

Nuestra Cosa

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Nuestra Cosa

c/o Chicano Student Programs -035

University California Riverside

Riverside, CA 92521

Letters to the Editor

Brothers and Sisters en el movimiento estudiantil:

Thank you for the issue of *Nuestra Cosa* and the offer for a year's subscription. (Hey, FREE is pretty hard to pass up-I think I can afford that!).

About myself, I am Manuel Ortega, a product of La Phoenixera de Arizona, its state university ASU and the modern Chicano movement there. I am now working with the United Farm Workers here in "La Paz," Califas, the union headquarters. We received a copy of su Cosa here, and I'm glad I was able to come across it. I think your paper ranks highly among Chicano press, or any press. I especially can appreciate all your work (and do).

And here is a contribution to your Cosota. This is from a joke I heard from a friend from Torreon, Mexico. Here is my written adapted version of it that we had put in ASU MEChA's newsletter (La Pluma Mechista). Later I would like to send you an update of the UFW's grape boycott campaign that could possibly be run in support of the campesinos. (I saw your announcement of continued support of the boycott in the last issue-IESO!)

Carry on. Keep up the good work.....May the FUERZA BE WITH YOU!

Sinceramente,

Manuel Ortega

Dear Compañeras/os:

You know Rudy Acuña. You may know him through his words, as the author of *Occupied America*, the seminal text in the field of Chicano Studies. You may know him through his deeds, as a tireless political activist on behalf of Chicana/o rights. I was introduced to Rudy Acuña when I read *Occupied America* as a student, at a time when I was also organizing Chicano migrant workers in Ohio. Through his words and his deeds, Dr. Rodolfo Acuña has directly touched the lives of thousands of other Latina/os throughout this country.

Today, as a staff attorney at the Center for Constitutional Rights, I am proud to represent Rudy Acuña, who is the plaintiff in a landmark racial and political discrimination suit against a powerful adversary, the University of California. In June 1991, the University of California at Santa Barbara refused to hire Dr. Acuña, despite his stature as the foremost scholar in his field, whose classic text is in use at UCSB and in every other Chicano Studies program in the nation. CCR is representing Dr. Acuña because we share his belief that he was not hired because of his political activism.

The right to political activism is guaranteed in the First Amendment of the US Constitution, as well as the California

State Constitution. This right directly informs Dr. Acuña's work as a scholar, because to be a Chicana/o scholar is to be an activist. The history and contributions of Chicana/os—and of Latina/os in general—has for centuries been omitted from textbooks and classrooms, just as the history of racist and destructive government policy directed at our community has been suppressed. It is largely because of Rudy Acuña's work, and that of other Chicana/o scholars, that we can now link our history to our present, and to our future. Any attempt to silence these scholars will have a chilling effect upon both scholarship and advocacy, rendering our community less visible and less powerful.

Because we know that you care about these issues, we are asking for your help and support. We are fighting an institution that has tremendous resources, and we need to raise at least \$80,000 to cover our current and projected litigation costs. Please give as generously as you can, and help us to demonstrate that our community is our strength. Thank You.

Very truly yours,

Sara E. Rios
Center for Constitutional Rights

P.S. A personal note from Rudy Acuña is enclosed.

January 12, 1993

Dear compañera/compañero:

As a child, what I resented most about Sunday Mass was the offertory. I always wondered whether the usher was pocketing the money. In appealing to you for support, I now know how the usher felt, passing the collection basket, and staring into suspicious faces who resented him for putting them on the spot.

The facts of ACUÑA v. the REGENTS OF THE UNIVERSITY OF CALIFORNIA are simple; the Chicano Studies Department at the University of California Santa Barbara nominated me as its sole candidate for a Chicano studies professorship. The University's Committee on Academic Personnel (CAP) and a secret committee panicked, and violated its own procedures by denying me an appointment because of my race, political beliefs, and age.

Although the recipient of a Distinguished Scholar Award by the NATIONAL ASSOCIATION for CHICANO STUDIES, the reviewers who knew nothing about the field of Chicano studies concluded I was not qualified to teach at UCSB. They argued that I was the "solitary intellectual influence" in the Chicano movement, but that this was bad because I am "proactive," and could potentially set up a dictatorship at UCSB. They speculated that I was a poor teacher, contradicting the recommendations of immediate supervisors such as Cal Poly Pomona President Bob Suzuki.

It is evident that members of CAP and the secret committee had an ideological ax to grind: The head of the CAP committee, a religious fundamentalist who specializes on the devil, influenced the selection of a history professor with known biases against ethnic studies to the secret committee. This same CAP committee turned down two women for promotion, using similar political and gender biased arguments.

More disturbing are the reasons given by the UC attorneys in rejecting a settlement. The UC attorneys allege that it is impossible to concede affirmative action demands because the UC would violate EEOC guidelines. They state that the available pool of Chicano Ph.D.'s is 3%, and that the UC only has to meet this quota to stay in compliance, even though the state and local populations range from 25% to 30%. The UC, in other words, has placed a cap on the number of Chicano/Latino professors it's going to employ.

In a time of growing public disaffection, all of us in higher education pay the price for the UC's arrogance and abuse of public trust. How can we support giving the UC carte blanche with taxpayers funds when our public schools are being gutted? How can we allow the UC to squander taxpayers money to defend the abuse of the faculty governance system by a handful of ideologues?

This case does not challenge their governance process; it does challenge secret committees and a rule of confidentiality that amplifies the worse abuses of McCarthyism. Faculty governance must be

fair and open, with the candidate having the basic right to know who her accusers are and the opportunity to answer libelous assumptions.

I am controversial. I promote the interests of my community. I am a strong labor supporter. I opposed U.S. involvement in Vietnam, Central America, and Iraq. I am opposed to the North American Fair Trade Agreement, and actively support the rights of immigrants. At the same time, I have published widely, and the Chicano Studies Department that I founded has twenty-one positions, 18 of which are tenured. I do not wish to change my politics, my race, or my age—and I refuse to apologize for being proactive—which is incidentally my constitutional right.

When this controversy began, my wife asked me if I was challenging the system for revenge. After a week's end of meditation I concluded that it is not worth the expenditure of energy or time to merely get revenge. Law suits strain marital relations, take away research time, literally endanger your life, and worst of all, require an offertory. But, I have no choice, I spent most of my life fighting injustice. To say nothing—to do nothing—is to say that the only way to play the game is to conform. More disturbing, it accepts the present U.C. policy that puts a cap on the number of Chicano/a professors in the system.

If you agree with me, please send donations to,

THE CENTER FOR CONSTITUTIONAL RIGHTS

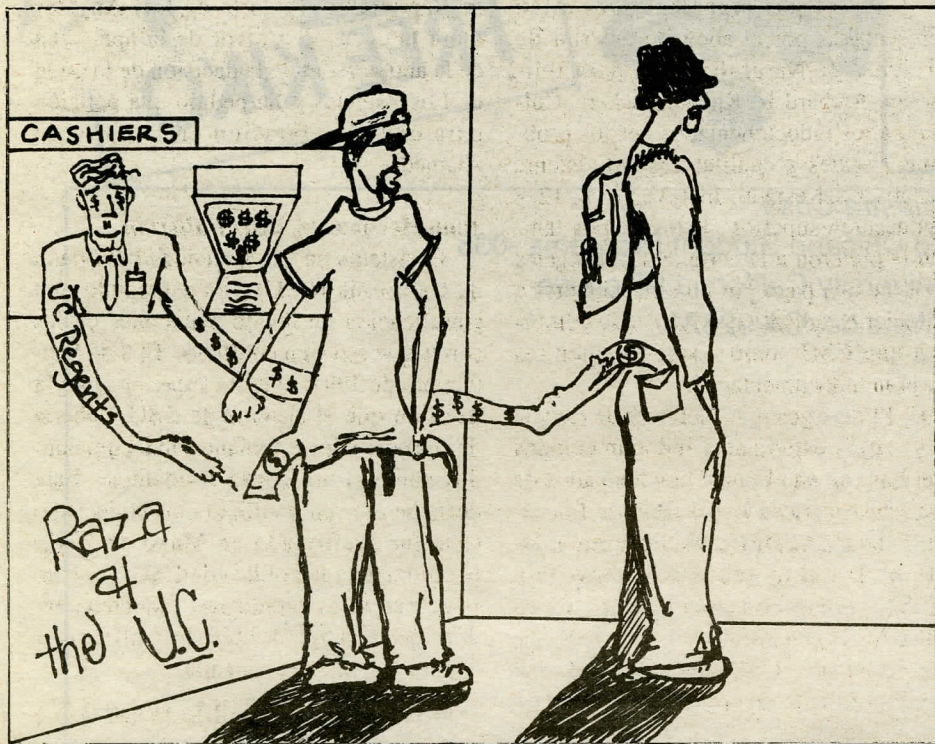
Attn. Sara Rios, Esq.
666 Broadway, 7th Floor
New York, NY 10012
(212) 614-6439

Please reproduce this letter—send it to your friends and organizers. If you can hold a fund-raiser, have influence with name entertainers, or attorneys who can help us with depositions, it would greatly help. Remember, it is the small cases that academic freedom is founded on. Whether we like it or not, a political war is raging inside the walls of academe. For some time, extremists such as the National Association of Scholars have targeted me. My office door has been plastered with white supremacist literature, and I have received threats to my life.

We now are fighting frivolous motions by the UC. The UC wants to move the venue to Santa Barbara and saddle us with a Simi Valley jury. We are also fighting to send the federal claims back to state court, consolidating the case. It takes money to fight an arrogant institution such as the University of California—justice ain't cheap.

I leave you with my closing thought. How many times in the past has the UC done this to an assistant professor who has no choice but to keep quiet? It takes power to fight back. That's why as a full professor I have the duty to fight!

In Solidarity,
RODOLFO F. ACUÑA
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LETICIA A. UPDATE

Compiled by ANTONIA TORRES
Staff Writer

If you have not heard, read, or been affected by the Bradford decision allow me to update you on the case. The Bradford case is a ruling against undocumented students who will now be charged non-resident tuition for attending a higher education institution.

**Alfred Herrera & Irma Archuleta,
Coordinators of the Leticia A. Network.**

The Universities of California and the California Community Colleges have already imposed non-resident fees to these students. In addition, undocumented students do not qualify for federal or state aid, leaving them at the mercy of the University grants and loans.

Liz Guillen, a MALDEF Staff Attorney.

Since 1985, the California State University system followed an Alameda Superior Court Order in the Leticia A. case, which required them to give undocumented immigrant students the opportunity to show their qualifications for classification as state residents for tuition purposes.

All three higher education systems in California interpreted this court order as the law until November of 1990, when a suit against the UC system, Bradford vs. UC Regents, resulted in an appeals court decision ordering just the opposite. By the summer and fall of 1991, both UC and the Community College systems changed their policies to conform to the "Bradford" decision. Although not named in the lawsuit, the California Community Colleges began to implement Bradford in Spring '92.

The CSU system went back to the Alameda County Court to seek clarification

because of this new conflicting court decision. In May, 1992, the Alameda Superior Court confirmed its earlier 1985 ruling, ordering CSU to give undocumented immigrant students the opportunity to show their qualifications as state residents. The Alameda court held that there is no legitimate policy basis for denying residency status to undocumented students and doing so would force them into the fierce competition for lower-paying positions, and greater likelihood of unemployment.

Later, there was another lawsuit, which took place on August 3, 1992, when a coalition of "immigration reform" organizations sued the CSU Board of Trustees in the Los Angeles Superior Court.

There is no legitimate policy basis for denying residency status to undocumented students.

-Alameda Court

The litigants sought to stop the CSU Board of Trustees from abiding by the Leticia A. ruling and to force them to follow the restrictive ruling in Bradford. These organizations are represented by former INS attorney Richard L. Knickerbocker, who blames "illegal aliens" for the current fiscal and qualitative problems in K-12 and higher education. These anti-immigrant groups also asked the Los Angeles court to require payments of non-resident tuition fees by any student who had been allowed in the last eight years to attend CSU as residents while they were undocumented.

