

# Nuestra Cosa

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## From sun, dirt and sweat to pencils, papers and books

### A migrant students' struggle for higher education

by LEONEL FLETES  
Staff Writer

"Ya levantensen. Son las cuatro de la mañana." During the summers between 1980 and 1985 my mother would wake up my brothers and I every morning at 4 o'clock to work in the garlic fields near Salinas. The mornings were always cold. We were always sleepy and our hands were always cramped from the previous day's work. The garlic topping crew began work at 6 a.m. People got paid a piece rate of \$1.95 a basket. Therefore, the earlier you started, the more baskets of topped garlic you harvested and the more money you earned.

The summer of 1980 was my first time working in the fields. My older brother was 11 years old and I was 10. The first day my mother, older brother, and I topped a total of six baskets. The average worker who had been coming for the past three seasons made up to 25 baskets.

The warning, "Hurry up, the inspectors are coming," would be heard and a bunch of us would have to go wait in the car until the inspectors left. They were checking to see if all the children working had a school permit. It became a game for us to go to work. When we saw the inspectors around, all the children under the age of 12 would go to their cars and wait because they were not allowed to work in the fields. Only children who were twelve years or older and had a work permit issued by the local elementary school were supposed to be working.

All of us kids would go exploring to nearby bushes. We would invade nearby strawberry fields as well as apple and pear trees until the inspectors left. I clearly remember my older brother and I talking about how we were going to lie to the inspector if he were to ask us how old we were. My older brother was to say that he was 13 years old so that I could be 12. If a child was caught working without a school permit, their parents would be charged \$250. My parents interest was not to make us little ones work in order for the family to make a living, but for the strong and powerful reason of simply showing us how to earn a decent living.

The summer of 1980 was also my mother's first time ever that she had worked. It was very difficult for my mother to take us to work since she had to be up by 3 a.m. to make lunch for my father and us, then had to work all day in a very tough job until 3 p.m., make dinner for the family, do the laundry and clean the house.

We would meet friends whose parents came to do the seasonal harvests around Salinas. Needless to say most of them were Latina/o. There were a few Vietnamese, white and Philipino families.

My father had a steady job with a lettuce company. He worked as a foreman of a lettuce harvesting crew. Year after year he followed the company's harvesting seasons at different locations in California. My home town was Calexico. My brothers and I grew up and went to school there. As a result of my father's migration we would go during the summers and meet with him in the Salinas area where the family would stay in a family migrant camp for the whole summer.

He would then work five months in the Imperial Valley, Blythe and Yuma area. It was close enough to Calexico so that my father could go to work and home everyday. He stayed Dec. through April, then migrated to the Bakersfield area and worked one month there. After that he would finally go to the Salinas area and work the remaining five months, which were June through Oct. That is when my father decided for the family to live close to him where he could go to work and see us everyday.

We lived in Hollister in a family migrant camp close to Salinas for three months year after year. There were families from Texas, Arizona, Oregon, and from

the Imperial Valley area who came to harvest the seasonal crops. For the next 10 years my brothers and I came to work in the onion, garlic, lettuce, and strawberry fields.

As soon as my older brother Triny was able to drive my mother stopped going to work with us. We continued going to work by ourselves. All the money we earned we would save to buy things that we wanted for us when school started.

Different families we met at the family migrant camp had different perspectives as to their children's education. They would place a higher value in making money. Most of the families that came from Texas would take their children out of school early in the spring not go back to Texas until Nov. The children would miss three months

*In our family there  
was a need for a  
first generation to  
sacrifice itself and  
send their children  
to school and get  
an education.*

of school. Other children under 16 would end up going to a school three months in the city of Hollister, and the other six months wherever they came from. Families with daughters who didn't place a high value in education, would say that they should work while there was work available since the girls were going to get married anyway. These type of families believed that the only reason young women go to school is to have boyfriends and thus it would be a waste of time. Obviously if these families are composed of six family members that are all within working age, they can gross about \$50,000 per year working the whole year, making the family better off economically for some time. That is, until their kids start getting married and start needing their income for their own families. My parents always

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## Chicana/o studies abolished at North

by CAROLINA HERNANDEZ  
Staff Writer

In present day society it is extremely hard for individuals to take the time or find the materials to educate themselves in their cultural background. It's even harder when these individuals are not encouraged by their parents to do so. So, where would the ideal place be for these people to learn of their cultures? In our institutions of learning. But unfortunately that is not the case. The only culture specifically taught in the Riverside Unified School District (R.U.S.D.) high schools is the white American culture. Not only is this taught through the attitudes and curriculum presented by most of the teachers but this is also the aspect that most history or literature books are written from. Even when a culture is represented in this overview of American history it is simply watered down to soften the effect. This curriculum also does not, for the most part, represent the cultures of many of the students taking these classes.

A Chicana/o Studies course would be extremely beneficial to nurture cultural awareness, not only for the Chicana/o students taking the course, but it would also benefit the other students' understanding of La Raza. The main cause or stem for classification or prejudice is ignorance. If more people knew facts about what has gone on and what is going on in the struggle to reach our goal, then these people would have a better idea of what they are classifying in the first place.

At John W. North High School, the Ethnic Studies Program was terminated in 1983 as a result of a change in state requirements for graduation. According to various administrators there was not enough room to offer these courses when the requirement of three years of standardized Social Science classes was instated. My question then is how a campus that is hurting so greatly for room and class capacity is able to offer a Physics II class that only serves the needs of those students who are extremely intelligent and who have been motivated to reach that level of course work when a Chicana/o Studies course could benefit thirty to forty

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# Students and mentors benefit from Chicano tutorial

by TRINIDAD FLETES  
Staff Writer

Chicano Student Programs at the University of California at Riverside has various programs that are directly involved with the community. The Chicano Tutorial Program is one of them. The program was established to provide special assistance for Chicano Students at the elementary, Jr. high, and high school levels who have problems understanding courses in the classroom. The tutors also serve as role models who have succeeded in school and who care about the academic success of the students they are working with.

The program was started by el Movimiento Estudiantil Chicano de Aztlán (MEChA) students in a political movement back in 1971, to show that MEChA at the university level was involved with the community. MEChA students back then and right now see that even though one as at a university, one can still help the community by encouraging children to pursue a higher education. Students who participate in the program mention how much satisfaction they get in seeing the students they tutor improve from being the average student to an outstanding student in just a matter of weeks.

Anne Aguilar, an Administrative Studies Senior, has been in the program two quarters, Spring 1991 and Winter 1992. "What I like the most in participating in the tutorial program is the chance to work with students one and one." Anne commented. "It is much better to work with them one on one because they open up to you more freely, knowing that nobody else will know about that problem with math or that reading problem."

After a few sessions the students realize that with a little help and extra work they can score higher than the usual C+ grade they often get in their tests. Aguilar said she helps students overcome the obstacles that are keeping them from progressing in their education. "In the ten weeks I'm with them, I get to see them from being average students to outstanding students in their class work."

Gloria Gaytan, a Psychology major, is another student who is currently in the Chicano Tutorial Program. She tutors 7th and 8th graders at Terrace Hills Jr. High. "Many students that I tutor have problems with the English language, such as reading and writing. Few have problems with math but the main problem is the language." Gloria stated she was tutoring not just Chicanos but some Indonesians, Arabics, a French, and a student from Laos. What I like best about tutoring is seeing them transform from confused, no confidence, underachievers into self secured, outstanding students. All they

need is a little push and some one who can help a little bit more."

As the students begin to trust her, Gloria said they come more often to the tutoring session. "They explain the problems they have encountered in class. I explain to them their homework and teach them that it is okay to ask questions to the teacher. The other students in the class will not make fun of you. Little problems here and there sum up to obstacles that do not let them progress in a satisfactory way," Gaytan said.

According to Gaytan sometimes the problems are not just school problems but problems with their parents. "For example, an 8th grade student told me that she was interested in going to college after high school. Pretty soon she would be doing the schedule plan that determines how many class of college she has to take and when will she take them. She went home and told her mom she was going to go to college after high school. Her mom's answer was, 'Are you crazy? How do you think I am going to pay for your college? Get the idea of your mind.' Next day the girl told me she was not longer interested in going to college and what her mom had told her."

Gaytan called the student's mom and set up an appointment, to meet and discuss her daughter's education with her. Gaytan explained to her that her daughter was showing a lot of improvement in her school work. Gaytan said that at the rate she was going, in four years of high school she would be ready to go to college. Gloria also explained about financial aid, loan, scholarship, and grant programs.

"Besides with a college degree it will be easier for your daughter to get a better well paid job than working in a fast food place or being a cashier in a super market," Gaytan told her. After three hours of explaining everything there is to know about college, the woman told her daughter that she was going to go to college. She also mentioned to Gaytan that she was not aware of all the help she could get in order for her daughter to be able to go to college since they were a low income family. "That is one of the reasons why I tutor students, to help them as much as I can in pursuing a higher education," Gaytan said.

Alfredo Figueroa, director of Chicano Student Programs, said that currently there are 10 students in the program. Taken as Education 100 section 3, one can get two units per quarter. Some duties that come with the course are a journal of all the tutorial sessions with every student and the minimum of 21 hours of tutorial in all the quarter. Any student interested in helping students in the community can take the class. For more information call the Chicano Student Programs Office at (714) 787-3821.

