



HERMAN BACA

Chicanos rip immigration policies

By MICHAEL ACKLEY

SACRAMENTO UNION STAFF WRITER

A group of Chicano activists called Thursday for a campaign against immigration policies they said would perpetuate "20th century slavery."

Representatives of three organizations held a press conference at La Semilla Cultural Center to criticize findings of the president's Select Committee on Immigration.

Spokesmen Ricardo Torres, Herman Baca and Bert Corona decried what they termed a "law-enforcement approach to a social, political and economic problem."

Torres represented the Sacramento Immigration Committee, Baca the San Diego-based Committee for Chicano Rights, and Corona the Los Angeles-based National Immigration Coalition.

Ruling applauded

Editor: After reading about the revision by the U.S. Supreme Court concerning the U.S. Border Patrol's right to search vehicles without probable cause, I was overjoyed and felt like offering three cheers for Warren Burger, our chief justice.

This revision was long overdue and certainly will be very helpful to the patrol. By stopping and searching suspicious vehicles the Border Patrol saves untold numbers of lives as the vicious smuggler has no regard for human life caring only for the tax-free money he obtains from smuggling. All too often the illegal aliens are stuffed in car trunks and would die from suffocation if the Border Patrol did not stop and search the vehicle.

The slave traders were not any more heartless than the alien smuggler is today, the only difference being the law that so often protects the criminal to the tune of aiding and abetting him.

Now that the Supreme Court of our land has at last started to back our Border Patrol and they can stop and search without probable cause, a lot of lives will be saved and a lot of the money-hungry smugglers will be apprehended.

—MARY RUBACHA
San Ysidro

E.T. 1-31-81

Aid Asked For Stranded Border Patrol Recruits

A local immigration official says he will seek help for six stranded Border Patrol agent candidates, victims of the Reagan administration's federal hiring freeze.

Four of the would-be-agents find themselves stranded in San Ysidro, thousands of miles from their homes in the East. The other two are from the San Diego area.

All received notice last December they had been hired as agents and were directed to report to San Ysidro at their own expense for training. Most arrived Wednesday, only to learn that because of the hiring freeze the offer of employment had been withdrawn.

"We didn't get word that the offers were being rescinded until Tuesday," said William Selzer, deputy chief pa-

trol agent for the Chula Vista sector. "It's sad. These men came out here at great personal sacrifice, a lot of them having quit other jobs. But we in the field don't know what's going on."

Robert Mitton, local deputy director of the Immigration and Naturalization Service, of which the Border Patrol is part, said he and other INS officials would meet to see what could be done for the candidates.

"We'll take up a collection, or offer them a bedroom to stay in until this is straightened out," he said. "We take care of our own."

Selzer said patrol officials are hoping to get an exemption from authorities in Washington that will allow the six to be hired.

S.D. Union 1-31-81

Don't Forget The Constitution

Organizations that deal in hate and violence deserve the attention they've been given by Attorney General George Deukmejian. They are indeed a menace. But it is another thing to say there ought to be a law against them.

That is what Mr. Deukmejian is saying. He is asking the Legislature to pass a law making it a felony to belong to a group knowing that it "engages in violent activities" or "advocates death or great bodily harm to others."

The targets would include the Ku Klux Klan and other Nazi-type organizations which prey on

religious, racial or ethnic minorities. The fact that some members of these organizations arm themselves and have been connected with acts of violence has led Mr. Deukmejian to warn in the past that they carry a potential for terrorism.

The law the attorney general has in mind would be hard to square with our constitutional rights of free speech and free association. It is dangerous to tamper with those rights even when advocates of hate and violence take advantage of them.

Conspiracy laws and other

criminal statutes can be brought to bear against people whose zeal for an ugly and dangerous cause leads them to plot or carry out acts of violence. In the hands of a vigilant prosecutor these existing laws offer a chance to head off terrorism before it occurs — without doing violence to constitutional freedoms.

The organizations on Mr. Deukmejian's list are small, fortunately, and the poverty of their ideas should keep them small. To attempt to limit their membership by law would be giving the lunatic fringe more significance than it deserves.

S.O. 0707 1-30-81

1-31-81

Baca Protests Car Check Decision

By RICARDO CHAVIRA

Staff Writer, The San Diego Union

The nation's Latinos have had their constitutional guarantees stripped away as the result of a Supreme Court ruling broadening the Border Patrol's power to stop vehicles for investigation, a Chicano activist said here yesterday.

Herman Baca, chairman of the Committee on Chicano Rights, made the comments while about 40 persons carrying signs and chanting slogans denouncing the decision marched in front of the federal courthouse.

Calling the unanimous decision issued last week a "carte blanche," he said it "will in practice have the effect of targeting every person of Latin ancestry in the United States to the whims, impulses and feeling of the INS (Immigration and Naturalization Service), Border Patrol or any law enforcement official."

Gene Smithburg, assistant Border Patrol chief for the Chula Vista sector, denied that race is a factor in deciding who should be stopped for investigation. "I would say none of our stops are based on the racial characteristics of a person," he said.

"We look at such things as the ve-

hicle type — certain kinds are favored by smugglers — and where the vehicle is," said Smithburg.

The court ruling concluded that the test for stopping a vehicle was not if there was probable cause.

"Rather," wrote Chief Justice Warren Burger, "the question is whether based on the whole picture, they as experienced Border Patrol agents could reasonably surmise that the particular vehicle they stopped was engaged in criminal activity."

Smithburg explained that vehicles being driven through Border Field State Park or across unpaved sections of Otay Mesa, for instance, might arouse suspicion. Generally, said Smithburg, drivers who appear "rigid" or "nervous" or who "are not the right type for a particular area" are likely to be stopped and checked.

He praised the Supreme Court decision. "After we've been in the Border Patrol several years," Smithburg said, "we develop almost a sixth sense. We can approach a vehicle, look at all the signs and almost know if the driver is a smuggler."

Asked if the ruling would not in fact only allow Border Patrol officials to more effectively do their job,

Baca replied that it instead made Latinos "sacrificial lambs" in the government's so-far unsuccessful efforts to control illegal immigration.

"What the government has decided is that it's okay to take away our constitutional rights as long as they're trying to catch undocumented aliens," said Baca.

He said the recent ruling was disturbing also because it indicates a pattern of anti-Latino decisions.

Among them, Baca noted a 1976 Supreme Court decision reinstating inland immigration check points and an order by outgoing Attorney General Benjamin Civiletti lifting a ban on Border Patrol raids on workplaces suspected of employing illegal aliens.

"Whatever might be said in defense of these actions," he said, "it's not the blue-eyed, blond-haired person that will be stopped. It's the Mexican, the so-called foreign-looking individual."

2nd jury mulls evidence on Tom Hanigan

By Betty Beard
Republic Staff

The second of two juries began deliberating Friday to decide whether the younger of the Hanigan brothers was involved in the alleged robbery-torture of three undocumented Mexican laborers 4½ years ago.

The first jury started deliberating at 9 a.m. and continued until about 5 p.m. Both juries are being sequestered until they reach verdicts.

U.S. District Judge Richard Bilby, a Tucson jurist who moved the trial to Phoenix, said the verdicts will be announced simultaneously. The jury that reaches a verdict first will remain sequestered until the other jury finishes.

"Set Tommy free," Alex Gaynes, a Tucson attorney representing Thomas Hanigan, 23, pleaded with the jury Friday in closing arguments.

Like the attorney representing Patrick Hanigan, 27, Gaynes stressed the inconsistencies in the testimony of the Mexicans as proof they were lying and said witnesses proved his client was not involved in the incident.

The monthlong trial was conducted before two juries, one for each brother. When evidence considered damaging to one defendant was presented, the jury for the other defendant was excused.

The Hanigans are accused in a three-count federal indictment of interfering in interstate commerce by preventing the workers from getting to jobs and by robbing them of \$36

Hispanics to show support for Hanigans' prosecution

A group of Hispanics is staging an around-the-clock vigil, a "run for justice" and a candlelight procession to show support for the prosecution of the Hanigan brothers.

The National Coalition on the Hanigan Case has planned a weekend of demonstrations and fund-raising events.

The activities were to begin Friday evening with a run to carry a torch from South Mountain Park to the Federal Building at 230 N. 1st Ave.

A group planned to camp outside the building with the torch until the two juries inside reach their verdicts, coalition spokesman Ben Miranda said.

The juries began deliberations Friday in the cases against Thomas and Patrick Hanigan. The brothers are accused of robbing and torturing three undocumented Mexican laborers Aug. 18, 1976.

The juries may deliberate through the weekend. Regardless of whether the juries reach verdicts by Sunday evening, the coalition is planning a 5 p.m. Mass for that day at St. Anthony's Church, 909 S. 1st Ave.

The candlelight procession from the church to the Federal Building is scheduled for 6:45 p.m. Sunday.

At a press conference Friday, a San Diego Chicano leader said the Hanigan case represents a "crossroad for the United States" in its treatment of undocumented aliens and in its immigration policies.

Herman Baca, chairman of the Committee on Chicano Rights, said that crossroad is whether the nation "will begin to resolve the immigration issue in a humane, just, sane and rational manner, or whether it will continue to give vigilante groups and law-enforcement groups the 'green light' to take the law into their hands."

Hanigan

Continued from B1

and a key chain Aug. 18, 1976, near the 2,300-acre Hanigan ranch near Douglas.

The three Mexicans say they slipped across the border to get jobs in Elfrida. While crossing the Hanigan property, they claim, they were stopped at gunpoint by Thomas Hanigan and forced into his truck.

They allegedly were taken to the Hanigan ranch, where Patrick joined them, and then were taken to a nearby windmill. They claim the Hanigan brothers tied them up, cut their clothes off with knives and cut chunks from their hair, took their money and scattered their food around the ground.

Manuel Garcia-Loya, 29, and Bernabe Herrera-Mata, 25, said they received numerous shotgun-pellet wounds in their backs as they fled. Garcia-Loya also said the Hanigans attempted to hang him, but he explained that he managed to loosen the rope and escape. The third Mexican, Eleazar Ruelas-Zavala, 25, said he had the bottoms of his feet burned with a heated metal rod.

George Hanigan, father of Thomas and Patrick, was accused along with his sons but died of a heart attack in March 1977 before the first Hanigan trial.

Gaynes argued that the government's case never pinpointed the time of the alleged assault. He said the whereabouts of both Hanigans could be accounted for throughout the day. The attorney said the Mexicans have filed a civil lawsuit seeking \$3.75 million from the Hanigans and said that would give them a motive to lie. That suit is pending in U.S. District Court in Tucson.

2-21-81

2nd Hanigan jury hears summations

By LARRY LOPEZ
The Associated Press

PHOENIX — The anger and prejudice of Thomas Hanigan against "people who are different" erupted in the robbery and torture of three Mexicans by the 23-year-old Douglas rancher and others of his family, a federal jury was told yesterday.

But the defense contended that the Mexicans were on the Hanigans' land to rob the ranch, though "we can't prove it."

In closing arguments, Assistant U.S. Attorney Jose de Jesus Rivera told the jurors that Hanigan and his 27-year-old brother, Patrick, were determined to punish Mexican aliens after a July 4, 1976, robbery of the elder brother's mobile home.

That led the Hanigans to stage "wetback-hunting parties," and the result was the next month's attack on the Mexicans as they made their way through the area toward a southeastern Arizona farm where they expected to find work, the prosecution told the jury.

The Hanigan brothers were charged with robbery affecting commerce in the Aug. 18, 1976, incident. An earlier federal trial ended in a deadlock. In 1977, they were acquitted of state charges of robbery, kidnapping and assault.

Their father, George, similarly charged, died before the trial.

Separate juries, one for each brother, have heard the current trial. The Patrick Hanigan jury was given its instructions and sequestered for deliberation Thursday evening.

"The anger of the burglary and the prejudice because these are people who are different, because they didn't belong here — all that exploded" in the Hanigans' attack on the Mexican trio, A. Bates Butler, U.S. attorney for Arizona, argued in yesterday's closing rebuttal before the Thomas Hanigan jury.

Rivera, in his closing statement, argued that the brothers decided the three Mexicans were the ones "to take their message back across the border."

As he had done Thursday, Rivera spent much of his three-hour presentation yesterday attacking the credibility of alibi witnesses.

He said Thomas Hanigan had found the Mexicans after they came into the country illegally and had ordered them into the back of his pickup truck, where one of their fingerprints was found.

Then the brothers and their father beat, stripped and robbed the Mexicans of \$37 and a key chain, bologna sandwiches and their clothes

—"all they had in the world"—threatened to kill them and then shot at them, sending them fleeing naked back into Mexico, Rivera told the jury.

Defense lawyer Alex Gaynes also followed the general path his co-counsel had traced Thursday, attacking the credibility of the Mexicans and implying that they had come across the border to steal, rather than to seek work.

The fingerprint was placed as if "you grab the truck to see what's there," Gaynes said. "You see there's nothing in it, and you leave it."

Gaynes also said Pamela Hanigan, Patrick's former wife, was seeking revenge when she testified that the brothers had discussed "wetback-hunting parties" after the July 4 robbery.

Manuel Garcia Loya, Bernabe Herrera Mata and Eleazar Ruelas Zavallas — the three Mexicans the Hanigans are accused of attacking — had changed their stories so that they and the prosecutors could "jimmy it in between our alibi testimony," Gaynes told the jurists.

The Hanigans are charged with three counts each of robbery affecting commerce under the Hobbs Act, a law dealing with interstate commerce more typically used in anti-racketeering prosecutions. Each count carries a maximum penalty upon conviction of 20 years in prison and a \$10,000 fine.

EL MEXICANO

GRAN DIARIO REGIONAL

Sección A

Año XXI
Núm. 7,631.

Baja California, Viernes 30 de Enero de 1981

SERGIO GOMEZ SILVA
Director y Gerente General



SAN DIEGO.- Un grupo de chicanos encabezados por Herman Baca, presidente del Comité de Derechos Chicanos (izq.), se reunieron ayer frente al edificio de la Corte Federal, para protestar por reciente

fallo de la Suprema Corte, autorizando a la Patrulla Fronteriza a detener vehículos que supuestamente transporten "in-documentados", aplicando su "sexto sentido". (Foto de Rogelio Lavenant S.).

Editor:

This is to inform you that Norma Freeman has resigned her position as Executive Director/Administrator of the Chicano Community Health Center. Ms. Freeman vacated that position as of September 5, 1980 because of health reasons which required that she leave the San Diego area for treatment.

She wishes to express to you and your staff her gratitude for the loyalty and support which you bestowed to her personally and to the Chicano Clinic during her tenure as Administrator.

Sincerely,
Laura Rodriguez
Acting Executive Director

To Editor:

You have presented Herman Baca's opinion of the movie "Borderline". Here are some other views.

Tony Castro, writing in the L.A. Examiner:

"I wanted Marcos (Tony's undocumented friend) to see "Borderline" which opened Friday, not for any kind of critical assessment but because what better choice than an illegal alien could there be to make a judgment on the realism of a film like this?"

"And what more can you say about this same man's reaction when, a few hours later, after, he's seen the movie and talked only briefly about it, he finally sits down at a bar and in the middle of his third beer, starts crying?"

"There were a couple of times," he recalled, "when I thought to myself, That's it—that's just exactly how it is. No better, no worse. And I had to pinch myself because I kept thinking I was there, that this was happening to me."

Richard Velasquez, a freelance contributor to the L.A. Times and author of "The Chicano," held a private screening for 20 undocumented workers who all agreed with him that "Borderline" accurately portrayed conditions on the border for workers attempting to cross.

The L.A. media watchdog group "Nosotros" used the film "Borderline" as a fund raiser.

Both Raoul Ortol at KALI Radio, and Jess Lasada of KMEX TV in Los Angeles, have viewed the film, as have their staffs, and are uniformly of the opinion that nothing objectionable is presented, and, in fact, the plight of Mexican workers crossing the border is graphically set forth in the film.

One person's art might be another's propaganda; one person's line, another's lie. In this case, it appears that many responsible leaders, particularly those familiar with the media, find "Borderline" to be a step forward while Mr. Baca does not. To my knowledge, there is no

other city where "Borderline" is being shown where picketing has occurred, and there are few, if any Hispanic leaders I know of with anything but praise for the film. Could it be that Mr. Baca is a minority of one on this issue?

More seriously, Mr. Baca's actions raise an issue of integrity. Mr. Jim Nelson, the producer of "Borderline," consulted Mr. Baca during the filming in San Diego. After asking many questions about the film, Mr. Baca did not indicate opposition.

In fact, the producer was prepared to allow Mr. Baca to review the script prior to the completion of filming—Mr. Baca never requested such a review. Such a review was conducted with a number of Hispanic leaders in Los

Angeles, none of whom objected to the script.

If "Borderline" was not objectionable to Mr. Baca during filming, why is it so objectionable now? Especially when, I understand, Mr. Baca has never even seen the movie!

Let me state my own position. America can no longer tolerate the inhumane exploitation of Mexican workers seeking jobs here. I believe in a reasonable program of legal status for such workers and reasonable terms for amnesty for resident undocumented workers. These and other recommendations are contained in the County Border Task Force Report and I continue to support these recommendations.

While the movie "Borderline" does not purport to be a complete record of conditions at the border (and it certainly does not portray alleged incidents of Border Patrol abuse of Mexican workers), the movie does graphically portray the exploitation of Mexican workers as they attempt to cross our border.

Tony Castro sums up in his column:

"Hollywood is a town where social consciences can't land an agent and where any attempt at social commentary usually turns out so bad it makes the butter curdle on your popcorn."

But he goes on to conclude that the writer of "Borderline" "must have had a good heart to understand and make a movie like this."

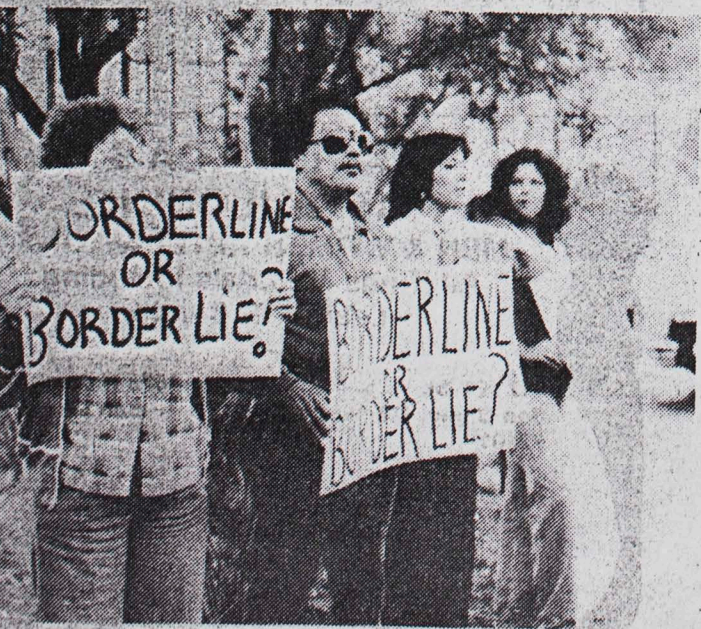
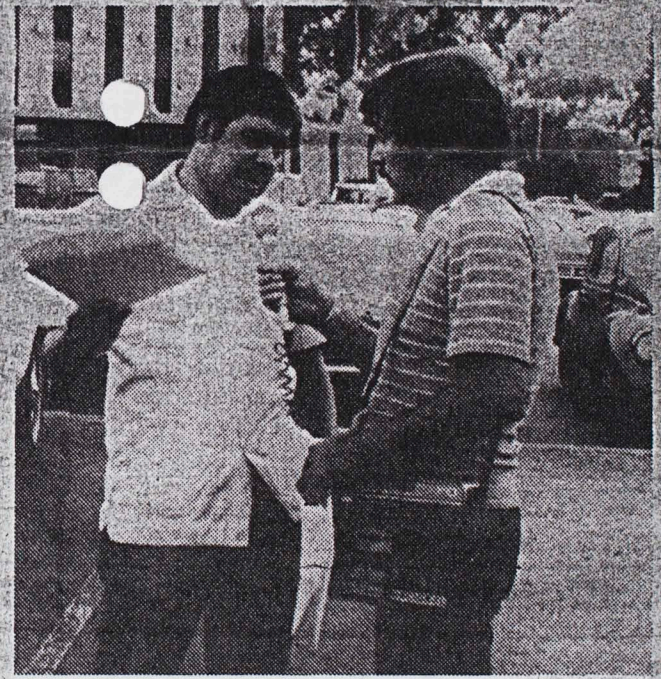
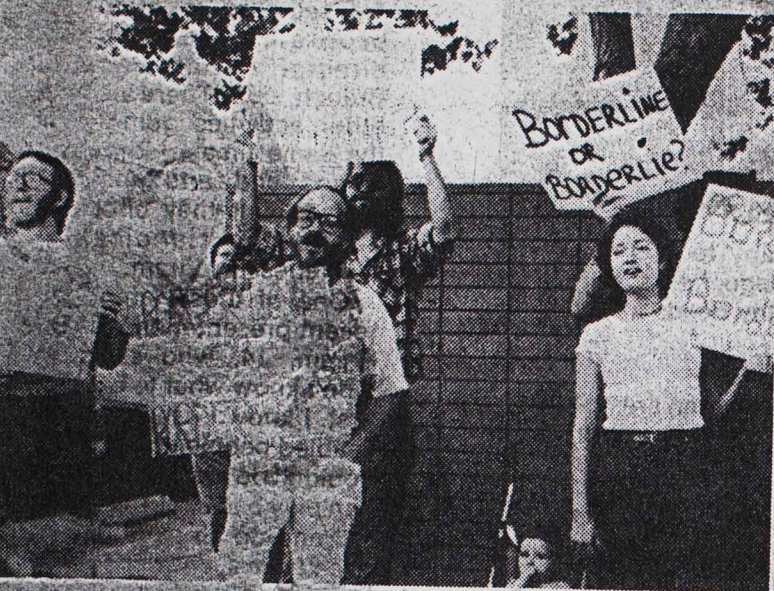
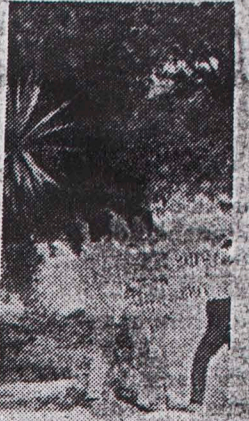
Very truly yours,
RODGER HEDGE COCK,
Chairman
Board of Supervisors

LA News 10-3-80

SAN DIEGO COMMUNITY PROTEST SHOWING OF "BORDER-LINE"

Over 200 concerned Chicanos, Blacks, Anglos, Asians, joined the Committee of Chicano Rights in front of the Cinema 3, Mission Valley, to call attention to highly false presentation of Border Reality.

A call is being issued to all Chicano organizations throughout the U.S. to protest the showing of "Borderline"



decisión de la Corte Suprema de dar "carta blanca", en este renglón a las corporaciones policiacas, tendrá en la práctica el efecto de perseguir a cada persona de descendencia mexicana o latina en los Estados Unidos, según los caprichos, los impulsos y sentimientos del Servicio de Inmigración y Naturalización o la Patrulla Fronteriza y las otras dependencias policiacas".

"Más aún dijo Herman Baca la decisión de la Suprema Corte adoptada por unanimidad el 21 de enero en curso en esencia también echa al INS y a la Patrulla Fronteriza sobre la comunidad chicana y latina mucho más que la Suprema Corte Alemana legalmente arrojó a la Gestapo sobre la comunidad judía en la Alemania Nazi en los años 1930's".

Más adelante, Herman Baca señaló que esta nueva disposición anula los procedimientos legales como: un proceso, probable causa, o la necesidad de órdenes de saqueo para ser aplicadas. Ahora, de acuerdo a la decisión de la Suprema Corte, todos los oficiales encargados de aplicar las leyes, requerirán solo dejar a criterio de su propia experiencia, su "sexto sentido" o sólo tener un perfil de las características de los "generalmente sospechosos" (con parecido de mexicanos) o las actividades, en lugar de una sospecha razonable, de que un delito ha sido cometido, cuando ellos quieren detener a sospechosos".

Casi para concluir, Herman Baca declaró: "estamos aquí este día para enviar un mensaje al Congreso de los Estados Unidos, a la Suprema Corte y a cada una de las personas de este país, haciéndoles saber que rechazamos el fallo (de la Suprema Corte)".

"Como personas que hemos trabajado para hacer este país grande y como gentes que hemos dejado la sangre de sus niños en los campos de combate desde Alemania hasta Vietnam, e incluso Irán, no nos detendremos para tener lo que por derecho es nuestro, bajo el tratado internacional de Guadalupe Hidalgo, la Constitución

y la Ley de Derechos, que nos han despojado nueve reliquias del pasado".

"Si es necesario señaló Baca avisaremos a nuestra gente para que bloqueen las cortes con demandas con cada negativa de derechos civiles, y si es necesario también, apelaremos a cada corte de derechos humanos en el mundo, así como a nuestra raza, para lanzar una campaña de desobediencia de derechos civiles".

Por último, el líder chicano apuntó que "como organización de derechos, no podemos y no nos detendremos aquí aceptando mansamente la discriminación, el racismo, la marginación y el colonialismo. Nada satisfecerá a nuestra gente hasta que esta decisión sea anulada o cambiada".

Según la información divulgada por la prensa norteamericana sobre esta decisión de la Suprema Corte, escrita por el jefe de Justicia Warren Burger, los agentes de la Patrulla Fronteriza podrán "defender" en los juicios judiciales, sus justificantes para detener un vehículo que transporte en base a su propio criterio presuntos "indocumentados".

Por ejemplo, el periódico "The San Diego Union", en su edición del jueves 22 de enero del presente año, mencionó en una nota informativa relacionada a esta decisión, que: "Un agente que pidió anonimato, dijo que pareció que la alta corte estaba permitiendo a los oficiales de la Patrulla Fronteriza actuar sobre su propia experiencia y "sexto sentido" para legalmente detener vehículos que pueden estar acarreando extranjeros ilegales".

"El agente dijo que los abogados que defienden a los acusados de tráfico de extranjeros ilegales generalmente arguyen que la Patrulla Fronteriza no tenía probable causa para detener vehículos envueltos en tales casos", señala la información, haciendo notar que ahora los patrulleros tendrán una base legal para actuar en la detención de autos y camiones que les parezcan sospechosos.

destinadas a Sudamérica, aunque en el pasado un gran número de sandinistas fueron muertos en Nicaragua por armas compradas al gobierno israelí por Somoza. Datos del Instituto de Estudios Estratégicos de Londres y del Instituto Internacional de Investigaciones Sobre la Paz, de Estocolmo, mientras que El Salvador, Honduras, Guatemala, Chile y Argentina cuentan entre los principales clientes de Israel".

Todo ello era a propósito del viaje que ese propio nueve de enero emprendería a Tel Aviv el general Félix Galván López, secretario de la Defensa Nacional. Se le esperaba en Israel

entre los gobiernos de los Estados Unidos e Israel.

El hecho era que la compra parecía consumada y que el viaje del general Galván serviría sólo para ratificarla. No fue así, sin embargo. A su regreso de Israel el domingo anterior, el secretario de la Defensa Nacional informó que la compra no se realizaría, puesto que los precios de los Kir son demasiado altos, y es posible con menor inversión obtener unidades semejantes en el mercado norteamericano.

Cierto es que en el fondo da lo mismo el adquirir armas en un

(Pasa a la Pág. 2-B)

Palco de Prensa

Diputados

Por Gilberto LAVENANT

Hoy habrán de efectuarse dos actos sumamente importantes en el recinto del Congreso del Estado, en Mexicali.

Por una parte, la Décima Legislatura que preside el Lic. René Treviño Arredondo presentará un informe del primer período ordinario de sesiones desarrolladas durante el primer año de su ejercicio fiscal.

Y, por otra, en la misma sesión solemne que principiará a partir de las 12:00 horas, mediodía, se rendirá un reconocimiento a los Diputados Constituyentes del Estado y a las legislaturas que ya han concluido su gestión.

Para los Diputados Constituyentes, el homenaje y reconocimiento está más que justificado. Fueron los pilares para el nacimiento del Estado Libre de Baja California.

En cuanto a los segundos, a los Diputados locales, y aunque las invitaciones a tan solemne acto, firmadas por el Lic. René Treviño Arredondo, en su calidad de Presidente de la Décima Legislatura y por José Enrique Mejía Pancardo, como Secretario, señalan que se les hará el reconocimiento "con motivo de su valiosa aportación legislativa

en beneficio de nuestra entidad", la verdad, esto habría que analizarlo, pues el paso de muchos de ellos por los recintos del Congreso fue efímero, y de ninguna manera positivo, y mucho menos productivo.

Y en estas circunstancias, si hubiese en ellos una poca de dignidad y de vergüenza, no deberían asistir, muchos de ellos, al acto solemne de este día.

Para nadie es un secreto que muchos de nuestros flamantes diputados llegan a serlo en base a los compromisos políticos.

Como también para nadie es un secreto que salvo raras excepciones, muy raras, por cierto, han llegado y salido de la Cámara de Diputados sin ninguna capacidad o cualidad para desempeñar su función de legisladores, y por lo tanto nada han hecho en cuanto a elaborar o actualizar leyes. Simple y sencillamente han aprovechado su posición para obtener buenos dividendos.

Y va esto tanto para quienes han llegado al Congreso del Estado, supuestamente representando al sector popular, al obrero o al campesino, y por los cuales

(Pasa a la Pág. 2-B)

November 1940

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hrs.
HERMAN BACA
hrs.
HOWARD HOLLMAN
hrs.
RALPH INZUNZA
hrs.
CHARLI VASQUEZ
hrs.
LETICIA JIMENEZ
hrs.
JESSE CONSTANCIO
hrs.
DAVID AVALOS
hrs.
ERNESTO BUSTILLOS
hrs.
JEFF GARCILAZO
hrs.
JUAN PARRINO
hrs.
MIKE CASTRO
hrs.
LIZ GUILLEN
hrs.
ART MARTINEZ
hrs.
ARTURO HERRERA

3

3

1

"The slave issue of the 20th century"

1,000 attend National Chicano Immigration Conference

San Diego, CA — For three days, St. Rita's church here was a center of Chicano activism as the site of the National Chicano Immigration Conference sponsored by the Committee on Chicano Rights (CCR). A thousand people from all walks of life and political beliefs, from California, the Southwest and Mexico, participated in general assemblies and workshops to set a general direction in the struggle for the human rights of undocumented persons.

On Sunday, May 25, the last day of activities, nearly 2,000 people marched several miles to the U.S.-Mexico border. The march protested the stepped-up border violence and commemorated the many people murdered by the U.S. Border Patrol. For several miles along the way the people shouted, "Chicano power!" and "¡Raza sí, migra no!"

Key fight for Chicano Movement

Herman Baca, chairman of the CCR, declared that the immigration issue is the "slave issue of the 20th century," and indeed it is. It is estimated that some 10 million immigrants without legal papers from Mexico and other parts of Latin

America have crossed the border each year for the past decade or so. Driven to the U.S. by the impoverishment of their homelands, they cross the border at great risk. At least ten people have been murdered by the Border Patrol since 1978.