On August 13, the Leticia A. Network and several undocumented students inter-

vened in the lawsuit through attorneys from the Mexican American Legal Defense Education Fund, Multicultural Education, Training and Advocacy, Inc. and the San Francisco Lawyers Committee for Urban Affairs. Intervenor and CSU argued that the lawsuit should not be allowed to proceed in the Los Angeles courts because the legal issues were already decided in the Leticia A. case, and any legal action against CSU should be brought in Alameda County. Hearings were held on August 26 and September 1. On September 8, the Los Angeles court ruled in favor of "antifiled appeal" of the Los Angeles court ruling and has also filed request for clarification in the Alameda court.

John Hernandez, CSU Fullerton

The California State University System is currently seeking clarification on two conflicting court rulings. The September 8, 1992, Los Angeles Superior Court ruled that the CSU system must charge undocumented students non-resident fees. This decision conflicts with a ruling (which was reaffirmed in May of 1992) allowing the CSU system not to charge non-resident fees to undocumented students who are residents in California.

In the meantime, the CSU continues to operate under "Leticia A." This permits undocumented students who meet California residency requirements to enroll at a CSU campus and not have to pay out-of-state tuition. At the time the application filing period for Fall 1993, which began November 1, 1992, CSU continued to operate under "Leticia A." Undocumented students were encouraged to apply to CSU campuses. However, please note that this policy could change.

Translated by ANTONIA TORRES
Staff Writer

Si no ha oído leído o si no ha sido afectado por la decisión de "Bradford," permítame informarle sobre el caso. El caso de Bradford es un caso contra estudiantes indocumentados, los cuales serán obligados a pagar como si no fueran residentes de California para asistir a una institución de educación superior.

**Alfred Herrera e Irma Archuleta
Coordinators of Leticia A. Network**

Las universidades de California (UC) y los colegios de la comunidad de California ya han impuesto a estos estudiantes cuota como si no fueran residentes. Estos estudiantes tampoco califican para ayuda federal o del estado, dejándolos solamente con becas de la universidades y préstamos.

**Liz Guillen
Staff Attorney, MALDEF**

Desde 1985, el sistema de las universidades del estado de California (CSU) ha respetado la decisión de la Corte Superior de Alameda que permite a los estudiantes

indocumentados que enseñen que califican como residentes del estado para intenciones para la matrícula. Las tres instituciones de California para la educación superior interpretaban esta orden como la ley, hasta que hubo una orden en contra del sistema UC, en Noviembre de 1990, (Bradford). El caso de Bradford resultó con la decisión opuesta del caso de Leticia A. En el verano y otoño de 1991, el sistema de UC y el sistema de los colegios de comunidad de California cambiaron su sistema para conformar a la decisión de Bradford.

El sistema de CSU regresó a la corte de Alameda para pedir clarificación por el conflicto que trajo el nuevo caso. En Mayo, 1992 la corte Superior de Alameda confirmó su decisión anterior de 1985, ordenando a CSU que le de a los estudiantes la oportunidad de dar sus credenciales como residentes del estado. La corte de Alameda dijo que no hay una razón legítima para rechazar el estado de residencia a los estudiantes indocumentados, haciendo esto solamente los forzaría a una competición feroz por trabajos de poco pago y más probabilidad de desempleo.

Después hubo otro juicio el 3 de Agosto,

1992 cuando una coalición de organizaciones de "reformas para inmigración" tomó una acción judicial contra CSU, en la corte superior de Los Angeles para que pararan de usar la política de Leticia A. y empezaran a usar la decisión restrictiva de Bradford. Estas organizaciones están representadas por el abogado anterior de Servicios de Naturalización para inmigración, Richard L. Knickerbocker. Culpan a los indocumentados por los problemas fiscales y cualitativos del sistema educativo del estado, incluyendo K-12 y la educación superior. Estos grupos también le pidieron a la corte de Los Angeles que les exija pago por no ser residentes a cualquier estudiante que haya sido admitido a una CSU como residente mientras que eran indocumentados.

El 13 de Agosto, el Network de Leticia A. y varios estudiantes indocumentados intervinieron en el juicio con abogados de Mexican American Legal Defense Education Fund (MALDEF), Multicultural Education, Training and Advocacy, Inc. (META), y San Francisco Lawyers Committee for Urban Affairs. Los grupos que intervinieron y CSU discutieron que el juicio no debería de proceder en las cortes

de Los Angeles porque la cuestión legal ya había sido determinada en el caso de Leticia A. y cualquier acción legal contra CSU debería tomar lugar en el condado de Alameda. El juicio tomó lugar el 26 de Agosto y el primero de Septiembre. El 8 de Septiembre, la corte de Los Angeles tomó la decisión a favor de la apelación de la antipetición de la decisión de la corte de Los Angeles y ha pedido una petición para una clarificación en la corte de Alameda.

John Hernandez, CSU Fullerton

El sistema de la universidad del estado de California (CSU) está esperando una clarificación de las dos decisiones de las cortes que están en conflicto. El 8 de Septiembre de 1992, la corte superior tomó la decisión que el sistema de CSU, debería de cobrarle a los estudiantes indocumentados como si no fueran residentes. Esta decisión está en conflicto con la decisión (que fue reaffirmado en Mayo de 1992) permitiendo a la política de CSU a que no le cobren a los estudiantes indocumentados que son residentes de California, como si no fueran residentes.

Please see LETICIA page 14

LATINAS/OS IN POLITICS

Latinas at the forefront of the political battlefield

The continuation of a tradition of leadership

by LILIA GARCÍA
Staff Writer

The 1960's gave America a blatant look at the white power structure which reigns over us. The 60's opened the road to access for people of color, and women. This period of protest brought out the words *diversity* and *multi-culturalism*, and allowed differences to emerge, allowed change. In 1969 the third world strike set fire to mainstream

America and cracked open the political doors.

Over the past 20 years the less represented communities have succeeded to some level in changing the color of some decision-making bodies and have elected representa-

tives who reflect the community, are responsive to their community and take the time to bond with their community. Many of these leaders are Latinas.

The political world is changing as we speak. And in a state like California, where Latinos make-up over 1/3 of the population we cannot ignore the presence of Latinas. Although the traditional decision making bodies may say Latinas are "beginning" to fight, we know they are wrong. Latinas have always been at the forefront of the battlefield.

It is difficult to discuss L.A. politics without talking about Supervisor Gloria Molina or congressional representative Lucille Roybal-Allard; you cannot talk about change in the California State Assembly without speaking of Grace Napolitano, Hilda Solis, Martha Escutia, and Diane Martínez.

Latinas are not only taking charge in politics but outside the electorate as well. If you discuss labor unions you will hear the powerful roar of Maria Elena Durazo and if you talk about one woman's perseverance to ensure that justice will be served, you will hear of Antonia Hernández' 12 year battle with Los Angeles County.

Gloria Molina

Gloria Molina is a woman of firsts. She was the first Latina to serve as Deputy for the Carter Administration; first Latina Assemblywoman; and in her current position the first Latina on the L.A. Board of Supervisors. Molina has set new expectations for all women in politics.

In the 1990 election for Supervisor, Molina defeated Senator Art Torres by 10,000 votes. Gloria Molina was clearly elected by her community. Her district is

the one most filled with crime, poverty and unemployment. Yet she has built a relationship with her district, speaks with the people, learns of their needs and wants, and fights for them.

Gloria Molina has not stopped with this district, she continues to fight for all her people. She has opened one of her field offices in unincorporated East Los Angeles, bringing herself into the community, offering new job opportunities and hopefully bringing other businesses into East L.A. She used discretionary funds for community based organizations; she has added a community action board which makes recommendations for the allocation of county funds.

-Antonia Hernández

MALDEF

Just as Molina has pushed for funding in order to open new organizations and agencies she has also fought to increase the monitoring of these agencies that receive funding, to ensure that they provide the proper services. Molina has taken a strong stand against the spending of funds for the remodeling of executive offices, and she continues to promote MASH (more affordable and safe housing).

Grace Napolitano

Grace Napolitano, formerly City Councilwoman for Norwalk, now represents the 58th district in the California State Assembly. Education, anti-gang and neighborhood safety have been her priorities. An example of her dedication is her fight to prohibit alcohol from parks, where she was victorious.

Hilda Solis

Hilda Solis, former staff member for Molina's council office, now represents the El Monte, Industry Hills and La Puente areas. Solis held an economic summit on January 29th in Industry Hills. She is concerned with the budget cuts in education and is trying to organize people within her district to join her and try to find ways to compensate the educational programs. She has established an internship program through her office for high school students. Her staff distributed applications throughout the school district. They are proud to report an excellent response. While zeroing in on education and budget cuts Solis is also currently entertaining a spousal rape bill (AB 187).

María Elena Durazo

Daughter of Mexican farm workers, María Elena Durazo has dedicated her life

Please see **LATINA** page 14

Henry Cisneros

nominated to head

Housing and

Urban Development

Department

by ANTHONY ORTIZ
Staff Writer

With the advent of a new presidential administration, the critical task of appointing Cabinet members exists. As the forty-second president of the United States, President Bill Clinton will not be exempt from the process. Yet, in the case of Clinton, the task of nominating his Cabinet will have added difficulty and urgency.

The reason is that Clinton has promised that his administration will reflect the diversity of America. Clinton took a step toward fulfilling his promise by nominating Henry Cisneros, on December 18, 1992, to head the Department of Housing and Urban Development.

The department of Housing and Urban Development (HUD), is an executive department of the United States government. The secretary of HUD heads the department and is responsible for housing and community development programs throughout the nation.

There are other functions that the department performs. HUD has the task of stimulating initiatives without the power to coerce. It seeks to encourage the spending of state, local, and private capital for the rebuilding of cities. It also directs government programs to help low-income families get decent housing. Under one such program, HUD provides federal funds for local housing authorities to provide public housing. HUD pays the difference between the cost of maintaining the housing and the rents that low-income families can afford. The department will also make loans to private sponsors of nonprofit housing for people who are elderly or disabled.

Furthermore, HUD also makes grants to help troubled cities and urban counties revive their economies and restore deteriorated neighborhoods. Thus, the secretary of HUD will play a major role in the direction that the department takes in our nation.

Cisneros will bring to HUD much political experience and knowledge. He has served four terms as mayor of San Antonio, Texas, from 1981-1989. He graduated from Texas A&M University and received graduate degrees from Harvard and George Washington Universities in government, finance, and urban policy. Before being elected mayor, he served as a San Antonio city councilman.

Furthermore, after his election as president of the National League of Cities, he was considered by Walter Mon-

dale to be his running mate in 1984. Cisneros also served in the White House under Richard Nixon as part of a fellowship during the early 1970's. Thus, his education and political experience made him a candidate worthy of appointment.

Cisneros is highly supported by all residents of San Antonio, especially Latinos and Anglos, and other political leaders for all that he has accomplished. In the city's Latino West Side, he is noted for instituting diverse improvements, including literacy programs and road repairs.

According to a recent *L.A. Times* article, the passage of seven bond issues, at a time when they were being cut throughout the country, Cisneros used the money for streets, drainage, libraries, police and fire stations, and a new police training academy.

In his eight years as mayor, HUD spent \$230 million for city improvement and he initiated the spending of more than \$4 billion in San Antonio.

However, amid the successes, have come much criticism and failed projects. For instance, the proposed Vista Verde South, a 120 acre complex with a Mexican-theme shopping mall, a computer factory, and housing project in the poor neighborhood downtown, failed.

*All eyes will be
focused on him
because of the great
responsibility
accompanying this
position.*

He had planned to improve the area and increase jobs for people living in the area. Yet, the inability to attract tourists hampered these projects' success. The government ended up losing millions of dollars. In addition, Cisneros was criticized for his strong support in building a new stadium in San Antonio, at a time when the city is below the national average in income and unemployment and illiteracy rates are in double figures.

Cisneros has also been noted to overlook details and refuses to listen to those who oppose or differ from his views or ideas. In regard to his personal life, Cisneros went public in October 1988, about his extra-marital affair. He decided not to seek another term as mayor in 1990 because of his marital problems and the illness of his son. The disclosure of his affair did not damage his popularity as mayor.