Chicana/o, Latina/o, Hispanic, Mexican, Mexican-American

# Identities or labels?

by GERARDO O. GUDIÑO  
Staff Writer

There is a great deal of confusion among RAZA everywhere on an issue that only a few are aware of. The issue is what ethnic label we choose to identify with. A label is not just a word, rather, it is a term that identifies who we are as a people. Labels not only carry an identity but also an ideology. Regardless of the ethnic label we choose we must understand that each label contains a body of ideas characteristic of our RAZA and our culture. The ideological significance of each ethnic label is to some extent a result of the label's history. At the two opposites of this ideological choice there is the mainstream label Hispanic and the more progressive term Chicana/o. Included in this question of identity are the labels Latina/o, Mexican, and Mexican - American.

The history of the term Chicana/o is more vague than any of the other ethnic labels. Those who dislike or disapprove of the word claim that it is derived from Chicanery which is defined as deception by "artful subterfuge or sophistry (trickery)." One theory holds that Mexicanas/os from Chihuahua who migrated to Texas created the term. They replaced the "Mex" with "Chi" and created the word Chicana/o. Many Chicanas/os believe the notion that the word comes from the Mexica (Mechica), the Náhuatl word for Aztec. The word Mexica lead to the word Mexicana/o with the end result being Xi-

cana/o (Chicana/o). The history of the term is not clear yet the ideological importance is.

Humans name themselves and non humans get named, Chicanas/os are definitely humans who name themselves. The term Chicana/o is self identifying and is used as a tool for self determination by Chicanas y Chicanos. Chicana/o became very popular as a label during the sixties at the time of the Chicana/o Movement which called for our liberation from this racist country. The ultimate goal for Chicanas/os was the regaining of Aztlán (Southwest) to become a recognized nation and the homeland of Chicanas/os. Chicanas/os take pride in their mestiza/o and Indian culture, while continuing the legacy of resistance from Anglo domination. Chicanas/os are traditionally seen as nationalist, radicals, militants, and not to mention too political.

The label Hispanic has its roots in España and in the term Hispana/o. According to the dictionary meaning, Hispanics are "lovers of Spain or Spanish culture." Hispania was the term given to the Iberian peninsula which came to be known as Spain. Specifically in New Mexico the term Hispana/o had great popularity among the middle - class. It was a tool used to differentiate Hispana/os (New Mexicans) from Mexicans. More recently during the Nixon administration the label

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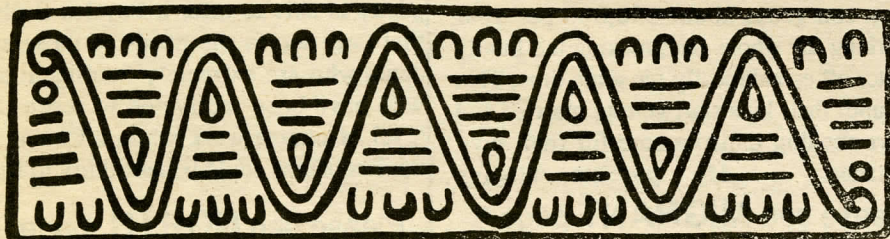
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# UCR hires Chicano chief physician

## Interview

by MICHAEL LEON  
Staff Writer

In searching for an individual that one can look to as a role-model, we look towards individuals who have accomplished a great deal and have overcome obstacles in spite of great adversity. This individual must also possess a prestigious position in our society or have greatly influenced their community. For minorities the search for such a person is a difficult one because of the small number of minority people in these prestigious positions, but for the Chicana/o community here in Riverside such a role-model could very well be the University of California Riverside's new Chief Physician, Dr. Leonard Joseph Nevarez.

Dr. Nevarez has a history of accomplishments that is admirable. Dr. Nevarez attended the University of California Los Angeles and graduated in 1960. He also graduated from University of California Irvine Medical School in 1964. The Army was his next career step where he spent the next five to six years.

When he left the Army he opened a private practice in Gonzales, California and was in family practice serving Medicare and Migrant families. He also became the President of the High School Board in Gonzales because of his concern over how the education system was being handled. An advocate of Affirmative Action, Dr. Nevarez was concerned over the disadvantages that existed for minority children. The main disadvantage the children had was that they were not being taught how to effectively communicate in English. "It is not that they were stupid or dumb, it was that they needed better reading skills to better communicate," Dr. Nevarez said.

He spent six years in Gonzales and was then called by the Pentagon to return to the Army. That year was 1975 and for the next 14 years he remained as a physician in the Army while traveling to the Orient and Europe.

In 1989, Dr. Nevarez finished his career in the Army after having served there for a total of 24 years. He then came to Riverside and ran a clinic called "Primus Clinic" which was a March Air Force Base contracted clinic. After having run the

Primus Clinic for two years Dr. Nevarez jumped at the opportunity of being the new Chief Physician at UCR.

Early on in his academic career Dr. Nevarez became aware of the obstacles he would have to overcome being a Chicano in the medical field. He mentioned that while he was in medical school there were very few Chicanas/os. He tried to establish some sort of "pre-MEChA" meetings so that the few Chicanas/os that were there would have the unity of numbers and the representation that comes with it. Unfortunately,

only eight people showed up for the meeting.

As a physician, Dr. Nevarez also recognized prejudices. "Early in my career prejudices were thinly disguised. Especially since I was in the Army. I knew that if I wanted something that I had to work harder to obtain it," Dr. Nevarez said.

Dr. Nevarez said that Chicana/o representation in the medical field is important because there are many Chicana/o

communities and a Chicana/o doctor could better relate to these communities because of their similar upbringing.

Dr. Nevarez believes that medicine is a natural thing for Chicanas/os because of being more emotional and having very "close-knit" families. He especially feels that a Chicana/o would make a great family practitioner because of the value system taught in Chicana/o families and also because of the way that Chicana/o families are "always taking care of each other."

As an example, Dr. Nevarez drew

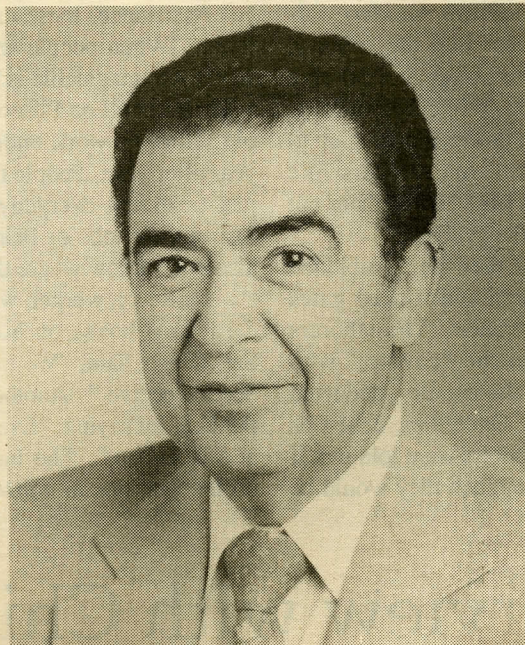
upon his opinion that some of the best doctors in the world are from Puerto Rico, despite the fact that there are very few Medical Schools in Puerto Rico. He says that the doctors there are very bright individuals and are very family oriented, therefore make warm and caring family practitioners.

My impression is that Dr. Nevarez is also a very family oriented physician. I became aware of this because as the interview went along he mentioned how he worked very hard through medical school to make his parents proud. He mentioned that his parents were the motivational factor behind his effort in obtaining all of his goals.

Dr. Nevarez emphasized the importance of making sure that as a student you have to stay politically aware, and never let your anger towards prejudices come between you and top grades. He also feels that the single most important factor is being able to communicate. "The ability to communicate is the bottom line in any career you choose to pursue," he said.

Dr. Nevarez also believes that maybe right now is the ideal time for Chicanas/os to pursue a career in the medical field because of the increase in Chicana/o representation not only in the medical field, but also in other professions and in branches of the government. He also stated that Chicanas have a much better chance at obtaining such a career because of the lack of Chicana doctors in the field.

Dr. Nevarez feels strongly about the importance of "meeting the needs" of the UCR students and staff, and extends his invitation to come see him about any health questions or problems that they might have, or "just to shoot the breeze."



**Dr. Leonard Nevarez—UCR's new chief physician**

# Casa Blanca Home of Neighborly Service addresses community needs

by CAROLINA HERNANDEZ  
Staff Writer

In 1952 a small barrio in Riverside was undergoing so many changes dealing with the immigration of people from other countries and the adjustment of those who had already lived in the area for generations. This barrio was Casa Blanca. That year an idea that was put into effect by local church clergy and community residents would change the outlook of many who lived there and generate hope that future generations would have an audible voice in the city where they lived.

The coming together of ideas and people forty years ago created what is now the Casa Blanca Home of Neighborly Service. On the corner of a small street lot a two bedroom house was donated in order to facilitate the planned programs. According to Al Kovar, the present director of the

Home, as many in the community refer to it, the original purpose was to provide a safe setting for recreational activities for the children of the surrounding community.