Once in the U.S., they face incredible economic and social hardship. They must work for pennies as farm laborers, and in garment sweatshops and factories. Though they pay taxes, they receive no social benefits and in Texas their children are even denied by law free public education.

Residential sweeps and raids into work places by the immigration authorities are commonplace forms of terror against Mexi-

cans. In the past two years alone, the INS (Immigration and Naturalization Service) has deported almost four million people, the overwhelming majority Mexicans.

Today, there are approximately 3 million Mexican immigrants, or 20% of the Latino population in the Southwest and California. In the Los Angeles area alone there are over one

million immigrants without legal papers from Mexico and other parts of Latin

the large-scale immigration of Mexicans to the U.S. and the severe oppression they

face has a profound impact on the Chicano people. This has historically been the case: ever since the early 1900's, millions of Mexican immigrants have settled in the Southwest, in the territory of the Chicano nation. Sharing with the Chicanos a common cultural heritage and experiencing a common oppression in the U.S., a great many Mexican immigrants become a part of the Chicano nation.

Thus the struggle of the undocumented is not just an immigrant workers question, but a key and component part of the Chicano people's struggle for self-determination.

The CCR conference was significant in showing the broad and unified response



(Right) Conference assembly. (Below) Herman Baca, chairperson of CCR (UNITY photos)



efforts to unionize the undocumented workers. The conference resolved that the "struggle for immigrant rights is part and parcel of the struggle for Chicano/Mexicano rights to self-determination."

The full text of all conference resolutions is available from CCR, 1837 Highland Avenue, National City, CA 92050.

Cultural workers contribute

Several cultural workers made presentations about the struggle of Chicanos and Mexicans, and included the singers Los Alacranes Mojados from San Diego, poet José Antonio Burciaga, Teatro de la Espe-

San Jose. Other artists displayed photographs, posters and other works of art, and a colorful slide show by Raúl J. Jaquez was well received.

Building unity in the Chicano Movement

The one sour note of the weekend was played by the Communist Workers Party (CWP) which came only to pass out leaflets, in violation of the rules that applied to every group. They refused to leave when asked and finally were evicted. CWP has been desperately trying to wreck the Chicano Movement, like they tried to do in the National Chicano Student Conference in New Mexico in March, but this time they were stopped dead in their tracks.

Overall the conference was a success. In taking up the oppression of immigrants, the conference made an important contribu-

tion in advancing the unity between Mexicans and Chicanos and in general showing the importance of uniting the foreign- and U.S.-born sectors of the oppressed nationalities in the U.S. Numerous other oppressed nationalities have

large immigrant sectors, such as Chinese, Filipino, Japanese, Puerto Ricans, Dominicans and others.

Conference coordinator Leticia Jiménez told UNITY, "We're really satisfied with the conference." Herman Baca added, "We wanted to bring together the most progressive segment of our community, and present the view that ten years of appealing to reason, human principle and constitutional guarantees has not worked. We wanted to show that if there is going to be a solution, it has to come from us; and we wanted to expose and call for an end to the violence which has degraded our people. I think we were very successful."

“... Unconditional residency for all people with all rights and privileges of indigenous people as provided for in the Treaty of Guadalupe Hidalgo.”

Resolution from Chicano/Mexicano Perspective Workshop

Workshops set general direction

Workshops were held on border violence, administration of

justice, Chicano/Mexican perspective, economics, labor, culture, education, the Church, and health and social services. The resolutions helped set a general direction for the struggle in calling for the abolishment of the INS/Border Patrol, unconditional residence for all immigrants, and calling for the formation of a committee to present to the United Nations, or another international body, the "most degrading violations of human rights" against immigrants.

Other resolutions called for the formation of broad based coalitions against residential sweeps and various forms of "guest worker" programs, and in support of the Vogue Coach struggle and other ef-



Memorial march May 25, San Ysidro, to commemorate the many undocumented persons murdered by the border patrol. (UNITY photo)



!Basta! : Clamor Chicano



- *“La raza unida jamás será vencida”*
- *“Somos un pueblo sin fronteras”*
- *“La hora de la resistencia ha llegado”*
- *“Es mejor morir de pie que vivir arrodillados”*



El Hispano ^{10¢}

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AL SERVICIO DE LA COMUNIDAD

VOL. 12, NO. 12

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APRIL 18, JUNE 18, 1980

Baja



California

Diario al Servicio del Pueblo

No. 11,121

Tijuana, B. C., Lunes 26 de Mayo de 1980

Director: Enrique Sánchez Díaz

The Call

Vol. 9, No. 22

Voice for Socialism in the United States

G

25¢

June 2, 1980

National Immigration Conference held

Chicanos vow to fight 'la migra'

San Diego—While much of the country was paying homage to fallen soldiers from past U.S. wars, Chicano activists were commemorating the fallen martyrs of another war, the daily battle for survival fought along the 2,000-mile U.S.-Mexican border. The Memorial Day weekend here brought together both veteran activists from various Chicano groups as well as many barrio youth just beginning to get involved in *la causa*.

Over 700 people attended the May 24 National Immigration Conference in Santa Rita Church. Speeches by Herman Baca, head of the sponsoring Committee for Chicano Rights; Corky Gonzales, leader of the Denver based Crusade for Justice; and ex-border patrol agent

Fred Drew; all denounced the current border situation with its built in violence and injustice. They also criticized various "guest worker" proposals currently being debated by legislators, under which employees could import foreign workers when local labor is "unavailable."

"These programs," said Baca, are intended to "justify exploitation and create an apartheid system in the U.S."

The racism of the border patrol and the U.S. system which empowers it were brought out by ex-agent Fred, a Black man from Washington, D.C., who joined the INS thinking he would be enforcing democracy.

"I fought in World War II to stop Hitler's racism," he told the con-

ference. "Then I came back to the States and found out that that is what the Border Patrol is based on."

While the conference was attended and built by many active forces with widely differing political perspectives, there was an unprecedented level of unity around the immigration question. All were agreed that the issue is a key front in the Chicano struggle and rejected liberal "solutions," which don't recognize U.S. exploitation of Mexico as the underlying cause of illegal immigration.

The following day, activities shifted to the San Isidro-Tijuana border crossing. Gathering at Larson Park, close to 2,000 demonstrators marched four abreast to the border. At the midpoint of the bridge span-

ning the international line, a moment of silence was observed to honor those shot, raped and deported every day by government agents and "freelancers" like the Ku Klux Klan, also active along the border.

The children of Tijuana's slums stopped selling curios to the cars of Americans waiting to cross back into the States and joined in the marchers' chants. Car horns of sympathetic drivers blared out.

"A time for resistance," was the conference slogan, and most participants were confident that the weekend's events had indeed made a lasting contribution to the resistance that Chicano and Mexican people are mounting against their oppression by the U.S.

Advierten Sobre Violencia Racial de los Chicanos

SAN DIEGO, California.— El presidente del Comité de los Derechos Chicanos, Herman Baca, afirmó que en los sectores de la frontera se están dando las mismas condiciones que determinaron la violencia racial en Miami, por lo que las autoridades deben iniciar de inmediato las acciones que terminen con agresiones violentas en contra de la comunidad mexicanoamericana en Estados Unidos.

En el marco de la segunda Conferencia Nacional Chicana, a la que provocó él mismo como organizador, Baca manifestó que los estallidos de violencia racial en Miami pueden repetirse en muchas ciudades de Estados Unidos, porque existen las mismas condiciones en las comunidades chicanas.

100 (Pasa a la Pág. 9)

Advierten.....

Esta afirmación del dirigente chicano se produjo luego de una marcha de varios centenares de manifestantes portando pancartas con leyendas respecto a la terminación de la violencia fronteriza contra indocumentados y en las áreas urbanas contra las comunidades mexicanoamericanas.

En el parque Larson, de la comunidad fronteriza de San Ysidro, Baca dijo que la violencia que degeneró en graves disturbios en Miami está presente no solo en el área fronteriza, sino también en las comunidades.

La conferencia acordó recomendar como solución al problema de los extranjeros indocumentados, que se otorgue el status de residentes a todos los mexicanos en esas condiciones, la eliminación de cuotas de visas para mexicanos, ya que éstas se reducen con mucha frecuencia, y la absoluta prohibición de practicar allanamientos de viviendas en la persecución de indocumentados.



Herman Baca.

ASEGURA UN LIDER CHICANO

La Prensa Americana Siempre ha Sido Racista y Discriminatoria

Herman Baca líder mexicanoamericano en el Condado de San Diego California denunció que "la prensa norteamericana siempre ha sido racista y discriminatoria".

Esto lo dijo ante una conferencia de prensa convocada por los mismos mexicanoamericanos en California, el acto tuvo efecto en la cafetería del Hotel Palacio Azteca.

Baca agregó que la prensa de Estados Unidos siempre ha estado en contra de México y América Latina. "eso es algo que no se puede negar".

Añadió que las propuestas que hacen los mexicano-

Pasa a la Pag. 8-A Col. 1

La Prensa...

Viene de la Pag. 1-A

americanos para abatir sus problemas jamás son publicadas fielmente, con lo que se observa la discriminación de los medios de difusión de Estados Unidos.

Se necesita una solución humana a los problemas que aquejan a los 20 millones de latinos y chicanos que estan en Estados Unidos y que frecuentemente son atacados por los medios de difusión racistas.

A lo anterior agregó el líder mexicanoamericano que se busca desarrollar el poder que tiene la comunidad chicana en Estados Unidos, aunque para ello se necesita más organización y más educación.

Herman Baca se quejó de que la mayoría de los medios de difusión en Estados Unidos siempre señalan las fallas de los mexicanoamericanos, pero que esto se hace escandalosamente, a diferencia de las críticas que se hacen a los norteamericanos aunque los problemas sean más graves.

Manifestación Masiva el 25

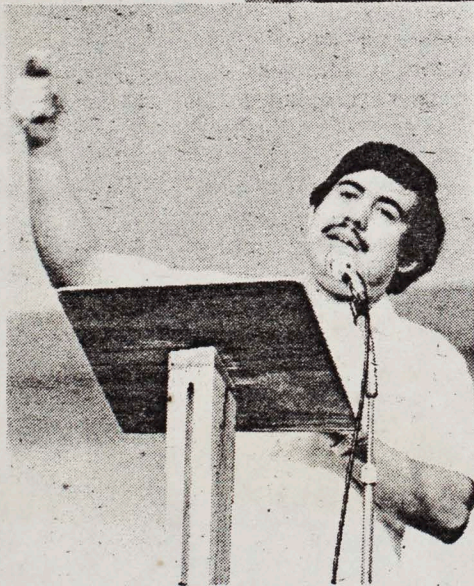
No mas Crimenes

[Información en la Pág. A-2]

de Border Patrol

Miles de Mexicanos de Estados Unidos, se Concentrarán en San Diego y San Ysidro
Para Denunciar los Crímenes de la Border Patrol y Exigir al Gobierno los Reprima

(Derecha) Algunas de las 1,000 personas que asistieron la Conferencia Nacional Chicana Sobre la Inmigración en San Diego, California, del 23 al 25 de mayo. (Abajo) Herman Baca, encabezado del Comité Pro Derechos Chicanos. (fotos LA UNIDAD)



Chicano leader blasts alien treatment

5-26-80

By CLAUDE WALBERT
TRIBUNE Staff Writer

S.D. #16



CHICANOS MARCH— Sign-carrying Chicanos took to the streets of San Ysidro yesterday in protest of U.S. immigration policies. The

march, which started in Larsen Park, ended a weekend conference on Mexican-American concerns. — George Smith photo.

HOSPITAL CONTROVERSY CITED

VA aide claims reputation hurt

By JAY LEVIN
TRIBUNE Staff Writer

An administrator who last year told of fraud and mismanagement at La Jolla's Veterans Administration Hospital now says he believes the controversy has hurt his professional reputation, even though the VA has overturned an order that he be transferred to Michigan.

Robert Tariela, chief of the hospital's Medical Administration Service, said he was pleased with the VA's action — which also included rescission of his assistant's transfer to Connecticut.

But he called the affair "damaging to my reputation and future career if I do go someplace else."

Troubles for Tariela and his assistant, Ira Meiselman, began when they documented cases of vasectomies and cosmetic surgery, including face lifts, in violation of VA regulations.

Other allegations included the practice of sending alcoholic veterans to a county detoxification program.

Tariela said the controversy in which he was embroiled is not related to the current federal investigation into the alleged theft and sale of human tissues and organs obtained in autopsies at the hospital. That case also reportedly came to light because of an anonymous tip.

See HOSPITAL, B-2

Herman Baca wants to know why the United States welcomes refugees from Vietnam and Cuba but rejects those seeking relief from what he calls "economic persecution" in Mexico.

He suspects it's because immigration policies are tailored to fill seasonal, low-paying jobs with Mexicans who vanish when the job ends.

Mexicans who cross the border illegally to feed their families in Mexico take work as live-in maids or jobs on farms, in motels and restaurants and in the garment industry, Baca said.

Baca was born in New Mexico but says he has firsthand experience of conditions among agricultural workers.

Minimum wage or health and safety provisions don't exist for those who "do the work that other people don't want to do," he said in an interview.

After changes in immigration policy began to seem to Baca like a "need that arose from the community," he began an effort to make those changes.

And over the weekend the Committee on Chicano Rights, of which Baca is chairman, sponsored the Chicano National Immigration Conference.

More than a thousand people attended presentations on border problems, workshops ranging from education to legislation and cultural programs Saturday at St. Rita's Roman Catholic Church in San Diego, said media coordinator Ralph Inzunza.

Yesterday, after Mass in San Ysidro, conference participants and others marched from Larson Park in San Ysidro to the nearby border and back.

Approximately 600 people made the march, held as a memorial to persons who have died in recent border violence, but the conference sponsors estimated that twice that many could have been involved because of the high number of security guards and monitors, Inzunza said.

No incidents were reported by police. Alcohol and drugs were

See CHICANOS, B-2

Chicanos plan march, immigration conference

By ALISON DaROSA
TRIBUNE Staff Writer

5-21-80

The Chicano movement across the country is escalating its struggle to end "the Vietnam of the Southwest," says Chicano leader Herman Baca.

And the battle strategy will be formulated this weekend, he says, during a two-day National Chicano Immigration Conference at St. Rita's Roman Catholic Church on Churchward Street.

A "memorial march" — which is expected to draw more than 3,000 people — will highlight the gathering, beginning at noon Sunday at Larsen Park in San Ysidro and moving along the international border.

The conference is being sponsored by San Diego's Committee on Chicano Rights.

"Chicanos have spent the last 10 years reacting to the human degradation that's occurring daily along the international border," says Baca, chairman of the organization and conference coordinator.

"It hasn't worked.

"Now we are going to initiate our own plan for dealing with this whole madness. We will do whatever has to be done. No limits.

"If that sounds militant — well. Freedom is not free. You have to pay for it every day."

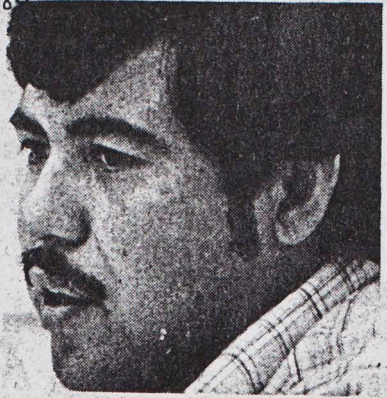
The conference will feature a broad spectrum of speakers, including attorney William Kuntsler, Tom Payton of the National Federation of Priests, Peter Schey of the National Center for Immigrants, Rudolfo "Corky" Gonzales of the Crusade for Justice, Bert Corona of the National Immigration Coalition, and labor organizer Soledad Altorre.

Workshops will cover topics ranging from the church's role in the immigration issue to border violence.

"The march will be the spiritual part of the conference, commemorating all of the victims of INS and Border Patrol brutality," Baca said.

"We will call for an end to this country's bankrupt revolving-door manipulative immigration policy.

"The mechanical part of the con-



HERMAN BACA

ference will happen Saturday when the best minds on immigration in the country will be here for the workshops."

Conference packets will include copies of local newspaper articles reporting border violence, including beatings, rapes and killings — all of which allegedly were committed by U.S. government employees assigned to the border.

"We can't keep going on like this if we expect to be a part of the family of mankind," Baca said. "We have the power to change the status quo — and we will.

Baca said the conference is expected to produce a national plan of action for dealing with the immigration issue.

The conference, which is open to the public, will begin with registration at 8 a.m. Saturday. Registration, which includes meals, the immigration packet, and a dance Sunday night, costs \$10 for those who pre-register and \$15 at the door.

THE TRIBUNE

San Diego

Baja California 2-29-80

enérgica protesta de grupos chicanos en contra de la policía

Por Daniel LAGUNES

SAN YSIDRO, California.- Viril denuncia hizo esta mañana el Comité que Defiende los Derechos de los Chicanos en el vecino país del Norte, durante una conferencia de prensa en la cual señaló su líder, Herman Vaca, la forma en que se encarcela a menores de edad mexicanos en los Estados Unidos y donde se les ficha como vulgares delincuentes.

Las arbitrariedades de las corporaciones policíacas son continuas en contra de quienes son detenidos por haber cruzado la línea internacional sin la documentación respectiva, haciéndolos víctimas de vejaciones, malos tratos y la humillación de ser fichados antes de enviarlos de regreso a la República Mexicana.

Esta situación ya ha sido denunciada también ante el Presidente Jimmy Carter por medio de Telegramas y del Presidente de México, Licen-

(Pasa a la Pág. II)

Fichan y

ciado José López Purtillo, a fin de que se frenen las arbitrariedades en contra de los mexicanos en los Estados Unidos y sobre todo en contra de los menores, muchos de los cuales cruzan acompañando a sus padres que buscan un mejor medio de vida en la única forma que saben hacerlo, trabajando.

El Comité Pro-Defensa de los Derechos Chicanos invitó no solo a la Prensa de esta frontera para que se entere de la forma en que se trata a los mexicanos ilegales en el vecino país, sino también a los medios de difusión de San Diego, ya que se busca darle una mayor difusión a la protesta enderezada contra las corporaciones policíacas por los tratos inhumanos a los ilegales.

Considera el Comité Pro Defensa de los Derechos Chicanos que en un país como los Estados Unidos, donde se hace gala de respetar los derechos humanos y tener los adelantos que la vida moderna ofrece, resulta inconcebible que se sigan llevando tratos y sistemas de hace muchos años, solo para hacer sentir su superioridad sobre quienes se cruzan a los Estados Unidos a trabajar para devengar un salario.

10 años

tijuana

No. 1228

Sábado 24

Mayo 80

Año IV

32 Páginas

en 3 Secciones

3 50 M.N.

Mañana, Manifestación Masiva Chicana Contra Border Patrol

TIJUANA.- Mañana a partir de las 10 horas tendrá lugar una concentración humana de grandes proporciones en San Ysidro, California, organizada por la Comunidad Chicana, para protestar contra los atropellos y asesinatos cometidos por la Patrulla Fronteriza Norteamericana contra la gente de origen latinoamericano.

Lo anterior fué informado y reiterado por Herman Baca, líder chicano de San Diego Calif., quien añadió que desde ayer han estado llegando representantes de la raza latina y mexico-americana de varias entidades de los Estados Unidos, para estar presentes en esta manifestación, que esperan será la mas numerosa que se registre en mucho tiempo.

Señaló el líder chicano, que los ciudadanos de ascendencia latina están cansados de soportar las prácticas discriminatorias de las autoridades norteamericanas, por lo tanto están decididos a hacer sentir su presencia en la sociedad estadounidense para exigir los derechos que justamente les corresponden.

Hizo notar que frecuentemente se registran incidentes en la Línea Internacional donde resultan lesionados y muertos ciudadanos mexicanos que no cometen mas delito que tratar de internarse sin documentos a territorio norteamericano en busca de trabajo, por lo mismo debe tratárseles de acuerdo con las leyes migratorias en vigor, pero de ninguna manera ensañarse con personas inermes nomas por el hecho de ser latinas.

Precisó Herman Baca, que esta demostración de inconformidad deberá llegar hasta las altas autoridades del país, para que tomen las debidas providencias, porque se trata de un problema que sigue creciendo como bola de nieve, por lo mismo es preferible que se le busque una solución antes que sea demasiado tarde.

Señaló igualmente, que durante la concentración harán uso de la palabra varios oradores para exponer con claridad sus puntos de vistas y señalar en forma concreta los abusos cometidos por los agentes de la migración norteamericana en perjuicio de la raza latina.

EL MEXICANO

GRAN DIARIO REGIONAL

Sección A

AÑO XXI
Núm. 7,386

Baja California, Lunes 26 de Mayo de 1980

SERGIO GOMEZ SILVA
Director y Gerente General

metros y medio)25 millas).

Hombres, mujeres, jóvenes, y niños desfilaron desde el Parque Larson de San Ysidro hasta el Puerto de Entrada (línea internacional) pasando sobre el puente peatonal del edificio fronterizo estadounidense para luego enfilear por el

(Pasa a la Pág. 4, Col. 1)

(Viene de la 1ª. Pág.)

boulevard San Ysidro y volver finalmente al punto de partida por la Vía de San Ysidro.

Los manifestantes, encabezados por un grupo de danzantes indígenas de ascendencia mexicana, se detuvieron sobre el puente peatonal por unos minutos para guardar silencio en homenaje póstumo a "las víctimas de la violencia fronteriza" y del Servicio de Inmigración y Naturalización".

Al final de la marcha, que duró más de dos horas, el líder del Comité de Derechos Chicanos Herman Baca, dió a conocer en el Parque Larson las resoluciones adoptadas durante la Conferencia Nacional Chicana Sobre Inmigración, y que serán comunicadas a organismos nacionales e internacionales que luchan por la defensa de los derechos humanos para que tomen cartas en estos asuntos.

Además de las resoluciones dadas a conocer ayer en forma exclusiva por EL MEXICANO, sobresalen las siguientes:

1.- Demandar incondicional residencia para toda la gente con todos los derechos y privilegios del pueblo indígena como está previsto en el Tratado de Guadalupe Hidalgo, celebrado entre México y los Estados Unidos.

2.- La abolición de cuotas sobre inmigración de países donde los Estados Unidos tienen dominación política, económica y militar.

3.- Demandar que el gobierno mexicano apoye a grupos en México y organizaciones chicanas en su lucha por los Derechos Humanos y demanden el cumplimiento del Tratado de Guadalupe Hidalgo.

4.- Apoyar el hecho de que "Somos un Pueblo sin Fronteras" y

que la lucha para los derechos de inmigrantes sea parte de la batalla por los derechos de autodeterminación de Chicanos y Mexicanos.

5.- Apoyar la lucha de la Vogue Coach y otros sindicatos progresivos en sus esfuerzos organizados a nombre de los trabajadores indocumentados.

6.- Denunciar al Embajador de los Estados Unidos en México, Julián Nava, por su apoyo al programa de trabajadores huéspedes y su ignorancia en el Asunto de Inmigración.

7.- Desarrollar una cadena informativa y una campaña para informar y educar a nuestra gente sobre el Asunto de Inmigración.

Las resoluciones del Taller de Aspectos Económicos, Trabajo y Programa de Trabajadores Extranjeros son:

1.- Apoyar la frontera abierta para trabajadores inmigrantes y una frontera cerrada para las compañías multi-nacionales.

2.- Apoyar las demandas presentadas en la Conferencia Internacional celebrada en la Ciudad de México el 28 de abril de 1980.

3.- Oponerse a todas las formas de contratos de trabajo, tales como el Programa H-2, el programa de visa temporal o programa de trabajador huésped.

El Taller de Cultura, resolvió:

1.- Reconocer el arte y la cultura como un vínculo al asunto de inmigración no solo como una forma de entretenimiento.

2.- Reconocimiento para que la cultura sea usada como una arma para la resistencia.

3.- Oponerse al comercialismo de trabajadores culturales por las grandes industrias tales como "Coors" y compañías petroleras.

Por su parte, el taller de educación tomó estas resoluciones:

1.- Politizar a la comunidad Chicana sobre sus derechos civiles y educacionales (derecho a la educación).

2.- Presionar al sistema educativo para que asegure la competencia académica, social y económica para todos los estudiantes Chicanos.

3.- Desarrollar un sistema educativo basado en los principios democráticos, humanísticos y sociales, que garantice a la comunicada Chicana el derecho al poder social, económico y político, como ha definido la comunidad chicana.

4.- Demandar el derecho a los servicios educativos gratuitos y los beneficios que mantienen y desarrollar el lenguaje primario y la cultura de la comunidad Chicano-Mexicano en todas las instituciones de la sociedad.

Por último, el Taller sobre la participación de la Iglesia, emitió las siguientes resoluciones:

1.- Apoyar la Organización Ecuménica que se reunió aquí para afirmar su voluntad para continuar a reunirse y dar apoyo a organizaciones relacionadas con esfuerzos en el Asunto de Inmigración.

2.- Apoyar la reunión de la Organización Ecuménica del suroeste en la primavera de 1981 para criticar el reporte de la Comisión Selecta sobre Inmigración, nombrada por el Presidente de los Estados Unidos.

3.- Respalidar el deseo de la Organización Ecuménica para comunicarse con organizaciones "Grass Roots" para auxiliarles en llevar su mensaje a la gente.

4.- Avalar un acuerdo de la Organización Ecuménica que las causas económicas, políticas y sociales de la inmigración deberán

ser enfatizadas en la educación sobre inmigración.

Por último, la Conferencia terminó que sea llevada a cabo una campaña nacional para educar a la población en general y los funcionarios electos respecto al carácter completo de los derechos humanos, y las necesidades de salud y las contribuciones fiscales de las personas indocumentadas.

DEMOSTRACION DE UNIDAD.

SAN YSIDRO.- El líder de los mexicanoamericanos del Estado de California, Alberto R. García, afirmó que con la presencia de más de mil 500 residentes de habla hispana, en los Estados Unidos, se ha demostrado la unidad que se esperaba, durante la reunión nacional de inmigración, iniciada el pasado viernes en San Diego.

Alberto García, entrevistado al terminar la marcha de los representantes de las asociaciones hispanas en los Estados Unidos que tomaron parte en esta reunión nacional, señaló que como todos los años se llevó a cabo de la mejor manera la marcha de protesta a los abusos que cometen los agentes de la Patrulla Fronteriza en contra de los mexicanos indocumentados y población de origen hispano en general.

"No se presentó ningún incidente durante el desarrollo de la marcha y eso demuestra la seriedad con que estamos tratando estas manifestaciones, que en un momento dado se pueden convertir en violentas, como las sucedidas en Miami, en caso de que no se nos haga caso a las peticiones que hemos formulado, ya que no es posible seguir observando únicamente los abusos que se cometen con la población hispana en Estados Unidos", explicó el señor García.

Finalmente, dijo que hoy continuarán los trabajos de la reunión nacional de inmigración, esperándose que se dicten las medidas adecuadas que se seguirán en las próximas elecciones, por parte de la población hispana en Estados Unidos, la cual representa actualmente una gran fuerza en los comicios.

No mas Crímenes de Border Patrol

Miles de Mexicanos Protestarán en San Ysidro el 25

Por Arturo GERALDO
Reportero de ABC

TIJUANA—Más de tres mil personas, provenientes de diferentes estados de la Unión Americana se concentrarán en San Diego California, para participar en una manifestación masiva que se llevará a cabo en San Ysidro Calif. el día 25 de los corrientes a partir de las 10 de la mañana, para protestar contra los crímenes de la Border Patrol contra los mexicanos.

Lo anterior fue informado por Herman Baca, líder del movimiento mexicano-americano en Estados Unidos, durante una conferencia de prensa celebrada hoy en el Hotel Palacio Azteca, subrayando que esta marcha deberá ser la más grande que se haya realizado contra la Patrulla Fronteriza porque el pueblo latino está cansado de los abusos y de tantos atropellos y

vejeciones.

También precisó el líder chicano, que el asunto de inmigración para los mexicano-americanos se ha convertido en un asunto de vida o muerte y que la década de 1980 pide solución a las violaciones de "nuestros derechos humanos, civiles, y constitucionales que siguen ocurriendo y aumentando día tras día".

Puntualizó que mexicanos, latinos y chicanos son víctimas de violaciones, malos tratos y asesinatos tanto a lo largo de la línea fronteriza como en las comunidades mexicanas-chicanas, mientras que las soluciones anteriores han fallado, porque todos los planteamientos han sido ignorados por las autoridades norteamericanas, los señalamientos de respeto a la ley y derechos constitucionales de la gente de ascendencia latina no han

sido escuchadas.

Señaló asimismo, que la llamada para que la juventud se registre en el servicio militar está muy cercana con la posibilidad de una guerra, mientras que a los padres mexicano-americanos de esos jóvenes les siguen negando el derecho a ser ciudadanos de primera clase con el respeto y dignidad que se merecen.

El hecho está claro — dijo — a la raza latina se le sigue tratando como extranjero en su propia tierra y lo más probable es que sean los primeros en dar la vida por un país que le niega la igualdad, la justicia, la libertad y la oportunidad de mejores condiciones de vida, con base en una degradante, discriminatoria y anticuada ley de inmigración que inexplicablemente continúa teniendo vigencia.

Por eso mismo — afirmó — San Diego está siendo el terreno de prueba que determinará como se va a resolver el problema migratoria, cuando los días 23, 24 y 25 se reúnan líderes chicanos de numerosas entidades de Estados Unidos para participar en la manifestación de San Ysidro, para exigir que terminen los abusos contra la raza de ascendencia latina.

Finalmente, Herman Baca dijo que en San Diego se van a tomar los primeros pasos de nuestro destino para que nuestros hijos nunca tengan que vivir una vida de injusticia, de miedo e inseguridad.

2500 protestan contra la violencia en la frontera

LOS ANGELES, CA. — Dos mil quinientos activistas, dirigentes de la comunidad, amas de casa, niños y grandes se congregaron en San Diego para efectuar una conferencia y marcha de protesta contra la violencia fronteriza en el área de San Diego.

Entre las multitudes protestando la violencia fronteriza resaltaban dos pequeños altares elevados en forma simbólica durante la procesión de tres horas que recorrió la línea divisoria.

Uno de ellos, representaba al chiquito norteamericano de 18

meses, Manolo Anzalo, quien falleció en lado mexicano después que oficiales migratorios negaron su traslado a un hospital en San Diego sosteniendo que su carnet de identidad era falso. El otro, al niño Alberto Cañedo, de 4 años de edad, quien murió en una situación similar. Durante una larga detención, causada por oficiales empecinados en mayor comprobación migratoria, el chico, en grave estado cardiaco, dió su último respiro esperando ser llevado a un centro médico estadounidense.

El protestar en contra de estos hechos, y la encarcelación de niños, ultraje de mujeres y asesinato de indocumentados esposados en nombre de la ley migratoria, cuyos casos fueron expuestos en la conferencia que precedió la marcha, fue una de las metas de la reunión de tres días que aglutinó mas de 1000 activistas a los talleres y discursos y 2,500, almas a la marcha de protesta.

El otro propósito, según Hernan Baca, encabezado del Comité sobre Derechos para los Chicanos, organizador de la conferen-

cia, es de comenzar el proceso de concientización y organización motivando a los participantes a actuar en sus propios cuadros.

