogado de los prisioneros que no pueden leer ni escribir. Por estas actividades, los oficiales de la prisión han dirigido sus agresiones contra Luis. En 1991, lo movieron a una unidad de control extremo en la prisión estatal Pelican Bay, que es supuestamente reservada para los prisioneros mas violentos en el sistema penal de California. Ahora, sigue peleando por su libertad. (Esta información viene de un artículo que Luis escribió, "13 años de injusticia y una década en el pabellón de los condenados a muerte")



Como la industria de las prisiones es una de las mas crecientes en California, dedicamos esta edición entera a temas de prisiones. El arte de la portada "Tres Las Rejas o Afuera: Es La Misma Lucha" fue creado por George Sota, Vol. XXIV, No.5, May/April 94.

LA FINAL DE LOS SESENTAS LA LUCHA DE NUESTROS antepasados por la auto-determinación encontró fuerte resistencia del estado y de las agencias federales. J. Edgar Hoover, el entonces director del FBI, declaró que las organizaciones nacionalistas eran el peligro más grande para la seguridad nacional de los Estados Unidos. EL FBI desató el Programa Contra Inteligencia (COINTELPRO) para "neutralizar" y desabilitar a las organizaciones que trabajaban para liberar a su gente. Organizaciones chicanas, el partido de las Panteras Negras, y el Movimiento de los Indios Americanos fueron algunos de los escogidos. En el 25 aniversario de *La Gente de Aztlán*, queremos rendir tributo a todos aquellos que han luchado por mejorar las condiciones de sus pueblos y de todos aquellos que están encarcelados por sus creencias y acciones políticas.



La sección Sigan Luchando ha sido un departamento en *La Gente* por cuatro años. Corresponedemos con mas de 500 hermanos y hermanas encarcelados/as y vemos sus esfuerzos como una parte integral a la liberación de nuestras comunidades. Arte por Edward Gutierrez, PBSP.

BRAVA



- Anissa Reichle is a third year Chicana/o Studies major, coffee queen and Super-mom!

Send your poems, journal entries, letters, essays, short stories, paintings, drawings, photos, or anything creative to us -- PRONTO!



Manden sus poemas, diarios, cartas, ensayos, cuentos, pinturas, dibujos, fotos, y cualquier cosa creativa -- PRONTO!

La Gente de Aztlán
"a la Brava"
210 Kerckhoff Hall
308 Westwood Plaza
Los Angeles, CA 90024

ARTE & CULTURA

Brown Books

Thousands of system which neglected schools in the barrio. Chicanas and Through his editorials Salazar stressed the importance of bilingual, bicultural education and the need for Spanish in the classrooms for young Chicana/o students.

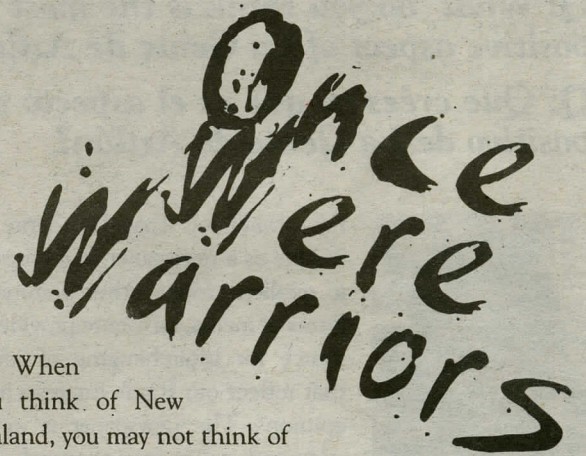
Salazar wrote about the free clinic to serve the Chicana/o community established by the Brown Berets. In editorials he described the Brown Berets as constructive young activists with a cause, rather than as militants with no direction. He reported inhumane living and working conditions of the Mexican farm workers and portrayed a young César Chávez organizing and unionizing the intimidated farm workers in the face of the powerful growers. Salazar also wrote of his community's anger about the Chicanos dying on the frontlines in Vietnam for a government which continually neglected and exploited them back home.

Ruben Salazar also exposed police abuse of the Chicana/o community. As his articles became increasingly critical of the LAPD, the police department turned to intimidation in hopes of silencing him. Salazar was well aware that he was being watched and followed by the police and the FBI.

The screams intermingled with the police sirens. After reporting on the Chicano Moratorium Ruben Salazar went to the Silver Dollar Cafe. As he sat in the bar the police fired a tear gas cannister in the bar striking him in the head. Many claim that Ruben Salazar was intentionally killed by the police because of his articles that criticized the police. Salazar's death transformed him into a martyr for the Chicano movement and a popular folk hero among Chicanas and Chicanos.

Salazar's last column appeared one day before his death. In it, he accused the police of trying to crush the Chicano movement. He wrote "the mood is not being helped by our political and law-and-order leaders who are trying to discredit militants in the barrios as subversive or criminal."

-Nikolai Ingistov-Garcia is a second year Chicana/o Studies and political science major.



When you think of New Zealand, you may not think of urban living, housing projects, gangs, alcoholism, domestic abuse or of a native peoples colonization. This is part of the New Zealand we see in Lee Tamahori's film *Once Were Warriors*. (New Line Cinema) You might not also think that half way around the world lies a culture so close to yours. And in that place there's a father, uncle, brother, son, just like someone you know, putting alcohol an drinking buddies before family.

Once Were Warriors is the astonishing chronicle of the Heke family. Jake, portrayed by Temuera Morrison, is the father, who like in many Latino families, is out of work and in this case, is also abusive and and alcoholic. Beth (Rina Owen) is the mother struggling to protect her children from their father's wrath. She looks to her past for power as she has lost control over her eldest son, on his way to becoming a hardcore gang member. With his younger brother following in his footsteps. Grace (Mamaengaroa Kerr-Bell) the hope in this film. She is the eldest daughter mending broken promises and furniture, escaping to her journal by creating a fantasy and fateful, real world in the end.

This film is like walking away from your first Chicana/o Studies class, saying to yourself, "Why hasn't anybody ever taught me about this?" And for those of you who don't know what "this" is, it's the answer to *porque estamos como estamos*, why people of indigenous roots are plagued with poverty, hardship, and is all those who once were warriors.