Though the personal life and family values of may be questionable, his political experience, mayoral accomplish-

Please see **HUD** page 14

El Mejor, Poncho Sanchez brings Raza to their feet with Latin beat

by ADINA W. MELENDREZ
Staff Writer

Poncho Sanchez recently played at UCR on Feb. 26, 1993. It was a spectacular show that combined salsa, cubop, funk, and even some James Brown into a wonderful program. He truly showed the audience a "good time," which could easily be seen on the faces of the crowd while they were dancing. Sanchez is one of the top conga players and percussionists in America and has worked hard for the recognition that he has received.

Sanchez was born in Laredo, Texas, and raised in Norwalk, California. He is the youngest of 11 children. He grew up listening to mambo, merenge, and the cha-cha because of his older sisters.

His sisters were always dancing to this music and that was how he became acquainted with it.

At age 12, Poncho started playing guitar, and went on to play the flute, drums, timbales, and now his main instrument, the congas by age 18. He had been playing with local bands since age 17, and finally got his big break in 1975 when his idol, Cal Tjader, asked him to be a member of his band.

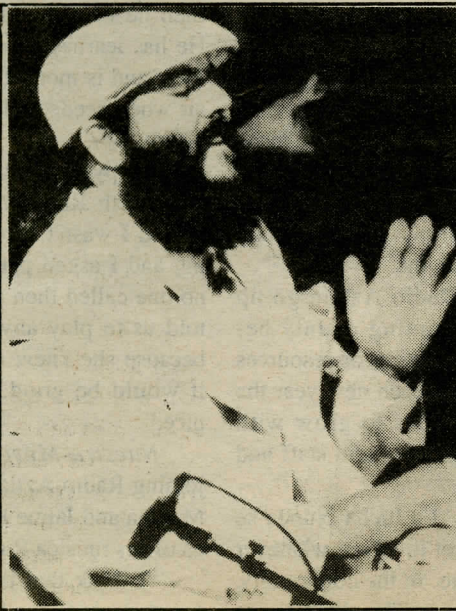
Since then, Sanchez has not only won respect amongst fellow musicians, but also has been nominated for several Grammy awards. His latest release is entitled "El Mejor," (August 1992). His band now travels all around the world as well as in the United States.

He has performed on the *Today Show*, *The Late Show* (with Arsenio Hall), and Charles Kuralt's *Sunday Morning*.

Sanchez has just come out with his first music video, "A Night at Kimball's East," which is a live performance by the band at Kimball's East, a night club in Oakland. The compact disc, "A Night at Kimball's East," was also nominated for a Grammy in 1992.

Since Sanchez is Chicano he wasn't immediately accepted by other Cuban and Puerto Rican musicians. In fact, Cuban and Puerto Rican conga players that performed in a park in his home town refused to let him sit in with them. But Poncho has definitely proved himself.

Sanchez is committed to playing authentic Latin jazz that has nothing to do with fads and styles. He and the members of his band work hard at what they do to cre-



Poncho Sanchez gets busy on the congas.

Much of the salsa, cubop, and other rhythms that Sanchez plays is from Cuba and Puerto Rico. Cubop is a combination of Latin rhythms with jazz bebop played over it.

Most musicians have been inspired by other musicians and people in their lives. Sanchez said that his heroes in life are John Coltrane, Mongo Santamaría, James Brown, Cal Tjader, and Muhamed Ali. "You're always learning...you never stop learning," Sanchez said. "The day you think you know everything about anything—that's the day something is going to pass you up."

Poncho has worked hard to get where he is today. When I asked him what it takes to become a good musician for a living he said, "it takes practice, dedication, and guts."

La Pura Neta

(Noticias y Notas Picasas de Aztlán)
by Chano de Chino C/S



-Órale pues Raza, Pónganse Trucha. This is the first installment of La Pura Neta. Muchas Thank You's a Chin Chin el Toporocho of "Mas Vale Tarde Que Nunca" in San Diego's own *Voz Fronteriza* for inspiring this column.

-After occupying the Administration building at Pomona College, Raza and other gente of color at the traditionally white liberal Claremont Colleges managed to score a small victoria against racism while attracting the attention of most of L.A.'s mainstream chisme channels. The 48-hour standoff set new standards for the college building take-over, catered food and fettucine. A minor tiffy ensued when the parmesan cheese was late.

-¡Chale con las Uvas! Chancellor Orbach is said to have repeated this famous grito shortly after proclaiming UC Riverside a GRAPE-FREE ZONE.

-Favorite Rally Against Racism slogan: "UC Riverside, We See Racism."

-Favorite Post-Rally Against Racism slogan: "UC Riverside, We See Procrastination."

-A big Chicana/o handclap for *La Gente de Aztlán* (UCLA's Raza student newspaper) for including a section of arte and letters from the Pinta. Our incarcerated brown brothers and sisters have a positive voice that *La Gente* has apparently tapped into.

-Culture Clash, those vatos locos from the barrios of the liberal theatre, are at it again. This time they bring their greatest hits along with some new chistes to the Fountainhead Theatre in Hollywood March 11-April 10. Calmados, Calmados. Before you write this one into your pocket planner, check the other bolsa for some feria. These vatos forgot to include the barrio price for the show & unless their your primos, expect to pay 15 bolas per ticket.

-New gente in the Mexican food biz: Tacos Mi Viejo on Blaine near Alpha Bets. Chano's recommendation: the tacos al pastor.

-New "discovery" in comida from el barrio: very sabroso and authentic Menudo at the panadería and tiendita on the corner of 12th & Park in Eastside. The best part: only \$2.50 a quart. Five bucks will feed at least four very hungry Raza students. (Bring your own cazuelas; weekends only.)

-WANTED: MEChA is looking for energetic Raza students to help kick start the movimiento. For more info contact La Ninfa Loca at X3822.

-If you didn't see la película "Como Agua Para Chocolate" last month when it was in town, be sure to catch it in L.A. real soon. The film inspired hours' worth of intellectual pedos and analysis.

-Speaking of pedos, Raza students have begun to set aside their differences and try to work juntos on the Chicano/Latino Youth Conference coming in May. Acuerdense: La Unión Hace La Fuerza.

-1993 marks 501 years of European occupation on our land. According to my cuentas, the tenants are backed up on their rent and the loud party they had last year violated policy again. I think its time to charge these vatos for back-rent and serve the eviction notice.

-The Chano de Chino Award for Most Improved Raza Organization goes to...Mujeres Unidas. After years of inactivity, the mujeres have introduced an ancient concept to the movimiento - growth. Con effective organizing and hard work, Mujeres Unidas has grown continuously since its Fall resurrection and have established themselves as an organization worthy of respect.

-Saludos a Mr. Blue and Aztec Parrot, the Radio Aztlán veteranos, for continuing the firme rollas every Friday. Be sure to tune into the new, expanded version of Radio Aztlán: 6:30-8pm Oldies, Tex-Mex and comentarios; 8-10pm Julio Vigoreaux' Salsa ritmos; and 10-Midnight música Mexicana including all the good rancheras, románticas and cumbias.

-Another Chicana/o handclap for *Nuestra Cosa* on it's 20th anniversary. The movimiento is growing gray hairs but it doesn't look like it will die anytime soon.

Veinte Años y la lucha continua

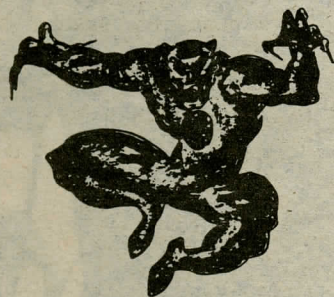
Twenty Years and the Struggle Continues

The Brown Pantera

Coming Soon
to a barrio near you

fighting for equality,
justice and
self-determination

BROWN PANTERA



CON SAFOS

Radio Aztlán making waves on the air

by ROBERTO TIJERINA
Staff Writer

Have you ever sat down on a Friday afternoon with your loved ones after a long hard day, relaxing and flipping on the old tune box? Something smooth is playing like, "I'm Your Puppet," but it's not the same version that you remember?

If you are tuned into 88.3 FM then more than likely it is Little Joe & the Latinaires. And then you hear, "This is Radio Aztlán KUCR 88.3 FM." If you tune in every Friday evening you will learn that Radio Aztlán is a cultural program aimed to promote Chicano/a historical and musical roots, self-identity and Raza history.

Alfredo Figueroa, current Director of Chicano Student Programs, has re-staffed Radio Aztlán. The core staff includes, Alfredo Figueroa (Guapo Lapo), Carolyn Sandoval (Adelita de Aztlán), Darren de León (Aztec Parrot), and Jorge Hernández (Mr. Blue) with an occasional appearance by Javier Hernández (El Happy Jarv). Pablo Hernández, Casimiro, and Roberto Tijerina, Tinto Campana, are in charge of Qué Pasa Raza (weekly calendar events) and Barrio News for our Raza. Both are new students to the UCR campus.

Jorge Hernández, now a Deputy Public Defender in Riverside, feels strongly about the importance of being heard in radio broadcasting.

"We are usually underrepresented in the various media forms. Mainstream radio does not play anything that is reflective of our vast background, culture, and heritage. College radio provides a unique form to cater to a specific group; our gente. We can play music, offer noticias, and convey mensajes without worrying if we've offended our financial backers,"

Hernández said.

Radio Aztlán's birth began in 1982 with then Chicano Student Programs Director, Alberto R. Chávez. His first step was to learn how to operate the different equipment. He then developed a 30 minute talk show which he named, "El Programa Quinto Sol."

He and his co-hosts interviewed such people as: Tomás Rivera, the first and only Chicano Chancellor of a UC campus, Dr. Raúl Ruiz, Dr. Rudy Acuña, Chicano/a Poets, community based issues-

Radio Aztlán is a cultural program aimed to promote Chicana/o historical and musical roots

like the illegal raids by police in the Casa Blanca neighborhood, and immigration.

Chávez set goals to teach UCR students the radio procedures to operate and develop their own shows. "When you interview people you educate yourself and others in the process," Chávez said. This was certainly the fact when Chávez recruited UCR students Martha Vega, Arlene Quintana, Danny Jacobo and Jorge Hernández who all developed their own shows and nicknames.

In its peak, Radio Aztlán's lineup was from 2 p.m. through 2 a.m. with music and talk shows covering Tropical, Salsa, Rancheras, Boleros, El Programa Quinto Sol, Rap, Hip Hop, Fiesta In Puerto Rico,

and Aztlán Oldies, all an essential element to a great complexity within our people.

Julio Vigoreaux, host of "Fiesta In Puerto Rico" started his show one year before Radio Aztlán was founded and happily joined the lineup of Chicano/Latino broadcasting hours. Vigoreaux now in his 11th year in broadcasting "Fiesta In Puerto Rico" said, "I think that my show helped, because it opened the doors for other Raza to come in and participate."

Jorge Hernández, Mr. Blue, said, "Our music was so much a part of our lives it was very natural to play for a receptive audience." His popular show would receive around 200 calls each Friday, and 30 letters a week. Among Chicano prisoners, his show was taped and passed along the grapevine.

Time has seen Radio Aztlán go up and down in programming mainly because of students graduating or resources being limited. But with each new year the whole process continues to grow with new students creating new radio staff and new programming.

Vigoreaux said, "La lucha Nunca se acaba, they have to get involved whatever it may be: on the radio, in the community, or any civil organization. They have to get involved they owe it to themselves, their parents and future generations."

Darren de León, Aztec Parrot, said that, "New expansions were being added to the show such as news, feature spots, and community issues." de León serves as one of the technical engineers. A former student of UCR, de León produces station ID's, public service announcements, and feature spots.

When asked what would you tell new incoming students to get them involved with Radio Aztlán he said, "People don't realize how fun radio can be until they do

a show. Our gente always thinks they have nothing to say but deep down they really do. And the radio is one way of telling the rest of the world what is really going on," said de León.