"Este es el primer paso (en el proceso)", dijo Baca, quien enseguida pronunció el mensaje de la conferencia:

"El éxito o fracaso de esta asamblea radica en lo que los participantes hagan en sus propias comunidades. Nadie nos da la libertad. El esclavo no deja de ser esclavo cuando le quiten las cadenas; deja de ser esclavo cuando dice 'ya basta'.

Continued on Page 2

Efectuarán conferencia sobre derechos de indocumentados

Especial para Voz del Pueblo
San Diego, Ca. Una conferencia nacional que tocará los problemas de inmigración se realizará del 23 al 25 de mayo en esta ciudad, según anunció el Comité de Derechos Chicanos con sede en National City, California.

La conferencia culminará el 25 de mayo con una masiva

marcha a la memoria de las víctimas de los agentes del Servicio de Inmigración y Naturalización y de la Patrulla Fronteriza. La marcha se llevará a cabo en la frontera internacional en San Ysidro, California.

De acuerdo con Hernán Baca, presidente del Comité de Derechos Chicanos (CCR), el

objetivo de la conferencia nacional chicana sobre la inmigración es "buscar soluciones a la escalada de violencia que incluye asesinatos, estupros, palizas y violaciones de los derechos humanos, civiles y constitucionales en la frontera México-estadounidense y en las comunidades chicanas. Además," agregó Baca, "la conferencia se encargará de formular una nueva dirección basada en la autodeterminación de nuestro pueblo, y de adoptar una posición chicana unificada en materia de inmigración antes de la elección presidencial de 1980."

Los organizadores de la importante conferencia cuentan con el siguiente orden del día tentativo: la economía y la inmigración; Programa de trabajadores extranjeros invitados; Excarcelación de los indocumentados; Legislación; Prensa; Violencia en la frontera; Perspectivas y políticas mexicanas; Movimiento obrero organizado; Redadas residenciales; Servicios sociales; Las mujeres y la inmigración.

Las personas interesadas en la conferencia pueden comunicarse con Ralph Inzunza, llamando al (714) 474-8195, o escribiendo o visitando el Comité de Derechos Chicanos en el 1837 Highland Avenue, National City, Ca 92050.

Voz del Pueblo
4-5-82

ZETA

No. 11

30 de Mayo a 3 de Junio

5 Pesos

ZETA 10

Repudio Chicano a la Patrulla Fronteriza

Por Francisco Javier ORTIZ FRANCO

SAN YSIDRO CAL.- Aproximadamente 1500 personas, entre las que se encontraban mujeres, hombres y niños, participaron en la marcha postuma que organizó el Comité de Derechos Chicanos de San Diego para protestar contra las agresiones de la Patrulla Fronteriza (Border Patrol) a los indocumentados mexicanos y contra la población hispana que radica en Estados Unidos.

Al grito de "Raza si, Migra no", "Mexicano, Chicano, somos un pueblo hermano", "Somos un pueblo sin fronteras", la manifestación partió del parque Larsen a las 12.30 horas, y terminó dos horas después en el lugar de partida.

Los manifestantes desfilaron hacia la frontera mexicana por Front Willow, Camino de la Plaza, hasta llegar al puente peatonal del edificio fronterizo estadounidense, donde se detuvieron unos momentos para guardar un minuto de silencio en memoria por las víctimas de la Border Patrol en la frontera.

Enseguida continuaron su marcha por el Boulevard San Ysidro hasta llegar de nueva cuenta al parque Larsen; donde el líder del Comité de Derechos Chicanos Herman Baca; dió a conocer las resoluciones finales a las que se llegó durante la Conferencia Nacional Chicana sobre Inmigración; a la que asistieron De-

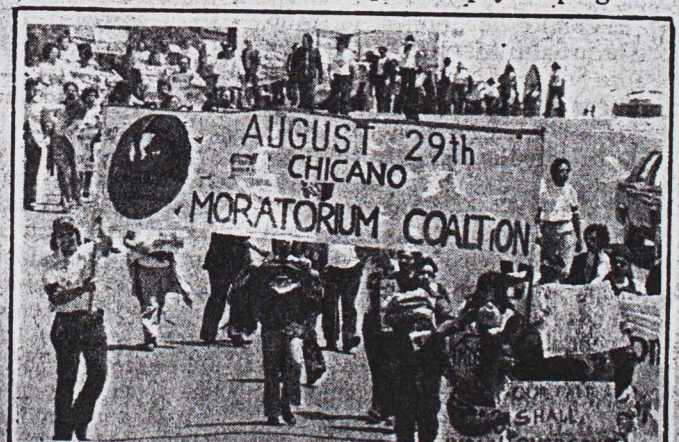
legados de toda la Unión Americana y que se llevo a efecto los días 23 y 24 en San Diego California.

Algunas de las resoluciones son:

a).- Solicitar la intervención del gobierno mexicano para que apoye a los chicanos en su lucha por el respeto a los Derechos Humanos y demanden al gobierno de Estados Unidos en cumplimiento al Tratado de Guadalupe Hidalgo.

c).- Apoyar la frontera abierta para trabajar inmigrantes y una frontera cerrada para las compañías transnacionales.

d).- Denunciar al Embajador de los Estados Unidos en México, Julián Nava, por su apoyo al programa



Hombres, mujeres y niños, participaron en el desfile de protesta en contra de los abusos de la Border Patrol el domingo pasado.

"Raza si, Migra no", gritaban al unisono mas de 1500 manifestantes.



También la secta racista del "Ku Klux Klan" fue censurada durante la marcha.

de trabajadores huéspedes mexicanos y si ignorancia en el asunto de Inmigración.

e).- Demandar la abolición de cuotas sobre Inmigración de Naciones donde Estados Unidos tienen dominación económica, política y militar.

f).- Pedir al gobierno de Estados Unidos la abolición del Servicio de Inmigración y Naturalización y sistemas policíacos entre la fronte-

ra de Estados Unidos y México.

h).- Demandar el cese al encarcelamiento de niños y mujeres por la Patrulla Fronteriza.

i).- Dar a los indocumentados los beneficios de salud y servicios sin consecuencias, bajo la ley de Inmigración, pasadas o presentes.

Y otras resoluciones aportadas por los Delegados.

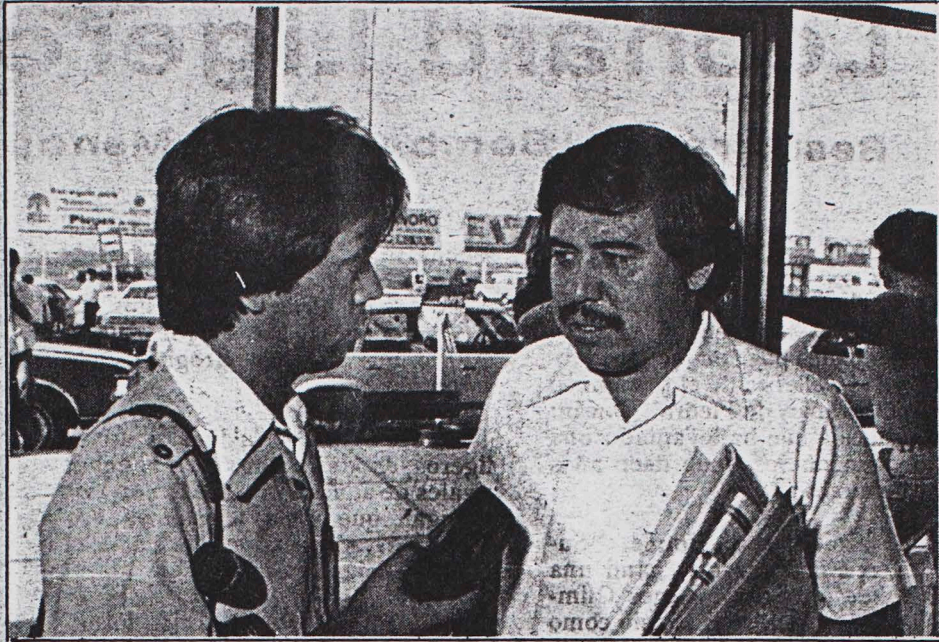
En la manifestación participaron personas en su mayoría de ascendencia mexicana, pero también una minoría de negros y cuantos sajones; solidarizados con las causas de la comunidad latina de los Estados Unidos.

La marcha se desarrolló bajo fuerte vigilancia policíaca, en la que intervinieron elementos de Highway Patrol, así como el Servicio Secreto que observaban con atención a prudente distancia los acontecimientos.

Sin embargo, la marcha se llevó a cabo en perfecto orden y sin incidentes violentos que pudieran lamentarse. No siendo así en lugar de reunión, donde estuvo a punto de generarse la violencia cuando trataron de infiltrarse entre los manifestantes elementos del Partido Comunista de los Estados Unidos.



Elementos del Partido Comunista de Estados Unidos, trataron de infiltrarse en el desfile; pero fueron expulsados.



"Mas Peligrosos que los Ku Klux Klan, son los agentes de la Border Patrol" Afirma Baca

mentados a través de una nueva ley que seria justa y humana, y lo único que han visto es la construcción del "Muro de la Tortilla", a lo largo de la frontera México-Estados Unidos.

El líder de los chicanos del sur de California continuó diciendo que son mas graves las violaciones a los derechos humanos que comete la Border Patrol, que las realizadas por parte del grupo racista Ku Klux Klan pues la Border patrol tiene una historia mas negra que el grupo racista, aquí en el sur de California.

En 1979, de 1 millón de indocumentados que fueron deportados de México, el 40% cruzaron por las 7 millas de frontera que tiene Tijuana con Estados Unidos, es decir, más de 300 mil ilegales fueron deportados por Tijuana en ese año, lo que da una idea de lo conflictivo que resulta ese sector. Observadores de los asuntos fronterizos opinan que hay mas problemas en las 7 millas de frontera entre San Ysidro-Tijuana que en las 65 desde el Valle Imperial hasta el Oceano Pacifico.

Hermán Baca prosiguió diciendo que los chicanos ven en las proximas elecciones para Presidente de los Estados Unidos, todo un proceso que deben aprovechar para lograr su completa libertad y el respeto a sus derechos. Los chicanos esperan

del próximo presidente sea Ronald Reagan, James Carter u otro, los ayude a solucionar sus problemas educativos, políticos y sociales.

Por otra parte el Coordinador de Prensa del Comité Pro-Derechos Chicanos, Alfonso Insunza, afirmó que hace falta mas unidad en los chicanos, puso como ejemplo a los Judios radicados en Rusia, Nueva York o San Diego diciendo que si alguno de ellos tiene problemas, sus compatriotas se unen y se ayudan mutuamente.

En cambio, los chicanos, permanecen indiferentes cuando sus hermanos de raza son balaceados desde un helicoptero al tratar de cruzar la frontera en busca de mejores condiciones de vida, asi como tampoco los chicanos hace nada cuando la Border Patrol u otras autoridades usan gases lacrimogenos para reprimir a los chicanos inconformes.

Pero --dijo-- afortunadamente, poco a poco se va desarrollando la conciencia chicana y se van dando cuenta de que somos un pueblo sin fronteras y sin diferencias, pues en nada se distinguen los mexicanos radicados en Los Angeles con los que viven en San Diego o en México, concluyo.



CHISPAS

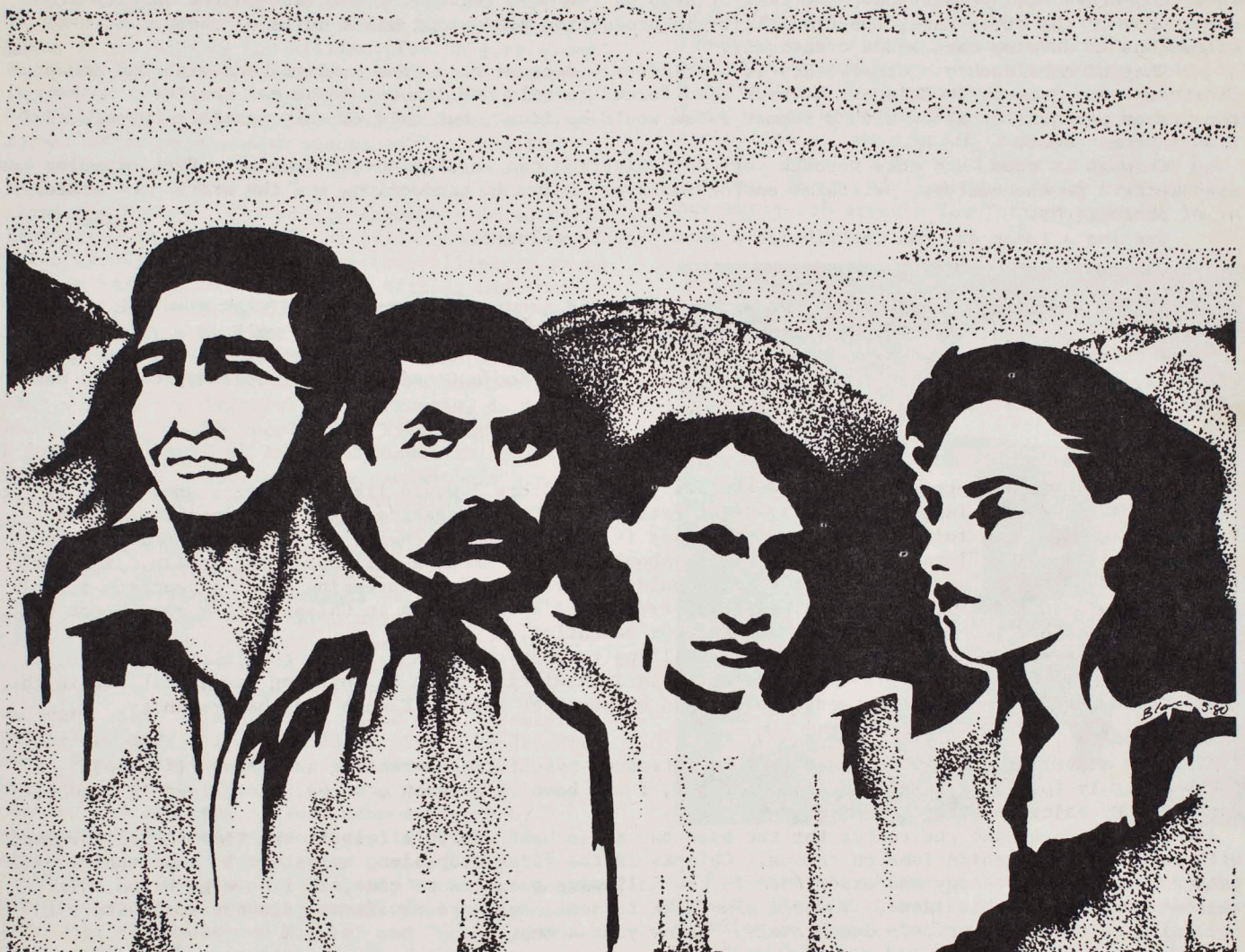


MEChA

U.C. BERKELEY

VOLUME 9 NO. 3

JUNIO, OCHENTA



Chavez

Zapata

Sandino

Lebrón

to raza or not to raza? esa es la pregunta

From the editors:

Let us begin with a series of questions and answers. Who should Chispas serve? Who is Chispas' audience? Chispas' audience is primarily a student one; Raza students here in U. C. Berkeley, as well as across the Southwest. Chispas should primarily serve this student population. The issues addressed should be those that are of particular concern and interest to the students.

On the other hand, we have a strong commitment to the advancement of our Chicano communities "out there", thus we cannot exclude them. Ideally they too, should be our audience. We hope Chispas can serve as this connection to our barrios. A bilingual article in each issue can be used to raise issues important to our communities.

And what of content? Chispas is a magazine, i.e., a compilation of thoughts. It's contents should go beyond the mere "reporting" of news; rather, each article should be developed with an analysis of the issue by the author. This analysis should provoke thought and questions in the readers' mind.

Who runs Chispas? Chispas, as other student organizations, is a constant struggle largely because there has been little help. At present, to reiterate, we the editors are burdened with all the work involved to produce these pages of thought. Ideally there should be those concerned with content and those concerned with production. The lack of help is the main reason for our late-in-the-quarter productions. On the other hand, the flexibility in production scheduling has a certain beauty. It has allowed us to develop each issue creatively.

What of consistency? Consistency is a priority. Because this goes hand in hand with the amount of student involvement in Chispas, we have been forced to only publish one issue per quarter. However, two issues per quarter along with a summer issue would be ideal, but this is only possible through additional commitment.

Chispas is open, and only through your participation can we continue to develop. Participation can mean letters to the editors, criticisms and/or approval, help in production, and the writing of articles, or of photography.

Gracias a todos que han contribuido a este pequeño esfuerzo.

As the end of the academic year comes into view and as we the editors of CHISPAS also end our first year of Chispas; together we felt a need to present our personal views, as well as a joint statement of Chispas and of Raza issues. Miguel Ceballos and Ernesto Guerrero have worked on Chispas since the Fall, and with the exit of Andres Álvarez, have entered Sonja González and Ricardo Marquez, as new editors for this last issue of the year.

Miguel Ceballos

What does Chispas represent? As one of this year's editors I would like to express some thoughts on what Chispas should ideally be. Chispas, firstly, is MEChA's magazine. But what does that mean? Does it mean MEChA has full control over it? Does it mean MEChA can censor its contents? Does it mean it can only carry the "line" of MEChA? Chispas should reflect MEChA's philosophy and ideals. It should be open-minded, objective, and critical. It should be a vehicle for expressing MEChA's concerns as well as of all Raza on this campus. Ideas differing from MEChA's will arise in Chispas; they should not be stifled, but rather greeted as a means for our own education.

Chispas has much potential. It should be willing to grow and change; it is this that will make Chispas unique. Chispas can play an important role in assisting MEChA in unifying Raza, both within the campus among the student, staff, and faculty, and between the Raza on campus and the community.

Sonja González

As a new member of Chispas, I would like to introduce myself to our reading audience. (I'm told there are only four). My name is Sonja González, I was born in Rangoon, Burma, and raised in London, England. My major is Ethnic Studies.

After floating around the campus for the past two and a half years, I felt it was time to get involved with some of the organizations on campus. Chispas is the first stop along my path. I hope that I will gather as much fun, energy and experience in the following quarters to come, as I have gathered this quarter, working on this issue. I would also like to see a few more new faces join our small staff in the fall, as we need your help desperately. Enjoy your summer.

Ernesto Guerrero

Chispas has afforded for me a chance in communications in two forms. First through the written word, secondly, via graphics. It has been a unique change in that I have had virtually a free hand in the design and layout of Chispas. My only disappointment is in the lack of voluntary participation of Raza on campus to contribute work for Chispas. Some say it is the nature of the times. When will the time be right? Ahora es cuando. Finally gracias to the following, Carlos Villalva for his keen eye(s), David Bautista and Miguel Ceballos for their patience, gente del CDOP and CASA for their efforts and understanding.

police crimes in the barrio

by Larry Trujillo

The spiraling economic recession and deeping fiscal crisis is having a devastating impact on the Chicano Community. Phenomenally high unemployment rates and severe cutbacks in social services affect every aspect of barrio life. One of the plagues of the current crises is an increased intensification of police crimes in the barrio--particularly cases of police brutality and police use of deadly force.

Police violence (and vigilantism) have a long history in the barrio. For example, a 1916 newspaper article in the World's Work reported that "the killing of Mexicans...throughout the border in these last four years is almost incredible... There is no penalty for killing, for no jury along the border would ever convict a white man for shooting a Mexican." The New York Times (1917) added, "the killing of Mexicans without provocation is so common as to pass almost unnoticed." From the turn of the century to the 1920's as many as 5,000 Mexicans were killed by law enforcement officials along the border. The police seemed to do so with impunity. In fact, until the 1977 conviction of Texas marshall Frank Hayes for the killing of young Ricardo Morales, not one police officer had been convicted for killing a Chicano (incidentally Frank Hayes is not in jail but undergoing "psychological testing").

In recent times, police crimes in the barrio have been on the increase. For example, in Los Angeles in 1975, 75 people were killed by the police--47 were black and 18 Chicano; in an eleven month period the police in the San Antonio area killed 19 Chicano youths between the ages of 16 and 19; in a four year period, the police killed 8 Chicanos, and 6 blacks and 1 white youth in San Jose; and the list goes on and on.

Sensational media propaganda helps create a public insensitivity to these police crimes in the barrio. The media does so on the one hand by always showing police faced with life threatening situation in the barrio. Many police shootings, however, occur in situations of no real threat to the police officer. The killing of the hand-cuffed Danny Santos-Rodriguez by a Dallas cop playing Russian roulette with the Chicano youth and the beating and drowning of Jose Campos-Torres by six Houston police are two cases in point. On the other hand, Chicanos are often portrayed as "violent" and "crime-prone". The only two major motion pictures about Chicanos to emerge from Hollywood last year -- "Boulevard Nights" and "Walk Proud" -- both accented the negative aspects of fighting Chicano street gangs. These media presentations help shape public consciousness. They are highly exploitative and extremely damaging to the Chicano community.

Police violence is so alarming it has become a key issue for most national Chicano organizations. For example, police brutality was the key issue at the last LULAC State Convention in Texas; MALDEF recently held a National conference on police brutality in Dallas where 60 cases were documented; and the National Council de la Raza recently held

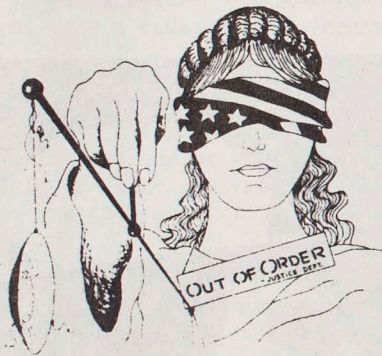
a conference on "Crimen y Justicia for Hispanics" in which police use of deadly force was a central topic. The issue is so pervasive that even moderate Chicano organization like MALDEF are declaring it "an epidemic." A number of Chicano leaders, recognizing the Attorney General's office reluctance to deal with the issue, have recently asked the United Nations Commission on Human Rights to intervene in the "police reign of terror" in the barrio.

Most of the victims of police crimes in the barrio are Chicano youth. Chicanos are essentially a youth population (42% of the Chicano population compared to 29% of the general population is under 18 years old). In the Los Angeles City School District over one-half of the entering kindergarten class are Chicano. Thus, as we enter the 1980's -- "The decade of the Chicano" -- we will be witnessing an expanding Chicano youth population. Concentrated in urban centers with deteriorating social conditions (exaserbated by red lining, urban renewals, inadequate housing and transportation, etc.), spiraling unemployment rates hovering around 50 percent (this only counts Chicano youth actively looking for work not those who have given up prospects) and school dropout rates of around 50 to 60 percent, ther are few options available to youth. Further, it is this age group which has the highest percentage of arrests for "street crime".



Furthermore, we are in the midst of a fiscal crisis. By fiscal crisis, I mean that governmental spending is overwhelming its ability to produce tax revenues (the tax revolt i.e., Prop. 13 in California is heightening this crisis. Unemployment and inflation are the mainstays of this crisis. The government is caught in a contradiction that it must ask Chicano workers to continue to politically support the system while making them pay more taxes and reduced social and human services. To control organized dissent budget priorities are going to police and prisons which are assuming a more visible role in controlling community and work-place organizing.

Hence, we are seeing an unprecedented growth in the cost, personnel and scope of the criminal justice increased 55%, from \$11 billion to \$17 billion. At the same time we have witnessed the rise of the "police-industrial complex" an industry converting Vietnam technology to the "war on the home front." The total number of police in the U.S. went up by about 75,000 during this time. If this trend continues there will be 900,000 police in the U.S. by 1984. The police force in California has been increasing at about a 5 to 6 percent rate while the population growth rate is only 2.5 percent. If the rate of increase continues, according to Professor Paul Takagi, "California will have at the turn of the century an estimated 180,000 police officers, an equivalent of 10 military divisions." In Los Angeles alone the police have doubled over the last ten years. In view of the fact that police deployment is always more heavily concentrated in the barrio we can project that our communities may soon resemble a garrison state. The ironic fact is that a number of recent academic studies have shown that this massive investment in police and police hardware has proven ineffective in reducing street crime. The continued support for more police, given these facts, signals the class-race control function of the police rather than their expressed crime control function in the barrio.



Given the current economic crisis, the tremendous build up and deployment of police in the barrio, and a more visible alienated Chicano youth population, we can anticipate escalated police-barrio conflicts. Many struggles are currently taking place and many grassroots community organizations are involve the documentation of the everyday police harrassment which pervades the barrio. The elimination of police crimes has mass support in the barrio.

Several organizations are seeing the need to combat police crimes as part of a larger struggle for community survival and community control. The Barlow-Benavidez Committee Against Police Crimes in Oakland's Fruitvale District is a good example of an attempt to educate the community to the broad issues of the function of the police in Oakland. Besides calling for the prosecution of office Cogley who murdered Barlow-Benavides, the Committee has developed a broad based coalition, done rigorous research on the Oakland police, held several community-wide conferences as well as a two day radiothon on police crimes and has taken the case to the Justice Department and the courts.

Another example is the Coalition Against Police Crimes (CAPA) in Los Angeles. CAPA has formed a broad based Coalition to "eliminate police terrorism in our communities." CAPA, while calling for

specific immediate reforms such as the elimination of SWAT teams, undercover agents and greater community input into police policy making, the organization also recognizes the long range goals of creating a society which is not based on racial and class hierarchy: In March 1978 CAPA discovered their organization had been infiltrated by three members of the LAPD. One undercover agent, Georgia Odom, served two years as secretary of the organization, thus, having access to all CAPA documents. The other two agents were also undercover in the anti-nuclear movement and the National Alliance Against Racist and Political Repression.

There are a number of things we can do to help curb the repressive functions of the police and criminal justice system. We can begin by conducting disciplined study and research of the issue. We can use our research skills and privileged access to information in the service of our communities struggles. We can analyze pending legislation and fight to oppose repressive bills. (Senate Bill 1722 and H.R. bill 6915 an omnibus criminal code reform bill which is racist and thoroughly anti-labor would be a good place to start -- or how about the death penalty.) We can challenge our local police budgets and demand monies be channell-ed from police hardware spending to non-military alternatives such as: parks and recreation facilities, child care centers, senior citizen services, job skill centers, etc. The police are not just a local issue, but a national and international issue (e.g., the police crimes against undocumented workers along the international U.S. - Mexico border). Our strategies must begin to reflect this global context.

This is one of many issues facing us in the 1980 's. The swelling ranks of Chicano youth in our state prisons and juvenile detention centers, the reenactment of the death penalty, longer harsher sentences by judges for "street crime", the increase infusion of drugs like PCP into the schools, etc., are all related issues. I invited you to join me in the Fall in Chicano Studies 174A, "Chicanos, Law and Criminal Justice" to study and act on these issues.

Larry Trujillo is co-author of the Iron Fist and Velvet Glove: An Analysis of the U.S. Police. The book is available for purchase (\$3.50) at the Chicano Studies Office.

mecha

A full academic year draws to a close and now comes the time to look back at our accomplishments and failures, of which both there are many. We look back to a Fall quarter with little student involvement, the forming of connections with the community through the Raza Coalition de Berkeley, the re-formation of the North Bay MEChA Central, and the late publication of Chispas. We look back to a Winter quarter of a small increase of student involvement, the formation of the Recruitment and Retention Committee, the attendance of MEChA Central meetings, the attendance of the August 29th Moratorium Planning meeting, the picket of the ASUC Student Union, and the late publication of Chispas. And we look back at this Spring quarter

with a large increase in student involvement, the meeting of the Recruitment and Retention Committee with University Administration, the Cinco de Mayo Concert, and the Cinco de Mayo festivities at Berkeley High, the Bear's Lair, and the Cultural Center, the bringing of high school students on to campus on Raza Day, the formation of the committee to work toward a Third World College, and of course, the late publication of this issue of Chispas.



From an unbiased point of view, one of the greatest accomplishments was the consistency of Chispas (even though it has been consistently late). There were many accomplishments throughout the year, and they were all possible through much hard work and sacrifice by relatively few Raza on this campus.

This Raza deserves an applause for accomplishing these tasks. However, dwelling too much on our accomplishments can blind us to our failures. Some of these failures are represented by our inability to increase student involvement earlier in the academic year, our loss of contact with the Raza Coalition de Berkeley--the only community organization we have worked with, and our inability to become more involved in community issues.

There are many more aspects to be criticized, but these Mechistas and other Raza have done one thing that out-weighs all our failures; they have laid a foundation on which MEChA can grow. Now the burden is left on us, the ones who remain, to keep from letting all this work go to waste. It is a large task to build on this foundation an even stronger and more active MEChA in the coming year. It is very easy to distroy this foundation (intentionally as well as unintentionally) by allowing unconstructive and divisive criticism that results from the frustrations of our inability to make quick and progressive changes in this society. The truly difficult task it to build on this foundation by sacrificing our time and personal egos for the Movimiento, to realize that change comes only through long hard work, to work together as Raza, and to allow for constructive self-criticism that will lead to the advancement of our Movimiento. I hope we try this more difficult task.

Miguel Ceballos

a corner library

by Francisco Garcia

Periodically, we would like to take the opportunity, and the space, to write about our own Chicano Studies Library (C/S Library) in order to keep you informed about Library developments, problems, projects, as well as to informally seek out advice, suggestions, etc.

LIBRARY INVENTORY

As some of you have noticed and commented about (y como friegan de veras!), we are right in the middle of taking inventory of the various Library collections. Sentimos mucho la inconveniencia, pero we are doing this in order to determine what our losses have been over the years. As of this writing we have completed the inventory for the books in the collection and for materials in our vertical file. The results thus far indicate a loss of approximately 15% of the collection since the last inventory was taken. No, we did not take inventory of the inventories, so we don't know when the last inventory was taken, puede ser que éste sea el primero. In terms of "average" Library loss rates, this figure represents extremely high losses for our collection. (Fíjense bien, que esto sí es serio.)

In purely economic terms, we must realize that as they go out of print, lost items are becoming irreplaceable or replaceable only at today's inflated prices. More importantly, the utility of the collection for research purposes and its completeness as an historical record of the Chicano experience is diminished.