Now out on video, this film is a must see. It is to be seen as an inspiration for it's profound message and for future film makers to model after.

-Laura Mercado is a fourth year student majoring in English-American Studies with a specialization in Chicana/o Studies..

Zapata and Che Guevara were abandoned on the blood stained sidewalks while mothers grabbed their children in panic. The sounds of gunfire pierced the air amidst the confusion.

A group of LAPD officers killed Chicano journalist Ruben Salazar that day. They silenced an eloquent voice of the Chicana/o community. The air was thick with anger, fear and disbelief. La chota once again attempted to control the Chicana/o community by means of abuse and brutality. The day was August 29, 1970—the Chicano Moratorium.

To Chicanas and Chicanos Ruben Salazar was more than an L.A.. Times columnist. He was an advocate for La Raza dedicated to reporting issues affecting his community. To the establishment he was trouble—dangerous because of the raised consciousness he brought to his people. In an effort to keep the memory of Ruben Salazar alive, Professor Mario Garcia compiled many of Salazar's journalistic works in his book, *Ruben Salazar, Border Correspondent*.

In *Border Correspondent* the reader will encounter the growing frustration of the Chicana/o communities in the Southwest through the words of Ruben Salazar. Covering the Chicana/o movement of the sixties, Salazar brought many Chicana/o issues to the attention of the general population of Los Angeles. Among this quilt of Salazar's journalistic works is his portrayal of over ten thousand Chicana/o students walking out of five Eastside high schools in 1968. Salazar describes the frustration of the Chicana/o youth with a culturally insensitive and racist school



FEB. 29-MARCH 7
•American Cinematheque proudly presents: "Recent Spanish Cinema" featuring a tribute to Manuel Gutiérrez Aragón. General admission is \$7. For program information call (213) 466-FILM.

THROUGH MARCH 10
•Grupo de Teatro de Sinergia presents "Frida Khalo, self-portrait of pain." Performances in English and Spanish held at the Unity Arts Theatre. Call (213) 382-8133 for more information.

MARCH 1 -MAY 11 •Galería Las Américas presents "El Amanecer," featuring Rafael Arrieta-Eskarzaga, Rodrigo Palacios, Rene Vasquez, Linda Vallejo. Opening reception Friday Call (213) 613-1347 for more information.

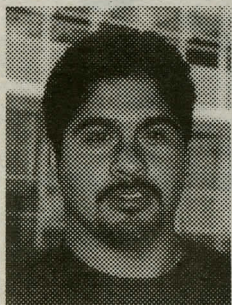
Our next issue will be out April 30. If you would like to include your Raza happenings, send information to us by **Friday, April 19th**. The best way is to call us at (310) 825-9836 or send faxes to (310)206-3165.
¡Muchas Gracias!

In Your Own Words

Compiled by Pedro Reyes

Q: What do you think is the most positive aspect of La Gente de Aztlán?

Q: Que crees tu que es el aspecto más positivo de La Gente de Aztlán?



Hector Alvarez

I've always felt that La Gente is unique as a newspaper in its organic quality. Unlike other dominant forms of media, La Gente provides a source for interchanging of ideas that reflect our Raza's interests and opinions. The newspaper is never relegated to a static agenda, it changes and shifts in the direction that students take it.

Hector Alvarez-English Major



Diana Martinez

The most positive aspect of La Gente is that it speaks out to Latinos. It keeps us informed of issues and concerns we face as Mexicans, issues that some of us do not know anything about until we've read about it here.

Diana Martinez- Political Science



Edith Sanchez

La Gente keeps our Raza aware of all the bullshit injustices being done to our communities. It is the only newspaper that targets Chicano/a issues on campus as well as informing us of other interesting events off of campus.

Edith Sanchez- undeclared



Moises Rosiles

La Gente de Aztlan represents what American society leaves out, the shaded Brown region. The omission of the "Sleeping Giant" in this black and white world is what leads to the generalization of our people. La Gente de Aztlan gives us our own identity.

Moises Rosiles- Business Economics



"Alex Ortega"

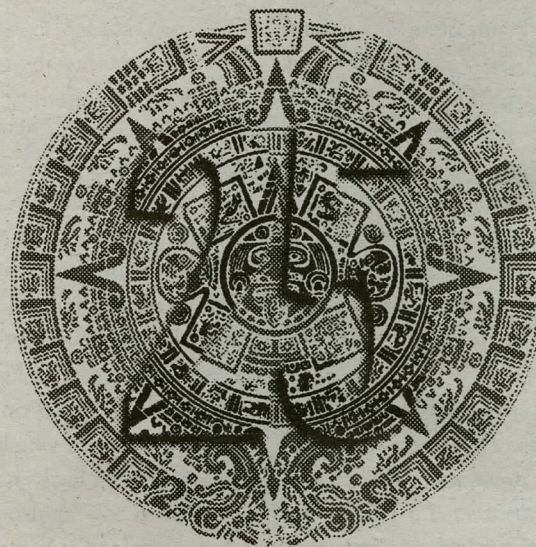
The most positive aspect is La Gente's uncompromising support for La Causa and nuestro pueblo indigena/mestizo de Aztlan.

Alex Ortega- Chicano/a Studies

La Gente de Aztlan establishes a sense of community for Latinos here in U.C.L.A. It shows that we are present here, that we have a support group, and it speaks of issues that affect us as a people.