A fan and a consistent listener of Radio Aztlán is Javier Hernández. He was asked by Figueroa to join him one night and help him with the show. Once on the mic, they began kidding around and since then he's remained a semi-regular host. He has learned how to handle the equipment and is more than happy to go on the air when needed. Hernández' handle is El Happy Jarv.

Happy Jarv described his best experience with Radio Aztlán, "When I first started I wasn't sure if anyone was listening and I asked people to call in. At first no one called then a woman called in and told us to play anything that we wanted, because she knew no matter what it was, it would be good. So that was kind of nice."

Nuestra Música is the latest show joining Radio Aztlán. It is hosted by Lalo Medina and Jaime Romero. Nuestra Música offers música Ranchera Y Classica.

"I think that it's an important aspect for students to get involved with radio because there's a lot of gente waiting for this type of music to come out on the radio. It is not only a pleasure to do the show but it's also our responsibility to nuestra gente," Medina said.

KUCR 88.3 has installed a new antenna that can reach new areas and more gente. You can tune in to Radio Aztlán every Friday night on KUCR 88.3 fm. The current line up is: 6:30-8 p.m. Radio Aztlán, 8-10 p.m. Fiesta In Puerto Rico, and 10-12 a.m. Nuestra Música. For requests please dial: 787-KUCR, 787-3421, and 787-3422.

Chicana professor making significant contributions to Raza community

Staff Writer

"An organic academic who enjoys music, dancing, watching an occasional telenovela, eating tacos en el barrio, and know the importance of being close to our community," is how Dr. Alicia Arrizón, UCR's newest Chicana faculty member, describes herself.

Dr. Arrizón was hired by the UCR Ethnic Studies Department in July of 1991 to teach Chicana/o Literature and culture. she considers herself part of a new generation of Chicana academicians and strongly believes in the classroom's interaction between students and instructor as an essential part of the academic growth one needs.

"I believe in empowerment as a tool to empower others. Thus, I believe in my academic career as a syncretic process of understanding not only myself, but most important, others as well," she said.

Dr. Arrizón was born in San Luis, Sonora, México and was raised in San

Luis and Gadsden, Arizona. She said her parents were Mexican 'immigrants' in their own homeland." Her father is a retired farm worker who labored in the fields of Arizona and California for more than thirty years.

After high school, Dr. Arrizón entered Arizona State University where she completed her B.A. and M.A. in Literature and Latin American Studies. She completed her doctoral studies at Stanford University in June 1992.

Throughout her student life, Dr. Arrizón was active in many organizations such as MEChA, the Chicano Graduate Student Association, Teatro Belicia, Teatro Ensemble de Arizona, and was one of the founders of Mujeres en la Academia.

"Being a minority woman in an institution like Stanford was difficult at times. However, being involved in different activities and organizations related to my culture was the key facilitator for my edu-

See ARRIZÓN page 14



Dr. Alicia Arrizón, a professor of Chicana/o literature at UCR. Dr. Arrizón was hired in July of 1991 by the Ethnic Studies Department

Menchú fights for respect, legal rights, and self-determination of her people

by CYNTHIA GOMEZ
Staff Writer

"I have faith and I believe that happiness belongs to everyone but that happiness has been stolen by a few," said Rigoberta Menchú, the Guatemalan indigenous Nobel Peace Prize recipient and author of *Me llamo Rigoberta Menchú*.

Menchú has taken the role of leadership of the indígenas Guatemaltecos. At the age of twenty three she learned the language of the oppressor, Spanish, and used it against him. Menchú uses the language as her weapon against the Guatemalan Government's discrimination that for los ultimos cinco siglos los indios Guatemaltecos han sufrido. She learns the language so that all the hard work that her familia and pueblo han hecho no sea en vano.

Menchú's intentions are not to create a racial war but rather to bring recognition and respect to her culture and people. Furthermore, to bring back all the righteous power that corresponds to them.

In her book she states, "Mi causa se radicaliza con la miseria que vive mi pueblo. Se radicaliza por la desnutrición que he visto y que he sufrido como indígena. La explotación, la discriminación...la opresión, no nos deja celebrar nuestras ceremonias, y no nos respeta en la vida tal como somos."

Menchú was brought up on several fincas, picking coffee beans or cotton, where malnutrition killed two of her brothers. She was exposed to the political arena by her activist father, Vicente Menchú. He was one of the founders of

"El Comité De Unidad Campesina (CUC)," formed in April of 1978 from a number of several small organizations fighting for land, higher wages and a number of other survival issues, such as water rights and basic services. El Comité De Unidad Campesina became the strongest peasant organization in the highlands and south coast of Guatemala.

On January of 1980 a group of indígenas, with Vicente Menchú as their leader took over the Spanish Embassy in Guatemala City on a peaceful demonstration to protest army repression in their villages. The demonstrators were attacked by the Guatemalan army, who firebombed the embassy killing 39 people including Menchú's father, Vicente Menchú. It was at this point that Menchú became the official representative of the CUC.

In an interview with Menchú, reprinted in the December issue of *Voz Fronteriza*, she was asked several questions on the involvement of the CUC with regards to the new technologies that are being imposed on the indigenous people of Guatemala. Menchú's reply was the following, "our organization, is 14 years old, we're about to turn 15, and in this time we have been given a bit of support to the people who work on the land. We worked in the Guatemalan countryside, especially in the struggle of the workers to organize. Within the task that we have to carry out as CUC, I would say the important one now is systematizing the campesinos' [rural small farmers or agricultural field workers] struggle to orga-

Please see **MENCHÚ** page 14

Mayan experience proves to be ultimate for UCR student

by MARK C. HARDIE
Contributing Writer

As a child I always dreamed of living in Latin America. I have always been captivated by Latin American people, their culture, and their language. During the 1992 academic year my lifelong dream of traveling to Latin America came true when I was accepted by the Education Abroad Program as an international exchange student at the University of Costa Rica.

I recall that while on my flight to Costa Rica, I was shaking nervously hoping that all of my aspirations and curiosities would be fulfilled in Latin America.

Although I was thoroughly fascinated by Costa Rica, it was Guatemala, with its rich Mayan culture, that captivated my utmost interests. I was able to spend more than a week living among the Mayans and learning about their culture. It is an experience that I will never forget. It is for that reason that I would like to share with you this unique experience in the Land of the Maya.

Upon my arrival to Guatemala City, I took a four hour ride on an overheated old bus to Lake Atitlan which is located in the southwest portion of Guatemala. Lake Atitlan is not only surrounded by numerous Mayan villages, but there are also three majestic volcanoes along its shores. The three primary villages in the area are Panajachel, San Pedro de Atitlan, and Santiago de Atitlan.

My first unforgettable encounter with the Mayan people occurred in the village

of Panajachel. It was there that I saw the beautiful, short, brown-skinned women dressed in rainbow-like colors. Their blue, red, and purple skirts shined so brightly that my eyes were nearly blinded by the reflection. They wore colorful beads made from different types of beans which are cultivated in the village. Many of these colorfully dressed women carried large jars of water on their heads much like some West African communities. The Mayan women seemed to have developed a remarkable ability to balance items on their heads. When I tried to balance one of the jars on my one head, I was unable to walk.

As I began to live among the Mayans, I was able to learn a few phrases of their language which is called "Quiche." This ancient language sounds similar to Chinese. The Mayans seemed to be fascinated by my deep dark skin. They would rub by skin and say, "Atet-e-Mashak" which means, "You are the dark one." The people were overwhelmingly friendly and eager to share their culture.

I must admit that living with the Mayans was quite an emotional experience. I realized that they have been struggling for over 500 years to preserve their heritage, their traditions, and their languages. At that moment I began to understand exactly what La Resistencia really meant. La resistencia is about people having the right to preserve their own culture without fear of being oppressed or discriminated against. The ancient culture of the Mayans must be respected. ! Viva la resistencia de los Maya!

Mujeres Unidas work towards community empowerment

by ERIKA GALLARDO
Contributing Writer

As mujeres of the University of California Riverside campus, we strive for the betterment of La Raza! We realize the great importance of unity amongst ourselves and strive to maintain positive interaction with other organizations.

While empowerment of la mujer at UCR is our main goal, we are also concerned with educational, social, political and economic issues within our communities.

As a women's organization at UCR, we welcome all individuals who agree with our goals and objectives and who are willing to fight for la causa.

As educated mujeres we realize the responsibility we have to our hermanas y hermanos to provide support, open and educate minds, and maintain la cultura and those traditions that do not oppress us.

Our first official meeting of the year took place on October 26, 1992. We discussed our purpose, goals, budget and revision of our Constitution for the year. Officers were elected and the agenda for the year began.

Our first activity took place on November 18. We had the opportunity to bring Helena María Viramontes on campus. She is a well known Chicana author, who wrote a book entitled, *The Moths and Other Stories*.

UCR students had the opportunity to hear Viramontes' presentation at the Inter-

While empowerment of la mujer at UCR is our main goal, we are also concerned with educational, social, political and economic issues within our communities.

national Lounge. A reception was held at the Chicano Student Programs office where she was able to talk to students as well as sign her book for them. Rita Urquijo, a Mujeres Unidas member stated, "Bringing a Chicana writer of the caliber of Helena María Viramontes made me feel proud. She empowered and encouraged me to become an author myself."

Our first opportunity to work with our community took place on November 23. We provided a University application workshop to assist all high school

students who were considering applying to a university. We were able to assist students from our community as well as students from other communities such as El Monte and La Puente. We are looking forward to having this workshop every year.

Mujeres Unidas takes pride in being

co-hosts with MEChA for the Leticia A. Network. We are determined to assist the Network by doing everything necessary to support the rights of undocumented students.

On December 1, we had a Mujeres Unidas orientation meeting for A&I and Lothian dormitory residents. It took place at the Lothian Cafeteria and was intended to introduce and welcome prospective members to our organization.

Throughout the month of December we had a toy drive for Bobby Bond's

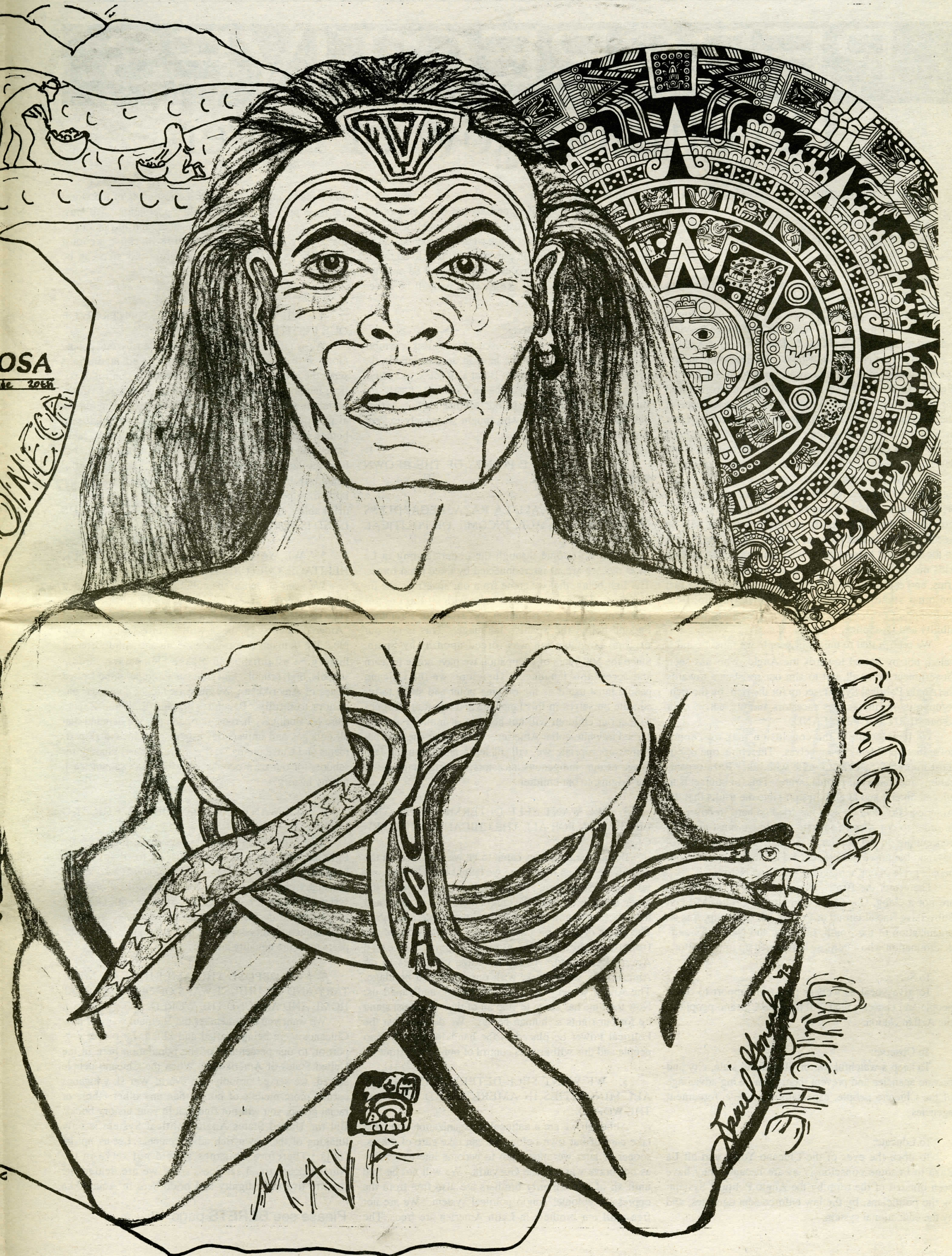
Community Center. We were able to donate approximately 60 toys to the Center for their Annual Christmas celebration for the children of our community. Antonia Torres was one of our members who volunteered for this activity and had this to say, "Working directly with the children of our community and seeing the joy in their faces gave me all the satisfaction in the world!"