Unfortunately, we are now faced with the need to invest our dwindling resources in replacing numerous items which are not accounted for. In connection with this, we would like to request that whatever Library material may be floating about in personal collections, files, desk drawers, etc., be returned immediately (si no antes) to the Library (busquen bien el las cajuelas de sus low riders, en sus gym bags, debajo de la mesa con la pata corta, etc.). All this month, there will be no questions asked about returned material (se llama Amnistía Incondicional)

The tragic loss rate discovered prompts us to implement measures designed to curb Library losses. At this point we are considering redirecting the flow of traffic in the Library; stationing people at the exits to check for uncharged Library material; investing in an electronic theft-detection device; or finally, creating a position in the Library for a full-time bruja who will gladly put the dreaded jalapeño-in-the-eye curse on anyone not returning materials on time. We would appreciate comments about these or any other suggestions for preventing further losses to the collection. Please keep in mind that to develop a first-rate research collection does require tremendous amounts of resources. Having made the commitment, we must look to the future and realize that it is our responsibility to preserve it for generations to come (si no lo hacemos nosotros, quien lo va a hacer? Quiéren que sus chavalitos se olviden quienes son? ¡Ni lo mande Dios!)

next page



STUDENT HELPERS

Aside from the excellent help received from UCB Work/Study students (Tengo que decirlo si no quiero que anden todo aguitados conmigo), the C/S Library is very fortunate to receive additional help from the City of Berkeley's Youth Employment Service. This quarter, a boost (un verdadero empujón) to the



Marta Lopez Bertha Ramirez

Library has been received through the participation of Marta López and Bertha Ramírez, both eighth graders from Berkeley's West Campus. As paid interns in the C/S Library, Bertha and Marta are acquiring actual work experience while becoming acquainted with our University. The Library benefits from the additional free help and the enhanced contact with members of our local community. Both Marta and Bertha work everyday in the Library after school. Stop by and say hello to our two newest assistants and make them feel welcome. (Esta es nuestra versión del "Labor Importation(Bracero) Program". ¿Que les parece?)

ART EXHIBIT IN THE C/S LIBRARY

From May 12-June 6, the C/S Library will feature an art exhibit displaying the work of members of the group known as Los Niños Artistas de Cuauhtémoc. The group consists of students ranging in age from 9-12 yrs. old, from Lincoln Elementary School in Richmond, Calif. The work of the group is directed by Ana Martínez, volunteer (indefatigable) and founder of El Club Juvenil Cuauhtémoc at the school. The exhibit will include about 18 works of art, all with Mexican History and culture as the theme. The Project is assisted by UCB students involved with El Club Juvenil Cuauhtémoc's tutorial program and also supported by the Work/Study program and the School of Education at UCB.

We invite all to stop by the Library and view the exhibit. (Me dicen que valdrá la pena.)

cosas*

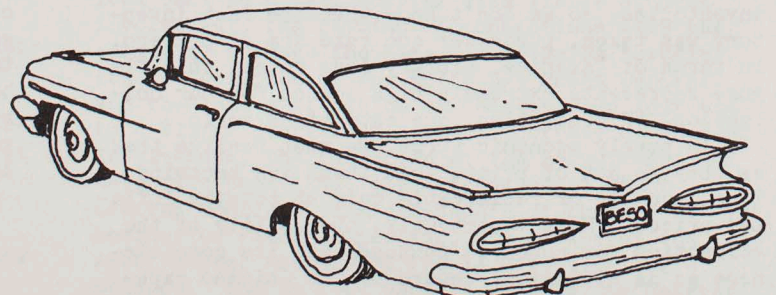
*Cosas is intended for mature audiences only. It is a response to the demands of our reading public, you and us, the editors. We feel a need to vent ideas both serious and not so serious and feelings, not simple sentido de corazón but it's primo, articulate sentido. Hopefully some of you may be enticed or angered enough to address these ideas and sentidos in future issues of Chispas. Cosas may be seen as a section that poses questions, expresses personal feelings, or chistes. Anonymity is accepted but not chisme, personal attacks or unconstructive criticism. We see, feel, think and ask ¿por qué? why?. Some might ask, what is this? We say, ¡Y QUÉ!

A DICHO:

My father gave me some advice before I went away to ka-lech. He said, "Hijo, acuerdate, si andas entre la kaka (gesturing a tiptoe through the tulips, or in this case the piles), te vas a ensuciar." Translation please..."Son remember, if you are walking through shit, you're bound to step in it." You know, he's right.

NOW YOU TO CAN EARN A DEGREE IN:

Advanced Low and Slow Studies. Earn your degree in your spare time. Take this simple test to see if you qualify for our home study plan. Name the make, year and model of this potential cruiser. Answer on page 8.



SHAKESPEARE FOR CHICANOS:

I attended a Chicano Studies class that dealt with English one, and asked, why are so few of the books on the reading list by Raza? The instructor, I reserve the right not to call just anyone a professor, responded, "Chicanos have written few good books."

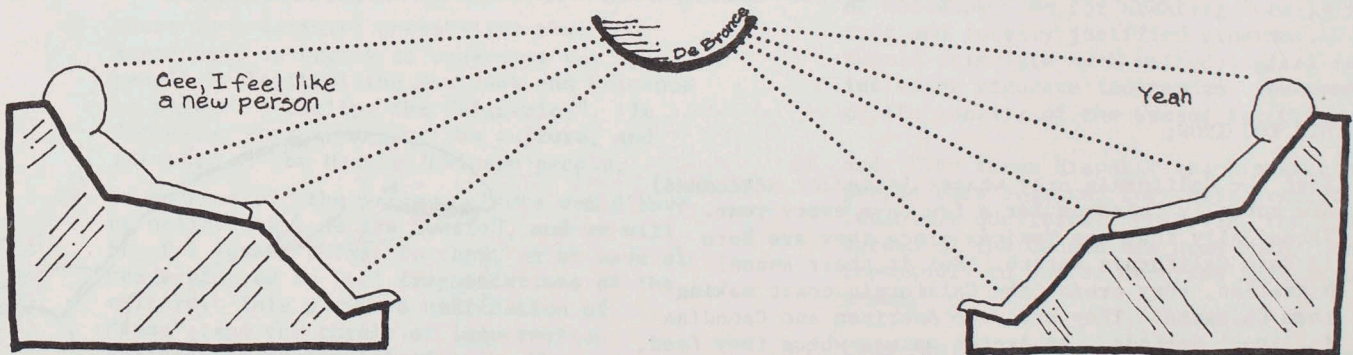
The class read a book by a famous English playwright of the sixteenth century. We also read lots of books by American authors, some good. But still I felt cheated. We did not read any books by Raza. I remember years ago while in High School, reading a book about and by Chicanos subtitled, From Characature to Self Portrait, I was excited. I am saddened though of the fact that the younger students in this Chicano Studies class did not study Chicanos, ourselves. It's bad enough that for many this might have been the first time that they would have read about themselves. I'm angered that the instructor did not give us the chance to decide for ourselves, whether or not Chicanos had written "good" books.

If we are to develop personally and academically as Chicanos as Raza, then we must look at what we have written and be critical of our work. Not in comparison to anglo American writers only, (don't people in America Latina write?). If this is the instructor's intent and or standard, then there is no need for this class in Chicano Studies and this instructor belongs in the English department.

NOW YOU TOO CAN BE _____.

In response to a recent poll of Raza by our new research unit, Johnny el Polster, we at the new Blanc de Blanc, formerly El TanTan have an exclusive offer for you. Many of you responded negatively when asked about your skin tone. Are you dissatisfied? We are happy to announce that we now have the latest toning method made for us by De Bronce* With six settings, Vanilla, Manilla, Cream, off White, plain White, and lilly White. This unit offers a true variety. Just relax in our clear, Torino vinyl seats. Mmmmm, cozy. You will be gently bathed with si-ga-me rays . (see diagram). In no time you will feel and look like a new person. Hey, by the way, we also have a closeout special for you, our faithful customers. Our old units must go! These beauts have six settings too!, Café con Leche, Brown Paper Bag, Olivo, Native Gold, Chocolate and Tatemado. Buy two or three as gags. Only \$28.99 or ten for \$280.98. And if you order before 1984 we will send you, at no extra cost, a copy of that forgotten bunch of words, El Plan Espiritual de Aztlán, suitable for framing.

*De Bronce is a registered coco.



REMEMBER THIS ONE:

El Plan Espiritual de Aztlán

In the spirit of a new people that is conscious not only of its proud historical heritage, but also of the brutal "Gringo" invasion of our territories, we the Chicano inhabitants and civilizers of the northernland of Aztlán, from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, declare that the call of our blood is our power, our responsibility, and our inevitable destiny.

We are free and sovereign to determine those tasks which are justly called for by our house, our land, the sweat of our brows and by our hearts. Aztlán belongs to those that plant the seeds, water the fields, and gather the crops, and not the foreign Europeans. We do not recognize capricious frontiers on the Bronze Continent.

Brotherhood unites us, and love for our brothers makes us a people whose time has come, and whose struggles against the foreigner "Gabacho" who exploits our riches and destroys our culture. With our heart in our hands and our hands in the soil, we declare the Independence of our Meztizo Nation. We are a Bronze People with a Bronze Culture. Before the world, before all of North America, before all our brothers in the Bronze Continent, we are a Nation, we are a Union of free pueblos, we are Aztlán, March 1969. POR LA RAZA TODO FUERA DE LA RAZA NADA

FRENTE, TO THE END OF THE LINE:

The Frente Foundation recently celebrated the tenth anniversary, of Casa Joaquin Murieta, complete with horsd'oeuvres and citations of merit. The event ended with a dance, lots of fun.

Frente foundation was founded by Manuel Delgado who was its first executive officer. In the program for the evening Frente included his name only on the roster or residence. Surely Manuel must be the head of some secret organization promoting Raza interests.

In a 1972 handbook published by MEChA, Frente writes of its philosophy, "Its members believe that short of violent revolution which it does not preclude as a possibility, the only way for Chicanos to improve their social condition is to develop their own social political and economic institutions using socialism as a foundation."

A few years ago while I lived at the Casa Joaquin Murieta, a Frente program, (does anybody know who Joaquin Murieta was?) I found that instead of a co-operative the Casa JM was simply a Chicano boarding house, complete with peones. When at the irregular house meetings I voiced this concern, a number of residence felt that they were under no obligation to work collectively, it was not in their contract. The situation has changed a bit since then. Casa Joaquin Murieta has expressed solidarity with the compesinos, although in practice there is much to be desired. Ironically, Frente lists Lucky supermarkets, a main target of the UFW boycott as one of the Tenth anniversary sponsors. No estamos ciegos! socialismo?

Undoubtedly the original goals and spirit of Frente were true and noble. But on the road to the establishment of our own **social**. political, and economic institutions Frente became lost.

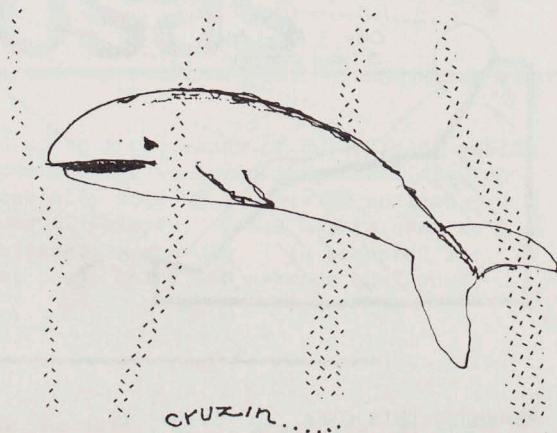
In the bureaucracy, in the chase for dollars, Frente has become co-opted, an associate by action, an associate of the system, the capitalist system. That ideal of socialism was lost. Socialism in this country cannot be built on comforts but on sacrifice, continual sacrifice. What is sacrifice? Sacrifice is something that few of us understand and fewer still have experienced, (and I don't mean frijoles and tortillas every night).

Ten years is not a long time, certainly not in terms of social change. But if we are to change the system that be, it will not be by joining the system. The process of co-optation will probably prove too strong to let you return to your original goals and ideals.

While at the Tenth anniversary I heard one of the members of the Board of Trustees of Frente say, "Boy, look at all these people, can you imagine what we could do with so many people." Frente if after ten years you still don't know what to do with so many people, get out of the people business. Frente, to the end of the line!

DID YOU KNOW:

That the California grey whales (*grandice mexicanus*) are actually Chicanos for a few days every year. Technically they are Mexican since they are born in Baja California waters. But if their annual migration, they cruise the California coast making them Chicanos. They are also American and Canadian for short periods. In Arctic waters where they feed, they are non-national. What freedom!



OUR VERY OWN:

Theres talk on campus about starting yet another organization, a Raza social club. A club that is separate from politics, from MEChA. A strictly fun orientation. Names for this club come to mind and they are free to use when this club is formed. Raza Coalition for Fun, Colectiva Para el Progreso de Pa-changas, Mexican-American Students United for Parties, Holistic Hispanics for Happenings, can you think of one? For money to finance events the club can: sell burritoos and pan dulce on Cinco de Mayo, Fourth of Ju-Lied and Chicano Moratorium Day and more, sell buttons, posters, and tee-shirts with favorite Hispanics such as Eric Estrada, Nancy Lopez, Ricky Ricardo, Leonel Castillo, Rita Moreno, Vicky Carro and of course, Lee Trevino, curios in the form of a lazy Mexican drousing against cactus could be sold door to door to show our good sense of humor, I mean if you can't laugh at yourself who can you laugh at? Finally, bronze tortilla awards or if your not of Mexican heritage how-a-bout bronze platanos or frijoles ne-negros awards to be given to those few deserving hard workers. And at this annual awards ceremony ballots could be cast for her majesty, our queen.

signed, Anxious

opinión

why hispanic

by Sonja González

In the midst of chaotic identity and cultural crisis, where people are beginning to reject the "melting pot of America" concept; we have perhaps yet another such concept that is creating much controversy. I'm referring to the recent term "Hispanic" which covers those of Spanish origin. To some individuals it is an undesirable label, and they resent the possible attempt of making the whole Spanish culture a homogenous group. Others are not effected by this at all.

In an effort to find out why "Hispanic" was being used, especially since the "Census" form had a special box for the "Hispanics" group; and questioning the strategic location for the box, which was at the bottom of the page, separating it from the primary box on the question of race. To get some clarification on these factors, I asked a couple of individuals for their responses. There are two sides to this story. 1) is that, it was definitely intentional; and 2) it was a legitimate error of design.

The rationale for the two statements are intentional because:

- a) there is a definite possibility that the government is trying to undermine the Spanish people by legitimizing Mexicans and Chicanos as whites by calling the "Hispanics". In doing so, they undermine the culture, and identity of the Mexican/Chicano people.
- b) if successful, the larger culture would have us believe that we are "white", and we will be of a lesser threat to them, as we have already started to feel fragmentations of the culture. This prevents unification of "Raza", and the threat of insurrection against the system is stifled. What they don't want is what the blacks did with the "Black Power" movement.
- c) however, one has to remember that historically Spanish people have never been accepted as white on cultural or racial terms.
- d) fragmentation also occurs between Latin-Americans and the people of Mexico, or of Mexican origin. This is the fundamental dynamics of the "divide & conquer" concept, which this society historically thrives on. It also prevents the unification of other oppressed groups, because one group is made out to believe that they are better than the others.
- e) all one needs to do is look critically at the racial attitudes in our contemporary society to see that prejudice and racism is very much alive. And no matter how light the complexion, if one comes from Spanish blood lines, one is Spanish, no matter from what tribe our ancestors came from.

Response to #2.

Legitimate error on part of Census form:

- a) because of miscounts in the past, of Third World groups, especially of Mexican - American/Chicano groups; various organizations representing "Raza" got together and demanded that there be a box solely for "Raza".
- b) the problem was that the suggested change came much later, after the formal and accepted form had already been designed and approved. Therefore, the only practical way was to insert the box especially for the "Hispanic" groups where it would fit.
- c) according to "La Red/The Net", the news letter for the Institute for Social Research /University of Michigan, states that "for Chicano researchers there are at least three reasons why the 1980 Census, as designed, is important. (1) will allow a more complete and more timely exploitation of the rich data resources which the Census will produce. (2) potential for useful applied analysis for the understanding of the social condition of Chicanos, and for creating locally relevant and locally justified programs. (3) should stimulate much methodological research including rigorous independent assessments of the quality of the Census for Chicanos.
- d) and, "The terms Hispanic and Hispanic origin people were selected for their generic and inclusive qualities. Moreover, the U.S. Bureau of the Census has used both terms repeatedly to better describe this population group."
- e) thus far, there has not been an agreement on a generic name for people of Spanish origin. Chicanos want "Raza", yet the Puerto Ricans, Cubans and people from the various Latin American countries resent being called Chicanos or Raza. And the term "Latino" is also imprecise **it** is resisted by many Chicanos and Mexican-Americans."

What does one do in a situation such as this? Ignore it, or be aware of what is going on, and flow with the "Hispanic" category label for the sake of head counts, but remain critical? As Roberto Haro said "The Hispanic community in the U.S. is by no means a homogenous one. It is a diverse ethnic/racial group with strong national loyalties and ties with particular parts of the Americas." We know this to be true, we're separate but one. We are tied together by a strong blood line, that of Spanish; we speak Spanish with its variations, we have the same Spanish names. Yet our cultures in away are different, but the same.

I believe that in the minds of the majority of people an individual will be what he is, and people generally resent blanket names so they will naturally avoid them. A good example would be the blacks in this country. Seeing someone who is black one has a tendency of calling the individual by the blanket label "black". If, on the other hand the individual is Ethiopian, Nubian, a Puerto Rican or Cuban, they will reject the blanket label, and tell you that they are not "Black" but rather stand loyal to their unique culture and identity.

To me names are superficial and irrelevant, what is important is that one should hold on to one's culture and identity. Retaining of a culture is a political statement, even if one is not active politically. It is taking a stance, voicing a fact that there is a nation within a nation, and it is precisely this concept that America is afraid off. That is why one of the primary cannons of America is expansionism, destroying cultures and above all language, because language serves to keep unwanted members out. A good example would be the English language. There are many levels, and if one does not understand the "higher" levels such as those of politicians and lawyers one is lost. A conspiracy against us could develop and we would not know, simply because the language is alien to us. Same thing with the Spanish language, if everyone spoke English, they have a better chance to understand us.

Culture is the binding of peoples, if there is lack of a culture, the people will take whatever is available, as so many have adopted the Anglo culture, because basically everyone feels the need to belong.

My thanks to Roberto Haro, and Carlos Muñoz for sharing their views on this very controversial issue.



EDITORS' NOTE:

The following article by David Hayes Bautista, PhD, a professor at U. C. Berkeley is offered in conjunction with that of Sonja González's. We feel this article although heavy in academic terminology is excellent. It gives good references for Prof. Bautista's argument in favor of the term RAZA.

We apologize to our readers for the lack of a bilingual article in this issue of Chispas. If time had allowed we would have enjoyed presenting a synopsis of this article for the benefit of Raza communities at large. Maybe you or your organization can attempt this task. Anyway, gracias Prof. Bautista for this work.

identifying "hispanic" populations:

THE INFLUENCE OF RESEARCH METHODOLOGY UPON PUBLIC POLICY

by David Hayes Bautista Ph.d.

Chicano. Boricua. Mexican American. Latino. Puerto Rican. Spanish American. Hispanic. Spanish Origin. White Person of Spanish Surname. The list of names seems endless and confusing. Which term is correct? In this issue of the Journal, an article by Roberts and Lee^{1*} reports their study on health status of Mexican Americans; another article by Aday, et al,² reports on those of Spanish heritage. It is quite likely that many readers will assume that the populations studied are comparable. However, the definitional differences (Mexican American vs Spanish heritage) can lead to operational differences which could mean that neither the population studied nor the results can be compared with each other.

The difference in methods is a product of the confusion in terminology, and has both research and legal implications. In research, the confusion has two consequences. One is the generation of non-comparable samples. It seems axiomatic that before a population may be measured, that population must be exactly defined. And, before studies of two populations can be compared, they must share a uniform definition. If not, one runs the proverbial risk of comparing apples and bananas. The label "Hispanic" may be utilized by two different researchers, but operationalized differently, so that the fact that both researchers used the same label can be misleading.

The second possible consequence is that significant class bias can be introduced. When dealing with the upper strata (health professionals, faculty, attorneys. etc.), significant proportions of mistaken identity can throw doubt on figures demonstrating entry to the professional class.

This leads to a legal complication: with confusion in methodology, eligibility for civil rights and affirmative action benefits can be capriciously applied, favoring persons who do not meet the spirit of the law but fall within its literal interpre-

* footnotes found on back page

tation due to methodological inconsistency. This capriciousness is beginning to generate a potentially devastating legal backlash.

The tragedy is that most researchers are as yet unaware that their data are contaminated by terminological and operational confusion. In order to minimize terminological confusion, I will use the collective term Raza to refer to all the population groups mentioned at the beginning of this editorial. The reason for this will be discussed shortly.

The operationalization of Raza groups has taken different forms over time and in different areas. Some surveys use a Spanish surname criterion which leads to two problems. One problem is that Raza with non-Spanish surnames may be screened out. If one were to apply this criterion in México, one would screen out Indians (particularly Maya) who have not adopted Spanish surnames, and Mexicans of non-Spanish heritage. For example, Jacobo Zabudowsky, a news reporter of David Brinkley status, is an important public figure and often referred to as the "star of Aztec television." The second problem is that non-Raza are often included. The inclusion and exclusion do not cancel out one another, particularly when dealing with class and professional stratification. About ten years ago as an undergraduate, I received a list from the U.S. Catholic Council of Spanish-American social workers in Alameda County California. Surprised to discover that there were so many listed, I did a reliability check on the Spanish surname criterion by developing a methodology which asked questions on self identification, background or parents and grandparents, and other items. Of the 35 persons listed, only seven were what might be termed bona-fide Raza. The rest were Portuguese, Italians, or Raza. A 500 per cent error is intolerable. It was my hypothesis that the margin for error is greater the higher up the socioeconomic and professional ladder one conducts one's studies.

Spanish language is another criterion variable often used in surveys. However, this is a rapidly changing variable. In today's society, correlated with socioeconomic status, many second, third, and fourth generation Raza do not speak Spanish. (In Mexico in the late 19th century, about half the population of the country did not speak Spanish as a primary language).

Birthplace of parents or self is another criterion used. However, one of the greatest waves of Mexican immigration occurred during World War I. Given rather short generations, there are many third and fourth generation Raza who do not fit this criterion.

Still another operationalization criterion is "Spanish Origin." A person is asked, her/his origin or descent, and chooses from Mexican-American, Chicano, Mexican, Puerto Rican, Cuban, Central or South American, and other Spanish. As will be noted later, the last category, "other Spanish," creates a margin for error in studies of upper socioeconomic strata, and leaves open the way to much affirmative action abuse.

The Roberts and Lee study¹ reports on Mexican-Americans (also referred to in the article as Chicanos) utilizing four variables to measure ethnicity: surname of head of household, birthplace of self or parents, Spanish language, and self identification. Possession of any one was sufficient for inclusion in the sample.

The Aday, et al, article² used a family surname or Spanish language criterion for inclusion for the national sample. Again, possession of any single variable was sufficient for inclusion. Other studies have used still other criteria to identify Raza respondents. It is apparent that the results of one study cannot be compared to those of another without taking into account the criterion used for selecting the study population.

In order to understand how this confusion came about, some historical background is necessary. To illustrate the process, the terminological confusion regarding Mexicans and Chicanos will be used, but the same process can be applied to nearly all Raza groups.

One way of stratifying society for distribution of benefits, privileges, and responsibilities has been by race and ethnicity. This means that ethnic groups have to be defined, and the definitions operationalized so that individuals or groups can be appropriately awarded such benefits as education and access to health care services. Raza have had two major waves of definitions attempt to determine their social status: definitions by Spain and by the United States. When Columbus stumbled onto the Americas and thought he had landed in India, he called the inhabitants Indians. When it was later realized that India lay an ocean away, the label nonetheless remained. Thus the confusion in terminology began.



When the Spanish realized they had discovered a new group of people, they became concerned about the proper classification of Indians for reasons of colonial administration. In Spain, the Spanish had been racially xenophobic, having recently expelled both the Jews and Arabs from Spain. In New Spain (i.e., Mexico) the Spanish were a very small white minority imposing itself upon a large Indian (and increasingly mestizo i.e., a mixture of Indian and Spanish) majority. Thus, "limpieza de sangre" (purity of blood) had to be identified and maintained, lest Indians and mestizos were to begin to claim rights of governance. All office holders in New Spain had to be able to prove no taint of Indian, Jewish or Arabic blood. Furthermore, those so tainted were often denied entry to schools and universities. Mestizos in particular were subject to such discrimination; they fulfilled the role of an urban proletariat. Therefore it was necessary for the Spanish to determine who was Indian and subject to Indian colonial law ("ley de Indias") and who was mestizo or European, hence subject to regular Spanish law ("republica de Espanoles").

Thus possessed with identifying a person ethnically, the Spanish developed a number of intricate schemes. One was a 16-category classification system which included nearly all possible

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combinations of Indian, Spanish, Black and mestizo. (for example: "Spaniards and Indian beget Mestizo, Mestizo and Spanish woman begy Castizo, Castizo and Spanish beget...", etc.) Whole new sub-categories were developed such as morisco, lobo, cambujo, coyote, chamiso, and so on. Like all good methodologist. the Spanish even reserved some residual categories for those whose ancestry could not be determined. The labels used give an idea of the social standing of such persons: "torna atras" (lit. turn away), "ahi te estas" (lit. well, there you are), "no te entiendo" (lit. I don't understand you), and "tente en el aire" (lit. a command: remain up in the air).

The operationalization of such definitions was not at all standardized, with the result that a person might be classified an Indian in one area, a mestizo in another, and lobo in yet another.⁴ The intricate system remained in the books but, operationally, there came to be only three main groups in New Spain: Indian, mestizo, and Spanish. The Indians were largely rural, the mestizo urban, and the Spanish were the conspicuous consumers of the wealth generated by the labor of the other two groups.



Mexico became independent of Spain in 1820, and abolished the intricate racial classification system used by the Spanish, amid liberal attempts to create a more equal society. However, the United States intervened in Mexican affairs before much could be done: Texas was taken in 1835, and, in the War of 1848, Mexico lost the area which includes California, Nevada, Utah, Arizona, New Mexico, and parts of Texas and Colorado. The conquest of territory also included the quest of a people. A new set of classifications was imposed, to continue the process of determining a person's ethnicity so that legal sanctions would be brought to bear upon a person so identified. In spite of the fact that the international Treaty of Guadalupe Hidalgo guaranteed the civil and political rights of the inhabitants of what had once been part of the Republic of Mexico, state legislatures quickly abrogated those guarantees. For example, shortly after gold was discovered in California in 1849, one of the first laws passed by the nascent state legislature was a foreign miners tax, designed to prohibit Mexicans and Chileans from possessing and working mining claims, thus reserving the gold fields for Americans.⁵ In other realms of social activity such as education, housing, and employment, either formally or informally, Mexicans found themselves deprived of access because they were classified as non-Americans.

One important point must be noted here: It was a disadvantage only to be labeled a Mexican: to be labeled a Spaniard carried no social stigma. As McWilliams pointed out,⁵ there is a reason for this: Mexicans were Indians, dark, non-white, and con-

sidered uncivilized; Spanish were white, "civilized" and European. In fact, until the past decade, the highest compliment an Anglo could pay a Mexican or Chicano was to call him or her "Spanish" thereby conferring an honorary and temporary whiteness.

Operationally, there is almost as much confusion and lack of standardization under American ethnic categorization as there was under the Spanish. But, a central fact remains: social benefits are still socially distributed and ethnicity has been one method used to determine which groups receive which benefits.

The terms currently in vogue—"Hispanic" and "Spanish Origin"—are both misleading, stereotypical, and (one hates to use this trite term in the 1980s, but it is still true) racist. Spain is a European country and its inhabitants are white people of European stock. No Spaniard has ever suffered undue discrimination, either in Latin America or in the United States. Raza, be they Chicanos, Mexicans, Puerto Ricans, etc., have not been denied access to social benefits because they might have had a distant Spanish ancestor discrimination has been suffered because are of Indian descent. Indeed, in Mexico as in all Latin America, the Spanish themselves discriminated against the Indians and the Indian descended mestizo.

Continued use of the term "Hispanic" or "Spanish Origin" denies the very basis upon which discrimination has been based, and confuses the basis for civil rights and affirmative action efforts.

Because of this terminological and methodological confusion, not only is health research hampered, but legal efforts are placed in jeopardy. In 1979 in Maryland an Anglo named Robert E. Lee had his name legally changed to Roberto E. Leon in the hope he could qualify for affirmative action benefits because he would then have a Spanish surname.⁶ This transparent ploy served to mock affirmative action. Yet, in reality, he was mocking an imprecise methodology. Judge Weber in Pittsburgh ruled that Hispanics are not a race, and denied affirmative action benefits to a person who had submitted proof that his father was a Mexican.⁷ Judge Renfrew, a proposed Carter appointee, has stated that hispanics are not more than "lazy Caucasians", and not eligible for affirmative action efforts.⁸ One can understand such confusion as long as such terms as "white person of Spanish surname," "Hispanic," or "Spanish descent" are used for identification purposes.

An even more insidious consequence sometimes develops. Given looseness and impreciseness of definitions and operationalizations, persons not qualified for civil rights effort have nonetheless received such benefits, many times at the expense of bona-fide Raza. These cases demonstrate the interaction of research methodologies and public policy. Not long ago I was asked by a public law firm to check the reliability of an "Hispanic" employee count used by a major California bank in its defense in a non-compliance of affirmative action lawsuit. The bank claimed it was in compliance, based on the Spanish surname and Spanish origin criteria, and did not need to seek and more "Hispanic" employees.

The employees were grouped into two categories: executive level and non-executive. I generated a random sample, and administered a questionnaire which elicited information about ethnic identifica-

otro proposition

by Roberto Haro

First, Proposition 13 proved that the landed Gente in California did not want to pay for local government and related services. The approach by the property owners in Califas was to tell all Californians, "if you want educational and social services, and public recreation, pay for them out of your own pockets!" Of course that is easy for the Anglo middle class to do, after all, they are the members of the affluent society. So, where does all of this leave Raza with respect to Proposition 9 in the forthcoming June election?

¡Ha que mitote! First, what is Proposition 9? The intent of Prop. 9 is to cut personal income tax in California by 50 percent. Bueno, hombre, is that necessarily so bad? Di me Roberto, if I vote for Prop. 9 won't I have more feria in my pocket at the end of the month? After all, I can use the extra dinero, verdad?

Un momentito. Who gets the biggest benefits from Prop. 9? The more money one makes, the more the advantage in a fifty percent tax cut within the State income Tax. So, people who make over \$50,000 a year will derive the **greatest benefit**. We who are making less than \$20-24,000 a year will receive a very small benefit, about thirty or so dollars a month. If we make less than \$15,000 per year, the monthly difference is less than \$20 per month. While at the upper end of the tax schedule, los ricos se hacen mas rico y nosotros los pobres mas pobres. Como es esto? Bear in mind that if there is a cut in the California personal income tax, we will have less of a deduction from our federal income tax. So, out of the few dollars which we are able to save each month by voting in Prop. 9 we must turn over a larger share of money to Don Cacahuete in the White House. Do we want to give smiling Jeemmy more of our tax dollars so that he can continue to do his pendejadas?

But what of Raza students on the Berkeley campus of the University of California? How will Prop. 9 affect them? Muy Mal, Camaradas, Muy Mal. Why do I say this? Because, Gente, if the State of Califas loses between \$3 and 4.9 billion dollars in revenue, the Bezerkely campus of UC must sustain a \$9 million dollars cut. And, amigos, that is a conservative figure. Now, as Raza are "los de abajo" on this campus, who do you think will sustain el primer machetazo? Of course, we will.