Although the Home has a broader program, a large focus is to provide fun activities that the community kids can be involved in and feel that they belong. The Home helps to keep and get kids out of trouble. However, the Home is so much more now. It is an advocate for the community, a community voice for speaking out against the injustices placed upon Casa Blanca by outside agencies.

The Home has four basic departments, but each deals with a wide range of activities. One of the key departments and probably the first developed is the Community Development Program. The program is the key element in helping the people of

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Cathy Navarro, Joe Aleman and Teresa Garcia proudly display the Casa Blanca Home and Neighborly Service banner.



# Modern day slavery

by CARLA MADUENA  
Staff Writer

According to the history books, slavery was abolished years ago. The fact of the matter is that it still happens in this country. Slave labor, like racism and discrimination, is a part of everyday life for individuals, especially for those who work in agriculture.

The government's role in preventing this sort of injustice is crucial. However, a recent incident indicates it is willing to "plea bargain" the crime of slavery out of public view.

A recent article in the *Los Angeles Times*, reported that Edwin Ive's would plea guilty to immigration and labor viola-

tions and pay \$1.5 million in back wages to his workers. In exchange for all of this, "the government will dismiss the extortion and slavery counts that brought the case international attention." Ive is facing up to 18 years in prison and his attorneys plan to ask for probation. Ive was indicted in 1990 by a federal grand jury in the longest slavery case ever filed by the U. S. Government. It is believed that at that time his assets totaled more than \$5 million.

Ive's ambition and greed made him forget about humanity. In 1979, he recruited laborers from southern Mexico, allegedly smuggled them into the country, and worked them like slaves at a 50 acre ranch near Camarillo. While his business grew nationwide with profits reaching up to \$1 million, he worked his workers like slaves and cheated at least 300 of them out of \$3 million during the 1980s.

The laborers said they were forbidden to leave the work area and locked gates guarded the only entrance. The laborers had "debts" owed to the "coyote," who smuggled them into the country, deducted from their earnings. Once their debt was paid, however, the workers were told that if they tried to leave the ranch they would be

reported to immigration authorities.

According to the workers, their workday began at 3:30 a.m. and ended at 8 p.m. They were paid \$100 every other week after deductions, for almost 200 hours of work. The money deducted from their paychecks included \$40 every two weeks to sleep in filthy wooden barracks and to use unsanitary restrooms, \$2 for cleaning, and other charges for blankets, sheets, pillows, toilet paper and the tools they used on the job.

According to the California Rural Legal Assistance, these cases are very common. "When people are hungry, even the worst job imaginable is better than no job," said attorney Lee Pliscou. Therefore, people return to work under these conditions year after year. People face this kind of unjust treatment everyday because they fear losing their jobs or being deported. They also don't know where they can seek help.

One such worker, who lives in caves or cardboard boxes on hillsides in northern San Diego, said, "We have to suffer in order to receive." Another described life in the U.S. by saying, "Everything is a routine and isolation." The individuals who live on the hillsides in northern San Diego live

under the same living conditions as those who lived on Ive's ranch. They get paid very little, therefore they can't afford to pay for an adequate place to live. Because there is always the fear of being deported, this area serves as their hideaway. When an individual was asked whether it was worth coming to the United States he responded by saying, "It is not worth coming to the U.S. you only find suffering." One lady came to the conclusion that, "One is better off in their own country, with their people and without any hassles."

These individuals have negative points of view because they have faced the reality that racism, discrimination, and slavery are still in existence. They have felt the injustices first hand. The government is supposed to work for the benefit and justice of the people. How can anyone depend on a judicial system that will simply disregard the extortion and slavery counts that brought the Ive's case international attention? What about the people in San Diego and other areas who continue to work in horrendous conditions? Why are there no laws protecting them? They are people, not animals, hard-working people who keep our country alive.

# Not just another interview with Chicano Secret Service

by LALO MEDINA  
Staff Writer

Too many good newspaper articles have been written about Chicano Secret Service for this writer to attempt to hash out another. The problem remains, however, of satisfying the large number of fans and supporters which this hot comedy trio has undoubtedly amassed, (not to mention the fact that the *Nuestra Cosa* staff wanted to run the cool picture of C/S/S). So there's the dilemma. The solution? That's right, puro question/answer style y qué. This is C/S/S in their rawest form, much like their show, with in-your-face politics laced in biting humor and satire. So, allí les va, Tomás Carrásco, Lalo López, and Elias Serna, collectively known as Chicano Secret Service:

**Nuestra Cosa: How would you account for your recent success and popularity and what do you think makes your material so appealing to Raza, especially the youth?**

Chicano Secret Service (Serna): We've been taking drugs, no, just kidding. Well, one of the ways we started was by doing a lot of shows at high schools, Chicano high school conferences, and MEChA conferences which are popular up and down the state. We've been targeting our material to the youth and at young Chicanos who are at that critical point in their life where they're making decisions and yeah, they're questioning the system and the systems that control us in this country; the media, education. Just being here in L.A. we're being more and more aware of what these problems are.

(Carrásco): I think the bottom line with Chicano Secret Service, its creation and emergence, is because of the times. There are 4 million Latinos in L.A. and with such

a massive population, you have a very rich culture that is not acknowledged. When that happens in any imperialistic country you have this overwhelming culture (ready to be recognized). I mean, in L.A. the Chicano/Chicana artist scene is exploding and I think we're part of that cultura. That's why Chicano Secret Service, as far as our political satire, what we have to say is about life. So we're just transferring an experience into a theatrical context.

**N.C.: Do you see your recent success as part of a political reawakening of our people in the 90's?**

C/S/S (Carrásco): That's one of the reasons why the Chicano community really likes our work. (But) I think it's a collaboration because there's always been entertainers and artists, etc., but its the angle (that we cover our work from). Our generation is a generation where we have stopped apologizing for who we are and we're taking it one step beyond. We're attacking the system very cleverly, intellectually, and street-wise...ly. It's a combination of all those factors that Chicano Secret Service *es rico*. (López): Cálmate!

**N.C.: What are some of the major themes in your work that you try to bring out?**

C/S/S (López): We're really into French culture and the French language. We think its beautiful. We-we cabrón. No, just kidding. The themes that we procreate in Chicano Secret Service are all about, like Tomás was saying, bringing our culture from home and presenting it on stage and in the media because you don't see it anywhere in a positive light. I personally believe that a lot of the reasons Chicano activism and the movement is so slumped is because a lot of people just take themselves way to seriously. And I'm not saying that we're like court jesters or jokers, but we

just want people to lighten up and not be so dogmatic all the time. I've gotten to the point in my life where I feel that dogma can only get you so far and where critical thinking is really what we're all about. That's our main point...we want people to start thinking, turn off the TV and think critically about all the issues, all that garbage that comes out through the media like about the riot, all the looters that were supposedly hoodlums. Decipher what they're really saying and what they really want you to believe.

**N.C.: Do you see your work really contributing to the empowerment of our community?**

C/S/S (Carrásco): I guess our contribution is that we are who we say we are. We always say where we're from, where we got our education, and what we're doing. We're empowering Chicanos and Chicanas by the images that we're presenting. We make fun of the system. We don't say "oh, my mom's on welfare and I don't got a washing machine," that's the Paul Rodriguez theory. It's easy to do that. What's hard is to come up with entertaining concepts and empowering yourselves at the same time. That's what we do.

**N.C.: What does education mean to you and how does it reflect on your personal**



CHICANO SECRET SERVICE-Elias Serna, Lalo López, and Tomás Carrásco. The baddest Chicano comedy troop in this newspaper.

**lives and your lives on stage?**

C/S/S (Serna): Education is empowerment and that's not just a slogan. Whoever has the most education controls society and that's one way that they have strategically defeated us. We suffer because we live in communities and public schools where education is not a priority to the city, so we always stress that. We always tell young people, "hey man, we're the dominant population in this country and yet we have the least of our people in the schools getting an education, being the professionals and the people who run the city."

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# EDITORIALS

## Beauty pageants should be abolished

by ANTONIA TORRES  
Staff Writer

My eyes were suddenly caught by this white piece of paper with red lettering. "FIVE HUNDRED DOLLAR SCHOLARSHIP AWARD" was the first thing I read. The amount of the scholarship was written in small print, yet it was the first thing that caught my attention. I picked up the piece of paper with enthusiasm, feeling as if I had the money in my hand.

As I continued to read, my enthusiasm suddenly dropped. This was no real scholarship. It was "The Third Annual Señorita Riverside Pageant," sponsored by the Greater Riverside Hispanic Chamber of Commerce.

A pageant? Is this the only way young women are capable of winning scholarships? Why must the Hispanic Chamber of Commerce underestimate the worth of women? Women have always struggled to better themselves. Women are educated. Women continue to be active members of the community. Women have become role models for other young women. Yet, they have this "Third Annual Señorita Riverside Pageant," which undermines all the work that women have accomplished. This pageant only glorifies women's exterior beauty. It does not acknowledge their intelligence, their accomplishments, or their contributions to the community. Women are not muñecas! Women are more than mere porcelain dolls to be paraded on stage judged by other individuals who are generally men.