Erika Diaz- Political Science

25th Anniversary Celebration



Years of Activism

Saturday, April 20th at UCLA

For more info call *La Gente* at
(310)825-9836

LA ESCUELA *de la raza*

congratulates *La Gente De Aztlan* for 25 years
of commitment to our communities

TEACH ENGLISH AS A SECOND LANGUAGE

- Choose one night/week:
Mon-Thurs
- Choose between 2 sites: One in Boyle Heights,
or our component at UCLA
- Transportation provided
- No experience necessary (training provided)
- Time commitment only 3-5 hours per week
- Spanish not required

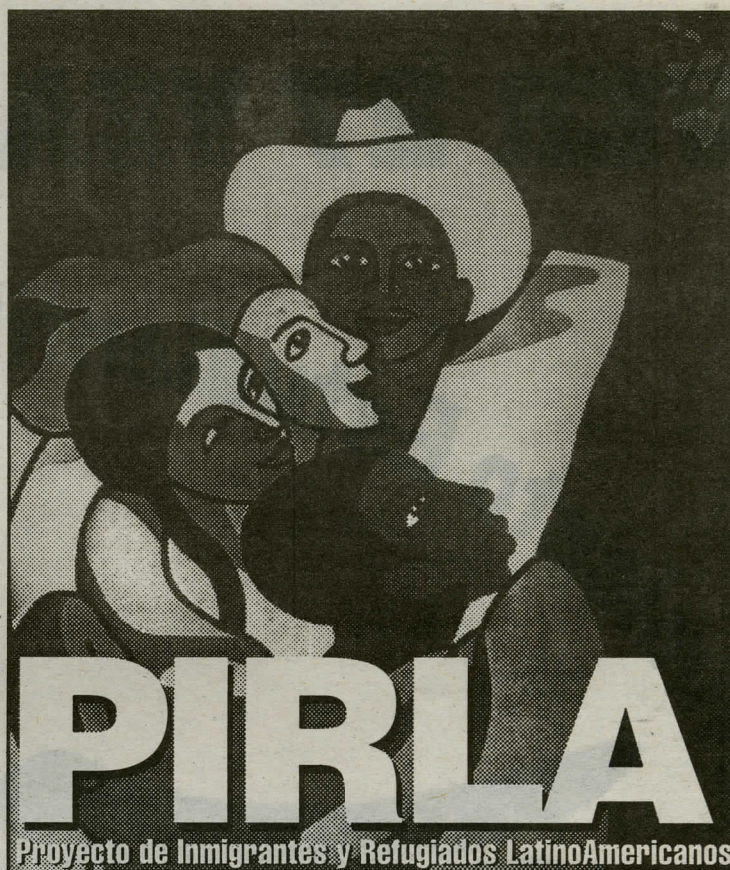
BUILDING BLOCK FOR TEACHING
CAREERS OR GRAD SCHOOL

LA ESCUELA *de la raza*

102 Men's Gym, 310.825.6969

Free ESL and Citizenship Prep courses available

Funded by the Community Activities Committee of Program
Activities Board



Provide Legal Services

Work with the Central American Refugee
Center (CARECEN)

Inform Day Laborers of their Rights

Work with the Coalition for Humane
Immigrants Rights of Los Angeles (CHIRLA)

Provide Health Services

Work with La Clinica Msr. Oscar A. Romero

Organize Educational Programs

Educate the community on the critical
issues surrounding Latin America and its
Refugees and Immigrants here.

paid for by
CAC

For more information call 825-7843

PROTECT YOUR EDUCATION!

THE TIME TO ACT IS NOW!

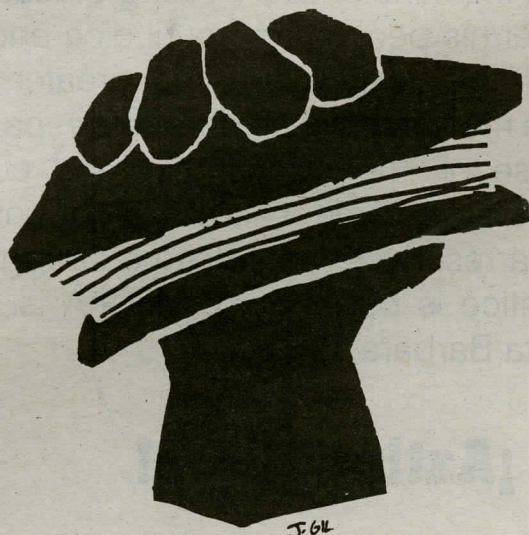
Help the Academic Affairs

Commission in it's battle

to protect and create vital

educational programs at

UCLA



Paid for by USAC

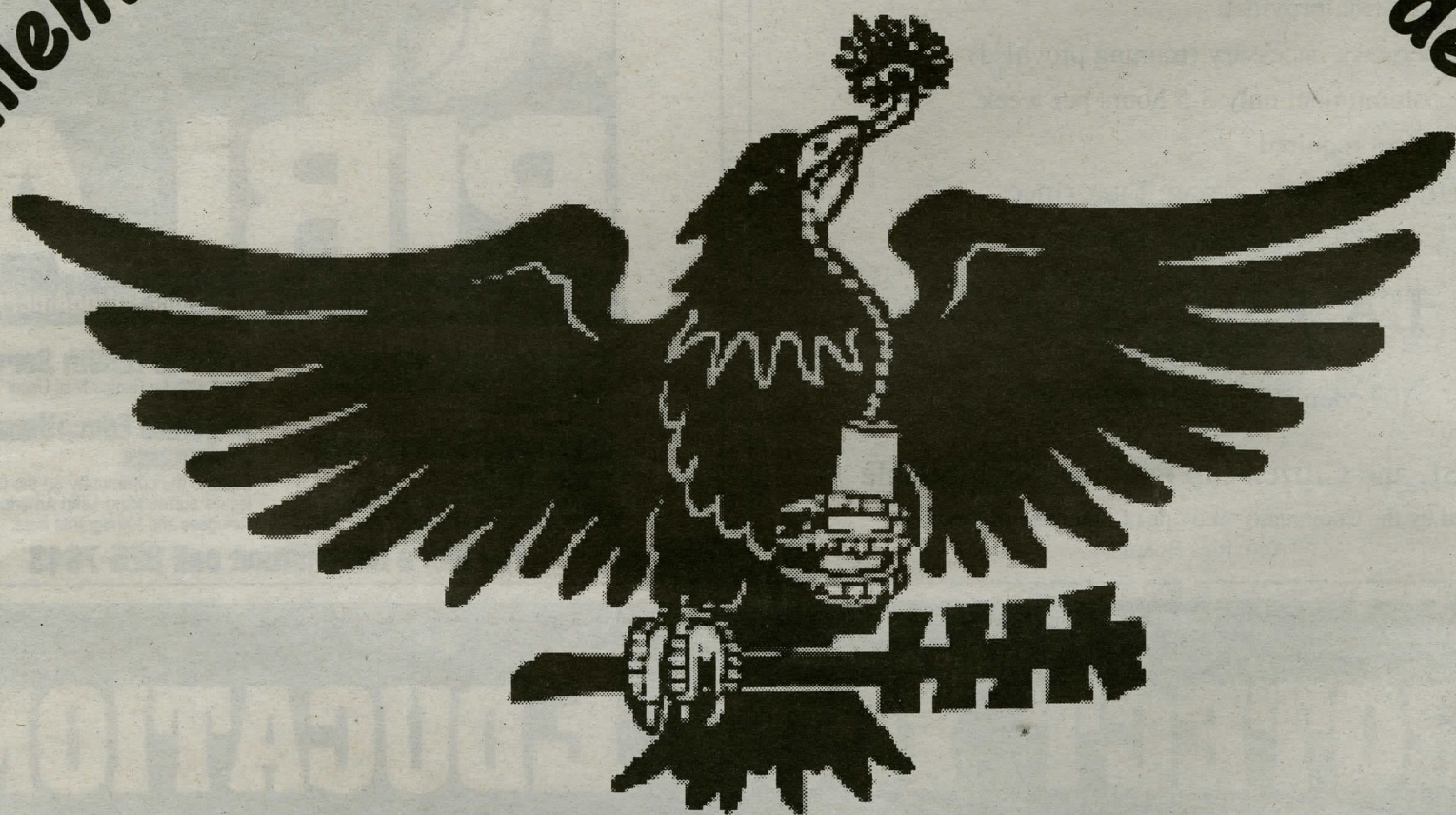
**PICK UP APPLICATIONS AT KH 309 AND LEARN HOW TO GET INVOLVED.
STAFF AND APPOINTMENTS STILL AVAILABLE. CALL 825-2815**