Although no tuition will be raised immediately after Prop. 9 passes, because of agreements between future students and legislative-University agreement, we should expect to see a healthy increase in tuition in the 1981-1982 academic year. Ademas de esto, we must be aware of a priority system on this campus which is caste-like. Think of the way in which this campus is organized like a set of concentric circles. Faculty, particularly the "old boys" are at the center of the circle. Then come academic non-teaching research staff. The next to the outer circle includes staff employees, and the external circle programs and staff funded on "soft" money. Who will be protected? Obvious the University will cut the outer parts of the circle, programs such as special affirmative action monies to recruit and help to improve the academic skills of Raza will

disappear. The Gringos on this campus will look at us sadly and say "sorry, no money."

There are other problems which will result for Raza if Prop. 9 passes. Already Berkeley is a campus that appeals to Anglo students from all over the state and the nation. They have the dollars to come to Berkeley, to take advantage of specialized services such as computer literature searches, increased laboratory fees in the sciences, the high cost of books and crib notes. We are poor, and can barely make it here financially. If Prop. 9 passes, Berkeley will still be a bargain for the Anglo. After all, it will still be cheaper for them to come here than to go to Stanford or USC.

And what of our faculty in Chicano Studies, and in other academic departments and schools? Will additional Raza faculty be recruited? What if the administration at Berkeley says, "in order to make ends meet this year we will have to cut the enrollment back down to 25,000 students." After all, we are just Raza. We can go to J.C.'s or to our local state colleges. Why not; after all, say Gringos, you people of Bronze should be used to working at menial jobs. Why do you need an elite type of education which Berkeley provides? So, if Raza students are cut, and faculty too must be cut, what happens to people like Alex Zaragoza, Larry Trujillo, Sylvia Lizárraga, Patricia Rodriguez, etc.? Do we just say good bye to them? Then, too, can Carlos Muñoz and Mario Barrera do it alone, or will Ethnic Studies and Chicano Studies be merged and cease to exist as separate entities?



Chicanos at Berkeley have made small but significant gains over the last ten years. And, all of this because a few selfish people thought a tax cut would put a few extra pesos in la mano at the end of the month. Instead, we may find ourselves in poverty. What good will it be for us to be the largest ethnic/racial minority in Califas if we pass Prop. 9 which contributes to the disproportionate accumulation of economic and educational resources in the hands of the well to do Gringos.

Piensen lo bien, compañeros. Is it worth having a few extra dollars in our pockets at the end of the month if we will have to leave Berkeley and the U.C. system to the Gringos? Do we want to send extra tax dollars to Don Cacahuete in Washington, D.C. so that he can reinstate the draft and have Raza fighting in Afganistan, Iran and Saudi Arabia? A vote against Prop. 9 is a vote for Raza. After all, what has Howard Jarvis ever done for us except called us Messicans and raised our rents.



This years Cinco de Mayo Celebración could be summed up by the theme of this years Concierto, "Fiesta de la Comunidad". Although the festivities could have included more ondas tradicionales (i.e. speakers, folkloricos...), the events that were staged truly were a Fiesta de la Comunidad.

Above all, the concept of the Cinco de Mayo Concert should be praised as a radically new turn of events. Being at the concert with all the gente Latina and knowing that no one was getting over on anybody else (i.e. no profit motive), was the highlight of the Fiestas. This idea of Chicanos coordinatng, sponsoring and benefiting from el Concierto is one of the better movidas done in a long time.

The rest of the Fiesta was more of a get-together for the gente on campus. The mariachis and the salsa dance were excellent ideas for getting the gente together, since sometimes you do not even see your best friends in weeks. I hope this Fiesta gets the gente to evaluate and think about current and future ondas relevant to out needs.

Enrique De Anda

Words could hardly describe the amount of energy that was generated at the Greek Theater for the Cinco de Mayo concert.

After setting up the various concession booths, we paused for a moment to catch our breath, and to await the anticipated crowd.

Before long, the Greek Theater was transformed from a quiet gray concrete element, to one joyous congregation of sunny brown faces who came to enjoy themselves.

And they did just that: the concert was successful indeed, the day was gorgeous and the crowd was exhilarating. If at any time we have found our place in the sun, el Cinco de Mayo Concert was that day.

Ruben Castillo

The idea of a week long Cinco de Mayo celebration is great, just the kind of break we need in the middle of the quarter. Memories! Friday I remember the mariachis at the Bear's Lair. It was something else to see all the Raza there at the same time, having a few cold ones. The Salsa concert was the highlight of the week. Willie Colon and Ruben Blades were the best. Everybody was dancing and having a good time. The following Friday was the Culture program at the C.C.C. There was poetry, singing and mariachis. A lot of people came even though it rained. Our singing group sang corridos. It was a good time and I hope they do this for Cinco at U.C.B. from now on.

La Irene Hilton de San Fran

Photo collage by: Nestor Gonzalez

tion of self, parents and grandparents, and birth-
place of self, parents and grandparents, among
other items.

I found that at the Executive level, 45 per cent of the sample was misclassified: they were Spanish, or French born (Basque), or born in the western hemisphere (usually South America) of Spanish parents and claimed a Spanish self-identification. At the non-executive level, the misclassification rate was much lower, only 20 per cent. In keeping with the social distribution of benefits by ethnicity, most of the non-executive workers (janitors, tellers, secretaries) were Mexican or Chicano. In the end, however, the lawsuit lost, because of the loophole offered by the U.S. Census Bureau's definition which states "...and other Spanish origin." Indeed, argued the bank, are not those from Spain of Spanish origin? Methodology once again influences public policy.

Many a public health school and medical school admissions committee has sweated (or should have sweated) over whether or not to admit a person claiming special admission privileges because of a grandfather residence in Mexico or Venezuela. Its the candidate a bona fide Raza? The confusion lends itself to abuse. About ten years ago a bilingual job training and education program in the San Francisco Bay Area received funds to train and place hard-core Raza under-educated and unemployed. Rather than meet the spirit of the law, the program met the letter, and built up its success ratio by teaching English to Spanish and other white immigrant professionals (lawyers, doctors, etc.) from Argentina, Uruguay, and Spain. They were more easily placed than the Indian descended Mexican with only two or three years education.

Of the 12.0 million "persons of Spanish origin" in this country in 1978, 10.5 million are of Mexican, Puerto Rican, Cuban, Central or South American origin; 1.5 million are "other Spanish," with significant numbers being European Spanish.⁹ It is contrary to the intent of the legislation to include this last 1.5 million under affirmative action benefits.

What is to be done? I cannot offer an answer here, but I can outline a process by which an answer may be developed. First, the terminology must be clarified. Based on historical reality, I feel that terms such as "Hispanic," "Spanish Origin" and the like which suggest European origin should not be used. Such terms deny the fact that Raza suffer because they are Indian descended, not because they might have a distant European ancestor. In addition, it lends itself to public policy and legal confusion. Some other term, such as Raza (which I have used here, and which is used by groups such as La Clinica de la Raza in Oakland, the Raza Health Alliance in California¹⁰ and La Raza Medical Association nationally), or Latino, or even Latin American is preferable.

Second, once a term and its major sub-categories have been uniformly defined, they should then be uniformly operationalized.¹¹ This will help make studies on Raza groups comparable, and will also assist in clearing very muddy civil rights and affirmative action efforts.

This clarification should be done by a group of Raza scholars. A group should be convened and charged with the development of definitions and operationalizations. In the end such an effort can supply the epistemological basis both for health services research and for civil rights and affirmative action in health care delivery.

MESTIZO

I

We have walked for miles
Without water or food to your church
America
how about getting us a bus
and some food and water
or we'll burn the
church down

II

In the fields
and in the barrios
our
Mestizos
are fed up with conditions/
and we believe
in our man from Delano
Cesar Chavez
because the rich man
has put us down
for many years/
so when you hear Huelga
watch it,
cause we're on our way!

III

In the fields
and in the barrios
Mestizos
are singing songs

IV

Let's help our Mestizos
America
It's about time
No?

V

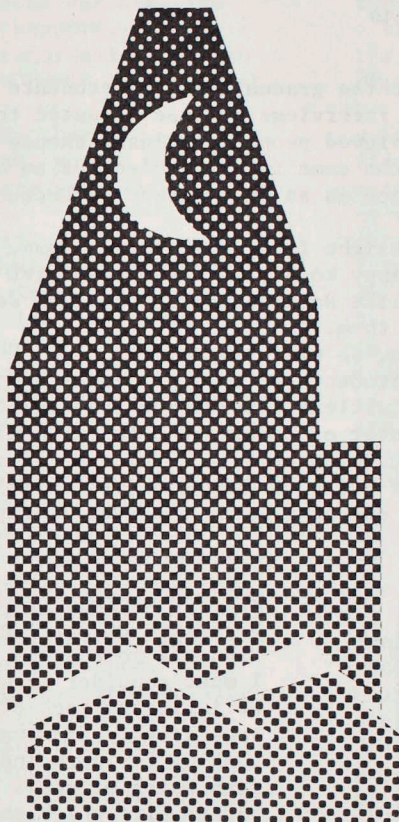
Our color is brown
our blood
comes from the Spanish
the Aztec
and the Mayan
we had a great empire once
we are rich in tradition
and we know what it is to suffer.

by Luis Omar Salinas
and Lillian Faderman

GOING NORTH
(For my Grandfather)

Those streets in my youth
hilarious and angry,
cobblestoned by Mestizos,
fresh fruit
and dancing beggars.
Gone are the soldiers
and the nuns.
My Portuguese friends
have gone North.
The school girls
have ripened
overnight.
I hum Spanish tunes
waiting for the bus
in Fresno.
These avenues
I watch
carefree
young, open collared
like my grandfather
who died in a dream
going North.

by Omar Salinas



AMERIKA! AMERIKA!

Amerika! Amerika!
Preach not to me of Democracy
But tell me of your history
of hipocracy
Why don't you tell me
Of the reality
Of Black Slavery
Of Wounded Knee
Of Manifest Destiny
Of Mylai and Calley
Of Hoover and Kelly
of CI And Colby
Of Hiroshima and Nagasaki
And of Tripoli
And Chile
And México City.
Do not tell me
All about Liberty.
Tell me about Tennessee
And of Mississippi
Of the Poverty
And the Misery
And the Anxiety
Of the Minority
Of the Cherokee
And the Hopi
And the Apache
Succumbing to your greed
Of your policy
Of bigotry
Of many a treaty
You did not keep.
Amerika! Amerika!
Sweet land of Liberty?
Did God really shed his grace on thee?
Or will the meek and humble inherit thee.

by José Antonio Burciaga



interviews*

by Ernesto Guerrero

The following are three interviews with three graduating Raza students at both the undergraduate and graduate/professional levels. I did these interviews because I wanted to find out where people were going. This is the first time I've interviewed people so please excuse the mistakes in presentation. I must note that the line of astericks within the same interview denotes an omission in the conversation. This results basically because of my inexperience as an interviewer or because of a drift in the conversation.

These interviews have proven to be a highlight in my work for Chispas. I've known the interviewees for about two years in varying degrees. I'm happy to say that the pessimist in me has suffered a setback as a result of these interviews. People like David Bautista, Belinda de la Rosa, and Lydia Villareal are a bright hope for the future, my thanks to them.

To start the interviews I read this intro. to each person:

With graduation upon us I sought to interview students at this all important junction in life, graduation. Options for young Raza graduates seem almost limitless considering the quality education received here at U. C. Berkeley. Berkeleys' reputation as a center of knowledge both nationally and internationally is well established. Also, since few Raza make it to Berkeley and fewer still manage to graduate and or remain undamaged human beings after going through years of demanding, stressful work it would seem that prospective employers would be waiting in line or pounding at the door to capture the few Raza available to have well balanced employee pools.



David Bautista, graduating with a Masters degree in Architecture.

* What does graduation from U. C. Berkeley mean to you?

D. A lot of different things, especially since my situation differs from most students. I have a family, a new child. My goals have changed quickly in the two years as a graduate student. Graduation means a lot of uncertainty. This school (Architecture) has provided some tools yet we are also left with a number of weaknesses. This school has a reputation for intellectualism, which is good. But the profession of Architecture requires technical skill as well to perform out in the field.

* You spoke of your goals having changed, how? D. First of all I got married. When you get married all your goals change, they have to change. I must consider my wife, what she wants in life... We influence each other. My child has also to be considered. For example, work. I am presently looking for work and see two choices, the small firm which offers a diverse experience or the corporate firm which employs many and often requires specialization. The thing is that smaller firms can only pay so much, five to six dollars per hour, few firms will pay more to recent graduates...I had originally planned to go back to my community to learn as much as I can. I've been away from home (Los Angeles) for six years. At the same time I have to support the family. So I have, like I said, two choices. Working with a firm that will enable me to keep my family comfortable or work in a place that will require my wife to work...

* What does your wife think?

D. We've discussed it. I want to spend as much time as possible with my boy, of course my wife does too, she does not want to leave him with anybody. Presently they are down in Los Angeles because of financial need. She is working a swing shift which means she won't see him all night. How long we can do this I don't know, obviously it's going to create a burden on our family.

* Do you feel then that at one point both of you would like to do a more traditional family approach. D. Eventually yes, we would, until our child is old enough for school. Then we can both work. This would enable me to learn more about Los Angeles. I know very little about Raza organizations that work in the community, I want to learn about East L.A.

* What do you see as the needs of your community, whether in architecture or in a broader sense.

D. Education is a big component of our community. More education should happen in the home...There is not enough emphasis on education in the home. But the schools too must do more. For example,

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my younger sister was asked to do a report on Mexican civilization, a topic for a thesis...Her teacher gives little guidance, and her library had no books on our culture! There's nothing to latch onto! As a young student, I remember going through a great personality change, you want to be someone else...the word Mexican has negative connotations...You need family support.

* Then the predominantly Chicano/Mexicano community has a need or lack of even basic text of what we are.

D. Exactly, kids don't know who they are.

* You've used the word Mexican, you've use the word Chicano, and you've used the word Raza. Define Raza for me.

D. I use Raza as all encompassing. It includes peoples of Latin America and Mexico, also Chicanos and Latinos here in the United States. Raza is a word of solidarity. We have a lot in common, of course we also have our differences. But at the same time some of us are not comfortable with Raza. Some want to be called Latino, Chicano, Mexican and even Mexican-American. We should not get caught up in word games. It's been tearing us apart, here on campus and in the community. Older people, first generation cannot associate with the word Chicano. I asked my grandmother what she thought of the word Chicano and what they are doing here in the U.S. She said, "aren't they associated with communism?" If this sort of thing is going to happen because of what you call yourself then it will separate us even more, and that's no good. My philosophy is that whatever you feel good calling yourself, is fine. My wife is comfortable with Mexican-American. To a point she's become assimilated, it's due to her upbringing. It's a matter of becoming politically aware. I did not call myself Chicano until I came here, before I called myself Mexican-American.

* * * * *

* Have you been involved with any student organizations?

D. Yes, with the Community Design Outreach Program, a program that goes out to Raza in bay area communities to encourage high school and in-college students to continue their education in the fields of Architecture, City Planning and Landscape Architecture. Another organization I've been involved with is the Chicano Architectural Student Association, CASA.

* Has your association with these organizations helped you?

D. ...I've been here six years and I've seen CASA go through a lot of changes, there is a high turnover rate of students. As a senior I took on a key role in the association and became very frustrated, it was more of a burden. It's still that way now. It does little to support one another, to discuss issues concerning Raza. We've pondered on what it will take to become a more coherent group. There is no simple formula...There have to be issues that students want to fight about or a party issue, no in-betweens. When there is that in-between very little gets done, there has to be a burning issue at hand. The Community Design Outreach Program on the other hand has offered me a helluva lot. It has helped me become more aggressive, it's helped me learn how to deal with people. This institution

is a micro-cosm of what we are going to deal with in our communities, and in the real world. I'm beginning to find just how ignorant people are about us and how little they care about our needs. I've had to deal with racists, with students who are very ignorant, with Raza who are growing as I have, through this organization...I was recruited through a similar organization. So I feel obligated to do the same thing for other students.

* Will all the work be worth it?

D. A good question. I've discussed this with my wife...As a graduate student I feel a lot more confident, but weighing the benefits in terms of how much hardship these last two years have been for my wife and I. I'm missing the development of my child. It's caused economic hardships. Sometimes I feel bitter about school, but nothing is easy.

* Bitter, in what sense?

D. It took six years out of my of life. Six years is a long time, a quarter of my life, a helluva long time. I've missed out on my familia. Half of my cousins I don't know. I don't know my brothers kids. I'm a role model, I'm the person in the family right now. (laughing) I have to watch how I behave. All those things come to mind. Maybe it would have been different if I had gone to school in Los Angeles. Maybe I wouldn't have made it.

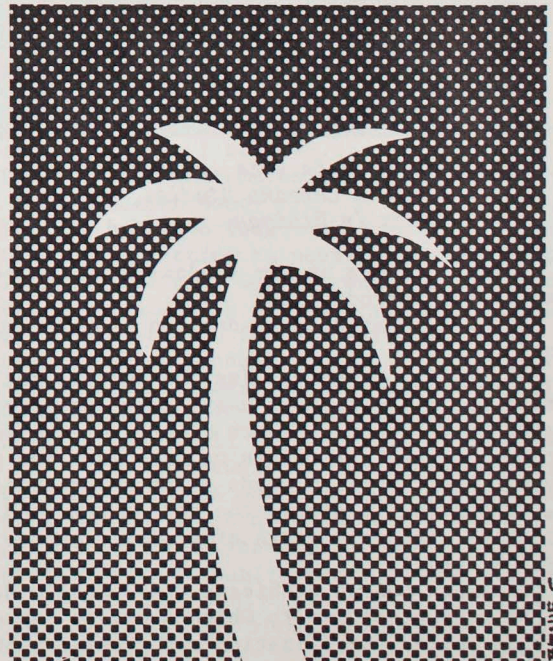
* Can you recommend a good Mexican Restaurant in the area?

D. Not in the immediate area. The only one I feel good about is in the Fruitvale area, I can't remember the name. There's another one that's half decent in Albany, but most of the best places are in San Francisco.

* Orale, do you have some advice for younger students?

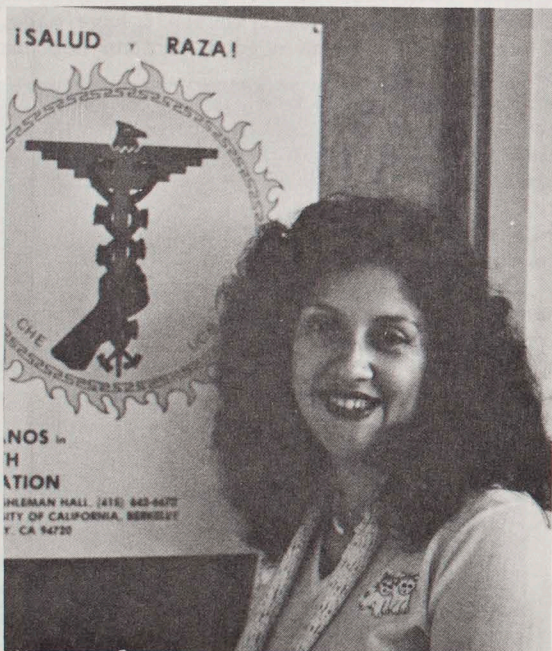
D. When I came to graduate school, I had the notion that I knew what I was going to do. I had this vision of what I was going to do for my community. It's not good to get too strict with yourself and say "this is what I'm going to do". Leave some room for flexibility...Once you leave graduate school you got to have your options open. Once

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you get out there, no one is going to give a shit about you except yourself, no matter who it is. I've been applying mostly to Raza firms, they notice that you are Raza, but that's about it. It's sad to say but it's the case. There are few of us out there that have any true altruism towards each other and actually try to help each other in the professions. But I think it will change in the near future through programs such as the CDOP...when you're in a Raza community or near one, give something back, not just take and suck-up everything. Too many of us are getting too comfortable and just forgetting because we've had bitter experiences in school. Some people take their shots here in school and they've gotten too frustrated and they totally give up and that's the worst that can happen. No matter what, you've gotta have that side of you that says there is a way, that you can do something no matter how small. You've got to keep up the hope...unless we develop an altruism towards one another, we'll be nothing more than employers and employees, teachers and students.

* Gracias Dave.



Belinda de la Rosa, graduating with a B.A. in Chicano Studies, and with a minor in Biology.

Belinda laughs at the "undamaged human being" line in the introduction.

* Belinda, what does graduation from Berkeley mean?

B. It has helped me realize the need to get into health policy. Which is very, very sparsely populated by Chicanos. We are vitally needed because although we lack providers we also lack the programs. Health policy needs a lot of attention. So, graduation is almost the end of the road, but not quite, two more years of graduate school then the job market.

* What can you as a Chicana do in Public Health?

B. Be more sensitive to Chicana health issues, such as forced sterilization and general quote un

quote Hispanic, the new word, issues.

* Pardon me did you say a dirty word?

B. No, new word (laughing)

* Oh, new word.

B. To some people yes, it is a dirty word, I'm not to comfortable using it yet, pero that the terminology that the government is using, and unfortunately that's where most of the money comes from...You kind-a have to learn to play the game and that's one thing that Berkeley has taught me, how to play the game.

* What do you think is the intent of using a word such as Hispanic?

B. Well, right now with the census it's kind of a lump, aggregate term that they're using for the Spanish speaking since Spanish surname did not work. There are Pilipinos, Italians and other types of people who are not really Hispanics or Raza. The government has found this new little term that they seem to like to clump all Spanish speaking gente from South, Central and North America.

* You've used the word Chicano, you've used the word Hispanic and you've used the word Raza, what does the word Raza mean to you?

B. Raza to me means mestizo, toda la gente that come from Spanish speaking countries particularly North, South and Central America, all encompassing. Much as the U. S. government uses Hispanic.

* So why doesn't the U. S. government use Raza?

B. I'm not sure, maybe it has to do with self definition. I think that more Spanish speaking people use Raza because they identify themselves as such, while the government feels the necessity always to categorize, manipulize and everything-ize gente and they use Hispanics.

* Belinda, where are you from?

B. Originally from San Antonio, Texas, but I grew up in San Francisco.

* Do you plan to return to your community.

B. Initially yes, but I see myself eventually living in Sacramento close to the legislature where I feel I can implement my policy goals or raising the health status of Raza in California.

* Do you think the work will have been worth it?

B. I hope so, I don't think I'll be sure until after I've been out working and seeing whether or not I'm accomplishing my ideals or goals.

* Have you been involved with any student organizations?

B. A little bit with MEChA a lot with CHE, Chicanos in Health Education.

* Has your involvement with these organizations helped you?

B. Yes, personally, emotionally, but it might not have helped my GPA, because it is time consuming. But I feel I've learned another type of education the university could not offer.

* * * * *

* Have you felt that communications between Raza organizations on campus have been sufficient?

B. I've been here for five years and I remember an attempt at a concilio to unite all Raza organizations on campus...because there has been separatism, people get isolated in there departments and they hardly ever come out except maybe for a party. There is a problem with separatism today. I'm not sure if it's elitism or that people get all rapped up in

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their own onda and let the world go by. This is a danger that people have to watch out for, not looking and seeing that there are a lot of other things happening on campus; poetry readings, using the Chicano Studies library, Chicano Studies orientation and presentations of the teatro class. People should not isolate themselves. But I feel that student organizations are important in that they give a lot of support to students.

* What about elitism or separation of the undergraduate and graduate levels of education.

B. Unfortunately this does exist, even among Chicanos. It's sad but I'm sure it exists because the institution wants it to exist, the old divide and conquer technique. Also, just plain snobbery. The institution mills and drills into us what they want us to think, brainwashing. Hopefully students will realize this, it is a institutionalizing process, education is there to make you assimilate. But if we realize this, and do not get caught up in it, you can fight it.

* * * * *

* Do you plan to do your graduate work here?

B. Yes unless I get a better offer from back East. (Belinda has been told that she will be accepted at U.C. Berkeley)

* A better offer in what sense?

B. Financially and Harvard.

* If you were to go back East would you miss the Berkeley atmosphere?

B. Not the town per se, the gente sure, the openness to ideas also. Back there, there aren't too many Chicanos.

* Can you recommend a Mexican restaurant in the area?

B. Oh God no, my house. (laughing loudly) Rarely have I had good Mexican food out. I shy away from Mexican restaurants because I get it at home much better.

* Really, finally, what advice would you have for younger students in your area of interest or in general?

B. In my area of interest it's good to know that what you want to go into when you come in, but to leave your options open. Because a lot of people come in here pre-med y se acabo, they get blown away by the science classes and eventually drop out. Instead they should continue their education in a related field like public health, health policy or health counselling. There is a wide variety of areas in health that there are very few Chicanos in. Test the waters slowly, do not jump in head long by taking three science courses trying to cure the world of all it's ills. You'll get blown away very quickly.

* Belinda, a todo dar, gracias, any final statements, you know you'll be immortalized on paper.

B. Salud para la lucha.

* Gracias.



Lydia Villareal, graduating with a degree in law from Boalt Hall.

* This is interview number three with Lydia Villareal, is that correct?

L. Yes it is.

* Why Villareal, weren't you just married? (I knew Lydia's maiden name was Villareal.)

L. Yes.

* Is this your maiden name or your married name.

L. It's the name I was given when I was born. Therefore you did not change it upon marriage.

L. Exactly.

* Exactly.

L. Neither did my husband change his name upon marriage.

* Oh really! hey pues que suave, what did your familia say about that?

L. My father was very, very upset.

* De veras.

L. Yes (laughing)

* Was it because he wanted the traditional thing.

L. Uh-ha.

* What about your mother?

L. She has mixed feelings, but she is generally supportive of what I believe.

* Do you think that maybe she'll change her name back to her maiden name?

L. No, its been too long.

* O.k., well getting to equally serious business, you've graduated uh. Let me read you this intro. (I read, as I did with all interviewees, the intro found at the intro to these interviews.)

* Lydia, you've graduated with a degree in law, what does graduation mean to you, what does all this work mean at this point in your life?

L. Well, first of all I'd like to say that your idea about our opportunities are limitless isn't exactly true. I mean our opportunities may be limitless in the sense that there are a lot of people looking for Chicanos, but there are very few opportunities to do public service work and that's what I want to do. That's what going to law school has been for. To take those skills back to the

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community and do some work with the people. Although Standard Oil might need some Chicanos on their payroll for their affirmative action programs I don't really see that as an opportunity and I really don't consider that within the range of opportunities. So when you think of opportunities, there are really things like California Rural Legal Assistance, you know, a few public interest law firms are there. Fortunately there are still a number of people that are looking after those very limited opportunities. So we're struggling for those few positions.

* Elaborate a bit more on what you define as public service.

L. Everybody defines it differently, right? Some people might consider it as working within the government, trying to make the government more responsive to the needs of poor people and to Chicanos. That might be working in Sacramento, working for the legislature. It may mean working for the Agriculture Labor Relations Board, helping farmworkers organize. It might be working with California Rural Legal Assistance helping with farmworker's day to day problems and helping them organize around the problems in the community. It might be Public Advocates in San Francisco, they do large impact litigation or MALDEF that does large impact litigation concerning problems of poor people and Chicanos.

* What is large impact litigation?

L. Large impact litigation work are suits that have the potential of effecting a lot of people, for example, if you were married and you wanted a divorce, I could do that work for you for free or at a price you could afford, this would help you. But say your kids are going to segregated schools and if I did a large suit that would effect all those children plus set precedent for generations to come, that would be large litigation work.

* You've stated that employment options for the type of work you want to do are limited.

L. They are, this work is not a priority for our society.

* Why, why does law neglect these areas? or is it law?

L. I think it's the entire society, law is a reflection of the society. A lot of law was meant to protect. As lawyers, as poverty lawyers we have to think of ways to manipulate that law to protect the rights of poor people by expanding property rights to include the right to an education, the right to a job. But the law is set up for rich people and we have to learn how to manipulate it.

* Let's talk about the study of law. I've heard that the study of law, those three years that you go through are quite rigorous and demanding. I've also heard that it does not allow a student to go beyond the books, can you give me your perspective?

L. Well, it is very time consuming, but I don't think it has to be, I mean that you can find ways to divide your time to work in the community and at school. When you go to law school you have to decide what you want to get out of it. Work in the community can supplement school.

* Then do you feel that the argument of law students, in saying, that their studies don't allow them to become involved in the community or in other issues on campus is valid?

L. It's hard, it's a balancing process, there are restrictions but if you set your priorities you can be involved to a limited degree.

* I've been involved in campus wide issues, and their seems to be a division between Boalt and the rest of the campus. Why do you think that exists?

L. In part because of the time constraint of law school, but also because of the socialization process that exists at Boalt. We have our own bookstore, all we need is at Boalt, this encourages us to stay at Boalt. There is an emphasis on getting to know fellow students in our sections... This socialization is strong. It says you are a law student, you should hang around law students... It's almost like the army. They take you in there destroy you, in your first year. The amount of work you are given is great and after you are destroyed they start to build you back the way they want, and part of the way they want you, is to be elitest.

* Have you been involved with student organizations in Boalt?

L. Yes, mainly with Migrant Legal Services, they provide free legal services to farmworkers.

* This is directly out of Boalt?

L. Yes.

* What about La Raza Law Student Association?

L. Yes, I've been a member of the Association. I've been active.



* How do you see law playing a role in the social advancement of farmworkers?

L. Law in and of itself is not going to change anything in the social structure. Problems will never go away until people are organized and until people can solve their own problems. So I see the law as a tool to help organize.

* What is one of the main issues between farmworkers and the corporations-multinationals-agribusiness?

L. One of the larger problems is public apathy. For a long time people were concerned with the plight of farmworkers, but farmworkers are not in vogue anymore... Now it's whales or nuclear power or whatever. (I could not help from laughing). I'm not against whales but it's just that liberals are fickle and farmworkers ain't as attractive a social cause as before. This is a problem. It provides growers an opportunity to try and take away the gains made by farmworkers... In a lot of ways the struggle has intensified. Now instead of taking

next page

place in the fields, say beating people up, it takes place in the legislature.

* What about the Universities involvment in agribusiness?

L. As you may know today there is the California Rural Legal Assistance mechanization suite against the university...The legal process is not the important thing, I'm not sure what will be gained... What is crucial about this suit is public awarness. This suit has made people aware of the Universities connections to agribusiness and to the multination-als... This is crucial for change.

* * * * *

* Lydia, how does a Chicano get to a point where they can accept a job with say, Bank of America who we know is responsible for horrible acts to control money, to control resources strictly to make a dollar?

L. Two things. One a colonization mentality, he or she will feel inferior he or she will think, I only got in because I'm Chicano. I'm not really smart enough, I'm not really capable of competing with gavachos on their level. To prove to themselves that they are capable they want to go into corporate level jobs. It's sort of the idea that people who work in legal aid or poverty law are dumbshits. Colonization... Also, there seems to be an idea that we can only attain power by acting the same way that white people act...getting a job with a big firm. We spoke of Cruz Reynoso just before the interview. I think lots of Chicanos look up to him as an example. (Cruz Reynoso was recently appointed an Appelate Judge by Governor Brown). They think that to become a judge is to get into a certain circle of people, keep your competance among the corporate level attorneys. But, Cruz Reynoso did imigration work in El Centro, California. That's just with a little-bitty firm working with Mexicans. ..He's always worked with people. So I don't understand why people think they need corporate positions in order to get judicial appointments. I think it's a feeling that power comes from the rich rather than from the people.