What gives the judges the right or the authority to decide that one person is more beautiful than another? I find it degrading that women are allowing a total stranger to judge them. They are being judged as objects, rather than as individuals. In order to know a person's true beauty, one must know and understand the person's inner self. But to allow someone to judge you without knowing you, that only allows them to judge you on your physical appearance. This is a slap in the face to all who have been struggling for gender equality.

Some women who entered the pageant claimed to have done so in order to increase their self-esteem, to give them confidence, and to give them experience speaking to people. Others even claimed they joined in order to have a voice in the community.

If it is experience to voice themselves that they sought, there are plenty of alternatives in accomplishing this. For instance, UCR just had its 4th Annual Chicano/Latino Youth Conference. The co-chair of this event was a young woman who took the opportunity to speak to 500 high school students from local communities. She spoke in front of an auditorium filled with young students. This is the kind of events that one should take part in. This is the kind of experience that will instill confidence, self-esteem, and most of all, pride. Not only will one benefit, but in return one will be contributing to the enhancement of the lives of young students.

The pageant not only asks that you be beautiful, it also emphasizes the fact that the contestants may not now, nor have been married, pregnant, or ever given birth. Basically, they are asking for a virgin. This means that if one of the contestants had a child when she was younger, she would be refused the opportunity to possibly win a scholarship, in order to advance her education.

If the Greater Hispanic Chamber of Commerce really wanted to help young women they would have done so in a different way. They would not have based everything on age, height, and weight. This scholarship was not designed to further the accomplishments of women, but merely designed to set women back in time. Also scholarship was not meant for all women. First of all, as a Chicana, one would not like to be part of this pageant. This pageant is looking for young female "Hispanics" who are willing to put themselves on exhibition. Secondly, GPA and community involvement is irrelevant to pageant organizers because physical Eurocentric beauty is the main focus of this pageant. Let us not forget that the scholarship goes to the person who won the beauty pageant, not the person who was most involved or who had the highest GPA.

If the Greater Hispanic Chamber of Commerce holds a Fourth Annual Miss Señorita Riverside Pageant, I challenge them to take into consideration the true qualities of a woman. I demand that the pageant be based solely on community involvement, school involvement, and academics. The concept of a beauty pageant should be abolished. Then perhaps someone can be proud to carry the title "Miss Señorita de Riverside."

## The time is now

by GERARDO O. GUDIÑO  
Chief Editor

Wake up RAZA! The time has come to turn rhetoric into action. What was once an apathetic campus exploded during the week of April 27, 1992. During this week Campus Activities was sponsoring a number of student events known as Scot's Week. One of Scot's Week sponsors was the Adolph Coors Brewing Company. The Coors Family has traditionally held ultra conservative right wing views and contributed to racist, sexist, and homophobic organizations. It goes without saying that El Movimiento Estudiantil de Chicanas/os de Aztlán and African Student Alliance disapproved of Coors sponsorship at UCR.

After an unsuccessful meeting with Coors representatives and Campus Activities Director, Kevin Ferguson, members of MEChA and ASA decided to give up diplomatic measures and take alternative action. In order to bring attention to the issue at hand MEChA and ASA decided to protest the first Scot's Week event, the race to the "C". The two student organizations created a human barricade in front of the Physics 2000 building to block the pathway to the "C". Unfortunately, complaints were made about the "assaults" which allegedly occurred. Despite the unforeseen controversy the students marched to the Bell Tower where they created enough disturbance to cancel the professional roller bladers who had been scheduled to perform after the race to the "C".

From there the students from MEChA and ASA as well as other concerned students marched to the Administration Building. Approximately 100 students took over Chancellor Raymond L. Orbach's office and refused to budge until they were able to speak to the Orbach. The culmination of

this four hour sit-in resulted in the cancellation of Coors sponsorship by Orbach. In addition, an open forum was scheduled for May 19, 1992. One of the results of this forum was the development of strategies to involve a cross section of students in decision making in regards to campus sponsorship.

On Wednesday of the same week MEChA was also involved in a spontaneous UCR student march to Riverside City Hall. What triggered this emotional display of activism was the racist and unjust acquittal of the four LAPD officers (chota, placa, puercos, etc.). The event began at noon with an open mic forum that initiated the student march across campus. After about an hour of disturbing classes and directing attention to the problem of police brutality students took to the streets.

MEChA members along with ASA and other concerned students marched down University Avenue, stalling traffic, while at the same time gaining a lot of support. Once the students arrived at City Hall they were able to speak to the Mayor of Riverside. In addition, MEChA member Lalo Medina spoke to the Assistant District Attorney about police-community relations in Riverside. Not surprisingly nothing but public relations rhetoric came out of this meeting. Despite the lack of cooperation by the Mayor and Assistant District Attorney of Riverside MEChA was able to get a lot of attention in the *Riverside Press Enterprise* and the *Highlander*, UCR's campus newspaper.

The two demonstrations gave evidence to the amount of power that Chicanas/os have on our campuses and our communities. All in all the time is past due, RAZA must become active and involved in all aspects of our struggles.

### "The System"

## Can't trust it

by RUBÉN BOJÓRQUEZ  
Staff Writer

When individuals are continuously slapped in the face over and over and told not to respond it seems quite likely that a day will come when that act will no longer be tolerated, and the response will be a violent one. It appears that we have seen such a phenomenon in Los Angeles during the April-May rebellion, which occurred in response to a growing disillusionment with "the system." Chicanas/os and Africans have been continuously oppressed, repressed, and suppressed for quite

a while now, with only a few loud outbursts of response scattered throughout (George Bush even flew in from his White House to see the "carnage" and "destruction"). Thus, it seems rather appropriate that a response of such magnitude would occur sooner or later.

Time and again Chicanas/os have been the victims of inexcusable and uncalled for violence, with not much attention given to this fact. For those individuals who may think that police brutality is a novelty, or rather an unknown phenomenon, it is at this

Please see **SYSTEM** pg.10

Let's exercise our right RAZA

REGISTER&VOTE



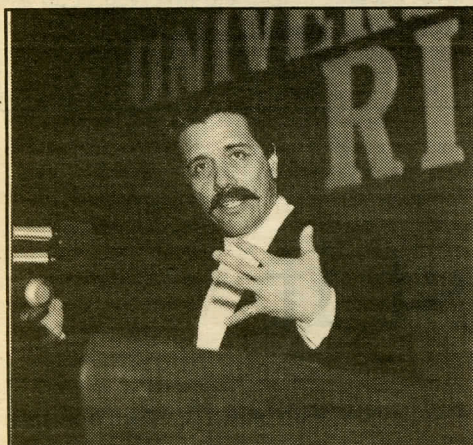
# A quarter on the move

by RUBEN BOJORQUEZ  
Staff Writer

On Saturday, April 4, 1992, over 350 high school students attended this year's Chicano/Latino Youth Conference. The conference, titled *La educación es la llave de nuestra liberación/Education is the Key to our Liberation*, aimed at encouraging high school students to pursue higher education. Keynote addresses were given by Dr. Gloria Romero of Cal State Los Angeles and David Perez of Pitzer College.

Appropriately, the 13th Annual National Chicano Student Conference held April 10 through 12, 1992 in Albuquerque, New Mexico was titled *Celebrating 500 Years of Resistance*. Workshop topics ranging from Project 1000 GRE to 500 Years of Raza Resistance to Chicana/o Press were presented. Fourteen students from UCR attended the conference.

The 4th Annual Tomás Rivera Conference was held on April 24, 1992. An art exhibit, held in conjunction with the Conference, was on display at the UCR International Lounge which featured many works by Chicana/o and Latina/o artists. A reception and banquet, following the afternoon workshops, was held with keynote speakers' Harry Pachon and Edward James Olmos.



Edward James Olmos

On April 25 and 26, 1992, UCR was host to the 3rd Annual University of California Student Association (UCSA) Students of Color Conference entitled *Waking Up to Reality: Our Place in the University of California*. With over 150 students in attendance, from as far north as Berkeley to as far south as

San Diego, the Conference proved to be quite informative and relatively successful.

*From Dream to Prophecy to Reality* was the theme of UCR's Carnival of Latino Filmmakers which was held on April 30, 1992. Topics discussed during the open forum included representation, stereotypes, access, alternatives, and the future of Chicanas/os and Latinas/os in Hollywood.

Over 300 migrant students attended this year's Migrant Education Conference held on May 2, 1992, at UCR. Various workshops were held throughout the day to encourage students to pursue higher education. The Conference, *Abre tus puertas al futuro con educación*, was regarded a success by its organizers.

Chicano Student Programs welcomed Dr. Joel Perez, from San Diego Mesa College, on May 4, 1992. Perez spoke on Chicana/o Literature in regards to cultural tradition, ideological affirmation, and to political and ideological innovation.

A series of films, from pre-Columbian to present, by Danny Jacobo (UCLA School of Film) were shown on May 5, 1992, in what was titled the *Aztlán Chronicles*. The films and topics included *500 Years of Chicano History*, *Mestiza Chicana*, *Chicanas in the Visual Arts and Literature*, and *The Pain of the Macho*.