HERE'S HOW YOU CAN HELP:

- Help plan a Retention Conference to improve graduation rates.
- Help with early outreach by planning a Youth Conference. We need speaker's, tour guides and group facilitators
- Be a representative to your Department. (Student Department Senate)
- Be a representative to the administration (Academic Senate)
- Apply for mini grants
- Apply for the Academic Success Referendum

OVER 27 YEARS OF STRUGGLE

Movimiento Estudiantil Chicana y Chicano de Aztlán



SUPPORT LA CAUSA

"MEChA must bring to the mind of every young Chicana and Chicano that the liberation of her/his people from prejudice and oppression is in her/his hands and this responsibility is greater than personal achievement and more meaningful than degrees, especially if they are earned at the expense of her/his identity and cultural integrity. MEChA then, is more than a name, it is a spirit of unity, of sisterhood and brotherhood and a resolve to undertake a struggle for liberation in a society where justice is but a word, MEChA is a means to an end..." El Plan de Santa Barbara, 1969

¡Aztlán Libre!

JOIN MEChA

(310)206-6452

paid for by USAC





¡La Lucha Continúa!

The Chicana and Chicano Struggle continues



KNOW YOUR ENEMY

FOR 25 YEARS *LA GENTE DE AZTLAN* HAS BEEN AN INFORMATION SOURCE FOR UCLA AND THE RAZA COMMUNITY. IT IS IMPORTANT TO BE INFORMED OF THE INJUSTICES PLAGUING OUR COMMUNITY. ARMED WITH THIS KNOWLEDGE, WE MUST USE OUR CONSUMER POWER AND BOYCOTT BUSINESSES TOLERATING THESE INJUSTICES.

HERE ARE JUST SOME OF THE PERPETRATORS:

WHO: Superior Warehouse Supermarket

WHERE: Locations throughout Los Angeles, Lynwood, El Monte, Montebello, Cudahy and Huntington Park

WHY: Superior Supermarkets have failed to provide acceptable products and wages. Repeatedly, Superior has left outdated food on their shelves, some of which include meat products. They have also taken advantage of part time workers by paying them five to seven dollars less and hour. The markets are strategically located in neighborhoods highly populated by African Americans and Raza.

CONTACT: UFCW local 770
630 Shatto Place
Los Angeles, CA 90005
(213)487-7070 or 1-800-UFCW-770

WHO: Levi-Strauss

WHY: Moved their Docker's pants production from San Antonio, Texas to Costa Rica, which put 1150 workers, mostly Mexican-American women, out of work. The production plant left the workers without severance pay, Christmas bonuses, or 1990 profit sharing. Meanwhile, Levis paid Costa Rican workers only \$3.50 PER DAY for the same work.

CONTACT: Fuerza Unida
3946 S. Zarzamora
San Antonio, TX 78225

WHO: GAP and Eddie Bauer

WHY: The Gap and Eddie Bauer subcontractor, Mandarin International, have employed Salvadoran workers at 56¢ an hour, which is 18% of their living wage. In addition to these ridiculous low wages, Mandarin fulfills work orders by working their employees at 18 hour shifts and often cheat them of their overtime pay. Then, if the workers refuse to work these hours they are automatically fired. These workers are also fired if they attempt to organize a union or even if any of the women are discovered to be pregnant. Although GAP and Eddie Bauer may deny these charges or may deny responsibility for Mandarin's actions, they are contributing to the exploitation of these Salvadoran workers and therefore should not receive our money. While they are charging \$30 for a dress shirt workers are wearing themselves out at outrageous costs.