* What does the term Raza mean to you?

L. Primarily when I hear the work I think of Chicanos, Mexicanos. I also think of Latino Americanos, but I also think of poor people, struggling people. I don't think gusanos, although they are technically Raza.

* What do you mean "gusanos"?

L. People that come here and are out just for themselves...To me Raza defines people who have a sense of unity...People who are concerned,...an social awarness.

* What about the word Hispanic?

L. To me Hispanic is apolitical, it's a word used in D.C. , to talk about all Spanish speaking people or Spanish surnamed people.

* On the lighter side, can you recommend a Mexican Restaurant in the area?

L. No.

* No?

L. None.

* Porque?, just bad quality?

L. Bad quality.

* Spoiled from your casa, uh.

L. Exactly.

* That's cool, I'm in agreement. To rap it up, what kind of advice would you give to a young student, those first year law student, Chicano law students who are in the process, in your words, of being destroyed to be remolded?

L. People must have a strong sense of themselves and our people. And if they have that and they support one another, I'm sure they'll come out of it just fine.

* Then the system will not overcome them...by having that internal support?

L. The system will have an effect, but we don't have to loose our goals, I think this is the most important thing. Many people come in with important goals and it's real easy to get those changed around in law school...Like I said, it's a destruction and reconstruction process it's a colonization. We really have to fight that and we can only fight by supporting our own goals, our own ideas of what we should be doing, and what this society should be.

* Gracia Lydia por tu tiempo.

carlos morton

by Miguel Ceballos



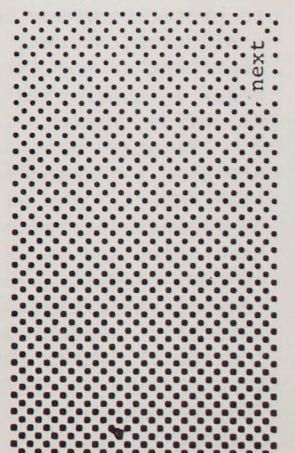
El mito de Morton

The year was 1915
and my abuelito, Carlos Perez
came from Pachuca, Hidalgo
to the city of Chicago
white Anglo winter
to work in the foundries
of molten iron flame

Like many immigrants
newly arrived to America
land of wealth of racism
he was forced to change his name
to get a job.

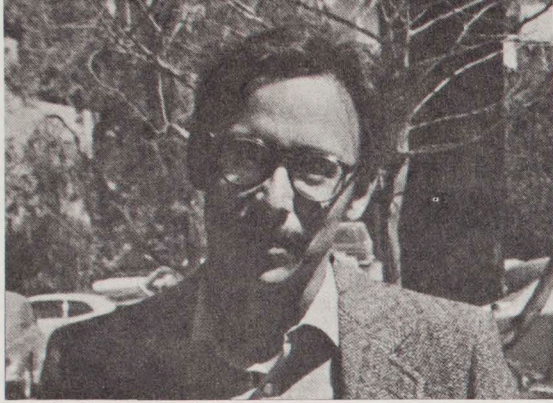
One of the first images
that struck him when he arrived
was a big blue billboard
of a smiling blonde gabachita
carrying an umbrella
and it was raining salt on her
so in his caustic way he saw humor
and changed his name to Morton.

Carlos Morton



next

arts



Carlos Morton is a playwright and author from Chicago. Presently he teaches a drama class in the Chicano Studies Department, in the past year he has also taught the creative writing class. He is also a member of the San Francisco Mime Troupe and writes for the Tecolote literary section.

Carlos took ten years to complete his B.A. because he didn't feel it important to have a degree to prove his education. He only had five units left to complete his B.A. when he dropped out and began driving a taxi cab in New York and Chicago. Finally he completed his B.A. and received his M.F.A. (Master's of Fine Arts) at UC San Diego. Next fall he may leave to work on his Ph.d. in Austin.

Why is drama important to him? More importantly, why is it important to Chicanos? Carlos answered this two ways. One was on a personal level. 'For the individual Chicano, drama is important because it develops their confidence and teaches them something about themselves. It is a method of expressing ones creativity. As adults we have forgotten how to play as we did when we were kids; play is a form of expressing our imagination. Drama develops our imagination, it is an adult form of play.'

The second reason Carlos sees drama as important is a political one. 'Drama allows us to recreate our own images of ourselves. Before Chicano theatre, we had the "colonizer projecting images of what we were" thus we had such images as the frito bandido, the sleepy peon, and the latin lover. By learning drama we can take control of our own images and "project them back not only to our own people, but also to our oppressor and colonizer as well." We can use this to support causes by showing the problems in our communities and by offering some solutions to these problems.'

Television and theatre are a powerful media and Carlos believes we must control it in order to protect our own images and to facilitate communication. Drama, as Carlos discribes it, is important to our lives as Chicanos and we can begin to understand it by taking the drama classes in our department.

Finally, with some hesitation, I asked Carlos how does a Chicano happen to have a last name like "Morton", or is it "Morton"? He answered: "My grandfather rode with Pancho Villa in the Revolución and he was known as el 'Matón', so when he came to Chicago he naturally wanted to become respectable after the revolution. So he just naturally changed his name from 'Matón' to 'Morton'." Which is true? "El Mito de Morton" or the story of el "Matón". I leave it to you. "Maybe tomorrow I'll tell you another one." ended Carlos.

Lawrencio de Vinagre, or Kid Vinegar
cuento by: Carlos Morton

Lawrencio de Vinagre was born in the middle of two borders on what was once known as the land of Vinagre, so say the elders. However, the question which haunts many people and which is a great source of controversy is--exactly where is Vinagre?

Some claim that Vinagre lay between Andoora and Monaco, while others will swear that it was located between Anaheim and Santa Mónica. There is even one school scholars who will site evidence providing beyond the shadow of a doubt that the ancient land of Vinagre was a buffer zone between Paraguay and Mato Grosso. But we shall leave these disputes to the historians; what we are dealing with is myth, pure and simple.

It was known for certain, however, that Lawrencio's fathers were young university students who were being watched by the Federales for engaging in alleged "subversive activities against the sacred republic." In actuality, they were humble students of Paleobotony--the study of fossil plants. But since they lived in such a backwards state anyone remotely occupied with anything out of the ordinary was suspect.

It was for this reason that they decided to emigrate to Vinagre; reportedly a land of plenty where the people lived in peace and the pursuit of property. Getting into Vinagre was a real ordeal, as Lawrencio's mother, now in her ninth month of pregnancy, found out while attempting to cross the border in a plain brown taxicab.

That night, at the bridge, they found themselves trapped in the middle, with the Migra in front and the Federales in back. Radios crackled from point to point, as the law gleamed ominously in their black leather jackets. Just then, Lawrencio, child of two opposing forces, decided to be born.

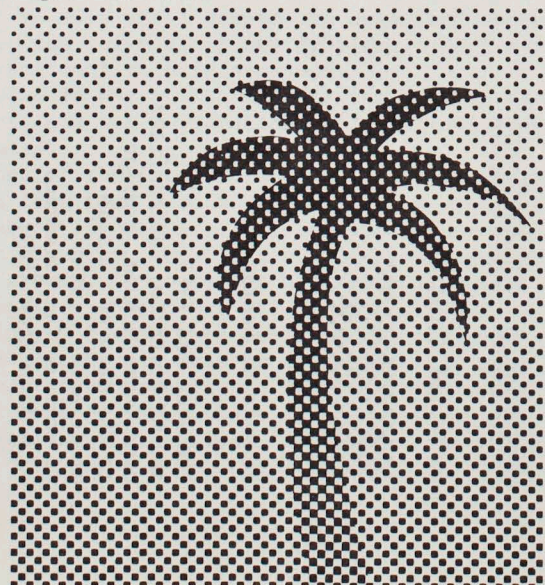
Papa: Ay vieja, what kind of time is this...

Mama: It's not my fault, viejo!

Taxi Driver: Señora, por favor, keep quiet, here come the cops!

Lawrencio: Baaa, baaahhhhhhhhhhhhh!

His parents had to dive into the river as the taxista made desperate excuses to the police of two countries. This, understand, was very characteristic of Lawrencio as all his life he was destined to walk a symbolic tightrope. In this manner he was born and in this manner his parents entered Vinagre--all wet.



As they dried themselves off they were surprised to find Lawrencio clutching a tiny frog in his baby fist. He cried when his parents tried to take it away, and so, wanting to pacify him, they let Lawrencio keep the one creature which was to be of profound influence on him in his later life.

Generations of people had gone to live and work in Vinagre and most had soon discovered that it was not a land of steak and scotch.

The main product was, of course, vinegar, that bitter liquid used as a preservative and made from fermented wine. (The workers spent long hours in the field picking the sour grapes.) The only other preoccupation in the land of Vinagre was basketball. The people of the region, short and built close to the ground, (till taller ones moved away as fast as their legs could take them) were continuously being bested by a much taller race of people called Carrot Tops. The poor people of Vinagre had not won a basketball game in more than 150 years!

Lawrencio's parents took the first job they found-working in a Frozen Menudo Factory 12 hours per day, six days per week, at \$1.25 per hour. Because they did not know how to speak the language of the Carrot Tops they were judged illiterate (in spite of their advance degrees in Paleotobony). Besides, the boss knew he could have them deported at any time and made practical slaves of them. The boss even had Lawrencio working (he took a liking to the baby), in a manner of speaking, as he had him photographed and put his picture in the Frozen Menudo packages.

Alas, Lawrencio was to feel the irony of that moment in the late life because one day there was a horrible accident at the factory. In his greed to make money the Carrot Top owner neglected the safety of his workers. A scaffolding broke under the feet of Lawrencio's parents and both plunged to their death into a vat of pulpy, boiling Menudo.

Compañeros,, I beg of you, if by some chance you happen to come upon a box of Frozen Menudo, please do not eat it. Bury it with all due respect. For, in its contents may lie a piece of Lawrencio's hard working Mamacita and Papacito.

The boss did not even bother to report the accident and decided that he would raise Lawrencio as his own. This meant that the baby was doomed to spend his formative years raised as a Carrot Top and by the very system that killed his parents.

Lawrencio felt very sad, all he had left was his little pet frog, whom he called "Rana." But Rana was growing and transforming by the minute. It liked to have it's legs rubbed (frog's legs are very sensitive and quite a delicacy) and one day while Lawrencio was petting Rana it started to talk.

Rana: Howdie there, pardner! (His voice was deep, with a distinct Southern twang).

Lawrencio: (Translated from the Baby Talk) Híjole a talking water Rana.

Rana: Rana is only skin deep, I'm really an hombre just like you who got turned into a frog. It took a kind person like you to bring out the real me.

Lawrencio: Gee, but you look just like a frog.

Rana: I know, and it's my own fault. You see, pardner, this is my fate for being a rinche!

Lawrencio: A rinche!

Rana: Yes, a rinche, a chota, jara, pig, cop, the law! And I was from Vinagre too. But instead of serving and protecting my people, I oppressed them. But now I see that I was only being used. Common, let's vamoose.

Lawrencio: No, it's vámonos.

Rana: I reckon I still got a lot to learn. But I can show you a thing or two. Why, we'll beat them Carrot Tops at their own game.

Lawrencio: What do you mean, Rana?

Rana: Basketball! I was head basketball coach for the Rinche Rangers.

el fin

Next week: The people of Vinagre suspect Rana of being an informer but Lawrencio, the best forward in six counties, proves otherwise.

5 de mayo fiesta de la comunidad

by Richard Marquez

Cinco de Mayo Fiesta de la Comunidad again showcased top flight Raza talent in music and lived up to its reputation as the main event of every spring. As usual (except last year) we were blessed with beautiful weather, good food and drink were on hand, and great music to dance to.

Let me take you there: Telaya takes the stage and says into her microphone, "here is one of the two great movements we've all been waiting for." Willie Colón and Ruben Blades smile to each other. Actually, it was the moment we had been waiting for. Backed by Fania's horn section an excellent rhythm section and percussion, Willie and Ruben gave the west coast a performance we will never forget. With Willie on lead horn and Ruben on lead vocal there was instant magic, all 6,000 heads in "the greek" were jumping, electricity filled the air. Everyone had waited for this and nobody was disappointed. "Siembra" hits provided the bulk of their program, with "Plástico" "Siembra", "Pedro Navaja," and including Carlos Santana on "Buscando Guayaba". From start to finish a tremendous two hour performance.

Before Willie Colón were Los Lobos de este Los Angeles and Sexteto Diablo, two very talented and exciting bands. Both bands gave mixed musical performances. Sexteto did their own original salsa and some all time favorite norteñas. Los Lobos gave us a taste of their norteña style and some oldies we haven't heard for a long time, but haven't forgotten either. The program started with music by Mariachi Jalisco '77 who later played as they circled the theater.

Eddie Palmieri headlined the bill and closed the show with an excellent performance of his own. Carlos Santana sat in with Eddie during his set and carried much of the final thrust. Eddie built up to a final crescendo that was reflected in the crowds response and ovation.

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Musically, because of the great performance by Willie Colón and great effect they had on the audience, they seem to have stolen the show, in the opinion of this writer. Even at his best, Eddie Palmieri would have had his work cut out for him in following up an act like Colón's. It should also be stated that the crowd dwindled considerably after Willie Colón. Even though nobody could top Willie and Ruben on this day, those who did not stay to see Eddie Palmieri missed an excellent performance at the end. Maybe Willie Colon should have headlined. It appears he was the favorite, and we certainly would have waited to listen.

POLITICAL CONTENT OF CINCO de MAYO

With the arrival of political crises in the social climate: the Iranian hostage situation, Cuban refugees, probable reinstatement of the Draft, Election year '80, and sudden occurrences of urban unrest the theme of Cinco de Mayo concert could have been more of a political nature.

Although, the program itself lacked political content the far-reaching socio-cultural effect pro-

moted was one of Latin American unity. This can be interpreted as a political statement. There was vocal opposition to Proposition 9, by Dolores Huerta. The Draft and its effect on Latinos, unfortunately was barely mentioned. These crucial issues pertain to nuestra raza's current survival and its future existence; we can't afford to overlook such pertinent issues in the age of uncertainty. When the chance to expose the social ills of this country surfaces and when it is possible for us to voice our political beliefs it is our moral duty to do so. For we can never divorce politics from our Latin culture. The maintenance of our culture is a political struggle which we face each and every day.

Historically, Cinco de Mayo celebrates a battle that took place on May 5th, 1862 in the city of Puebla, between Mexican peasants and the French military forces. In this historic battle, the Mexican peasants were outnumbered and militarily weaker. France, meanwhile, represented the world's supreme imperial powers. Despite the weakness of the Mexican peasants, they were victorious over the French. Unfortunately this was never mentioned at the concert.

anuncios

SOLIDARITY WITH EL SALVADOR

Chispas and M.E.Ch.A express our solidarity with the people of El Salvador. The struggle that exists today in El Salvador is not new. It has existed in varying degrees for decades. The American media apparatus tries to keep us in the dark about events in Latino America. Ignorance is a powerful weapon. Raza, become aware of the struggles of liberation in El Salvador and of other third world peoples. We should not be surprised with the inevitable victory of El Salvador. Take time to think about what is happening in El Salvador. Think of all those who unselfishly give their lives for a freer future, a future with dignity. Send your good thoughts to the suffering, to those that will lose loved ones and thoughts of carnalismo and strength to those that fight today.



RAZA DAY FEEDBACK

Raza Day '80 has just past and everyone has sighed with relief. But it is not over. There is still work to be done, the evaluation. Many people participated to make Raza Day a reality but many more did not. To both groups we ask for your input. Do not keep your thoughts and ideas to yourself or among those you see most often. Put them down on paper. Offer your insights and criticisms. But remember, when you say, they should have or they did not when speaking of the Raza Day committee and or other campus participants that you include yourself. In the words of José Montoya "los they are us." Write to Raza Day '80 Committee 516 Eshelman Hall U.C. Berkeley, Berkeley, CA 94720. Be honest, open and innovative. El futuro esta en nuestras manos. Gracias.

CONGRATULATIONS!

To Lorenzo and Kimberly Gonzalez for producing a bouncing, healthy 7½ lb baby boy, born on May 12th 1980, sometime during early morning. Welcome, ROCK, that is JASON ROCK GONZALEZ.



Mexica glyph for Chapultepec, from Nahuatl chapulin (grasshopper) and tepec (hill).

THE FIRST ANNUAL RAZA PIC-A -NIC

For quite some time many people had talked about having a picnic. An event that would bring everybody together, Raza together. Time went by and nobody really wanted to take the initiative to plan the event; maybe people were waiting for MEChA to do the work, plan the details and take on another task. A group of CASA members made flyers and posters and park reservations, nothing complicated, and it happened on Sunday April 27th. It was a simple task.

The picnic was a success not because all of those that showed up, (about 40 came), but because those that did come had a great time. There was some mean comida, impressive volleyball, frisbee and mountain goat hikes, a bunch of cabrones. Part of the success was being able to get away from this often depressing institution and being able to mingle in a relaxing environment.

However, the main lesson to be learned from this picnic is one of planning. It seems that a potluck at this scale is not good in bringing people closer together. At the picnic the potluck tended to separate picnickers into groups, thus, food seemed to lose its socializing power. Undoubtedly it would be more conducive for getting to know one another if food was provided for all. For this to happen it would require more input by all more Raza organizations. In essence, better planning, more participation.

This event is seen only as a beginning. We need events such as this picnic to get away from the university. It's a matter of action by more people. We depend too much on a very few to get things done. We must all put in our share. Hasta la proxima.

David Bautista y Mary Ledesma



SEE YA LATTER ALLIGATER

Next quarter the Chispas staff will no longer have its catalyst, the sparkplug of the crew--Ernesto Guerrero. Ernie will sail to that land "sin Mexicanos" Espana. Land of enchantment, romance and torro fighting--Ernesto's prime reason for leaving is to study architecture in Barcelona. On occasion he might be able to slip out for a nite-cap and converse with the senioritas, but we must remember that he is there on strictly business. Ernesto will be missed by us all, but he won't be gone long enough to miss him for good (he has to come back to finish his last two quarters here at Berkeley). In all seriousness, Ernesto has provided Chicanos on this campus with words of encouragement when the heat is hot, he has shown sensitivity, demonstrated his well-balanced character through scholarship, leadership and a tremendous amount of skilled patience, his artistic talent will always be remembered in the annals of Raza day history. In closing, we'd like to wish Ernesto all the "suerte" in the mundo and may his dreams become realities.....

Muchisimas gracias para todo,
Hasta la victoria siempre, muerte o patria, venceremos!

-Los de Chispas-



Mexica symbol for song, a speech scroll adorned with a flower

MEChA

With the close of the 1979-80 academic year MEChA voted in a new Coordinator: Miguel Ceballos. Gilbert Martinez, our out-going coordinator, clearly must be recognized as the one primarily responsible for building MEChA into a stronger, and more active group on this campus, with a good foundation for next year. Excellent job Gil.

This summer MEChA will still be alive, though not as it usually is, so leave all your addresses and phone numbers in the MEChA office so you can be contacted about what is going on, and in case any help is needed. Two things that will be happening this summer are: 1)preparing for a Chicano Orientation in the Fall, 2)attending the Chicano Moratorium in East L.A.

CHICANO MORATORIUM

TRUCHA GENTE! Don't become to layed back this summer. The Tenth Anniversary Commemoration of the August 29th Chicano Moratorium will be held in East Los Angeles. For those who are not from L.A. or will not be down there this summer, we will be caravanning together to the Moratorium--all interested are invited to go. Bring all your family and friends.

calendario

Friday, June 6th

The Chicano Theatre Class presents:
"El Chicano Moderno"

A play in five vignettes

by: Edgar Pama

At the Chicano Cultural Center, 2536 Channing
Way Bldg.F

For more info. call 642-3940

* The stars include Belinda de la Rosa, Phyllis
López, Tomar Nelson, Annette Oropeza, Edgar Pama,
Marcos Rodríguez and Tom Wieczarek.

Saturday, June 7th

El Sábado Block Party between Shattuck and Wheeler
-5th Anniversary of La Pena.

Saturday, June 14th

The Chicano student graduation will be held in
the Zellerbach Playhouse, please be prompt.
Seating will begin at one o'clock and the
reception afterwards will take place in the
Tilden Room Student Union Building. A dance
will be held at the north Berkeley Senior Center
at 1901 Hearst Street, Berkeley.

MONDAY, JUNE 16

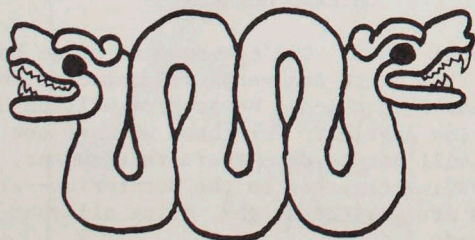
The Community Design Outreach Program will
have its annual picnic in Tilden Park at Camp
Padre. Come and enjoy a day outside. Food, volley-
ball and more.

SUNDAY, JUNE 22 is a day of great importance!

JATOR GONZÁLEZ, the son of Nestor and Sonja
Gonzalez, is having his third birthday party, to
make him an official three year old "HULK". The
party will be held on the lawn of Smyth-Fernwald
apartments on the corner of Dwight and Warren.
We will begin at 11:30 am until 2:00 pm.

Monday, June 23rd

San Francisco State Summer School starts a D.J.
Training class until August 23rd. Intensive study
program from 1:00pm to 3:30pm M.W.F. Be the
first on your block to sign up!



Sunday, June 29th

TREASURES OF ANCIENT NIGERIA:

Legacy of Two thousand years

This exhibit at the California Palace of the
Legion of Honor is fabulous. Nok, Igbo, Ukwu,
Ife, Owo, Benin, Tsaede, Esie, are periods and
areas covered by this one hundred piece show.
The artistic and technical qualities of these
figures, vessels and ornaments equal any in the
world. * Don't let this one go by.

FOOTNOTES

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We'd like to give a special thanks to all those
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Miguel Ceballos
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drawing - Blanca Outierrez

Thank you for your patience, see you soon.
SI SE PUEDE! SI SE PUDO! SI SE HIZO!



Committee on Chicano Rights, Inc

RESOLUCIONES ADOPTADAS EN LA CONFERENCIA CHICANA NACIONAL DE INMIGRACION

24 DE MAYO DE 1980

VIOLENCIA EN LA FRONTERA

1. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Pedir la abolicion de la Patrulla Fronteriza/INS -
2. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Pedir la abolicion de la militarizacion y sistemas policiacos en la frontera, entre Estados Unidos y Mexico.
3. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Pedir la abolicion del encarcelamiento de niños y sus madres en las prisiones Federales, por la Patrulla Fronteriza y el INS.
4. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Que representantes de esta Conferencia sean designados para exponer las violencias a los Derechos Humanos y civiles cometidos por el INS y la Patrulla Fronteriza, ante organismo como la Organizacion de las Naciones Unidas y Amnistia Internacional, en el entendimiento que la solución a largo plazo esta en la autodeterminación del movimiento chicano.
5. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Acabar con el termino racista de "Illegal Allien"

ADMINISTRACION DE JUSTICIA

1. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyamos la creacion de una organizacion ampliamente representada para dar fin a las redes residenciales.
2. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyamos a La Corporacion de Servicios Legales y nos oponemos a toda aquella legislacion que discrimine contra los inmigrantes y esta conferencia se opone a la Enmienda O'Brien.
3. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Nos oponemos a toda colaboracion con el INS/Patrulla Fronteriza que resulte en redes conducidas en lugares de trabajo y en la comunidad.

PERSPECTIVA CHICANA/MEXICANA

1. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Demandar residencia incondicional y derechos y privilegios de ciudadanos para toda persona, de acuerdo con el Tratado de Guadalupe Hidalgo.
2. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Anular todas las cuotas de inmigracion de paises en los cuales los Estados Unidos domina economica, politica y militarmente.
3. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Analizar y criticar la politica inmigratoria de ambos gobiernos y que se exsija de estos gobiernos una actitud mas severa en favor de estos trabajadores o de lo contrario se rompera todo trato con el.
4. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyan el hecho "Que Somos un Pueblo Sin Fronteras", y que la lucha por los derechos de los inmigrantes es parte insepable de la lucha por los derechos de los Chicanos/Mexicanos a la auto determinacion.
5. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyamos los esfuerzos de los trabajadores de la compania "Vogue Coach" y otras uniones similares que van hacia adelante, organizando esfuerzos en defensa de los trabajadores indocumentados.
6. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Denunciamos al Embajador de los Estados Unidos, Julian Nava, por su apoyo al programa de trabajadores hspedes, y por su ignorancia a los problemas de inmigracion.
7. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Desarrollar una cadena de informacion y una campana para informar a educar a nuestra gente sobre el problema de inmigracion.

LA ECONOMIA, EL TRABAJO, Y EL PROGRAMA DE TRABAJADORES HUESPEDES.

1. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyamos una frontera abierta para trabajadores inmigrados y una frontera cerrada para corporaciones multi-nacionales.
2. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Estamos a favor de las alegaciones de derecho presentadas en la Conferencia Internacional de Inmigracion que se llevo acabo en la ciudad de Mexico el 28 de Abril de 1980.
3. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Se opone a toda forma de "trabajadores contratados" como el programa H2, programas de visas temporales o programas de trabajadores hspedes.

CONTINUACION

TALLER CULTURAL

1. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - El arte y la cultura deben ser como una cadena que se una al problema de inmigracion y lo ayude y que no solo sea una forma mas de entretenimiento.
2. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - acordamos que nuestra cultura debe usarse como un arma para resistir.
3. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Nos oponemos al comercialismo de trabajadores culturales por las grandes industrias como Coors y las Companias Petroleras.

TALLER DE EDUCACION

1. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Dar caracter politico a la comunidad Chicana sobre sus derechos civiles y educativos.
2. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Como una fuerza para precionar al systema educacional para que sea responsable en asegurar la competencia academica, social y economica para todos los estudiantes Chicanos.
3. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Desarrollar un systema educativo basado en un systema democratico, humanitario y principios de consciencia social que garanticen a la comunidad Chicana el derecho al poder social, economico y politico, como señala la comunidad Chicana.
4. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Reclamamos el derecho de servicios educacionales y de beneficios que mantengan y desarrollen el idioma principal y la cultura de la comunidad Chicana/Mexicana en todas las instituciones de nuestra sociedad.
5. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Condenamos al Estado de Texas por su reciente ley que niega la educacion en las escuelas publicas a niños de personas indocumentadas.

TALLER DE LA IGLESIA

1. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyamos la cadena Ecumenica que se reunio aqui para afirmar su deceso de continuar a reunir y dar sosten a las organizaciones comprometidas en los esfuerzos de inmigracion.
2. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyan la junta de la Cadena Ecumenica del Suroeste que llevara acabo en la primavera de 1981, para examinar el reporte Presidencial de la Comission Selecta de Inmigracion.
3. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyamos el deceso de la Cadena Ecumenica de comunicarse con organizaciones para ayudarles a llevar su mensaje a la gente.

CONTINUACION

4. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyamos un acuerdo con la Cadena Ecumenica que las causas economicas, politicas y sociales de inmigracion deben ser acentuadas en la educacion sobre inmigracion.

TALLER DE SALUD Y SERVICIOS SOCIALES

1. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Todas las instituciones de Salud y Servicios Sociales deben proporcionar sus servicios a quienes los requieran, sin importar su ciudadanía.
2. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Apoyamos dar a los indocumentados los beneficios de salud y servicios sociales sin consecuencia s bajo la ley de inmigracion, pasadas o presentes.
3. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Desde ahora, que la forma MC-6 o sus equivalentes sean eliminados. (La forma MC-6 es usada en el sistema de servicios de salud para reportar la condición de inmigrante de una persona al Servicio de Inmigracion y Naturalizacion)
4. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Alto a la recopilación de informacion sobre la situación de inmigrante del paciente, usando para otros fines por el INS, o difusion de estos datos, en violacion del derecho de privacidad de las personas, y puesto bajo proceso legal en caso necesario.
5. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Creación inmediata de una línea de emergencia en todos los puertos de entrada para permitir tratamiento médico de emergencia, a fin de atender a los pacientes sin tener que esperar a que el INS determine si puede ser admitido en Estados Unidos o no.
6. QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO - Todos los proveedores de servicios sociales y de salud deben tener personal profesional, bilingue y bicultural, en proporción a las necesidades de la comunidad.

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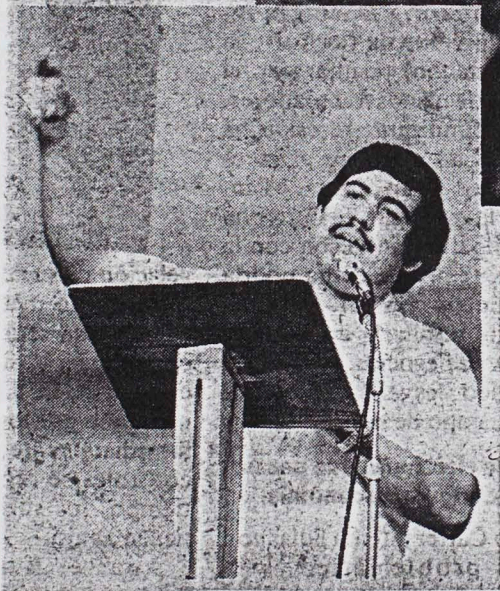
Y FINALMENTE QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO APOYAMOS QUE SE EMPRENDA UNA CAMPAÑA NACIONAL PARA EDUCAR AL PUBLICO EN GENERAL Y A LOS POLITICOS SOBRE LAS CRACTERISTICAS DE DERECHOS HUMANOS, LAS NECESIDADES DE SALUBRIDAD Y LAS CONTRIBUCIONES DE IMPUESTOS DE LAS PERSONAS INDOCUMENTADAS.

ADEMAS QUE ESTA CONFERENCIA SEA ACENTUADA EN EL REGISTRO QUE APOYA Y FOMENTA A LOS GRUPOS DE LA COMUNIDAD Y GRUPOS POR TODO EL PAIS A IMPLEMENTAR LOS OBJETIVOS ESTABLECIDOS POR LA CONFERENCIA CHICANA NACIONAL DE INMIGRACION!!

San Diego



(Derecha) Algunas de las 1,000 personas que asistieron la Conferencia Nacional Chicana Sobre la Inmigración en San Diego, California, del 23 al 25 de mayo. (Abajo) Herman Baca, encabezado del Comité Pro Derechos Chicanos. (fotos LA UNIDAD)



The Call, May 26, 1980



UNDOCUMENTED women being led away after INS raid on their workplace.



AFL-CIO unions have begun to organize undocumented workers. L.A. textile workers at Glydons (above) celebrate election victory for union representation.

Undocumented workers: Scapegoats in sweatshops

By P. Méndez

She works nine hours a day in an overcrowded sweatshop in this city's sprawling garment district. After braving the hot and humid conditions, made unbearable by the steam of the pressing machines, and not ever leaving her place to eat lunch, she finally makes her way home at 4:30 p.m.