On May 6, 1992, UCR MEChA sponsored a presentation by Carla Trujillo, editor of the anthology *Chicana Lesbians, the Girls Our Mothers Warned Us About*. The lecture, titled, *The Maintenance of Identity Under the Acquisition of Privilege, or Momma Said There'd Be Days Like This*, was co-sponsored by UCR's Womens Resource Center.

As part of Chicano Heritage Month, a video of *Yo Soy Joaquin*, the epic poem by Rodolfo "Corky" Gonzales, narrated by Luis Valdez was shown on Thursday, May 7,

1992.

In celebration of Día de las Madres, Chicano Student Programs and MEChA held a fiesta in the UCR Commons Patio on May 8, 1992, at noon. Free cake and horchata was served and there was entertainment featuring Mariachi Valarta and UCR's Ballet Folklorico.



Ballet Folklorico de UCR

Chicano Student Programs welcomed Jesus "Chuy" Negrete on Tuesday, May 15, 1992. Negrete, an ethnomusicologist, shared with those present a musical presentation of *500 years of Chicano History*.

On Wednesday, May 13, 1992, MEChA held a poetry reading at the terrace room B titled, *A Night Of Raza Poetry*. Among the poets were Laura Araujo, Rigo Gonzales, Darren de Leon, Marisela Trujillo, and Rita E. Urquijo.

Dr. Leonard Olguin, professor at Cal State Long Beach, gave a presentation on Friday, May 15, 1992 at noon. Olguin's presentation focused on reaching and teaching culturally diverse students.

A discussion and presentation on the current status of El Salvador was held on Monday, May 18, 1992 at noon. An update on the political and social arena in El Salvador was presented by Greg Hollick of the Committee In Solidarity with the People of El Salvador (CISPES).

Chicano Student Programs welcomed Hechos la Mocha on Tuesday, May 19, 1992, who performed traditional music from Latin America, while those present enjoyed Salvadoran food.

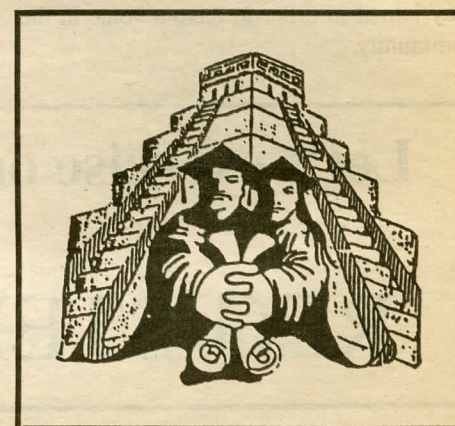
On Wednesday, May 20, 1992,



Teatro Quinto Sol presented *Noche de Teatro*, featuring *The Interview* and *Coser y Cantar*. The night was a success, featuring UCR students, Laura Araujo, Gerardo O. Gudiño, Gerardo Gurrola, Abel Mesa, Nancy Quintero, Victor M. Perez, Marisela Trujillo, and Rita E. Urquijo. The audience's reaction was positive, with many saying that they thoroughly enjoyed the performances.

Later in the quarter, on Thursday, May 28, 1992, the First Annual Chicano/Latino Awards Reception will be held in the University Club at 6 p.m. Awards will be given to students who have achieved academic excellence and/or made outstanding contributions to the campus/community. Raza clubs and organizations will also have an opportunity to recognize outstanding members.

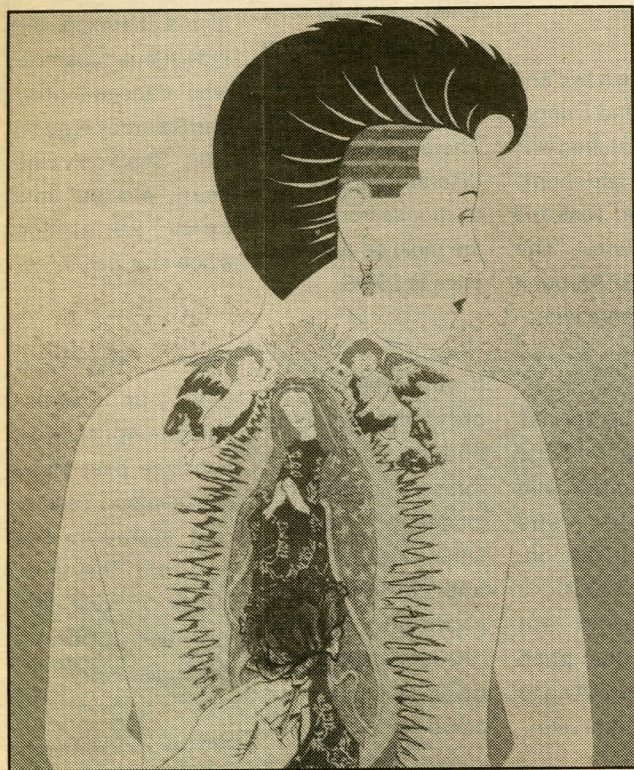
And on Friday, June 12, 1992, Chicana/o and Latina/o graduating seniors, and those who have completed their credential, Master's and Ph.D. programs will be recognized at the annual Graduation Banquet. The Banquet will be held in the Commons Dining Room from 6 p.m. to midnight. Along with the presentation of the Class of 1992, a keynote address will be given by Dr. Carlos Cortés, with pre-dinner entertainment provided by Los Romeros and a dance featuring Sonido Latino.





## Chicana Lesbians

# An interview with Carla Trujillo



by LALO MEDINA  
Staff Writer

Chicana feminist lesbians have long challenged the Chicano Movimiento establishment to examine and treat their needs and issues equitably. Up until May 6 of this year, our own campus activists had not fully confronted the issue on our own turf when Carla Trujillo, the editor of the recent ground-breaking anthology *Chicana Lesbians: The Girls Our Mothers Warned Us About*, broke this trend.

The compassion of her voice and the voices of other Chicana lesbians is too powerful to be ignored yet too eloquent for a mere review of her presentation's key points to do it justice. So then, here she is, one on one, a transcribed interview between Carla and a *Nuestra Cosa* reporter:

**Nuestra Cosa:** *Why did you feel a need to put together a book like Chicana Lesbians?*

Carla Trujillo: Basically, putting together *Chicana Lesbians*, for me, was a task of feeling that I needed to have more information about Chicana lesbians printed and available not only for myself, but for other Chicana lesbians. (Also) I think it is important to validate the voices of Chicana lesbians because as lesbians in general, we're not really heard of or spoken of in our society. We're basically regarded as invisible people. So bringing the book and putting it right in everybody's face like that lends towards visibility of us as who we are.

**N.C.:** *How do you react to the Chicana who still insists that Chicana feminism and Chicana lesbianism has no room in our movimiento?*

Trujillo: I think that she probably has her head somewhere where it doesn't belong. I think that what is happening a lot is that Chicana heterosexuals are beginning to realize that there are things that Chicana lesbians have been saying about male identification, for example (that are affecting Chicana heterosexuals). If you're male identified you tend to inhibit your own development, inhibit your own intellectual potential in many different ways. What Chicana lesbians do for many heterosexual women is that they disrupt the status quo and so they're confronted in this by having to deal with Chicana lesbians. So what they do sometimes is they negate or deny who Chicana lesbians are or what we do simply because they don't want to deal with their

own compliance to the sexism in our culture and in wider society.

**N.C.:** *Many have accused Chicana feminism and Chicana lesbianism to be a "white thing." How do you respond to this criticism as being vendidas?*

Trujillo: For me personally and for a lot of women that I know such as Gloria Anzaldúa and Cherrie Moraga and others, we've never disconnected the Chicana or Chicana-ism from our identity as lesbians. We have always integrated the two and never denied that aspect of ourselves which has made it very important and actually much easier for me to come out as a lesbian because I knew that I really did not have to negate that part of me.

Nevertheless, there's a great deal of homophobia in the Chicano community and in that homophobia, people have relegated us to white positionalities simply by our affiliation due to our sexual and emotional practices. And this is unfair because lesbianism was not invented by white women, lesbianism and homosexuality was around for eons, white people didn't invent it. A lot of this comes from the rhetoric of Chicano nationalism and other Marxist-kind of analysis where you must propagate the species in order to uplift it and that's not the only way you can propagate a species. You can do that in many ways. A lot of the women and Chicana lesbians, including myself, have been very active politically in support of the Chicano community for many, many years. So we care about the people and if people call us vendidas they're not really looking at the work we do, and what we've accomplished, and what we continue to try to do.

**N.C.:** *Where do you see Chicana feminism and Chicana lesbianism heading with relation to the traditional cultural nationalists?*

Trujillo: I see a movement occurring. I've been giving a large number of talks across the country and I've spoken to a great deal of students primarily in colleges and universities and I've become heartened by seeing a large number of heterosexual men and women, Chicanos/Chicanas, who are beginning to look at what Chicana feminists and Chicana lesbians have been saying. The basic premise, as I've indicated before, is to uplift us as a people. Given that, uplifting women is to uplift us as a people.

To negate and deny the contributions of women in our community is to negate half of us as a people. So to do this kind of negation is retrograde towards our own uplifting and I think a lot of people are beginning to realize that we can't negate women and the contributions that they have.