The following day Mujeres Unidas volunteered to assist Community Settlement Association with the making of Christmas food baskets for families in the Riverside community. Afterwards we were able to assist with the Toys for Tots distribution by selecting toys for children of families in our community. "Taking part in this activity was a rewarding experience. I believe that working with our community in any way possible is important and encourage everyone to do so," said Mujeres Unidas member Laura Araujo.

Along with community service, we also provide educational as well as personal support to one another. We attend activities together such as the film "Como Agua Para Chocolate." at

See **MUJERES** page 14





PERSPECTIVES

Revolution now or never

FROM THE CHILDREN
of the
AZTLÁN NATION
THE BROWN BERETS de AZTLÁN

We, the members of the Brown Berets of the Aztlán Nation, aware of the injustices, discriminatory, and oppressive actions against La Raza, by the Anglo political system, hereby pledge to commit our lives to the Service, Education, and Defense of the Chicano Nation of Aztlán.

In order to combat injustices, racial discrimination, manipulation of our Raza and oppression, the Brown Berets de Aztlán have been revived and reinstated throughout the Nation of Aztlán. Since the resurgence of the Movimiento, the Brown Berets de Aztlán are most critically needed NOW, more than ever before. We need to become a powerful force where self determination and self liberation are conditions that exist among all Raza.

To serve people means not only to correct the injustices, but to provide for the betterment of our Raza. A Brown Beret will do everything within their power to provide in their community any programs that will be needed to help in this process, such as: Taking the elderly to the store and helping them with their groceries, getting kids out of the barrio for a day and take them on field trips, and especially to demonstrate to all our people that we must stand together despite conflicting political philosophies to show our youth, Pride, Respect, Responsibility and Discipline.

We realize that to unite our people we must be motivated, not by hatred towards the Anglo, who has seen Government lie to all, but to aim our resistance towards the Anglo Political System set up for the rich, by the rich, to oppress our indigenous ancestors and our native right to our HERITAGE AND LAND.

We have come to the conclusion that we cannot solve these problems by ourselves. Therefore, one of our most important tasks is to unite with other Raza organizations and make our people aware. This, of course, is to educate in any and at all times possible the truths that the American Political System has tried so hard to cover up. In order to completely educate people we must not only concentrate on the problems and causes of yesterday, today, and the unseen future, but we must also instill in our people pride in our heritage, culture, and history.

Therefore, the Brown Berets of the Aztlán Nation are not a Gang, Car Club, Communist Group, Militant Subversive Racial Group or Private Social Group; it is an organization of the Youth, of a Chicano Nation for self-determination who's purpose is summed up in its motto:

To Serve:

To give vocal as well as physical support to those people and causes which will help the Chicano people of the Aztlán Nation.

To Observe:

To keep a watchful eye on all federal, state, city and private agencies and prevent them from taking advantage of the Chicano people, especially the law enforcement agencies.

To Educate:

To open the eyes of the Chicano Youth and all La Raza to become consciously aware because they have been blinded of the truth by the Anglo Political System: by the politicians, by the law enforcement agencies, and by the educational system.

To Protect:

To protect, guarantee, and secure the rights of the Chicano people by all means necessary. How far we must go in order to protect these rights is dependent upon those in power. If those in power are willing to do this in a peaceful and orderly process, then we will be only too happy to accept this way. Otherwise, we will be forced to other alternatives.

To Wear A Brown Beret:

The Brown Beret was chosen because it is a symbol of the love and pride that we have in our race and in the color of our skin. The Brown Beret also acts as a symbol of Chicano Power (Unity among all La Raza). Lastly, the Brown Beret is the color of our Mother Earth, Aztlán, the land of our ancestors who fought so bravely to keep and nurture her.

16 POLITICAL POINTS OF THE BROWN BERETS DE AZTLÁN

1. UNITY OF ALL LA RAZA, REGARDLESS OF BIRTHPLACE, AGE, INCOME, OR POLITICAL PHILOSOPHY.

Unity will come through the understanding in La Raza that we are all interconnected by three main forces. The first being, that we come from our ancestors, the indigenous. Therefore we must unite with all Raza of this continent. George Washington was NOT our forefather. Second being, the Spanish language. This is not our original language but was forced upon us by Spain. Since the 500 years of occupation we have come to learn and accept this language. Therefore, we the Chicano people must use it as the rallying point and strive to re-educate ourselves in this language and use it at all times so that our children will not become assimilated and absorbed in white-collar America. Third, when the time becomes appropriate we will all learn and teach the language of our indigenous ancestors, our true language of our origins, to our children.

2. WE WANT SELF-DETERMINATION AND LIBERATION FOR ALL THE CHICANOS IN AMERICA.

Before the Americas came to be we were here in the Southwest. When they came we taught them how to survive in the Southwest. We taught them how to water the desert and grow crops. We taught them how to mine, and then the Anglo got rich with our knowledge and labor. The sweat of the Chicano/Mexicano people watered the fields and their bones, aching of pain, harvested Amerikkas food. Today La Raza continues to do Amerikkas sweatwork, with our souls and bondage. The Anglo society has cheated, killed, and raped us. Now the time has come to stop all of this. We must stand up for our rights as human beings. We demand that the Political Power be placed in the hands of the Chicano people and this will give us control of our own destinies.

3. WE WANT SELF-DETERMINATION FOR ALL MINORITIES IN AMERICA AND AROUND THE WORLD.

Although we are a nationalist organization and must take care of our own before we can take care of others, sooner or later we must learn to become internationalist as our brave warrior Che Guevarra. We will not be free until all of our minority brothers are also free from the oppressive colonial Anglo political system. We are not free until our brothers in Latin America are free. The

white man controls almost all the resources of the world yet he is only 20% of the world's population. We must unite to end discrimination, injustices, and to rise out of the poverty that the Anglo has put us in. First, we must empower and unite our people before this step can be achieved.

4. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND.

We want our communities controlled by our people along with programs to guarantee that all institutions serve the needs of our people. Community control of police, health services, churches, schools, housing, transportation, and welfare. We want an end to "urban renewal programs" that replace our barrios with: high rent homes, highway overpass destruction, corporations, junkyards, and landfills. In the short time that the Anglo has held the land we have felt the pain of seeing beautiful lands turn into parking lots and freeways, of seeing the birds disappear, the fish die, and the waters become undrinkable. LA TIERRA ES DE LA GENTE. THIS LAND IS FOR THOSE WHO WORK IT.

5. WE WANT A TRUE EDUCATION OF OUR HERITAGE, CULTURE, HISTORY.

We want an end to the cultural genocide perpetrated by the Amerikkkan educational system against the Chicano people. We demand that the Anglo point of view of "Amerikkkan history" be re-written correctly by our people. We demand a non-biased, Chicano cultural based history be established in all the elementary, middle schools, high schools, and colleges throughout the United States of Amerikkka. We must be taught about our ancestors truthfully. Pancho Villa and Emiliano Zapata were revolutionary heroes, not bandits. We demand that all colleges and universities establish "Chicano Departments and Curriculums." If not, we demand funding for schools for our own people. A white man cannot teach me my history.

6. WE WANT FREEDOM OF ALL CHICANO POLITICAL PRISONERS.

All of the Chicano people, who have fought or are fighting "en el Movimiento" must be freed since they have been tried by the Anglo political courts whose jury is usually comprised of Anglos. We demand our own system, whether it be a Judicial system or not. Our own people should decide the future of our people. To discipline someone, those who are doing the judging must be peers to assure equality and fairness.

7. WE OPPOSE THE AMERIKKKAN MILITARY AND ITS UNJUST WARS OF OPPRESSION AT HOME AND AROUND THE WORLD.

We want you to remember the Vietnam war and how Chicanos were being drafted and killed, far out of proportion to our percentage of the population here in the United States of Amerikkka. When the Chicano people served, we served proudly. In World War II, Chicanos earned more medals of honor than any other ethnic or racial group, you will not find that in your history books. But the United States Anglo Political System is only thinking of their own rich advancement. Let us not be fools. Therefore Chicanos should not serve in the Amerikkkan armed services, since we are denied the right to live with dignity and pride here in Amerikkka.

Please see **BERETS** page 13

POESIA

WHY MY PEOPLE WHY?

OUR BLOOD OVERFLOWS IN THE STREETS
OUR BLOOD OVERFLOWS IN OUR MINDS
YET WE SEEM TO LOOK AT OURSELVES AS
BASTARDS OF ANOTHER RACE OR KIND

OUR BLOOD OVERFLOWS IN THE STREETS
OUR BLOOD RUNS THROUGH MY BROTHERS AND SISTERS VEINS
YET WE SEPARATE OURSELVES LIKE
THE AIR, THE WATER, AND THE ICE

OUR BROTHER DIES IN THE STREET WITH A GUN IN HIS HAND
OUR MOTHERS CRY
BECAUSE THEY FEEL THEIR FLESH TORN AWAY FROM THEIR SOULS
OUR HEARTS PUMP AND PUMP AND PUMP WITH ANGER
PITTER-PATTER, PITTER-PATTER

I CRY, AND CRY, AND CRY
BECAUSE MY BROTHER LIES MUTILATED IN THE STREETS OF AZTLAN
BY A RACE THAT DOESN'T GIVE A DAMN
BUT YOU WILL NEVER SEE ME CRY
FOR I AM MACHO, FOR THE WORLD TO SEE
JUST LIKE MY FOREFATHERS WHO DIED FOR ME

WHO DARES SEPARATE MY PEOPLE FROM ME
FROM THE BLOOD OF OUR FOREFATHERS, FROM THE BLOOD OF OUR
TREE
SOME PEOPLE CALL US CHICANO OR CHICANA YOU SEE
WHILE OTHERS CALL THEMSELVES LATINO/LATINA, WILL YOU
PLEASE EXCUSE ME
MEJICANO/MEJICANA WHAT WILL IT BE
ARE WE SIX NATIONS, WON'T YOU PLEASE TELL ME?