CONTACT: Chicago Jobs with Justice 312-738-6060
Chicago Religious Leadership Network on Latin America 312-939-3271

If you are aware of any possible additions to our list, please send information to *La Gente de Aztlán*

Know Your Enemy
210 Kerckhoff Hall
308 Westwood Plaza
Los Angeles, CA. 90024

Compiled by Sandra Cano

COMMUNITY SERVICE COMMISSION

COMMUNITY PROGRAMS OFFICE

VOLUNTEER & SERVE THE LOS ANGELES COMMUNITY

- Adult Orientation Program • Advancing Careers in Engineering and Science • African Education Project
- African American Dental Project • American Indian Tutorial Project • Amigos del Barrio • Armenian Tutorial Project • Asian Dental Care Program • Asian Education Project • Asian Pacific Health Corps • Asian Pacific Legal Services • Barrio Youth Alternatives • Best Buddies • Black Hypertension Project • Black-Latino AIDS Project • Bruin Partners • CUES Tutorial Project • El Centro Legal de Santa Monica • Fighting to Improve Retention and Student Transition • Hands for Empowerment • Hunger Project • Incarcerated Youth Tutorial Project • Korean Tutorial Project • La Escuela de la Raza • Latin American Dental Students • Latinas Guiding Latinas • Latino Student Health Project • Pilipino Recruitment and Enrichment Project • Pilipinos for Community Health • Prison Coalition • Project Literacy • Project MAC • (PIRLA) El Proyecto de Inmigrantes y Refugiados Latino Americanos • Raza Artistas del Pueblo • Senior Citizens Project • Southeast Asian Legal Outreach Project • Special Olympics • Students Helping and Reaching Education • Students Honestly Opening Up Together • Tree Project • Vietnamese Reaching Out to Aid the Community • Watts Program • Women In Support of Each Other • Working for Immigrant Literacy Development •

Need Info? Call CSC @ 825-2333
or CPO @ (310) 825-5969



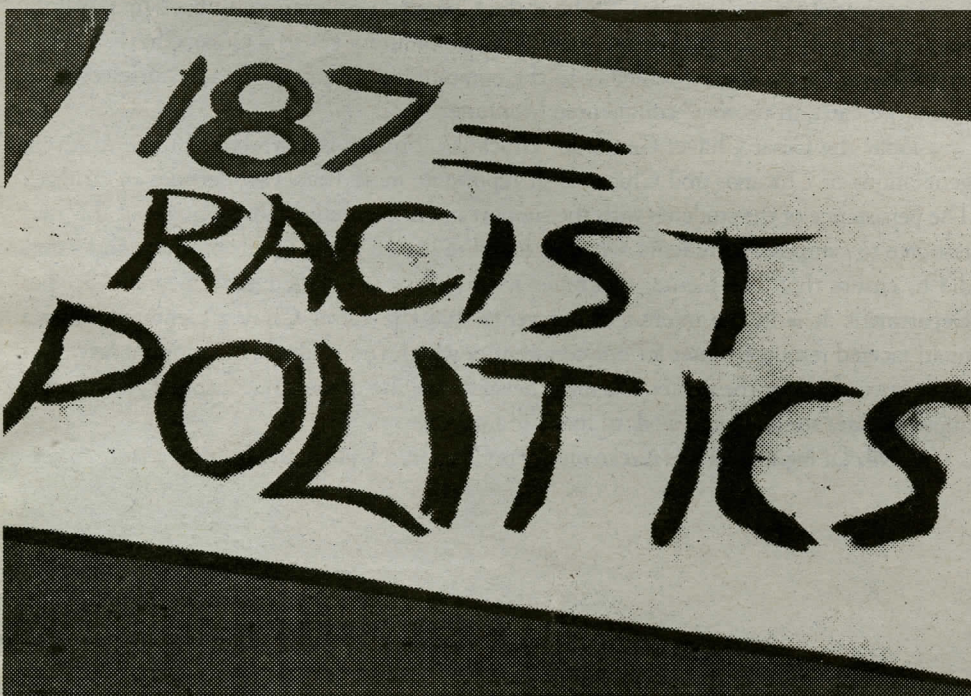
LOOKING FOR INTERNS.
APPLY TODAY



IMMIGRATION

able to Medicaid/ Medicare, and who have 50% of their children in the U.S. (In other words, if I wanted my mother to come from Peru, she would need to have health insurance, be over 65, and have at least half of her children here... So much for my family reunification.) Second, it places a cap on spouses and minor children of legal residents to 85,000. This bill would result in severe cuts to family reunification.

We are under attack again. With so much on our backs like the elimination of affirmative action, cuts to federal financial aid, prioritization of prisons over schools, lack of Chicana/o Studies departments, retention problems, we must continually face anti-immigrant legislation. These are all part of the same attack, disenfranchising people of color from determining our own destinies. We must act now. (Feinstein is a target—call her. She is proposing a National ID Card and her own bill to beef up the border.) Now is the time to fight. All Raza Unite!



La Familia

UCLA's Latino/a gay, lesbian, and bisexual group.

A safe space to identify, explore, share, and express the Orgullo of all that you are!



Weekly meetings
Tuesday at 6:00pm
Kerckhoff 500

¡Ay que proud!

César Chávez Center for Chicana and Chicano Studies Spring 1996 Schedule of Classes

CSM102	Mex-Am & The Schools #144-440-200 M 4:00-7:50	Solorzano, D. Moore 2120
CSM105	Chicano Experience in Literature #144-449-200 TR 12:00-1:50	Saldivar-Hull, S. Kinsey 247
CSM108A	Music-Latin America #144-455-200 TR 9:00-10:50	Loza, S.J. Shoenberg 1100
CSM115	Musical Aesthetics-L.A. #144-470-200 MW 11:00-12:50	Loza, S.J. Haines 146
CS122	Planning Issues-Latino #144-486-200 W 2:00-4:50	Valenzuela, A. TBA
CS125	US-Mexico Relations #144-495-200 MW 1:00-3:30	Hinojosa-Ojeda, R. Dodd 154
CS133	Chicana Lesbian Literature #144-519-200 W 1:00-3:50	Gaspar De Alba, Media Room
CSM145B	Chicano Literature-1960 #144-556-200 TR 11:00-12:15	Calderón, H.V. Bunche 3178
CSM197A	Health in the Latino Population #144-880-200 T 3:00-4:50	Hayes-Bautista, D. TBA
CS197C	Latinos in the Media #144-882-200 R 3:30-5:45	Hurtado, A. TBA
CS197E	La Llorona of 1996 #144-884-200 M 1:00-3:50	Palacios, M.A. Franz 1354
CS197F	Beyond the Mexican Mural-Muralism and Community #144-885-200 MW 10:00-11:30	Baca, J.F. Off Campus

Q u é V I V A L a R a z a

General Representative Reyes Valenzuela congratulates

La Gente de Aztlán

on 25 years of Chicana/o Activism

paid for by usac



CENTRO

tener un mínimo de dos estudiantes."