Unfortunately, it seems to be, primarily, a generation or two that is younger than myself. I find that people of my own age and older are caught into this paradigm of looking at women as inferior beings and its highly disturbing. I see a lot more younger people seeing what aspects Chicana feminism can give for themselves as men and as women, heterosexual, or lesbian, or gay. I've seen changes.

People are coming to talks, people are self-examining, people are looking at their relatives or friends who are gays and lesbians and seeing that they indeed are human and have begun to stop dehumanizing them and opening their hearts and their minds. This, to me, is really exciting. I think as gays and lesbians, we also can profit from the support of our people for us because it's really hard to always feel like you've got the whole world against you. If your own people are coming back and saying, "there is something about you that I believe in and I think you contribute to my life," it makes me feel good, it makes me feel welcome, and thank you.

## CSU favors Leticia A verdict

Even though the recent *Bradford* ruling effectively slammed the door in the face of undocumented Latino students seeking to further their education in California's community colleges and the University of California, on May 20 an Oakland judge rendered a verdict stating "the California State University is enjoined from denying resident status to person solely on the basis of their undocumented immigration status."

In so doing, Judge Ken Kawaichi of the Alameda County Superior Court reaffirmed his *Leticia A* decision of 1985 which permitted undocumented students who had resided in California for at least one year, to enroll in the state's public four-year schools without paying out-of-state fees and to receive state financial aid since, as state tax payers, they were found to be entitled to the state's educational services.

Two years ago, however, L.A. County Superior Court Judge David Yaffe delivered an opposing opinion in *Bradford v. UC Regents*, which fundamentally stated undocumented persons who reside in California—regardless of the length of stay or contributions to the state—must pay out-of-state tuition as if they were here on a temporary

basis, much like tourists or international students.

The University of California was forced to implement the *Bradford* ruling in fall of '91, and the community colleges—although not listed as defendants—implemented the decision this spring. And, the California Student Aid Commission, also unnamed, began denying Cal Grants to new *Leticia A* applicants, effective fall '91.

Alfred Herrera, transfer coordinator of undergraduate admissions at UCLA, stated: "The *Bradford* decision has been a horrible tragedy to students and their parents. The *Bradford* court didn't take into consideration the catastrophe it would bring."

Until now, CSU campuses have been abiding by the 1985 *Leticia A* decision since they were not named in the *Bradford* case of 1990. As a result of the contradictory findings of both courts, the CSU Chancellor's Office had returned last fall to the *Leticia A* court for instructions on how to proceed, instead of simply turning its back on undocumented Latino students.

CSUN outreach admissions counselor, Ramón Muñiz, stated: "*Bradford* is part of a reactionary movement in our state that is

working against the university goal of attaining student affirmative action." Muñiz points out that in spite of the increased racism and immigrant bashing, "the research indicates that Latino immigrants are productive members of the community."

### Leticia A Network

"In response to the system's failure to address the catastrophic effects of the *Bradford* decision," commented Arnulfo Casillas as transfer center director at Glendale Community College, "Latino educators from among the intersegmental ranks and MALDEF, founded the *Leticia A* network at Rio Hondo College last July."

For 10 months, the *Leticia A* Network has served as a center of information on the issue, and has been frequently sought out statewide for presentations at educator conferences and school meetings. In addition, the network published its first newsletter in March, to present a Latino perspective on the impact of the *Bradford* decision, and to provide support to *Leticia A* students.

On the occasion of the last Alameda Court hearing of April 10, the network organized an intersegmental southern delegation of 22 students and staff members that went by

caravan to the Oakland courthouse, sporting bright "*Leticia ¡Si!—Bradford ¡No!*" T-shirts in support of a verdict favorable to undocumented students.

The network not only includes representatives from high schools, colleges, and universities, but also attorneys such as Peter Roos and Robert Rubin who took the lead in the *Leticia A* case of 1985, and who were primarily responsible for the successful May 10 reaffirmation of the *Leticia A* decision.

Irma Archuleta of the office of University Outreach at CSU Long Beach, commented: "We are deeply indebted to the attorneys for their contributions and commitment to *Leticia A* students, and to Judge Kawaichi as a visionary who looked at the long term benefit to our state."

"We are also grateful to Linda McAllister and other CSU legal staff members for working to keep the CSU doors open to *Leticia A* students," added Casillas.

*This article was written by Fidel Montes and originally appeared in the Spring 1992 issue of El Popo, of Cal State University Northridge.*



## Congratulations 1992-93 MEChA Executive Board Members!

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Ninfa Delgado-Winter Quarter  
Laura Araujo-Spring Quarter

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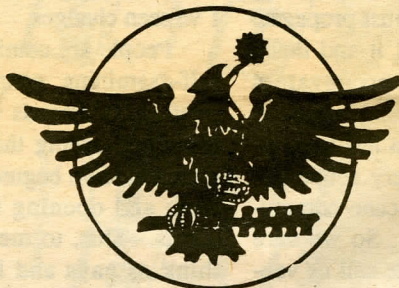
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El Movimiento Estudiantil de Chicanas/os de Aztlan

## SEARCHING FOR A GREAT DINNER?

### VIVA LA CHINITA

From the outside LA CHINITA in Riverside looks anything but impressive. In fact, it's the kind of place you might not give a second thought to unless a good friend whose knowledge of dining out you trust recommended it. And that's exactly what I'm doing. Recommending it.

Although they do have beef, chicken and pork dishes on the menu, this is really a seafood specialty house and that's the reason to come here. There's a huge platter with scallops, shrimp prepared five different ways, a generous portion of fresh fish (usually snapper) and crab leg meat. The price is \$29.95

## Elmer Dills

### °RECOMMENDS°

for two which is fair considering what you get.

They serve a two and a half pound Dungeness crab stuffed with crab meat and shrimp with a butter, wine and garlic sauce. The price is \$22.95 but it will also serve two.

One of the best dishes I tried was the large shrimp stuffed with crab meat and wrapped in bacon. Normally \$13.95, if giant shrimp are available the price goes up according to current market rate.

I like whole fish rather than just the fillet and

if you share this feeling order the Pescado Entero, a whole read snapper weighing between a pound and a half to two pound. There are a half dozen different preparations to choose from. I like the mojo de ajo. The price is \$9.95.

If you prefer meat, order the Parillada and they'll bring a "brasero" to your table loaded with rack of lamb, Spencer steak and chicken. The charcoal in the "brasero" will keep the meats hot while you carve off pieces. It comes with special charro beans, grilled onions and potatoes. At \$12.95 it's a bargain.

There's also live entertainment. Strolling mariachis go from table to table on the weekend. There's also a charming little lady, named Jasmine who dances Friday and Saturday at about 8:30. She's only nine years old but has been performing since she was three.

THE BOTTOM LINE—an unexpected surprise. Perhaps the best Mexican seafood restaurant in the Inland Empire. The food, prices, service and entertainment make it a real discovery.

Rating: 7+ out of possible 10.

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## MIGRANT continued from pg. 1

placed our education as the family's number one priority. They would tell us over and over again that our education was the most important thing for them and that it should be for us too. My father told my brothers and I once that there has to be a first generation for everything. In our family there was a need for a first generation to sacrifice itself and send their children to school to get an education. He said he would sacrifice himself and the family from focusing on making money. He only asked us to pursue a higher education and get a college degree.

I clearly remember the summer before my senior year at high school. Some friends from Texas, San Diego, and the Imperial Valley were there. One day, we were all sitting down having lunch together in the garlic field. We started talking about college. Cesar, who was the oldest, had already gone to his first year to San Diego State University. We were asking him questions on the costs for attending college, how difficult it was to get accepted, how the classes were, how difficult school work was etc. Cesar was all excited telling us

about it. Then we started talking about the careers we wanted. Those who were asking Cesar questions also had parents who supported their interest in education. Those friends who were not concerned with what Cesar had to say were interested in gathering enough money to buy a car, get married or just simply not interested.

Next summer came, 1988. Triny and I had both already been accepted to UCR. Frank, our friend from Texas, was already accepted into the University of Texas. Arturo, from El Centro got his girlfriend pregnant, so he was going to keep on working in the fields for the rest of the his life. Miguel from El Centro, got accepted into the Bio-Med Program at Stanford University. The rest of our friends from Oregon were going to universities near them. Juan, another friend from the Imperial Valley, was going to a technical school in Phoenix, Arizona. His brother Martin got married at 17 and bought himself a pick-up truck which he planned to pay off in payments with the money he earned during the summers. He was not interested in going to college or anywhere else to expand his educa-

tion. He felt a high school diploma was enough for him.

The summer after our first year in UCR, my father was able to get us a job in the lettuce harvesting company he was working for. Triny and I started working as closers. Our job was to close and staple the carton boxes which were already fully packed with lettuce. Working under our father's supervision was the most difficult experience of our lives. Our fathers' character is strong and he was considered the most strict, toughest, and high tempered foreman by the workers and the best foreman by his supervisors. When my brothers and I started working there, my father gave us no favoritism. On the contrary, we learned in two weeks what had taken other workers a couple of years to perfect due to my father's high pressure.