OUR BROTHER'S SPLATTERED BLOOD TURNS BLACK IN THE STREET
HE WAS ALL SIX NATIONS TO ME
OUR FOREFATHERS WERE INDIGENOUS WHO FORMED THE ROOT OF
ONE TREE
THEY CRY FROM OUR IGNORANCE BECAUSE WE CAN'T SEE
THAT WE ARE ONE PEOPLE, ONE NATION
SO DON'T TRY TO FOOL ME

OUR BROTHERS SPLATTERED BLOOD IS SPILLED THROUGHOUT
HISTORY
500 YEARS OF RESISTANCE, ONE CAN PREACH TO ME
THEREFORE IT IS EASY TO BLIND US OF OUR IDENTITY, HISPANIC! BUT
WHAT IS 500 YEARS BUT A SPECK OF TIME IN THIS UNIVERSE FOR ME
I AM CHICANO, HARD CORE, RECOGNIZE ME!
OF A CHICANO PEOPLE, OF A CHICANO NATION THAT ONE DAY MUST
BE

THE BLOOD OF MY PEOPLE OVERFLOW THE CONTINENT OF AZTLAN
WHY MY PEOPLE, WHY? ARE YOU SO DISOBEDIENT TO ME
WE MUST COME TOGETHER
AS ONE PEOPLE, AS ONE NATION
IN ORDER FOR US TO BE FREE....

by ROBERTO TIJERINA

"Tears of Strength"

I have been tied up, tied down to the ground.

I cry not of fear, for those who fear will be conquered.

I cry of pain.

My soul is in agony.

The tears down my face are as hot as coal.

They will never go away for they have left a trail, as a reminder.

The scar is internal and only I can see and feel it.

People shall confuse my tears as weakness and vulnerability.

When in deed, they are the nourishment of my strength.

*Those who will confuse my tears for fear will be those,
who shall be conquered by me.*

A. Torres

untitled

What is it that defines your
love?

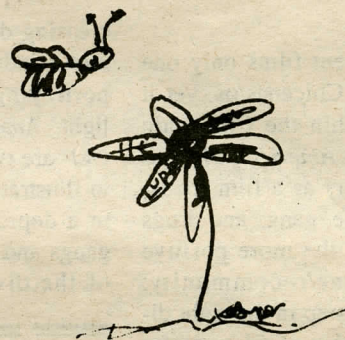
The nature of the honey bee,
perhaps.

It makes its landing,

An unexpected flower.

It takes what's pleasing,

And then flees like a coward.



KUKA RACHA

BY THE STROKE OF A PEN

WHEN I WAS A VATO LOCO, CRUISIN IN MY RIDE
ME DABA QUE LA CHINGADA AND I DIDN'T KNOW WHY
THEY TOLD ME; MI BARRIO PRIMERO, COACHELLA-BARRIO NUEVO-AVE. 52
I LOVED THE ROUTINE AND FELL INTO IT, BECAUSE I WAS A BIG FOOL
ONLY FOURTEEN AND A CHINGADERA I HAD NOT COMMITTED
ONE OR MAYBE TWO

I WENT TO JUVEY, CRUISIN IN A PLACAS CAR THINKING I WAS SO COOL
THEY COULDN'T PIN A THING ON ME, A CHINGADERA ONE OR MAYBE TWO
SO I TURNED OUT TO BE LUCKY/I WAS TOO SLICK FOR THE BIG WHITE,
ALASKAN,
GORILLA FOOLS BUT
IT WAS FAR FROM OVER FOR NOW I HAD SEEN INJUSTICE FOR ME AND YOU

VATOS LOCOS EVERYWHERE, WARRIORS, WITH NOTHING TO DO
TALKING ABOUT THROWING CHINGASOS WITH A FOOL, ONE OR MAYBE
TWO

CLAIMING TERRITORIES THAT THE WHITE MAN CREATED JUST FOR YOU
A STREET, A FENCE, A WALL, AND MAYBE A BRIDGE TO INCARCERATE YOU
AN ILLUSION OF YOUR OWN PEOPLE THAT THEY MUST BE ENEMIES TOO
CAN'T YOU SEE THE SET UP, IT'S CALLED DIVIDE AND CONQUER
GUIDE US DEAR FATHER, WHAT MUST WE DO

I GOT OUT, WENT TO A COLLEGE AND A UNIVERSITY TOO
THEY TOLD ME FIGHT FOR MEChA, FIGHT FOR YOUR PEOPLE,
FIGHT FOR WHAT IS TRUE, BUT PEOPLE HAVE SEEM TO FORGOTTEN
WHAT MEChA WAS, WHAT MEChA IS, AND WHAT MEChA CAN DO

LET ME SPIN BACK THE DECADES, ONE OR MAYBE TWO
OUR GRANDPARENTS WERE CALLED; WETBACKS, SPICS, COCKROACHES
AND

DIRTY HEATHENS, DOESN'T THAT UPSET YOU?
BUT YOUR MIND SET IS NOT HERE YOU HAVE FORGOTTEN
YOUR RAZA WHO HAVE BATTLED AND DIED IN EMPHASIS OF YOU
YOU THINK YOU ARE IN COLLEGE
BECAUSE YOU ARE RICH OR SMART THROUGH AND THROUGH
LET ME SET IT STRAIGHT MEChA OPENED THE DOORS JUST FOR YOU

YES YOU HAVE SEEM TO FORGOTTEN THE BORDERS
YES YOU HAVE EVEN FORGOTTEN THE RAPE OF YOUR GREAT GRAND-
MOTHER TOC

YOU THINK YOUR ARE TOO RICH OR TOO SMART TO REMEMBER
YOUR ANCESTORS WHO SHED THEIR BLOOD FOR BABY'S SUCH AS YOU
YOU WILL NEVER BE A WHITE MAN, HE WILL NEVER ACCEPT YOU

BUT EVEN HERE AT A UNIVERSITY THE WHITE MAN TRIES TO DIVIDE US
TOO

BY THE STROKE OF A PEN

WE FALL INTO AN ABYSS OF INK MADE FOR ME AND YOU
TALKING ABOUT FEMINISM, CAPITALISM, SOCIALISM, AND COMMUNISM
TOO

CLAIMING TERRITORIES THAT THE WHITE MAN CREATED JUST FOR YOU
CAN'T YOU SEE THE SET UP, IT'S CALLED DIVIDE AND CONQUER
WE MUST COME TOGETHER TO FIGHT THESE IDEAS TO MAKE THEM UN-
TRUE.....

by ROBERTO TIJERINA

Depiction of Raza in films questioned

by DANIEL GONZALEZ AND
VICTOR H. SALGADO
Staff Writers

Out of all recent films only one has focused solely on Chicanas/os, yet it was controversial within the Chicana/o community. The film *American Me*, has been discussed by many as a film focusing solely on prison life, gangs and drugs rather than discussing the more positive aspects of the Chicana/o community. However, the film is a step in the right direction for the recognition of Chicanas/os in a multicultural America. Moreover, the film has managed to spark an interest in the motion picture industry and pave the way for more films dealing with Chicanas/os as well as Latina/os.

The upcoming film *Blood In...Blood Out*, deals with the lives of three East Los Angeles cousins. A similar premise was used in *American Me*. Both films feature "violent portrayals of young gangsters, random drive-by shootings, lives ruined by drugs and addiction, and race riots filmed on location in state prisons." (Gregg Barrios, "Two Films One View of Violence in Latino Life," *Los Angeles Times*, July 31, 1991) Because of the graphic portrayal of life in the Los Angeles streets, both films have been the subject of criticism. However, what the critics do not realize is that both films present images that parallel real life, on the streets as well as in prison. Moreover, Hollywood fears that by producing movies that do not present the positive side of life within the Chicana/o community (i.e. Jaime Escalante in *Stand and Deliver*) could be like offering a "double-barrelled portrayal of the dark side of Chicano Life." (Gregg Barrios, "Two

Films One View of Violence in Latino Life")

The irony is that with the increasing demand on Chicana/o films, the movie industry continues to produce films portraying all Chicanas/os in the same light. *American Me* and *Blood In...Blood Out* are two specific films which attempt to illustrate life in Los Angeles but result in a depiction solely focusing on street gangs and prison life, a misrepresentation of the diversity in Chicana/o culture.

two films restrict a more expansive view of Chicana/o culture(s) and may result in the dismissal of future films, such as *Mi Vida Loca* and *El Mariachi*. The reason being that the general public may assume that all Chicana/o films will focus on similar themes and therefore become repetitious and not worth seeing. If this occurs, many upcoming Chicana/o films may not be seen by the public or may never even be produced. The film industry should break the stereotype depicting Chicana/o

Movie set crew aside from the actors and actresses include the director of photography Rodrigo Garcia, who is the son of the novelist Gabriel Garcia Marquez.

A big film for Chicanas/os, in terms of sole film making, is *El Mariachi*. In short this is an adventure film about mistaken identity between a musician and a killer. One man Richard Rodriguez wrote, produce, directed, and operated the camera. The big surprise is that the movie is a Spanish Language movie which will be seen with subtitles. Columbia pictures picked up this 84-minute film which has had high praise at film festivals and will spend nearly \$1 million in marketing for its release. Columbia's reasons for releasing this high risk film are obvious—publicity for backing a minority director and the commercial value it will have amongst the Latina/o population. The film will also be strategically released in areas with large Latina/o populations, including Los Angeles, New York, San Antonio and San Jose. If this film does poorly in the box office it will be a minimal loss for Columbia and will only aid them in terms of publicity for the release of future films.

Rodriguez is amazed at the successful path the film has taken. He financed his film by serving as a human guinea pig at an Austin drug research center, where he is from. From there he was able to get hooked up with Robert Newman, an agent for International Creative Management who secured a two-year deal for him at Columbia. Initially, Columbia wanted to remake the film in English but because of its large success in Spanish they decided to add subtitles and the rest is history.

Please see FILMS page 13

It's time Hollywood's racist and stereotypical camera to be dismantled and reassembled by la Raza.

Nonetheless, the people involved with both films blame each other for presenting Chicanas/os in a negative fashion, yet, both movies embrace the same issues in a similar style. The similarities include:

- The main character in *American Me* is named Santana; a principal character in *Blood In...Blood Out* is named Montana. Both are the head of the Mexican Mafia.
 - In both films the main character is betrayed by a trusted ally who is part Anglo. The traitor then heads the Mafia operation in prison.
 - In both films, a violent scene occurs in a prison pantry: In one, the homosexual rape of a prisoner, in the other a homosexual is killed.
- (Gregg Barrios, "Two Films, One View...")

The similarities between these

films as only dealing with gangs and prisons.

The upcoming film *Mi Vida Loca*, is the first to portray young female gang members and even more unusual is that it is the first mainstream picture to focus exclusively on Chicanas. What is problematic about the movie is its director-writer Allison Anders, a white middle-aged woman who lived 10 years around the Echo Park area of Los Angeles. Will her non-Chicana perspective misrepresent the Chicana? Will she, just as the above mentioned films, only develop the stereotype?

The film does have Chicanas/os on the production crew (or assisting in the film). The movie's soundtrack contains names like Los Lobos, and rapper Kid Frost, and the music supervisor is Jelly Bean Benitez. Other Latinos on the

Raza unites to provide relief to Tijuana neighbors

Inland Empire MEChistas organize food, clothing drive for flood victims

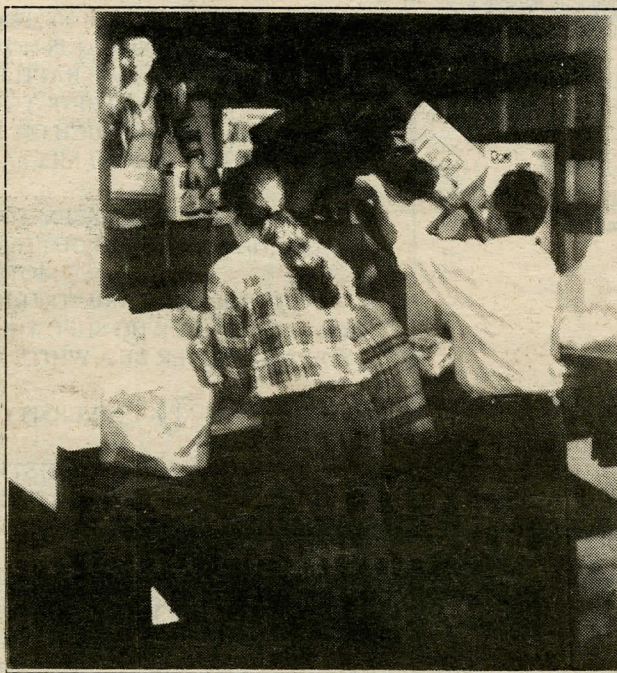
by NINFA DELGADO
Contributing Writer

Although most MEChA chapters have their own political ideology, a common goal was reached amongst them, on February 13, by the MEChA Inland Empire Central.