Cuando se le preguntó acerca de si los estudiantes deben estar cerrados del proceso que hace las decisiones como en el pasado, el Profesor Guerin-González respondió, "Yo no creo que eso vuelva a pasar de nuevo en el centro César Chávez.... el voto de consejo debe ser tomado muy seriamente," dijo Guerin-González. "Yo estoy basando esto en compromiso que yo tengo con la participación de los estudiantes y estudios chicanos."

"Nosotros estamos completamente convencidos que sin los estudiantes nosotros no estaríamos aquí... Yo reconozco que los estudiantes fueron los que pusieron su vida en la línea por el centro," dijo el profesor Guerin-González. Ella también expresó de deseo en ayudar a desarrollar fuertes lazos y una relación continua con los estudiantes y los miembros de la comunidad. Ella quiere que quede claro que hay una gran cantidad de buena voluntad entre el staff del centro César Chavez hacia los estudiantes y la comunidad.

Comunidad es la palabra clave. Sin la comunidad chicana que respalde la pequeña comunidad de Raza en el campus, nosotros seríamos muy débiles. "Nuestra comunidad nos ganó el centro César Chávez y por eso tenemos una responsabilidad hacia la comunidad.... no nos podemos alejar de la comunidad..... no podemos, de ninguna manera," comentó Montanez.

Hoy en el centro César Chávez de estudios chicanos es un símbolo de esperanza para las generaciones futuras de chicanos. Representa más de dos décadas de lucha. La persistencia de los estudiantes con el soporte los comunidad trajo este nuevo recurso al campus. Como estudiantes, nosotros nos debemos movilizar como lo hicieron muchos de nuestros hermanos y hermanas para asegurar que el centro continúe su crecimiento y se convierta en departamento completo de estudios chicanos. Es en el interés de nuestra gente que el centro César Chávez se convertirá en el centro de recursos de múltiples facetas para la comunidad el cual los estudiantes y la comunidad originalmente visionó. Nosotros no debemos nunca olvidar el sueño que inspiró a las previas generaciones de Raza y trabajar duro para que se haga una realidad.

When asked whether students would be shut out of the decision making process as in the past Professor Guerin-González responded "I don't believe that would happen again in the César Chávez Center... The students' advisory vote would be taken very seriously," said Guerin-González. "I'm basing that on a commitment I have to student involvement and to Chicana/o Studies."

"We're fully aware that without the students we wouldn't be here....I fully recognize that it was the students who put their lives on the line for this center," added Professor Guerin-González. She also expressed her desire to develop very strong ties and an ongoing relationship with students and community members. She wants to make it clear that there is an incredible amount of goodwill among the staff of the Center towards the students and the community.

Community is the key word. Without the Chicana/o community to back up our little Raza community on campus we are weak. "Our community got us a César Chávez Center therefore we have a big responsibility to the community....we can't detach ourselves from them...we can't, in no way," commented Montanez.

Today the César Chávez Center for Chicana/o Studies is a symbol of hope to future generations of Chicanas and Chicanos. It represents more than two decades of struggle. The persistence of the students with the support of our community brought about this new resource to campus. As students, we must mobilize like so many of our brothers and sisters did to ensure that The Center continues to grow into a full fledged Chicana/o Studies Department. It is in the interest of our gente that the César Chávez Center become a multi-faceted resource center for our community which the students and community originally envisioned for the center. We must never forget the dream that inspired prior generations of Raza students and work to make it a reality.

—Nikolai Ingistov-Garcia is a second year Chicana/o Studies and political science major.

Latino Alumni Association

Congratulates

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SOMETIMES THE MOST FRUSTRATING THING ABOUT BEING A TEACHER...IS NOT THAT WE HAVE TO WORK WITH UNATTENTIVE STUDENTS, IT IS THAT WE HAVE TO WORK WITH APATHETIC PARENTS.



PARENTS

We asked Jamie's father to work with him on his handwriting for ten minutes every day. He, furiously, responded that he had to work and that we had him in the class the entire day. We understand when parents work and we understand that, sometimes, there are several other children in the home. We ask you to understand that we have thirty other children in the classroom and a set schedule to follow each day. We work as well and simply cannot give any one child the time and attention s/he needs. We know what your child needs help on and we can tell you exactly how to help him or her. A simple phone call or visit is enough to make sure you know it as well. Five minutes a day will help us out immensely. Fifteen minutes will provide near miracles.

Parent conferences are coming up in all of LAUSD. Take five minutes to meet your child's teacher. Take five minutes to help your children learn. Take five minutes a day to make sure s/he succeeds.

—Lupe Garcia is a fourth year Sociology major and a teacher

PADRES

Le pedimos al papá de Jamie que trabajara con él en su letra escrita por diez minutos al día. Él, furiosamente, respondió que tenía que trabajar y que nosotros lo teníamos en el salón todo el día. Entendemos cuando los padres trabajan y entendemos que, a veces, hay varios hijos en la familia. Pedimos que ustedes entiendan que tenemos treinta otros niños en el salón y una agenda que seguir todos los días. Nosotros también trabajamos y simplemente no podemos darle un niño la atención que necesita. Nosotros sabemos en qué necesita ayuda su hijo y sabemos como usted puede ayudarlo. Una simple llamada telefónica o una visita al salón es suficiente para asegurarse que usted también lo sepa. Cinco minutos al día nos ayudará bastante. Quince producirá casi milagros.

Conferencias de padres están por ocurrir en todo el Distrito Escolar. Tome cinco minutos para conocer al maestro de sus hijos. Tome cinco minutos para ayudar a sus hijos a aprender. Tome cinco minutos al día para asegurarse de que su hijo sobresálga.