The mornings were cold, the days were steaming hot, and our hands were full of blisters. We would always be covered with sweat and dirt. The rest of the harvesting crew members were already used to it. They did not complain. We realized that that these workers had to do the same un-

pleasant thing as a job year in and year out. We were there only for the summer. After seeing the lives that most of the men working in the lettuce harvesting industry lead, we knew why our father was so rough on us. He wanted us to realize another reason why it was so important for us to get an education. He also wanted to make sure that we understood that life was all about work. Therefore, there was no way out of it. If we do not want to end up closing boxes for the rest of our lives, we could only get a better job by getting an education. He taught us to take pride in any job we did and to be the best at it.

My reasons for getting an education are strongly influenced by my past experience as a migrant worker. Having gone through these hard times does influence the way I pursue my goal. I know that I cannot let my parents down nor myself. I know of many students here at UCR that take a quarter off to relax from school for a while. Well, I cannot do that. I have an obligation, a commitment, a need, and no time to spare.





University of California, Riverside  
20th Annual Chicano/Latino  
Graduation Banquet  
June 12th, 1992

## YEARS AND THE STRUGGLE CONTINUES

## AÑOS Y LA LUCHA CONTINUA



The *Nuestra Cosa* staff would like to congratulate the graduating class of '92 at UCR. ¡Buena suerte y mucho éxito!

### IDENTITY continued from pg.2

prepare for the 1980 Census. The purpose for using Hispanic was to count all people of Spanish decent under one category. It also became a key weapon in marketing for corporations interested in exploiting our communities.

The reasons why many mestizas/os do not agree with labeling themselves Hispanic go beyond just the term's history. Hispanic, the most mainstream and commercialized label, implies that all RAZA is a homogeneous culture and people. It makes it convenient for the U.S. Census to lump Salvadorans, Nicaraguans, Guatemalans, Mexicans, Cubans, Hondurans, and other Latin-Americans into one category every decade when they administer the Census report. All in all Hispanic is a generic term which completely sides with our oppressors and colonizers, specifically the Spanish. It is an imposed label that pushes for us to forget about our history of struggle. By doing so it completely ignores our Indian and mestiza/o background, not giving any recognition to the accomplishments made by indigenous peoples of this land.

Latina/o is less mainstream and is seen as more progressive than Hispanic. For one it represents more of a cultural identity with the inclusion of the "a" or the "o" at the end. Latina/o is directly derived from the word Latin or more specifically the language. Latin in *Webster's Dictionary* is defined as "of or relating to the peoples or countries using Romance languages," specifically Latin-America. As people we have more than one identity, and the label Latina/o allows us to communicate with other RAZA. Latina/o is seen as an alternative to using Hispanic for those who want to emphasize the mestiza/o in us.

The label Mexican was born with the birth of Mexico on Sept. 16, 1821. On this day a new nation, a new people, and a new identity came to be; that of being Mexicana/o. Mexican - Americans were given life on Feb. 2, 1848 when the Treaty

of Guadalupe Hidalgo was signed to end the U.S. - Mexican War. This completed the theft of over half of Mexico's land by the United States. With this land also came the people. This label was used to identify these Mexicans who remained in their homelands after the land changed flags and obtained American citizenship.

The ideological significance of the labels Mexican and Mexican - American is less involved than the term Hispanic or Chicana/o. Mexicans are people born in Mexico (nationals) or Americans of Mexican descent who tend to see America as a foreign country not belonging to them. The label Mexican-American maintains the ideology of assimilation that forces us to let go of our culture in order to absorb the "American culture." A culture that consists of a number of hyphenated Americans such as Mexican-Americans, African-Americans, Asian-Americans, and any other hyphenated-Americans you can think of.

In concluding RAZA must see the importance of identity in our quest for equality and liberation. The reality is that regardless of the label Chicanas/os, Hispanics, Latinas/os, Mexicans, and Mexican - Americans are collectively being attacked and victimized. As RAZA the only way to fight back is as a collective force, while at the same time given respect to each nationality and culture within our struggle. Historically whenever oppressed people have risen up it has been in large part a result of the identity they take on. A perfect example of this is the Chicana/o movement of the sixties and early seventies.

If we continue to take on identities imposed upon us it will take away from our self determination. In addition, it will keep us divided and fighting amongst ourselves. As RAZA indigena we can not allow our oppressors to divide and conquer us. We must unite. La Union Hace La Fuerza!

### NORTH continued from page 1

students of any motivation level or intelligence level. Especially when all of the students in the Physics II course could easily take this course at a near by college where many of the students that would be truly benefitted by a Chicana/o Studies course would be unable to take this course any where else.

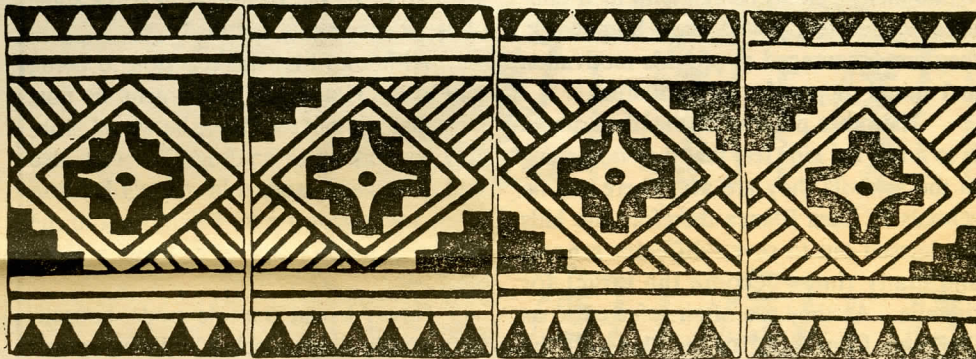
A Chicana/o Studies Program would also greatly arouse the motivation of Chicana/o students on campus. Not only would the program be available to them but it would also be relevant to their everyday life. Where to most Chicanas/os Calculus or learning how the white pioneers "civilized" California is not something that they can see as a useful tool in their lives.

When the Chicana/o Studies Program existed at North High School not only were all of the classes constantly full, because of interest but also petitions were received to add another course to the program. Now the big program at North is International Baccalaureate. In order to be in this challenging program the only thing one really has to be is motivated but in order to graduate with an I.B. diploma the student must take various A.P./I.B. classes and at the end of each class they must suc-

cessfully pass the I.B. tests administered. The problem with this is each student must pay for their own tests. This means that a large percentage of the students according to their financial status are not able to pay for these tests. Therefore, many of the minority students do not even try.

While the I.B. program is transferring students in from all over R.U.S.D. it seems as though North High is transferring out a large percent of the Chicana/o population. Twenty-four percent of the drop out rate at North High is "Hispanic." And this drop out rate does include the ones that are essentially "pushed out" as well. All of the Chicana/o students expelled from North High that consequently go to other high schools or alternate study programs are included in this percentage. But how much of an effort is put forth by administration to rectify this problem by offering courses that are interesting enough to keep these "drop outs" on campus? In my opinion, NONE.

Would a Chicana/o Studies Program benefit students in the R.U.S.D.? I believe that question has already been answered. Now, only if the administration would take this into a greater consideration, possibly something would get accomplished.



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## CASA continued from pg.4

Casa Blanca to stand up against the injustices they face and to speak out against the system that is inflicting these injustices. For example, it has helped bring housing development programs into the community. It has also provided leadership to the citizens when they were not being adequately served by the police, fire departments, and hospitals in Riverside.

The second program is the Human Services department. The head of this department is Teresa Garcia. This department basically helps the people in the community to understand the things that are placed in front of them as far as outside organizations go. They deal with helping the members of the community with government paperwork and tax refunds. They also try to prevent consumer fraud and keep members of the community away from it. Under this department also falls food programs that benefit needy families and senior citizens.

The Home's third department is the Educational Support Services. It provides a head start and pre-school. Tutoring is also provided for any age or level. They also try to encourage the parents to get involved in the education of their children. While many parents cannot help their children academically with their homework, they are encouraged to provide motivation and moral support for their children.

The other purpose of this department is to make the kids feel that they do belong in the schools they are at. There are no schools in Casa Blanca therefore the kids are bussed out to seven different schools and many times become the target for ridicule. As they are often referred to as the "kids from C.B." or the "kids off the bus" they are never fully accepted by those who live in the community where the school is located. This tends to alienate the kids from education.

The Home's fourth department is the Drug Abuse and Delinquency Prevention Program. Its main purpose is to provide kids with the clean fun and recreation the Home was originally created for. This department is also there to help out those kids that are already into trouble. These kids are given a great priority from all staff members mainly because this problem area touches every family in the community in one way or another.

An example of how the Home has affected personal lives is Joe Aleman. Aleman grew up just around the corner from the Home and at a very young age he par-

ticipated in the summer recreational programs provided there. Like many of the children in Casa Blanca, however, at an early age he decided that he would do things his own way. At the age of eight he was already being mischievous. At the age of sixteen, after eight years of getting into trouble, he found himself at the Home but this time it was not for recreational purposes. Aleman had gotten into so much trouble that he was recommended for the Delinquency Prevention program at the Home and was required to do community service. He had been told that if he did not participate in the program he would not graduate from high school.

At the Home he met Darlene DeBayona the Drug Abuse and Delinquency Prevention counselor. Upon meeting Darlene the first thing that went through his mind was, "this lady isn't gonna help me and I don't need her help."