The MEChA Inland Empire Central is composed of most of the Inland Empire Campuses such as SBVC, Mt. SAC, Cal Poly, Rio Hondo, Chaffey, and so on. After the devastating rains and floods that fell upon Tijuana, the Central along with many others heard the call for help. The Central agreed to collect essential supplies at each campus and then gather everything to take to Tijuana.

Among the variety of necessities that were collected, those that were most needed included clothes, food, water, and diapers. The relief effort proved a success, for the hard work of those involved greatly paid off.

The essential necessities were taken to Tijuana on February 13. Thanks to Chancellor Orbach, in addition to providing a passenger car, a boxtruck was also made available, which proved necessary for transporting the necessities. The materials were taken to a small church in Colonia Florida. This church also had an orphanage which included children of several age groups. The



MEChistas load up box truck for delivery to Tijuana. The food and clothing drive proved to be a huge success.

priest and other workers went on to explain to us the stories of these children. Some children had been abandoned, others abused to the extent of mental retardation. We were able to talk with the children and we were even granted permission to carry the infants in the nursery.

Finally, we unloaded the relief materials from the truck to be distributed amongst the people of Colonia Florida. The Relief Effort to Tijuana was a success, but could not have been possible without the help of so many.

Special thanks,

Chancellor Orbach
Immediate Outreach
Bob Gill
Jim Sandoval
Dallas Johnson
Office of Gov. Relations
Chicano Student Programs
LSU
Admissions
UER

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and Aztlan. We the Brown Berets de Aztlan will recruit Chicanos who will choose to fight in our army, an army of the people, for the people. Our battle is here, against the White House.

8 WE WANT EQUALITY FOR CHICANA, MACHISMO IS REVOLUTIONARY...NOT OPPRESSIVE.

Under this system, Chicanas have been oppressed both by the system and Chicano men. Today, this has changed. There is a resurgence of feminism among Chicanas, and men must learn to respect that. At the same time, Chicanas must be patient with the Chicano men. The struggle is not against each other. The Chicano realizes that "La Chicana" struggles in "El Movimiento." Machismo is a term that the Anglo has perceived incorrectly, "as wife beater." Machismo means to defend one's land and that is what we have been doing for the last 500 years. We must support "La Chicana" in their struggles for economic and social equality and recognize that "La Chicana" is equal within our struggle for liberation.

9. WE WANT AN IMMEDIATE END TO POLICE HARRASSMENT, BRUTALITY, AND MURDER OF OUR CHICANO YOUTH AND RAZA.

For years, the colonizing gang in our barrios, the police, have beaten, murdered, and imprisoned our Chicano youth. Law enforcement insists to identify the Chicano youth by what they wear. Chicano's have been wearing the Zoot Suit and t-shirt with Dickie pants since the 1940's. It is our CULTURA! We are barrio members not gang members. We kick back in our barrio with our homeboys and along comes a cop that says, "You guys are a gang." This is a perfect example of the self-fulfilling prophecy. The Chicano Youth is not in school because as soon as they make a mistake they are targeted out by the educational system as, "at risk" and are put in special classes so that the school administration can keep an eye on them. Today over 60% of Chicano youth are getting kicked out of schools. The police and educational system are not working for the Chicano people and they must stop their injustices and discrimination NOW! The police must realize that they can beat us, jail us, kill us, but they will never stop our self determination to be educated and free. We demand a Barrio Po-

lice Review Board, preferably made up of Brown Berets or gente of the community, to screen all police officers before they are assigned to our communities. Any wrongdoing of the police officers in the Barrio will be dealt with by the Review Board by any means necessary.

10. WE DEMAND THAT THE TREATY OF GUADALUPE-HIDALGO BE ABOLISHED.

The Treaty of Guadalupe Hidalgo will never be respected or recognized. This is true of all treaties that the United States has signed with the Indigenous peoples of this land. We will no longer acknowledge any United States Treaties or broken promises. Nothing will be given to us. We must take what is rightfully ours. "MI CASA, NO ES SU CASA!!!"

11. WE DEMAND THAT THE IMMIGRATION AND NATURALIZATION SERVICE (INS) BORDER PATROL BE DISBANDED. WE DEMAND THAT ALL BORDERLANDS BE OPEN TO LA RAZA, WHETHER BORN NORTH OR SOUTH OF "THE FENCE," OR "THE AMERIKKAN BERLIN WALL."

Everyday, in states that are close to the border, a Chicano/Mexicano is stopped and asked, "Where are your papers?" This is an inconvenience and nuisance to our people who live here in Aztlan. We do not ask the white man for his papers. This is our land, our beautiful land and no white man has the right to ask our gente, "Where were you born?" Who is the real wetback?!!!!

12. WE DEMAND THAT ALL GOVERNMENT, STATE, AND LOCAL MATERIALS BE BILINGUAL.

This will allow our gente to choose paperwork that will help us grasp a better understanding of what is wanted or needed. People complain that our gente does not vote and this is why our people are not moving upward. Well maybe because the ballot is not in Spanish, only in English. Another reason why our people do not vote is because our people know that the system is a rich, white, male, bureaucratic system. Since we are becoming the majority, there is a demand for bilingual material.

13. WE DEMAND OUR PEOPLE

HAVE THE BASIC NECESSITIES TO EXIST.

We want our people to be given the things necessary for existence and survival. Such as decent housing, clothing, food, transportation, and medical services. A man has the basic right to have a roof over his head, a family and enough to eat at the table. The Amerikkkan Government will fight the Gulf War but will not fight the War of Poverty.

1. There must be low income housing funded by non-profit organizations.

2. There must be Chicano-stream schools in our barrios rather than detention centers, jails, or prisons.

3. There must be more cultural libraries in our barrios that will enhance our young Chicanitos' minds.

4. There must be less liquor stores and gunshops at every corner of our barrios but rather more productive Chicano owned businesses that will hire our people.

5. There must be more clinics and hospitals in our barrios to help those in need.

6. There must be more youth centers in our barrios for the children to get involved with.

This can be done if a specific financial base can be distributed among all barrios of Aztlan. Low interest rate loans for our young Chicano entrepreneurs and more scholarships and grants for our young Chicano minds. These basic necessities will allow Chicanos to live as we should live, that is like human beings.

14. WE WANT FULL EMPLOYMENT FOR OUR PEOPLE.

We believe that the Federal Government is responsible and obligated to give every Chicano and Chicana employment and a guaranteed income. We believe that if the Anglo Amerikkkan businessman will not give full employment, then the means of production should be taken from the businessman and placed in the community so that the people in the community can organize and employ all of its people.

15. WE OPPOSE CAPITALISM AND ALLIANCES MADE BY OUR TREACHEROUS POLITICIANS.

We oppose the politicians who oppress our people and give us empty

promises before elections. We oppose the poverty pimps which keep our people down through useless and stagnated programs, social workers which keep our barrios divided and brothers fighting each other for crumbs. These people keep us from achieving our freedom. We demand that the people be given control of their barrios through political and economic power.

16. WE BELIEVE IN ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION.

We are against violence, the violence of illiteracy, the violence of hungry children, the violence of diseased old people, and the violence of poverty and profit. We have gone to the courts to protest racism and discrimination, we have voted for the politicians who have given us empty promises, we have demonstrated peacefully for what we believed in. All this only to be met with more violence, injustices, and discrimination. We have to arm ourselves now to protect ourselves. When a government oppresses our people then we have the right to abolish it and create a new one. By any means necessary! The sleepy giant has once again awakened, cuidate chota!

AZTLÁN: Historical and mythical place of origin of the Aztecs, "Somewhere to the North." It was from Aztlán that the Aztecs claimed to have initiated the migration which began around 1111 A.D. and ended over two hundred years later in the valley of Mexico where they founded Tenochtitlan, modern Mexico City. Among Chicanos and Chicanas it has become a popular name for the Southwest of the United States of Amerikkka (California, Arizona, Nevada, New Mexico, Colorado, and Texas). To others Aztlán exists wherever Chicano culture flourishes. Others still say that Aztlán is in our hearts and in the Spirit of the Wind.

Brown Beret de Aztlan Hotline:
(714) 274-6310

Respectfully Submitted by:
Manuel Perez : Minister of Discipline
Roberto Tijerina : Minister of Education

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After an examination of these Chicana/o films, it is obvious that the motion picture industry must allow unknown Chicana/o film makers the opportunity to present a more expansive portrayal of Chicanas/os to the general public. Many of these unknown film makers have already produced films which address other aspects of Chicana/o culture, and although these films do exist, they are restricted to universities and private film production by up and coming Chicana/o film makers. These films are all too often ignored by

Hollywood due to the strong political messages which they relay, but remain tremendously important to the Chicana/o community. Moreover those films which deliver positive role models for Chicanitas/os are also especially important. Yet, it remains the task of the film industry to make such films available to the Chicana/o community. It is time for Hollywood's racist and stereotypical camera to be dismantled and reassembled by La Raza. Only then can the public have a true perspective of Chicanas/os.



Robert Rodriguez
Director of *El Mariachi*



Edward James Olmos
Director of *American Me*

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LATINA continued from page 4

to fighting for the rights of the lowest paid workers in the U.S., Latino immigrants. In the 1970's she was an organizer for the International Ladies Garment Workers. After six years of hard nose debate and compromise she became the first woman, first Latina to head a L.A. labor union, (Hotel and Restaurant Employees Union Local 11).

Not yet 40, Durazo has become one of the most powerful and controversial labor leaders. Her union is 2/3 male, predominantly Latino. She was recently re-elected by a great majority to her 2nd term.

Antonia Hernández

Antonia Hernández became politicized during the Chicano movement in the 1960's. She attended UCLA and graduated with a law degree. Through the years she has worked at several public-interest law organizations including the L.A. Center for Law and Justice where she brought up several brutality cases against the LAPD.

Hernández proved she was a force to reckon with as she often went up against prosecutor Gil Garcetti, (now L.A.'s District Attorney). In 1976 Hernández became the first Latina counsel to the Senate Judiciary Committee.

In 1980 she returned to MALDEF (The Mexican American Legal Defense and Education Fund), where she fought to attain fair redrawing of the districts in L.A. County. In 1990 MALDEF was victorious, the lines were redrawn and Molina filled the fifth seat on the Board of Supervisors. This civil rights organization is now in its 25th year, determined with improving educational opportunities, secur-

ing legalization and naturalization for immigrants; as well as garnering political access for the 24 million Latinos living in the U.S..

Hernández was on the committee who found the replacement for former L.A. Police Chief Daryl Gates. She was consulted by the Clinton transition team for her advice on Latino issues and appointments. Hernández operates with a soft voice that carries her style and determination. She believes that the 90's will bring the blossoming of our community as a powerful political force.

Author's note: It gave me great pride and honor to research and complete this article. These women have captured my utmost admiration and respect not only because of their accomplishments but because they had the courage to step forth and act.

Too many of us sit back and think we do not have the ability to make a difference. I hope by reading this article you have realized that all it takes is your dedication and "LATIN PRIDE" to fight for what is rightly yours. We must begin to not only read history but be a part of making history! While we need to celebrate, smile and recognize what all these women have accomplished, we must also realize that when we step up to the plate, we are called to define not only the problem but take part in finding the solution.

We have learned through the years that access is power. We need to keep the door open for each other, not only for one other person but for generations after us. We need to support, stand behind and continue to get more people elected.