REVOTE or REVOLT

february 21, 1996

mass protest for affirmative action
11 am Westwood Plaza

UCLA Affirmative Action Coalition

american indian student association

african student union

MEChA sage

asian pacific coalition

samahang pilipino

undergraduate
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on 25 years of
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* * *

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CONGRATULATES LA GENTE DE AZTLÁN'S 25TH ANNIVERSARY

Latinas Guiding Latinas

In response to the increased undereducation and high school dropout rate of Chicana and Latina students, Latinas Guiding Latinas was implemented by UCLA students with the intention of motivating young women to pursue higher education by:

providing a network in which LGL volunteers serve as mentors and resource aids for young Chicanas and Latinas

providing professional women in varied careers as speakers, guests and role models

ensuring that participants and volunteers are exposed to educational goals and opportunities

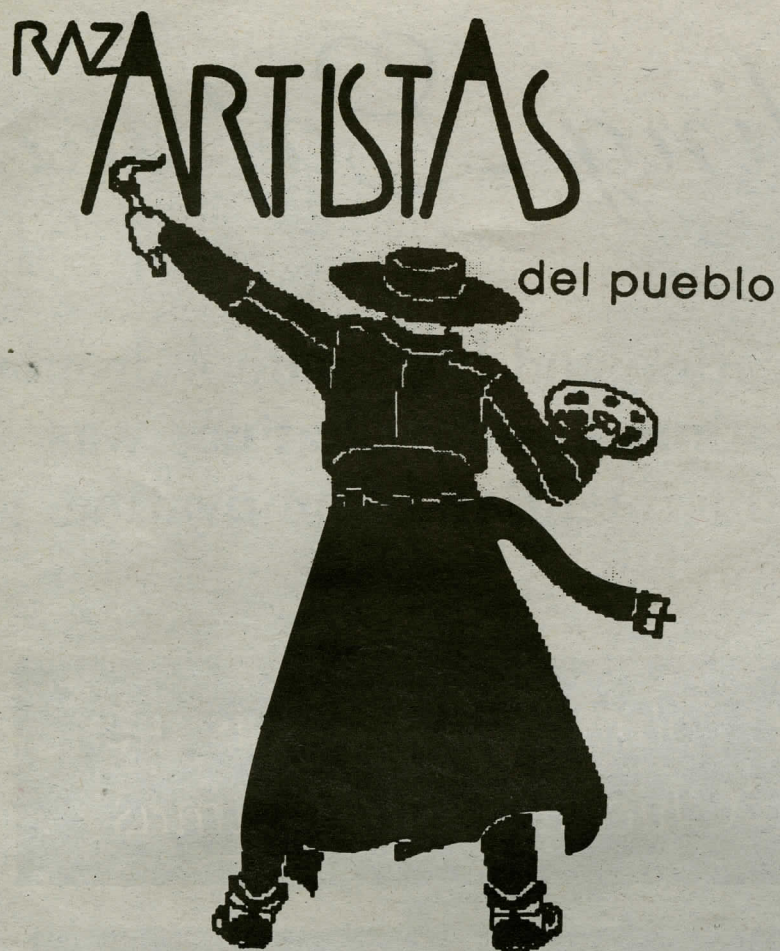
If you are interested in participating and becoming a volunteer in the elementary, junior high, or High School levels, at Kennedy Elementary School, Belvedere Junior High School, or Bell High School, please call (310) 825-7843 or drop by Men's Gym 102

Kennedy Elementary School
Heidy Ibarra
Cecilia Garcia

Belvedere Junior High School
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LGL salutes and congratulates
La Gente de Aztlán's 25th Anniversary



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ACCIÓN AFFIRMATIVA

comprobar quien son. El registro de la cantidad de sangre es la practica más ridicula. Solo sirve para eradicar al Indio Americano. Somos naciones soberanas con tratos con el gobierno de los Estados Unidos. El reconocimiento Indio-Americano debe primero venir del Indio Americano. Pero mientras el gobierno de los Estados Unidos defina quienes somos, la universidad no debería permitir a oportunistas el convertirse en Indios Americanos cuando les conviene. Los Regentes de esta universidad han dado el mismo respeto al "espíritu de la diversidad" que el gobierno de los Estados Unidos ha dado las poblaciones originales de este país. Los administradores han escuchado nuestras inquietudes con simpatía, pero la simpatía no tiene significado si no se acompaña con acciones. La terminación está en acción en esta universidad. Pronto la Asociación Estudiantil de Indios Americanos podría no existir. Si esta inclinación continua, el legado Indio-Americano podría continuar como el Club de Nativos Americanos — Indios no necesitan aplicar.

El nivel de simpatía que existe para el Indio Americano es algo que debe reconocerse y apreciarse. Pero el nivel de preocupación por una población, por un estilo de vida, y una cultura es horripilante. Y el número de abuelas Cherokee es sorprendente — casi todos tienen una. Desafortunadamente, a pocos les importa. Esta ola de popularidad Indio-Americana tiene sus beneficios. Esperamos que nuestro tratamiento empiece a reflejarlo. Desafortunadamente, yo no apostaría dinero en ello. Hace años, éramos salvajes paganos que necesitaban encontrar al Dios de otros para poder ser salvados. Y, eventualmente, nos asimiláramos a la sociedad occidental. En práctica, esa teoría no se produjo. Y empezó la era de Terminación. Relocación, eliminación, y el acto Dawes han sido

esfuerzos para resolver el problema Indio. Ahora los Regentes y los oídos sordos de esta universidad tratan de continuar la terminación de el Indio Americano. La falta de respeto que recibimos no es justificado por el dios del hombre blanco. A veces es justificado porque todos tienen un Indio Americano en su árbol genealógico. Pero, gran parte del tiempo, la falta de respeto que recibimos no tiene razón alguna. Nuestra falta de representación es muy dolorosa. No hay suficientes Indios Americanos aquí para llenar la oficina del Conciller, mucho menos cualquier salón.

Algunos administradores pueden realmente estar interesados en la Diversidad y la Acción Afirmativa aunque solo hemos encontrado a los administradores con lenguas ahorquilladas. Acción Afirmativa es un tema complicado que no tiene una respuesta fácil. Como Indio Americano, no vale la pena luchar por el sistema actual. Un proceso de verificación para los solicitantes es una necesidad. Hasta entonces, el sistema es aún más una injusticia para nosotros. La consideración del historial socio-económico beneficiará a la mayoría de la población Indio-Americana. No hay muchos graduados de universidad, BMW's, o tarjetas de oro en la reserva. Debemos hacer más que dar voz al espíritu de diversidad. Debemos envisionarlo y actuar en nombre de él. Solamente la admisión basada en raza, no traerá justicia para nuestra gente.