Aleman soon found himself to be wrong. Not only has Aleman successfully completed high school he is now a student at Riverside Community College (R.C.C.) and he admits that the people at the Home do help. He states, "it's very helpful to our community, and even though it doesn't keep all of us out of trouble it helps some of us. It's trying its hardest."

Although his first reaction to being sent to the Home was resentment, he now feels that without the Home he would probably be working or on drugs. Aleman also said, "we need more role models because when I was growing up I didn't get to see these role models until after I was in trouble."

Now Aleman is a role model himself. He not only helps coach a boy's basketball team at the Home, but also helps at the boxing gym, and tutor's kids in reading. His main purpose is to try to keep them out of trouble. He also wants to change the state of mind of many of the kids. He feels that too many kids think about killing people and getting "loaded." But Aleman wants to show these kids that there is a future for them.

The Casa Blanca Home of Neighborly Service provides the support needed by community members to get things done. Kovar stated it simply, "The community has to have it's own power. It has to have the ability to organize itself. When you empower the people of Casa Blanca to speak for themselves that's when they assert themselves. But the Home will always be their advocate."

## SYSTEM continued from pg.5

time that I shall inform you that it is by far the most common form of authority implemented in Chicana/o communities and African communities. The incident of which Rodney King was a victim of is a rather common occurrence in "barrios" and "ghettos."

For example, Casa Blanca, a predominantly Chicana/o community in Riverside, is a haven for abusers of police authority. In this community, homes (notice the plurality) are quite often falling prey to police raids. The homes, though, are usually inhabited by hard-working families, attempting to make ends meet, and of which have no involvement in "criminal activity." I shall grant to those skeptics that, yes, sometimes drug dealers are found in some of the raids, but in no manner does it excuse police from using their authority arbitrarily, such as when raiding homes of innocent individuals. The ends does not justify the means, and the few shall not outweigh the many.

The above scenario is quite widespread, and for those who live in such communities, it is a way of life, a way of life that individuals from the higher economic levels (middle class and up), may attempt to comprehend, but cannot understand, for they must experience it in order to fully understand. The point is that many times individuals make assertions, even when they have no concept of what it is they are speaking about. The response to the "rioting" is an example of the previous statement. Much on the minds of students and professors at UCR was the situation in

Los Angeles. As I sat in one of my Sociology discussions, the better part of the opening discussion on the matter, was completely negative. Those who spoke up first, most of which were Euro-American students (but of course this was obviously not a race issue, so I suppose the color of the students was irrelevant), were questioning the acts of the "hoodlums," stating that those involved in the "looting" were nothing but gang members and opportunists. Whether this is true or not (certainly there must be some validity to this comment) is not the point. Many other factors, such as political, social, ideological, and most importantly economic ones are ignored by these individuals who stand on their white pedestals judging those whom they have no jurisdiction over.

The fact is that those Chicanas/os and Africans who had not lost faith in the system, have now lost it. It was and is a given for these groups that the system in this country does not and will not work for them as long as it is controlled by Euro-Americans.

Disillusionment in the system is growing among our communities in an unprecedented manner, along with a growing distrust in formal governmental authority. Though this distrust has been present for 500 years, it is only now that is becoming widespread, to the point where it is now creating awareness among those individuals who have been dormant to the oppressive nature of "the system."

¡LA RAZA UNIDA JAMAS SERA VENCIDA!

## C/S/S continued from pg. 4

(Carrasco): Education to me is good and bad at the same time. The bottom line is that you have to learn how to read, write, know mathematics, and know computers. It sounds so corny but that's what you need to compete in this system. As an educated Chicano I have to deal with the privilege because it is a privilege, and you have to take back what you've learned to the community in any way that you can. Education also, on the same hand, is a facade because what we're taught is if you do this and you do that then you'll be accepted, you'll get your slot in life, and that's bullshit. We will never be equal, we'll never have equality in this system so we have to come to grips with that. That's why the only answer is revolution, true social change. That's what we're about, social change. So I thank God I have my education and I just hope other people get educated at the same

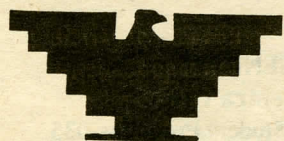
time but don't overemphasize it because you could do good in other areas.

N.C.: *When you get more demands from mainstream media, like T.V., you'll be asked to soften your material to make it more "accessible." What do you think?*

C/S/S (López): Well, we're not into that. We have been approached by mainstream media and we know exactly what comes with that and we're just not into that. We're hoping that Chicano Secret Service will grow beyond the need to have to capitulate to the mainstream media. If we want things to change, we're going to have to start with ourselves. The mainstream will always be the mainstream will always be the middle of the road and like I always say, if you stand in the middle of the road, you're going to get run over.

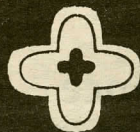
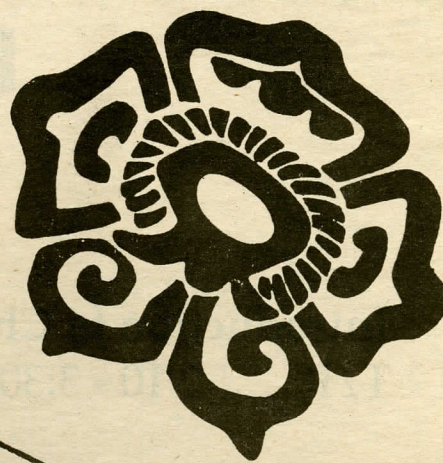
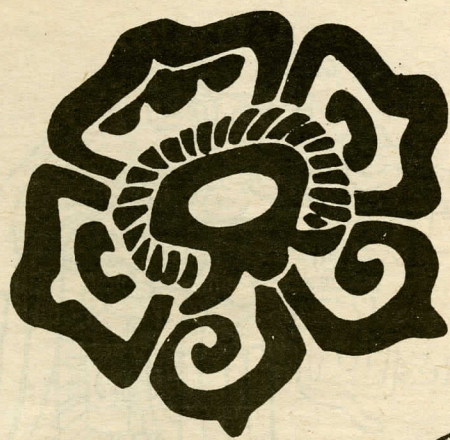
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Evidently, Enrique Ibarra did his homework before beginning the development of Plaza las Glorias in Colton. "The City of Colton is a predominantly blue collar area with a large Latino population. Demographics show nearly 70% Latinos within a 1 mile radius of the store. The center has a total 170,000 square feet of leasing space and 753 parking spaces." His ultimate goal is to target Latino areas and open several in comparable areas. Plaza las Glorias is to serve as a showcase to display for other cities and developers working in Latino areas.

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EtSt 04	<b>Introduction to Chicano History</b> T/R 2:10 - 3:30 Spth 2200 C.Cortés
EtSt108G	<b>Chicano Culture &amp; Experience</b> M/W/F 10:10 - 11:00 Prce 3367 STAFF
EtSt 108P	<b>Chicano Poetry &amp; Theatre</b> M/W/F 9:10 - 10:00 Spr 1224 A. Arrizón
EtSt 111	<b>Ethnic Politics: Practicum in Political Change</b> M 2:10 - 5:00 Spr 1340 A. Navarro
EtSt 124	<b>La Chicana</b> M/W/F 1:10 - 2:00 LibS 2238 A. Arrizón
EtSt 126	<b>The Chicano &amp; the Law</b> T/R 11:10 - 12:30 Spr 2340 STAFF
EtSt 166	<b>Issues in Bilingual-Bicultural Education</b> T/R 12:40 - 2:00 Spr 2356 R. Calderon



### Other Ethnic Studies Courses Offered Fall 1992

EtSt 01 Introduction to the Study of Race & Ethnicity M/W/F 3:10 - 4:00 LfSc 1500 R. Lowy	EtSt 72 Native American Policies T 2:10 - 5:00 Spth 1222 C. Trafzer
EtSt 01 Introduction to the Study of Race & Ethnicity T/R 9:40 - 11:00 Humn 400 STAFF	EtSt 100 Race & Ethnicity in Comparative Perspective M/W/F 2:10 - 3:00 Libs 2238 P. Mason
EtSt 03 Introduction to African American Studies Comparative Perspective T/R 12:40 - 2:00 Geol 1100 K.Simms Disc W 10:10 - 11:00 Spthw 1307 Disc F 10:10 - 11:00 Prce 3374	EtSt 112 Civil Rights Movement M/W/F 2:10 - 3:00 Wat 1101 S. Stuckey
EtSt 07 Introduction to Native American Studies Comparative Perspective T/R 9:40 - 11:00 Olmh 1208 STAFF Disc W 2:10 - 3:00 Spr 1340 Disc F 10:10 - 11:00 Spthw 1307	EtSt 131 Race, Class & Gender T/R 9:40 - 11:00 Spthw 1307 E. Bonacich
EtSt 12 Religious Myths and Rituals T/R 9:40 - 11:00 Geol 1100 G. Ramos T/R 11:10 - 12:30 Stat B-650 J. O'Connor	EtSt 163 Social Forces & Educational Conditions of the Chicano M/W/F 8:10 - 9:00 Wat 1101 A. Aguirre