Lupe Saavedra (not her real name) repeats this process five days a week, yet often makes only \$80 per week. Lupe is an undocumented Mexican worker, or as the media and politicians like to call her, an "illegal alien."

Her 30-minute trip home on the crowded bus will be the last time Lupe relaxes that day, however. She begins dinner immediately when she gets home and after dinner her husband and children help wash the dishes and clean the house. Then around 6:30 p.m., she begins sewing again.

She's been doing "homework" for almost two years now, ever since she invested in an old Singer industrial machine. Every evening, like so many women in her neighborhood, she receives a batch of shirts and sleeves, which she sews together, to augment her family income.

MEXICO

Compared to conditions in her native Mexico, which she left five years ago, Lupe leads a pretty decent life. She and her husband Luis—who works as a low-paid dishwasher in a fashionable restaurant—own a 10-year-old Oldsmobile, and their children are doing well at school. But they both work hard for little gain. And long with 100,000 other undocumented immigrants, they form the backbone of Los Angeles' largely unorganized garment industry.

On weekends the Saavedras take the kids to the park where they feel safe among the huge Chicano crowd. The way home can be scary. The cops make routine checks and undocumented immigrants are turned over

to the INS or the Border Patrol.

Immigrants hate these agencies—the Spanish language press has reported many cases of rapes, murders, beatings and extortions by some of their agents.

Immigrants like Lupe and Luis Saavedra are found in nearly every major city in the U.S. They come not only from Mexico, but from the Caribbean, and Central and South America as well.



LOGO of the CCR, sponsor of May 24 conference in San Diego.

People like the Saavedras are being blamed because another recession has gripped the American economy. And as any "illegal alien" can tell you, it is they who are made the scapegoats for the country's chronic economic ills during these periodic breakdowns of capitalism.

Of course, Lupe and Luis know they are not to blame. They were forced to come north in the first place because of the penetration of U.S. monopolies and banks into Mexico that siphoned off much of the nation's wealth and left its people in poverty and debt.

But nonetheless, they are scapegoats, just like the Irish during the "No Irish Need Apply" days of the last century and the Chinese during the "Yellow Peril" days at the turn of the century. Big business has always found it useful to blame immigrants rather than its own profit-drive for the depressions and recessions and social unrest that are regular features of capitalism. Big Business has also always found it useful to admit them

to the U.S. or deport them according to the monopolies' need for cheap labor.

Since the first day of the Carter Administration, White House policy has been decidedly hostile to the undocumented worker. One of the President's first proposed pieces of legislation was aimed at stemming the tide of illegal aliens, who were said to be stealing jobs from Americans.

The Carter plan, though, was defeated in part because of the opposition of anti-deportation organizations and Chicano groups nationwide. Certain monopoly industry and agribusiness groups also opposed the stringent efforts to keep out undocumented workers because they need that pool of cheap labor.

President Carter, however, did order beefed up immigration patrols along the Mexican border, an increase in electronic surveillance, and the construction of a barbed wire fence, known as the "Tortilla Curtain," which was considered humiliating by people on both sides of the border.

Currently, Jimmy Carter has concentrated his anti-undocumented effort on his newly-established select Commission on Immigration and Refugee Policy, which is supposed to recommend future programs to control immigration to the U.S. Membership in his 13-man body is heavily anti-"illegal," including proponents of fascist worker identification cards like Notre Dame President Theodore Hesburgh and authors of anti-undocumented legislation like Ted Kennedy and Rep. Peter Rodino.

Ironically, this commission has debunked myths accusing "illegals" of swelling unemployment and welfare rolls. Furthermore, a recent study published by the group suggests that there are no more than 3,000,000 undocumented workers in the U.S., compared to INS estimates of 12 million.

Labor appears to be taking a more progressive role. Several AFL-CIO

affiliates have announced plans to aggressively organize all workers—including those without papers—and to oppose any attacks on the rights of undocumented workers to form unions. Notable among these are the International Ladies Garment Workers Union (ILGWU) and the United Electrical workers union (UE), as well as the militant Arizona Farmworker Union (AFW).

Those who would fight anti-immigrant policies have a tough road ahead, however. Currently, anti-"illegals" laws have been enacted in California, Nebraska and Kansas. Known as Employers Sanctions Laws, they provide fines for any employer who hires an undocumented worker.

'GUEST WORKER' BILL

Another form of repressive legislation being proposed is the "guest worker" bill before Congress, otherwise known as H-2. This would allow employers to import and carefully control foreign workers when local labor is deemed "unavailable."

Farmworker unions, for one, oppose the H-2 plan, fearing that agribusiness interests could bring in captive labor forces from outside to break strikes and other organizing efforts by their own workers.

How to organize the fight against H-2 and all other attacks against immigrant workers is a question on the minds of anti-deportation and civil rights activists around the country.

On May 23-24, these activists will search for answers at a Chicano National Immigration Conference to be held in San Diego, Cal. Organizers from literally every front of struggle—labor, the left, Chicano and Mexican rights, church groups, immigrants. All will gather for this meeting, probably the most significant of its kind in decades.

There, it is hoped, the powerful potential of a united front effort will be brought into play in defense of the rights of men and women like Luis and Lupe Saavedra.

ZETA

LIBRE COMO EL VIENTO

Numero 17

Viernes 20 a Lunes 23 de Junio de 1980

FALTA UNIDAD ENTRE CHICANOS

Por Oscar HERNANDEZ E.

El sector más conflictivo de la frontera de Estados Unidos con México, es sin duda alguna Tijuana -San Ysidro, tan es así que hemos llamado a este lugar el "Vietnam del Suroeste", por la gran cantidad de mujeres raptadas, asesinatos y brutalidades que la BroderPatrolcomete en contra indocumentados.

Lo anterior fue manifestado por Hermán Baca, Presidente del Comité Pro Derechos Chicanos de San Diego California, a su llegada a esta ciudad procedente de Culiacán, Sinaloa en donde hizo conocer a los estudiantes de la Universidad de Sinaloa la situación que guardan los chicanos y los problemas a los que se enfrentan.

Hermán Baca sitó los casos de Efrén Reyes y de Benito Rincón, cuando el primero fue muerto y el segundo resultado herido por un oficial de la Patrulla Fronteriza cuando los dos hombres se encontraba esposados, así mismo el 25 de Noviembre

de 1979 la Sra. María López Félix fue violada y asesinada en las inmediaciones de la Línea Internacional, y los casos similares a los anteriores son comunes.

Afirmó que los chicanos van a realizar todo lo que este de su parte para erradicar las arbitrariedades en que incurren oficiales de la Patrulla Fronteriza pues tienen el derecho de defenderse y no descansarán hasta terminar con ésta.

Con relación a las elecciones que se llevan a cabo en el vecino país del Norte, dijo que Ronald Reagan y James Carter son lo mismo, pues ni uno ni otro se han interesado realmente por el problema de inmigración. Aunque el voto de los miembros de la comunidad chicana estará a conciencia de cada uno de sus integrantes, afirmó que como agrupación no votarán por ningún candidato en tanto éstos no se muestren interesados en los problemas que aquejan a la comunidad chicana.

En 1976 el presidente James Carter prometió a los chicanos una amnistía a los trabajadores indocu-



The San Diego Union



a Copley Newspaper

5-22-80
S. D. Union

Chicanos To Face Immigration Issue

The last time Chicanos convened a national conference to seek solutions to the issue of illegal immigration, the meeting fell apart as rival groups fought to control it.

That was nearly three years ago in San Antonio, Texas. Now Chicanos are ready to try it again here this weekend.

Organized by the Committee on Chicano Rights (CCR) here, the Chicano National Immigration Confer-

ence is being billed as the start of a new phase in the Chicano civil rights struggle.

How much of that is political rhetoric intended to drum up support for the conference is anybody's guess. "In 1965, Chicanos were struggling with the question of Who Are We," said Herman Baca, CCR chairman. "We were called the invisible minority, because most people didn't even know we existed, and yet

we overcame that problem."

Fifteen years later, Baca said he believes it will be Chicanos who will find answers to the question of illegal immigration. "We suffer most in the present situation," he said. "It's our people who are brutalized and killed, so it's up to us to stop simply reacting to what is being proposed by politicians and look to ourselves for solutions."

As an example of what the United States' "bankrupt immigration policy" at times produces, Baca recalled the case of two-year old Manolo Alberto, a U.S. citizen who died in Tijuana last summer from the effects of malnutrition.

Customs officials, believing his mother's friend was trying to sneak him into this country, denied the child entrance. "I'll never forget the little body in that coffin," he said. "How could our officials turn away a dying child, regardless if he was born here or wherever?"

Baca said the conference, which begins Friday at St. Rita's Catholic Church, 5142 Churchward St., and will feature speakers representing several national Chicano organizations, is being held at a crucial time.

La esclavitud del siglo 20

1,000 personas en conferencia chicana pro indocumentados

San Diego, California — Por 3 días, la iglesia Santa Rita aquí se convirtió en un centro del activismo chicano siendo el sitio donde el Comité Pro Derechos Chicanos (CCR) convocó su Conferencia Nacional Sobre la Inmigración. Mil personas de distintos orígenes sociales y convicciones políticas, de California, el Suroeste y de México, participaron en las asambleas y talleres para fijar una dirección general para la lucha por los derechos humanos del indocumentado.

El domingo, 25 de mayo, el último día de actividades, casi 2,000 personas marcharon varias millas a la frontera entre México y Estados Unidos. La marcha denunció la creciente violencia fronteriza y conmemoró a los innumerables seres humanos asesinados por la Patrulla Fronteriza de E.U. Por varias millas se oyó el rechazo del pueblo — “¡Poder chicano!” “¡Raza sí, migra no!”

Pelea clave para movimiento chicano

Herman Baca, presidente del CCR, declaró que la cuestión de la inmigración es

“la esclavitud del siglo 20”. Eso claro está. Se estima que unos 2 millones de inmigrantes indocumentados de México y otras partes de América Latina han cruzado la frontera cada año en los últimos 10 y pico de años. La penuria de la vida en sus patrias los obliga a arriesgarse a cruzar la frontera. Por lo menos 10 personas han sido asesinadas por la Patrulla Fronteriza desde 1978.

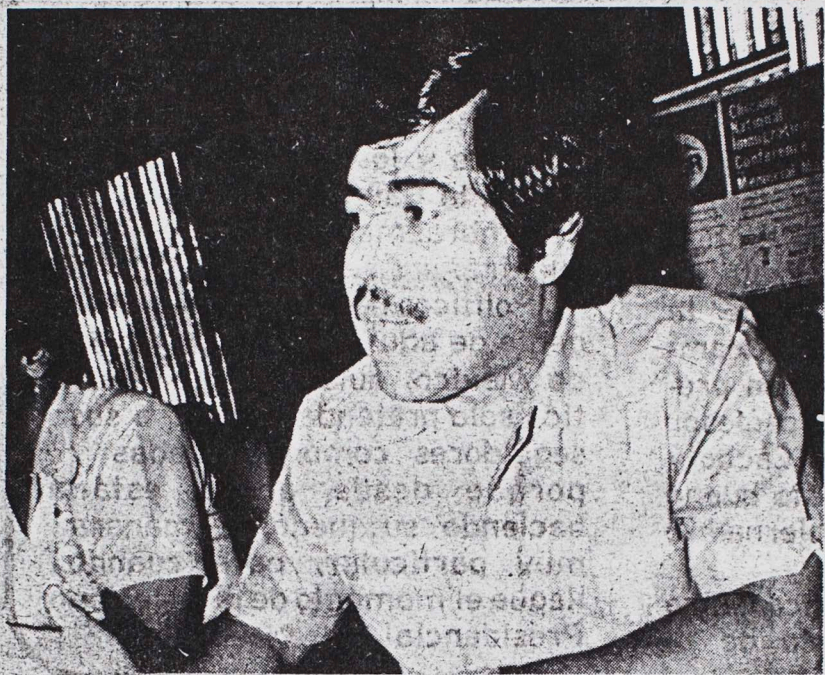
Una vez aquí, empiezan a sentir las dificultades económicas y sociales. Trabajan por unos centavos en los campos, la costura y las fábricas. Les quitan impuestos pero les niegan los beneficios sociales correspondientes. En Texas por ley les niegan a sus niños la educación pública.

La migración ha cultivado el terror de la redada de residencias y centros de trabajo. Sólo en los últimos 2 años, han deportado casi 4 millones de personas, la gran mayoría mexicanos.

Hoy, hay aproximadamente 3 millones de inmigrantes mexicanos, o sea, 20% de la población hispanoparlante en el Suroeste y California. En el área de Los Angeles radican más de un millón de indocumentados mexicanos.

“La lucha por los derechos de los inmigrantes es parte inseparable de la lucha por los derechos de los chicanos/mexicanos a la autodeterminación”

Resolución del taller de la perspectiva chicano-mexicana



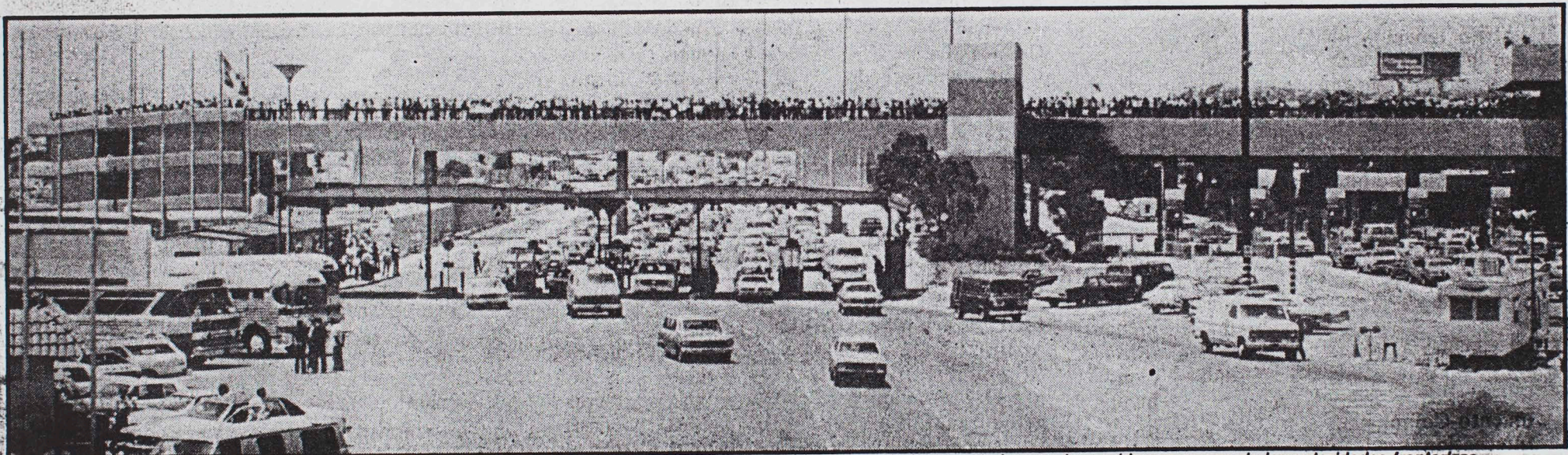
PARA LOS CHICANOS, ni Kennedy, ni Carter, ni Reagan, son garantía de respeto a sus derechos humanos y constitucionales, por lo que en forma organizada no votarán por ninguno de ellos, afirmó el líder Herman Baca, en una conferencia sobre Derechos Chicanos.

El Clarín

Año 9, Nº 22

Por el socialismo en los Estados Unidos

25¢ 2 de junio, 1980



ASPECTO DE LA MARCHA a la línea fronteriza. Cerca de 2,000 personas rindieron homenaje a los mexicanos Indocumentados que han caído por manos de las autoridades fronterizas.

Se reúnen organizaciones en el suroeste

(Foto El Clarín)

En pro del Indocumentado

San Diego—Mientras que la mayoría de la gente se hallaba haciendo honores a los soldados caídos en las guerras pasadas en las que participó EU, los activistas chicanos conmemoraban los mártires caídos de otras batallas de la guerra diaria que se desarrolla en la frontera entre EU y México.

Varios grupos chicanos se reunieron el fin de semana pasado en la Conferencia Nacional de Inmigración en la Iglesia de Santa Rita. Herman Baca, uno de los patrocinadores de la conferencia, Corki Gonzalez, líder de la Cruzada de Justicia de Denver, Fred Drew, patrullero de la frontera retirado y otros activistas hicieron presentaciones sobre la situación en la frontera y la

violencia e injusticia que se cometen a diario.

Los participantes denunciaron las propuestas de trabajadores invitados, que se debate en la legislatura yanqui bajo la cual los patrones pueden traer gente de México cuando no exista "suficiente mano de obra local."

"Estos programas," dijo Baca, "no harán más que legalizar la explotación y crear un sistema de apartheid entre nosotros."

El racismo de la patrulla fronteriza y del sistema de gobierno de EU fueron expuestos por el ex-agente Drew, un negro de Washington, D.C., que se enlistó en la migra creyendo que iba a enforzar la democracia.

"Yo peleé en la Segunda Guerra

para detener el racismo de Hitler," dijo en la conferencia. "Pero al regresar al país, me di cuenta de que este seguía vivo en la Patrulla Fronteriza."

La conferencia fue organizada y participada por muchas corrientes de diferentes ideologías políticas. Pero hubo una alto nivel de unidad sobre la cuestión de la inmigración. Esta cuestión y es clave en la lucha de los chicanos y se rechazó una solución liberal que ignoraba la explotación de México como la raíz de la inmigración ilegal.

Al día siguiente, las actividades se cambiaron al cruce entre San Ysidro y Tijuana. En Larson Park, cerca de 2,000 manifestantes marcharon a la frontera y guardaron un minuto de si-

lencio en la línea internacional en honor de aquellos que han sido matados, heridos violados maltratados y abusados por los agentes de la migra y perros rabiosos como los del Ku Klux Klan, que también patrullan la frontera.

Los niños de las colonias pobres de Tijuana dejaron de venderle cosas a los carros que pasaban y se unieron a los manifestantes. Automovilistas pitaron sus carros en solidaridad con la manifestación.

La consigna de la conferencia fue "Es hora de Resistencia," y la mayoría de los participantes se quedaron con la convicción de que esta iba a ser una contribución a la resistencia de los chicanos y mexicanos contra la opresión que proviene de EU.

Nuevo Perfil Chicano

Si algo hay perdurable en la evolución de una sociedad, es el orgullo de sus orígenes, historia y tradiciones. Ese es el timbre característico del chicano que, nacido y educado en un ambiente distinto al de sus ancestros, mantiene viva la idiosincracia mexicana, a pesar de que se exprese en inglés y se desarrolle conforme a los patrones de vida de la civilización sajona.

Sin embargo, por el choque cultural —ostensiblemente favorable, por su mejor desarrollo, a la sociedad sajona— han debido pasar largas décadas de involución para la comunidad chicana emergente. En su gran mayoría los pioneros chicanos eran pobres, incultos, apolíticos y sólo contaban con su ánimo de trabajar para sobrevivir. Por impreparados fueron humildes y resignados. Debido a su pobreza nunca se significaron siquiera como una minoría étnica dentro de la sociedad norteamericana.

Pero el tiempo, que todo lo redime, ha dado paso a una nueva generación de chicanos perfectamente culturizada y politizada la que está saltando a la palestra y demanda el otorgamiento de derechos y prerrogativas largamente conculcados. A ese formidable cambio en el perfil sociológico debe agregarse el indiscutible poderío como conglomerado, hoy por hoy el más numeroso y combativo dentro de la Unión Americana.

En este momento ya han sido consolidadas auténticas manifestaciones de cultura y arte chicano. Muralismo, pintura, música, literatura, escultura, son cultivados con fuerza y calidad expresiva equiparable a las autóctonas.

En la política, los medios de comunicación de masas, los negocios y en el deporte, los chicanos actúan con eficacia arrolladora. Mucho habrá de decirse de ellos en los próximos años. Enormes variantes de apreciación reportará esta minoría que, como pocas entre todas la que aglutinaron la nacionalidad norteamericana, ha sido hostigada, reprimida y discriminada.

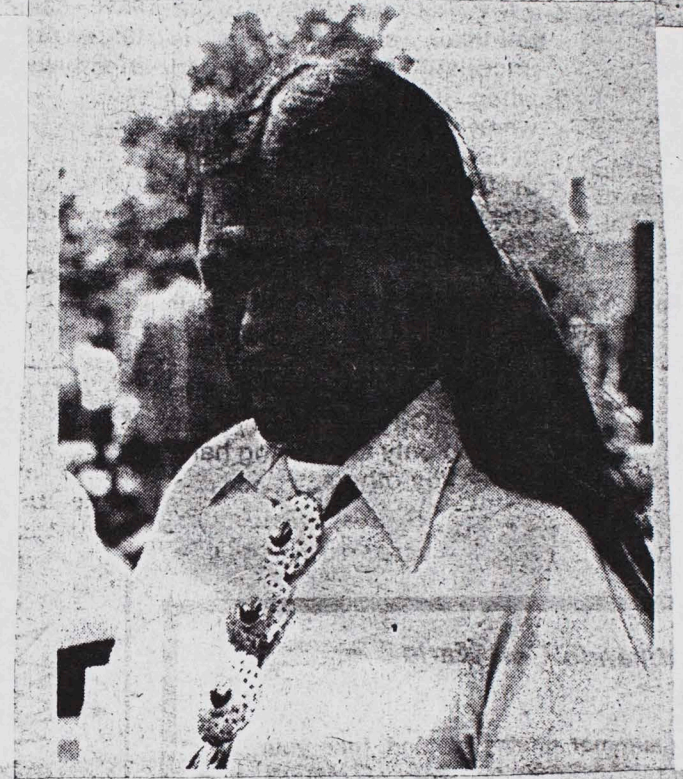
El Pueblo Marcha Contra El INS

ABOLITION OF INS!

Patrol Mr. Drew, a Black, stated that "I left the Border Patrol after I discovered what the real purpose was. I didn't suffer racial persecution all my life in order to join an organization whose sole purpose was the racial persecution of a group of people (Mexicanos.)"

Pointedly, Mr. Drew told the audience that not knowing Spanish, he was sent to a language training school run by the INS. "I was shocked," he said, "When I was told that the only Spanish word I had to know was "Cabrones" (bastards) because that's all that Mexicans are. So I resigned."

The conference was concluded with a mass march to the Tijuana Border which drew upwards of a thousand marchers.



Por Nuestra Dignidad y Honor Alzamos Nuestra Voz

For Our Dignity & Honor We Raise Our Voice



LA PRENSA

SAN DIEGO



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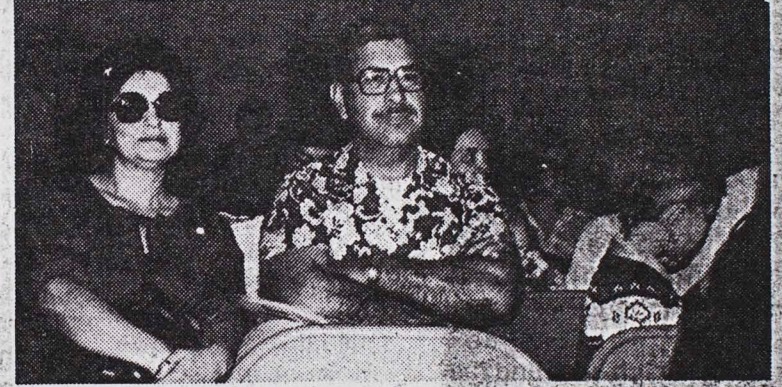
"Corky" Gonzalez



Dr. Armando Navarro



Rene Nunez



Mr. & Mrs. Jess Macias, President C.D.A.

San Diego, CA. St. Ritas' Church, in Southeast San Diego became the focal point for close to 800 people throughout the United States who came to listen, speak, and register their protest against the Department of Immigration (INS) and its agents, The Border Patrol.

The mostly Chicano audience roared with approval as speaker after speaker rose to condemn the INS for its racist

and brutal activities carried out against Chicanos and Mejicanos (sometimes called Illegals, Undocumented workers, and lately undocumented taxpayers.) The tenor of the conference was set by conference chairman Herman Baca who called for the abolition of the INS. Joining Baca of the stage, was Corky Gonzales, leader of the Crusade for Justice based in Denver Colorado. "Corky" as

he is known to his followers, called attention to the international significance in the pattern of racism and bigotry being carried out by an arm of the U.S. Government. Pointing to the historical antecedents and precedence which are the foundation for the persecution of Third World peoples, Corky joined in the call for the disestablishment of the INS.

Attending the conference and participating in the daylong workshop seminars, were Dennis Banks, from the American Indian Movement, (AIM), Attorney Peter Schey and Tim Barker from The National Center for Immigrants' Rights, Armando Navarro, Congreso Para Pueblos Unidos, Rudy Acuna, Professor Northridge College, California, Tom Bayton, Father

Frank Riley and Pastor Ricardo Miller from Local and Ecumenical Councils, among many others.

A surprise element was introduced in the morning's session with the appearance of Fred Drew, Ex-Border Patrol Agent. Mr. Drew, shocked the audience with his "insider" revelations of the workings of the Border

Illegal Aliens Said Separated From Children

S.D. Univ
2-29-80

Children as young as 2 are being held apart from their parents in the federal Metropolitan Correctional Center and in detention centers for undocumented aliens in San Ysidro and El Centro, Herman Baca, chairman of the Committee on Chicano Rights, said in a telegram to President Carter yesterday.

Baca said he will elaborate on the charges today during a press conference.

Federal officials here denied any knowledge of incidents described by Baca.

Baca said an investigation by his committee determined that the children are held as material witnesses in cases against smugglers of undocumented aliens.

"Once the children are no longer needed as 'material witnesses,' the INS (Immigration and Naturalization Service) authorities simply toss them into Mexico without making any effort to insure that the children are reunited with their parents," he said in the telegram.

"Furthermore, it has also been reported to us that children who are turned over to Mexican authorities are kept for one week and then are turned loose in the streets to fend for themselves," Baca said.

United States Attorney Michael Walsh could not be reached for comment yesterday.

Assistant U.S. Attorney Herb Hoffman said children in some cases are held with their parents, but added that he knew of no cases where children were imprisoned by themselves.



Tossed Into Mexico

Regarding the accusations by Herman Baca that children are being imprisoned and then "tossed into Mexico," subsequently denied by federal officials, here is a true story:

The 15-year-old daughter of a friend of mine was picked up on the street by "La Migra," driven 150 miles to San Ysidro, and "tossed into

Mexico" at 1 a.m. Fortunately, just by chance, her schoolteacher witnessed the pickup and called the local immigration office to find out what they intended to do with the child. The teacher then called my friend who boarded the next bus for San Ysidro and managed to arrive there minutes before the immigration bus arrived.

What if the teacher had not witnessed this pickup? The child would have been abandoned — alone and penniless — on the streets of Tijuana in the middle of the night. And what about the anguish of the mother not knowing the whereabouts of her daughter?

ELIZABETH HUGHES
Coronado

3-7-80

Mexicana dies after INS harassment

By MICAELA GALLEGOS

Maria Contreras, 8-months pregnant, died of a heart attack last month because the Immigration and Naturalization Service (INS) officials on the south Texas border refused to call an ambulance before it was too late. Her baby also died.

The Mexican community in Texas has turned out protesters in the hundreds in the weeks since the May 16 killing in an unrelenting series of demonstrations.

Rosa Cuellar, an organizer for the Texas Farm Workers (TFW) union in Pharr told the Guardian recently that the marches and demonstrations are "not only to demand justice for Senora Contreras, but to protest all that the workers have suffered at the hands of the immigration department, and the attacks that continue against our people."

According to TFW organizers, the details of the incident are as follows.

On May 16, Maria Contreras, mother of 11 with a heart condition, suffered a heart seizure in an INS interrogation room after she was harassed by border officials.

Contreras was returning from Nuevo Progreso, Mexico, with her children and a young girl she was bringing over to help with

the housework. They stopped at the border station in Progreso, Texas, for a routine check.

When the officials took Contreras into an interrogation room, her daughter Rosalinda, 16, pleaded with them to let her mother go, telling them that she was very ill.

The officials scoffed at her, saying that her mother was just faking to avoid interrogation. They accused Contreras of trying to smuggle the young girl into the country, took her papers away and threatened to deport her.

Even after Contreras became visibly ill, they refused to call an ambulance.

When her sister, Sara Camarela, who lives only a couple of blocks away from the border, was finally contacted, she rushed to the station. She found Contreras sitting in a chair, bent over in a position which prevented her from breathing.

She gave her mouth-to-mouth resuscitation and was able to revive her long enough to hear her say, "Take care of my children...."

After 45 minutes an ambulance arrived to take the woman to a hospital. She was pronounced dead on arrival. The baby also died.

The deaths have sparked a number of protests in and around the Rio Grande Valley in south Texas, one of the country's largest producing areas of citrus fruits and other agricultural products. These actions include:

- On May 20, about 50 TFW members accompanied the victim's husband and sister to Laredo, Texas, where they met with INS head Lionel Castillo, who was speaking at a statewide League of United Latin American Citizens convention.

- Some 200 local residents, including about 100 striking workers at a Coca Cola plant, gathered outside the convention hall to protest Castillo's refusal to act upon previous TFW demands that the INS investigate ongoing harassment at the bridge in Progreso.



Daniel Castro, El Cuhamil

Anti-INS demonstrators marching to border checkpoint in Progreso, Tex., May 27.

"We had been trying to meet with Castillo for nearly a year," Antonio Orendain, TFW director, told the Guardian, "but he never even answered our calls."

According to Orendain, Castillo claimed that the INS officials were already under investigation by the FBI. He promised to make public the results.

JOINT U.S.-MEXICO ACTION

- In a show of solidarity, about 300 people marched to the bridge in Progreso May 27, where they were met by an equal number of Mexicanos who had also marched to their side of the bridge in Nuevo Progreso. A rally was held to demonstrate against the recent crime and to emphasize the bond which must be strengthened between workers on both sides.

- On June 1, about 250 people marched to the bridge in Brownsville, another border town about 15 miles from Progreso. The march was organized by Organizaciones de Harlinton and Pueblo's Unidos, a group from Brownsville.

- A march was also scheduled for June 10 at the U.S. border towns of Hidalgo, Texas and Reynosa.

The TFW's Cuellar stated that as part of a

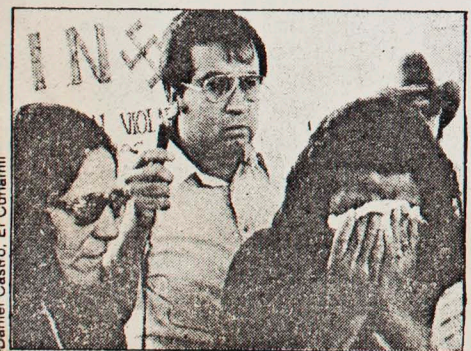
large campaign aimed at seeking justice for all Mexican workers the following four demands are being made:

- (1) That an investigation into the recent crime and a general investigation of the INS take place.
- (2) That Ruben Gonzales, the official in charge of the interrogation of Contreras, be fired. (He has been moved to another border station.)
- (3) That all deportations of undocumented workers be stopped.
- (4) That all forms of harassment and attacks against Mexican workers cease immediately.