MENCHÚ continued from page 7

nize. Also, of course, the struggle to have their just demands met. As a lot of our friends know, we have organized strikes, demonstrations, a massive struggle to meet the peoples demands. And I think that we continue to move ahead, forging unity among different organizations working day-by-day in the countryside, in the city, in different organizations. Really, the CUC, since its birth in 1978, has passed through different stages and probably one of the hardest and most painful experiences is that we too have lived, in our own flesh, the experiences of the repression."

During her life Menchú has been stormed with tragic events ranging from the death of her younger brothers, to the murder of her father and mother, to the massacres que han sufrido su gente. "Throughout these 14 years of struggle to organize, we have lost an enormous number of compañeros-men and women, indigenous and ladino [mixed indigenous and European descent]. Many of them kidnapped, tortured and assassinated," states Menchu. Yet her struggle continues.

She has chosen communication as her weapon against the oppression that all the indígenas of Guatemala have been faced with. She has chosen to take a stand on an issue that she strongly believes in. La falta de educación o de recientemente haber aprendido español no

la hizo poner fin a su lucha.

Esta lucha no es simplemente algo personal. No se trata de que a los indígenas Guatemaltecos se les den algunos centavos o Quetzales [cents-dollars] para terminar con todas las injusticias que han sufrido; its about justice, respect, and recognition!

She has taken her message to the U.N. last October, where she was proposed for the Nobel Peace Prize, "In the area of indigenous needs, after so many years in which we waited for a new dawn to appear, we hope that our voices in this Quincentennial will be heard. That we be given the chance to speak. That you hear us. That we are respected—as individuals, as peoples, as a region and as a perspective."

El objetivo de Rigoberta Menchú de ser escuchada, poco a poco por articulos como este y el de *Voz Fronteriza* se esta llevando acabo. Her power is on communication and unity and only through it can the indeginous people of Guatemala be recognized, respected and subjected to legal rights. Menchú's goals and accomplishments are that of a strong woman, full of determination, will and anger. She represents a perfect role model to the *Raza* who seek the same empowerment that Menchú fights for, "*La Raza Unida Jamas Sera Vencida.*"

MUJERES cont. from page 7

"Noche Cultural."

On January 30, we had the privilege of hosting children from our community to view the play *Jungle Book*. We were able to provide transportation as well as brief tours for some children. Most of the children had never seen a play or been on a college campus before. This is why bringing them to UCR to view *Jungle Book* was an enlightening experience for them and a rewarding experience for ourselves!

We are looking forward to taking part in the upcoming events: Youth Conference, UCR Open House, and continued community service.

We are devoted to our community and committed to providing support and solidarity. We firmly believe que, "LA UNION HACE LA FUERZA." We invite everyone who is interested in assisting our community to join us and take part in all these rewarding and unforgettable experiences.

**LETICIA** cont. from page 3

Mientras, CSU continúa funcionando bajo la decisión de Leticia A. que permite a los estudiantes indocumentados, quienes por el contrario califican como residentes de California para matricularse en una CSU, y no tener que pagar la matrícula como si no fueran residentes. El periodo para solicitar para el otoño de 1993, empezó en Noviembre 1992 y estaba bajo el sistema de Leticia A. Los estudiantes indocumentados fueron animados a solicitar a las escuelas de CSU. De cualquier modo, note que esta decisión puede cambiar de un momento a otro.

HUD continued from page 4

ments for the city of San Antonio, and educational background make him a good candidate for secretary of Housing and Urban Development.

As Cisneros is confirmed by the Senate for secretary of Housing and Urban Development, time will tell how he stands up to the challenge. Since he is one of two Latino Cabinet appointees (Federico Peña, Secretary of Transportation), all eyes will be focused on him because of the great responsibility accompanying this position.

Cisneros will have a challenging job ahead of him considering Clinton's emphasis on domestic issues and the attention the L.A. riots focused on the nation's lack of a coherent urban strategy. The great accomplishments achieved in San Antonio and the high-profile nature as secretary of HUD, will cause many people to hope and expect a continuation of his achievements and hard work.

His nomination is important to all minorities due to his commitment to help the poor and restoring dilapidated neighborhoods, as was the case in San Antonio.

ARRIZON continued from page 6

cational development," she said.

Dr. Arrizón is a prime example of a professor who can take care of business in the classroom and play an active role in the co-curricular development of students.

Although she's only been at UCR a short time, Dr. Arrizón has made significant contributions to the Raza community. Her commitment to the students is evident in the many volunteer hours she gives, either by presenting workshops, organizing events, or assisting student organizations with their fundraising efforts.

"Although there's only a few of us, I would really like to see unity and commitment to work with our Chicana and Chicano students, amongst the Chicano/Latino faculty," she said.

Dr. Arrizón has been impressed by the quality of Chicana/o programs at UCR. "I think the programs sponsored by Chicano Student Programs are wonderful. I really appreciate the efforts made to include the community. That's very important and I have always been conscious of never forgetting our community outside of academia," she said.

Another aspect of UCR that Dr. Arrizón appreciates is the "great community of women here." She said, "My women colleagues here are wonderful.. I feel a

great solidarity with them."

Dr. Arrizón has many projects in the making. She is working on a book titled *Latinas on Stage: Criticism and Practice*, which she is co-editing with Lillian Manzor, a professor at UC Irvine. The book will be published by Third Women Press.

On March 11 at Laredo State University, she presented a paper on cultural nationalism and feminism in the Chicano experience. At the 21st Annual National Association of Chicano Studies conference which will be held in San Jose from March 24 -27, Dr. Arrizón will present a workshop *Chingasos y Chingonas: Chicanas Making Selves*. At a conference in May at UC Irvine, which will bring together Chicanas in the humanities and social sciences, Dr. Arrizón will present a paper dealing with recent research on women writers in the Southwest during the 1930's and 40's.

If you don't catch her in class or at any of the upcoming conferences, you can probably find her at a salsa club, theatre event, cruising the town on her motorcycle, or relaxing at home with her cats, Tacha (the she-he cat) and Petra (the wild and crazy one.) Qué viva la mujer!

Parents play important role in educational success of children

Involvement in child's education can improve behavior, attendance and dropout rates

by RUBÉN BOJÓRQUEZ
Staff Writer

Involving the parents of Raza youth in the educational process has not always been an easy task, as many studies have indicated. Though this is not to say that they have been entirely absent from their children's education. In fact, since many Raza parents reside on the lower end of the socio-economic ladder, they encourage their children to pursue education so as to attain a higher living standard than that of past generations. On the other hand, middle, upper-middle, and upper class parents might encourage their children to "be all they can be," or to reach their maximum potential for personal growth.

Although there are many parents who encourage their children to pursue higher education, one cannot ignore the many other Raza parents who don't, for whatever reason. Though the reasons for them doing so are not as straightforward as they might appear.

For example, the average non person of color might question why Raza parents are so apathetic toward their own children's education. They might even wonder as to why school isn't placed as a priority in a child's life, and how can parents sit idly by as their children fail academically. These questions all place the entire responsibility on the parents, while ignoring the many other factors that are involved in such complex issues. The answers to these questions are deep-rooted in the fabric of our society and the only way to rectify these problems is to rectify society.

Until this is achieved, far-reaching change in this area must begin with school-wide reforms, which many states have begun to implement. For example, the California Department of Education has published and adopted educational reforms for the pre-school, elementary, middle school, and high school levels. A major component of these reforms have included increased parental participation in the educational process.

However, involving the parents of Raza students has been referred to time and again by researchers as problematic. These studies have pointed to the lack of parental involvement as a key factor to their children's lack of academic success. As emerging models and reforms on education call for a dramatic increase in involving parents in the educational process of "at-risk" students, there seems to exist a correlation between their participation and that of scholastic success. Among the benefits include higher academic achievement, improved student behavior, increased student motivation, lower dropout rates, increased attendance, and an increased positive attitude toward school work.

One of the main reasons, though, for involving parents in their children's education is to attempt to bridge the gap between home and school, for these two worlds often times are drastically different for Raza students. Accomplishing this will give a student a sense of consistency, for the goals, values, and expectations will be similar in nature, allowing the student to function properly.

Raza parents also benefit from this increased participation, for they gain a positive outlook of their role in their children's education. Becoming more involved allows parents to network with other parents, teachers, and counselors, where they might receive new ideas on how to help their children academically, mentally, and emotionally. Interacting with school staff will give them an increased awareness of the educational process at their children's respective school and the benefits education in general has to offer.

This is what is needed by Raza parents who are currently unable to give the necessary support to their children. They must first be empowered with the knowledge of the benefits of education and the positive consequences higher education can bring.

But traditional methods for involving parents do not effectively function well with Raza families. Schools

must act as support networks for these families, as parents become more informed of the educational process. Schools can involve parents more by keeping in frequent contact with the families, whether it be positive or negative information.

Because it has traditionally been quite difficult to involve Raza parents, schools must use aggressive outreach strategies. As these parents become more involved, existing barriers and misconceived notions which may have existed between teachers and parents, are either discarded or revised, establishing a benevolent rapport amongst the individuals involved.

Hence, it is evident that all too often Raza parents are blamed for the under achievement of their children. But to assert this is to ignore or dismiss the many other factors involved in raising children, for parents alone as factors cannot be examined in isolation. The whole must be taken into account, and analyzed from a broader perspective. One must first examine the socio-economic status of the family, and from there proceed to factors which have been built on the former.

Involving parents can only be achieved through reforming education, as well as society. Stereotypes and misinformation which may exist between Raza parents and teachers must be eliminated and replaced by a positive, well-founded view of each involved. In addition to this, tangible incentives must be provided for students, parents, and teachers, for individuals tend to strive for goals which can actually be achieved. School-wide restructuring models must first be implemented in order to change the pre-existing conditions which have caused students to fail in the past.

Until these problems are rectified and these reforms become widely accessible and readily available, the necessary change will only be compromised, along with the education of those that it is supposed to benefit.

1993 Chicano/Latino Youth Conference

Siguiendo Adelante:
Empowering Raza Through Education

Saturday, May 8, 1993

Keynote Speaker: Daniel Osuna
El Partido Nacional de la Raza Unida

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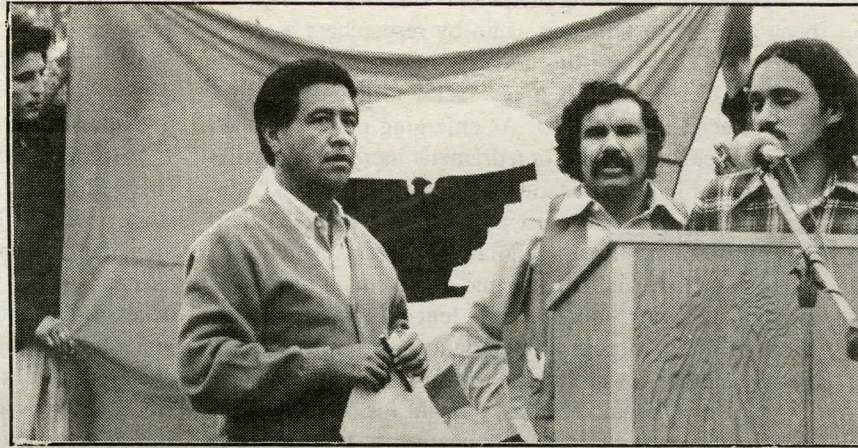
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Veinte años y la lucha continúa



UCR alumna Dr. Gloria Romero at a MEChA meeting. Dr. Romero currently teaches at Cal State Los Angeles.



César Chávez visited UCR in 1972. Pictured with him are Agustín Ríos and Alfredo Figueroa (currently director of Chicano Student Programs at UCR).



Mujeres Unidas and Chicano Student Programs invited Helena María Viramontes to speak at UCR last quarter.

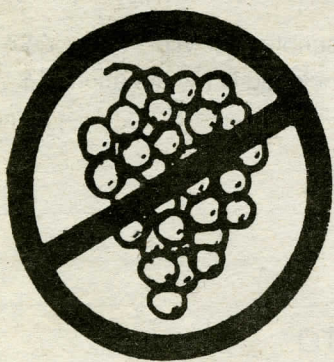


Students protest at the San Diego/Tijuana border on October 10, 1992.



BOYCOTT GRAPES

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