No podemos aceptar la palabra de ningún Regente, Conciller, o administrador hasta que no se acompañe con acción. Hasta entonces, debemos continuar el informar, educar, y unir. Estamos privilegiados al estar aquí; pero no podemos olvidar la lucha de nuestros antepasados que fue lo que nos permitió llegar aquí. Recientemente, uno de los jefes me dijo, "Recuerda, nosotros somos los antepasados de los que aún no nacen." Debemos continuar la lucha por el respeto para asegurar el futuro de nuestra gente.

AFFIRMATIVE ACTION

the Indian problem. Now the Regents and the deaf ears of this University are attempting to continue the termination of the American Indian. The disrespect we are receiving now is not justified by the white man's god. It is sometimes justified because everybody has a Native American in their family tree. But most of the time, the disrespect we receive is not rationalized at all. Our sheer lack of representation here is very painful. There are not enough Indians here to fill the Chancellors office, much less any classroom.

Some of the administrators may truly care about Diversity and Affirmative Action, although we have continued to run into only the administrators with forked-tongues. Affirmative Action is a complex issue with no easy answer in sight. As an American Indian, the current system is not one worth fighting for. A verification process for American Indian applicants is a necessity. Until then, the system is more of an injus-

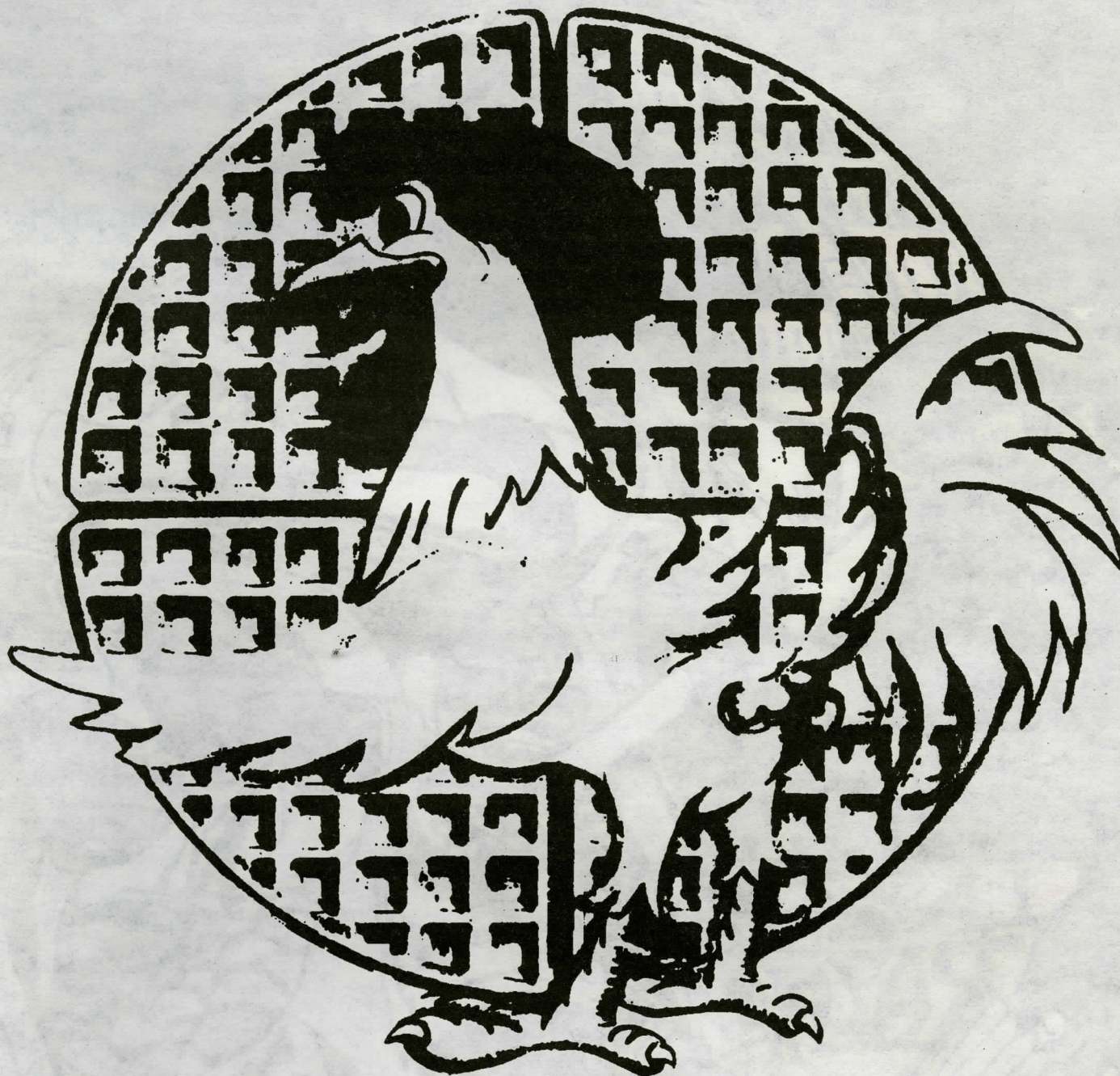
tice to us. The socio-economic background consideration will favor most of the American Indian population. There are not many college grads, BMW's, and gold cards on the reservation. We must do more than voice the spirit of diversity. We must envision it and act upon it. Race-based admissions alone will not serve justice to our people.

We cannot take the word of any Regent, Chancellor, or administrator until it is supported by action. Until then, we must press on to inform, educate, and unite. We are privileged to be here; but we cannot forget the struggle of our ancestors that has allowed us to get here. An elder recently told me, "Remember, we are the ancestors of those yet unborn." We must continue the struggle for respect to ensure the future of our people.

Joe Nelson (Tlingit/Eyak) is a senior at UCLA and President of the American Indian Student Association.

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