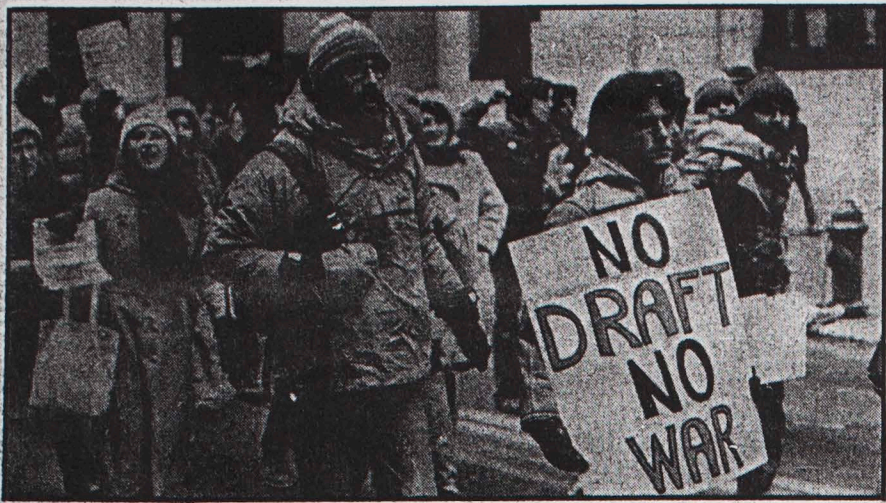
People are also urged to send letters and telegrams to President Carter and Lionel Castillo protesting the crimes of the INS against Mexican workers.

"Our organization receives numerous complaints from workers who have to cross the border to their jobs in Texas," said Cuellar. These workers, who have been driven north because of the staggering unemployment in Mexico, suffer daily abuse and harassment at the hands of border officials, from Texas to California.

For further information: TFW, PO Box 876, San Juan, Texas 78589, tel. 512-787-5984.



Sisters of Maria Contreras.



(Call photo)

Stop the draft!
Special section
pages 10 & 11

PEOPLE OF
 THE WORLD
 UNITE TO
 DEFEAT
 IMPERIALISM

The Call

ORGAN
 OF THE
 COMMUNIST
 PARTY
 (M-L)

VOL. 9, NO. 12

THE CALL, P.O. Box 5597, Chicago, Ill. 60680—Published by the Communist Party (Marxist-Leninist)—25¢

MARCH 24, 1980

Carter's plan a fraud

Inflation cover-up!

"Our whole society—the entire American family—must try even harder to live within its means."

With these words, Jimmy Carter last week tried to sell his new economic program, ostensibly aimed at curbing the nearly 20% annual inflation level which is pounding at the living standards of millions of people.

But who does Carter expect to convince? Is inflation really being caused by average citizens living high on the hog or "beyond their means"? If you look at Carter's program, announced March 14, you could only conclude that it is the poor guy who drives to work each day or the shopper who must charge her kid's school clothes on a Visa Card who has brought the country's economy to its knees.

To put people like these in their place, Carter wants to cut \$14 billion from their social programs, \$265 million from their welfare checks, and millions more in mental health care programs, mass transit and just about everything else except the arms budget. He will add another five bucks to the price of each barrel of oil, pushing up gas pump prices towards the \$2-a-gallon level. He will also make it tougher for us to get and pay for credit cards; impose a withholding tax on our bank deposits; and put more government workers on the jobless roles by cutting the revenue sharing program with the cities.

All of this comes at a time when the U.S., by most economists' predictions, is heading into the teeth of a deep recession.

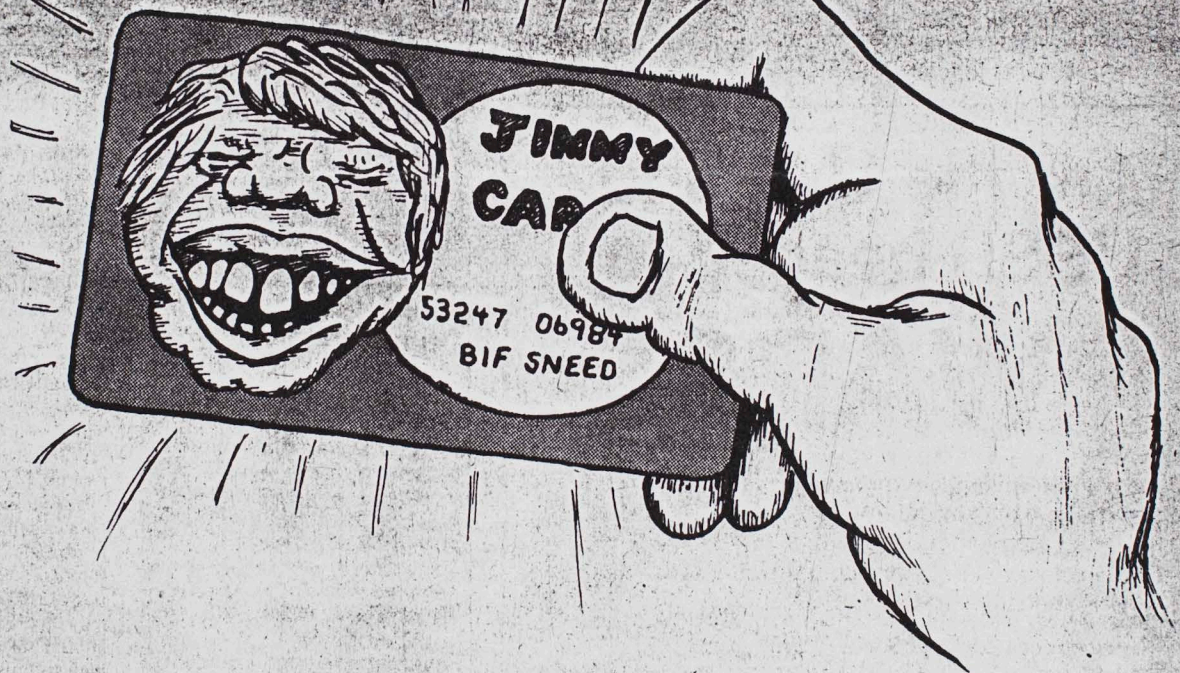
At the same time, a story by Associated Press illustrated whose belts are *not* being tightened. The story told of four chauffeured Cadillacs and a Lincoln parked outside the White House with their engines running while the president spoke. They were the cars of Carter's guests, the top executives of major U.S. banks and corporations, to whom \$2 a gallon for gas means only more profits in their pockets.

Will they be asked to "live within their means" also? Of course not.

A case in point is the much-heralded "windfall profits tax" on the oil companies which, after months of laundering in Congress, was finally passed last week. In its final form, it is expected to tax less than one-fourth of the increased oil company revenues from Carter's decontrol of oil prices.

Even this measly sum is mainly going back into the same pockets from which it came. Much of it

(PLEASE TURN TO PAGE 13)



MR/CALL '80

The new Jimmy Card
guaranteed to

INCREASE:

- bank profits
- interest rates
- unemployment
- hard times

Baja



California
Diario al Servicio del Pueblo

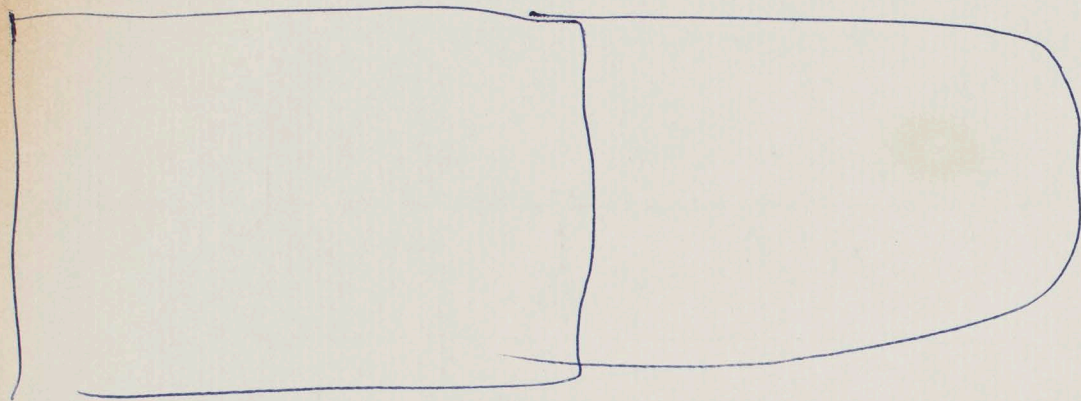
No. 11,121

Tijuana, B. C., Lunes 29 de Mayo de 1980

Director: Enrique Sánchez Díaz

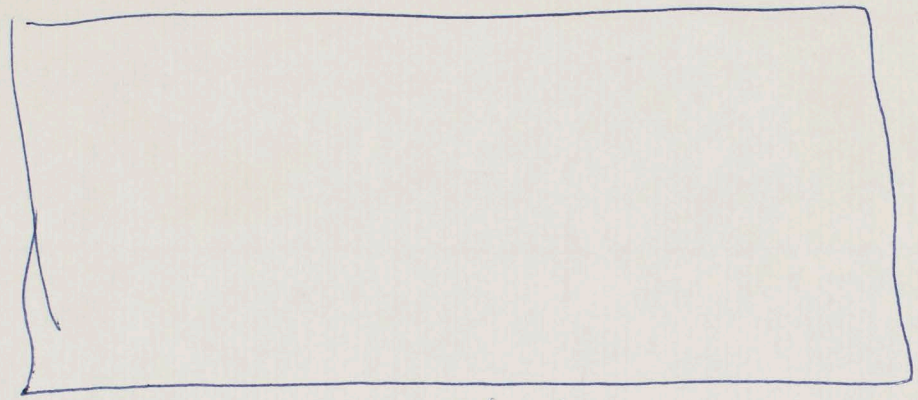
29,

End Border Patrol Violence!



Campaign to End

End Border Patrol Violence!



Mando ALberts

Reagan, Kennedy y Carter

Contra los Chicanos

herman vaca advierte un panorama sombrío para ellos

Por Daniel LAGUNE'S

Los derechos de los chicanos en los Estados Unidos no estarán garantizados siguiendo Jimmy Carter en el poder o bien que lo sucedieran el senador Edward Kennedy o Ronald Reagan, denunció el líder de la lucha por los derechos chicanos, Herman Baca, durante una conferencia de prensa en esta ciudad donde dio a conocer todo lo relativo a las conferencias que se dictarán en San Diego del 23 al 25 de los corrientes y que culminarán con una manifestación monstruo como protesta por las violaciones que se cometen contra los latinos en general.

Herman Baca expresó que en 1976 Carter llegó con una serie de promesas ante los chicanos y hasta la fecha no ha cumplido nada; prometió una amnistía falsa y lo que hizo sólo fue aplicar algo que ya existía en la Ley y en cambio se han aumentado las aprehensiones y las violaciones a los derechos humanos.

Sobre el Senador Ted Kennedy, Herman Baca enfatizó que la situación no cambiaría, puesto que los hechos demuestran que siendo el procurador de justicia, hasta el momento nada ha hecho por garantizar los derechos ciudadanos de quienes corre por sus venas sangre latina.

Al preguntársele al líder de los chicanos si con Reagan la situación mejoraría, contestó irónicamente que éste sería peor que el actual presidente de los Estados Unidos.

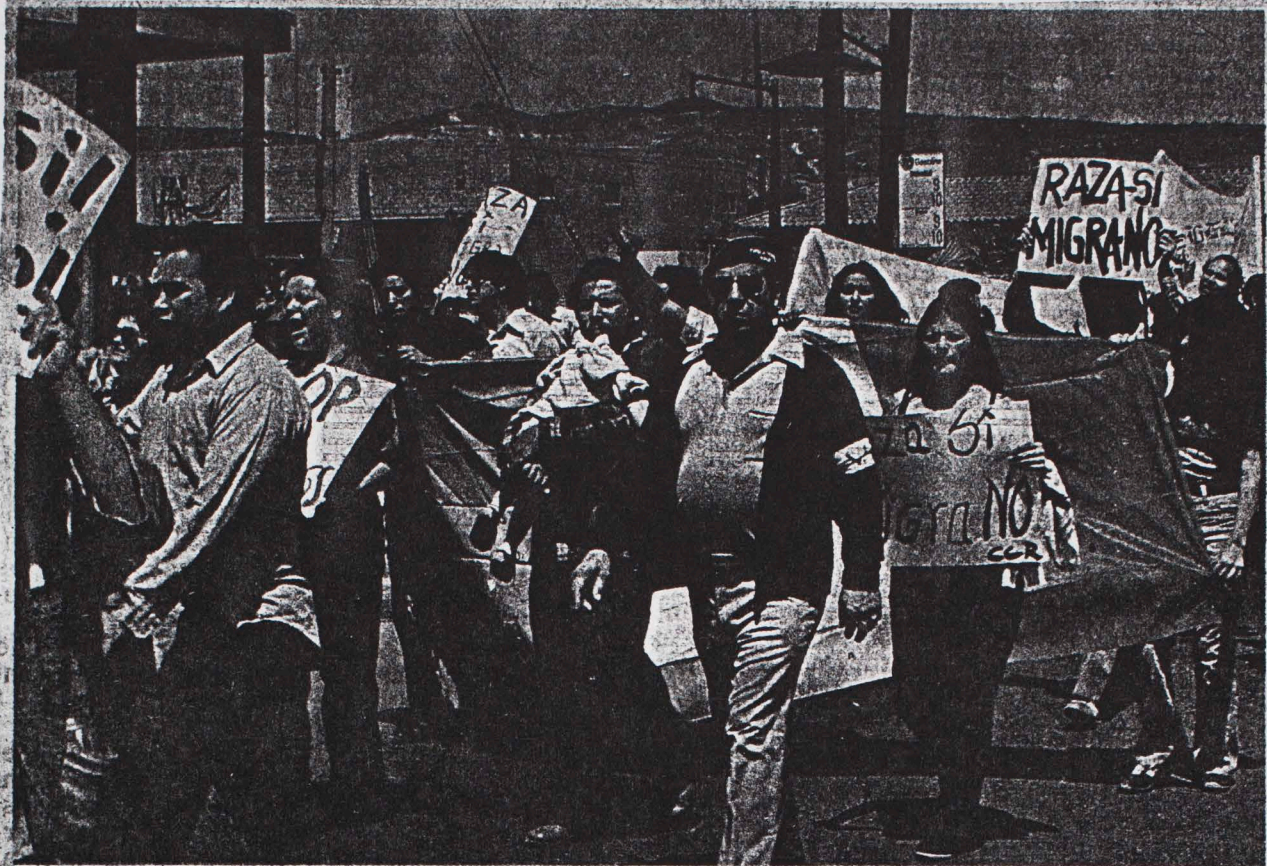
"No es cuestión de candidato, son resultados

de la política que se lleva en el país; tenemos por ejemplo que se nombra Embajador a Julián Nava como una táctica política, pues eso es lo mismo que nada, ya que él también niega la hospitalidad que alguna vez le dieron a sus padres. La misma forma de engaño la tuvimos con Mark García en Texas, con Leonel Castillo la farsa. Por eso estamos decididos que la única forma de obtener el respeto a nuestros derechos, es emprendiendo una gran lucha a nivel nacional, en la forma que lo estamos haciendo", dijo Herman Baca.

Agregó que la marcha que se llevará a cabo el 25 deberá ser la marcha más grande que se haya efectuado en contra de la patrulla fronteriza, porque el pueblo está cansado de los abusos que se cometen con él.

Estos son tiempos tormentosos -dijo Baca-, la llamada para nuestra juventud a registrarse en el servicio militar está muy cercana con la posibilidad de una guerra, mientras a los padres de estos mismos jóvenes les siguen negando el derecho a ser ciudadanos de primera clase, con el respeto y la dignidad humana que se merecen.

Recalcó el líder del movimiento chicano que mexicanos, latinos y chicanos siguen siendo víctimas de violaciones, malos tratos y asesinatos, tanto a lo largo de la línea fronteriza como en las mismas comunidades. Las súplicas de respeto a la ley y a los derechos constitucionales no han sido escuchadas, de ahí que se iniciará la gran cruzada que culminará en San Diego y San Ysidro del 23 al 25 de los corrientes.

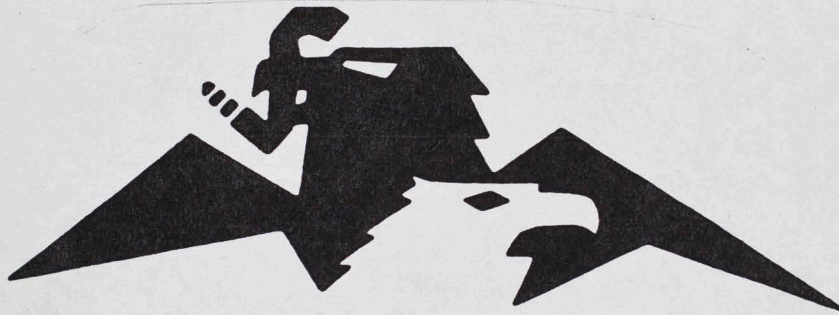


el mexicano

SAN YSIDRO.- Cientos de representantes de agrupaciones chicanas del suroeste de los Estados Unidos, desfilaron ayer al mediodía en la Marcha

Póstuma" organizada por el Comité de Derechos Chicanos para protestar por la violencia en la frontera".- (Fotocolor de Rogelio Lavenant).

MAY 23, 24, 25 1980



CCR

Committee on Chicano Rights, Inc.

1837 Highland Ave.
National City, Calif. 92050
(714)474-8195

Frontera Abierta Para Trabajadores

Inmigrantes, Piden



SAN YSIDRO.- Encabezados por danzantes de ascendencia mexicana, los cientos de participantes en la Marcha Póstuma pasaron ayer al mediodía por el paso peatonal del Puerto de Entrada de San Ysidro.- (Foto de R. Lavenant).



SAN YSIDRO.- Más de 1,500 personas tomaron parte ayer en la ordenada Marcha Póstuma organizada por el Comité de Derechos Chicanos, para concluir su Conferencia Nacional Chicana Sobre Inmigración efectuada los días 23 y 24 de este mes.- (Foto de R. Lavenant)



SAN DIEGO.- El Taller de Violencia en la Frontera, en el que tomaron parte Rubén Sandoval, de Texas, y Herman Baca y Alberto R. García, de South

Bay, fue el que tomó las principales resoluciones en la Conferencia Nacional Chicana efectuada aquí.- (Foto de R. Lavenant)

The San Diego Union

Sunday, May 25, 1980

THE SAN DIEGO UNION B-5

Chicanos Hear Warning On 'Legal Slavery'



HERMAN BACA

By RICARDO CHAVIRA
Staff Writer, The San Diego Union

Equating proposed guest worker programs for Mexicans with "legalized slavery," Herman Baca, chairman of the Committee on Chicano Rights (CCR), yesterday called on several hundred people attending a national immigration conference here to devise new solutions to problem of illegal immigration.

Baca set the tone for the Chicano National Immigration Conference as he de-

nounced the idea of allowing Mexicans to work here — currently being considered in Congress — as a "dangerous" revival of the Bracero Program, a labor system under which laborers from Mexico were contracted to work on U.S. farms. Widespread abuses of workers' rights flourished under the Bracero Program, according to Baca.

In an hour-long, applause-punctuated speech, he characterized the U.S. Border Patrol as a mass

violator of human rights and laid much of the blame on U.S.-based multinational corporations for dominating the Mexican economy, which results, he said, in Mexicans leaving Mexico to find work.

"For every dollar invested in Mexico," he charged, "five to seven are taken out in profits." Tomatoes and strawberries are exported to the U.S. from Mexico by U.S. companies for profit, yet staples such as corn and beans must be imported to Mexico, he said.

He said that Chicanos must reject all current proposals for solving the immigration problem as inhumane and ineffective. A national worker identity card, among ideas considered by legislators recently, would create "apartheid" here, said Baca.

"We must look to ourselves for a solution," said Baca. "The solution is in organizing the people who are not here."

Baca linked the present wave of immigration to others, such as the Irish who

fled the Potato Famine. "Are we to condemn the Irish for not starving? No, it was the fault of the system that broke down," he said.

Rodolfo "Corky" Gonzalez, chairman of the Denver-based Crusade for Justice, said the U.S. government has no interest in ending illegal immigration from Mexico because the present situation is profitable for many industries here. "The transnational corporations own the body and soul of Congress," said Gonzalez.



UN PROFUNDO NACIONALISMO y el indeclinable orgullo de su raza se puso de relieve durante la Conferencia Nacional sobre Derechos Chicanos. La juventud que participó formuló un documento de trascendencia social y política.

ni español, sino todo lo contrario, paró en seco a sus correligionarios y los motivó a la discusión dialéctica sobre los más agudos problemas comunitarios.

El llamado fue efectivo porque de inmediato surgieron exposiciones de profundo contenido ideológico que a la postre sentaron tesis como recomendaciones a seguir en la lucha por los derechos de la población mexicano-americana y los indocumentados.

Los Tratados de Guadalupe, la política exterior de México y los Estados Unidos, el GATT, la

orgullo de raza que sienten y ostentan.

"I don't speak spanish, but I feel like my dady", comentó Cintya Sánchez cuando le preguntamos por qué no se expresaba en español. Era extraño oírlo porque siendo morena casi cetrina, baja de estatura y de razgos semejantes al de los Coras de Nayarit, hablaba un inglés fluido y con exacta pronunciación. Ella resultó ser graduada en sociología en UCLA.

Al igual que Cintya decenas de jóvenes chicanos, hombres y mujeres, todos ellos graduados

universitarios hicieron sentir el peso de su argumentación durante la Conferencia Nacional celebrada en esta ciudad. Ellos cumplieron una doble misión: organizativa y de debates.

Expositores como Jess Constanco, Raúl Jackes, Corky González, Ralph Inzunza, Nick Hernández, Ann Legrada, Adela Serano, Margo Cowan, Ester Estrada y muchos otros más, dejaron constancia de la calidad de sus trabajos y manejaron diestramente las mesas de "Workshops" en las que se ventilaron los aspectos fundamentales de la Conferencia Chicana.

Fueron los artifices de un documento de suma trascendencia social y política, que recopila todas las recomendaciones sobre la estrategia de lucha, el que será en adelante la piedra angular del movimiento chicano en los Estados Unidos.

Luego, como broche dorado del foro, esa juventud pujante organizó la impresionante manifestación que dio una idea fidedigna de lo que el Chicano Power puede hacer, en su lucha por las reivindicaciones sociales de una raza no pocas veces menospreciada.

El "Chicano Power" Sale por sus Fueros

• Nueva Generación Emerge a la Lucha

• Inpoluta la Fidelidad a la Estirpe

inflación y la guerra por la hegemonía en materia de energéticos; historia, educación, el compromiso de los medios masivos de comunicación social; fueron a partir de ahí los temas que ocuparon a decenas de delegados a la Conferencia Nacional Sobre Inmigración, auspiciada por el Comité sobre Derechos Chicanos.

Foro singular por el estilo de la comunicación. De pronto alguien comenzaba a expresarse en inglés y de improviso cambiaba al español como para dar más énfasis a sus conceptos. Muchos se expresaban mejor en la lengua sajona, pero sentían como mexicanos que era lo importante.

También foro singular porque quien desconoce el actual perfil del movimiento chicano y observa a "vuelo de pájaro" a esa gente en apariencia estrafalaria en su vestimenta y de comportamiento a veces misterioso, no imagina la gran solidez de su argumentación, el profundo nacionalismo que los caracteriza y el indeclinable

GENTE EN APARIENCIA estrafalaria en su vestimenta intervino en la discusión sobre trascendentes problemas de la comunidad chicana

Por Othón Hernández M.

SAN DIEGO, CA.- "No more laments, necesitamos acción and to fight por nuestros derechos...", dijo con voz exaltada Andy Domínguez, un chicano regordete y con mostacho de "aguacero" quien impaciente escuchaba una letanía de quejas entremezcladas con denuncias contra la migra.

Así, con el curioso lenguaje de los chicanos, que no es inglés



CIENTOS DE JOVENES chicanos, egresados de la Universidad dieron vigor a la Conferencia Nacional sobre Inmigración, auspiciada por el Comité sobre Derechos Chicanos, llevada a cabo en San Diego.

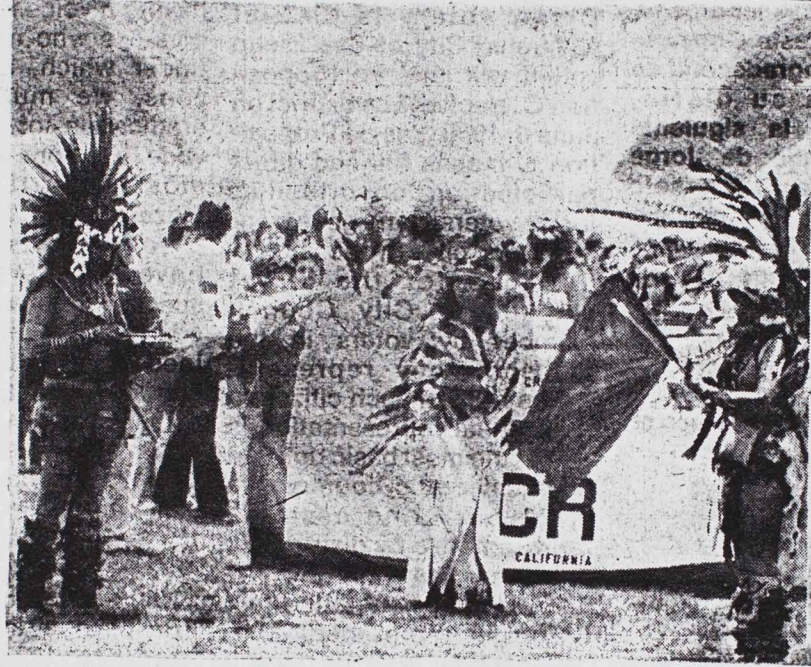


IMPRESIONANTE MANIFESTACION de la juventud mexicanoamericana en favor de las reivindicaciones sociales de este sector que ha sido muchas veces postergado.

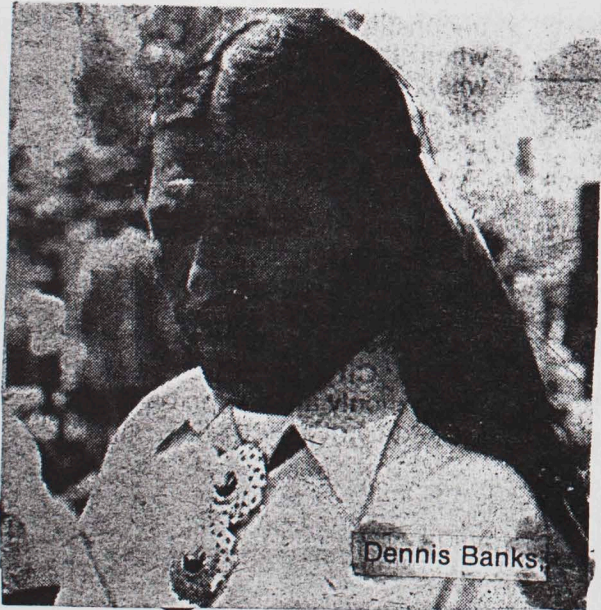
El Pueblo Marcha Contra El INS

VOL. IV NO. 24

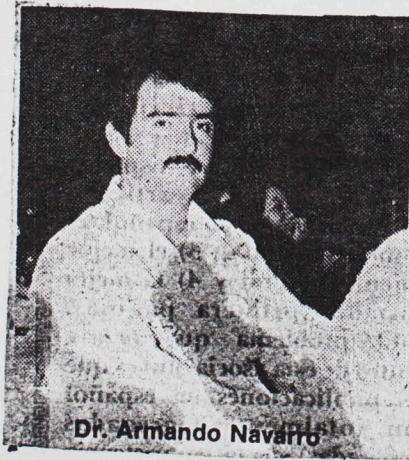
La Prensa San Diego.



"Corky" Gonzalez



Dennis Banks



Dr. Armando Navarro



rencia del CCR fue significativa en que mostró que el movimiento chicano responde de una manera amplia y unificada a la ola de ataques contra el indocumentado. También se recalco vez tras vez durante la Conferencia que este asunto es parte integral de la lucha chicana.

Oradores

Una variedad de oradores enfatizaron que solamente con una lucha organizada y con el respaldo de todo el movimiento chicano podrán detenerse estos ataques y resolverse los demás problemas de La Raza. Herman Baca señaló que "sólo mediante la resistencia se logra la victoria", y Corky González de la Cruzada Por la Justicia, de Denver, declaró que los chicanos deben aprender de Emiliano Zapata y estar "dispuestos a luchar y a pelear por sus ideales". El padre Alberto Gallegos de Nuevo México recogió los sentimientos de la Conferencia al decir, "Me siento como en los 1960

— nos estamos organizando para la batalla"

Entre los otros oradores estuvieron, el profesor Rudy Acuña de la California State University-Northridge, Dennis Banks del Movimiento Indio Americano y Fred

Drew, un ex-agente negro de la Patrulla Fronteriza quien habló del adoctrinamiento racista que recibió en la migra.

Talleres fijan dirección general

Se efectuaron talleres sobre la violencia fronteriza, la administración de la justicia, la perspectiva chicano-mexicana, la economía política, el aspecto laboral, la cultura, la educación, la iglesia y los servicios sociales y de salud. Las resoluciones ayudaron a asentar una dirección general para la lucha — se hicieron llamados para abolir a la Patrulla Fronteriza/INS, por la residencia incondicional para todo inmigrante, y por la formación de un comité

“Residencia incondicional y derechos y privilegios de ciudadano para toda persona, de acuerdo con el Tratado de Guadalupe Hidalgo”

Resolución del taller de la perspectiva chicano-mexicana

que presente ante las Naciones Unidas u otro tribunal internacional "las violaciones más degradantes de los derechos humanos" de los inmigrantes. Otras resoluciones pidieron la formación de coaliciones que se opongan a las redadas residenciales y a los programas de braceros, y que se apoye la lucha en Vogue Coach y a otros esfuerzos por sindicalizar a los obreros indocumentados. La Conferencia resolvió que la "lucha por los derechos de los inmigrantes es parte inseparable de la lucha por los derechos de los chicanos/mexicanos a la autodeterminación".

Pida la lista de resoluciones al CCR, 1837 Highland Avenue, National City, CA 92050.

Trabajadores culturales

Varios trabajadores culturales hicieron presentaciones sobre la lucha de los chicanos y mexicanos, incluso Los Alacranes Mojados de San Diego; el poeta José Antonio Burciaga; el Teatro de la Esperanza de Santa Barbara; y el Conjunto y Teatro Unidad de San José. Otros artistas exhibieron fotos, carteles y otras creaciones artísticas, y Raúl J. Jáquez presentó un colorido show de transparencias.

Forjando la unidad en el movimiento chicano

Sobre todo, la Conferencia del CCR fue un éxito. Leticia Jiménez, coordinadora de la Conferencia, dijo a LA UNIDAD, "Estamos muy satisfechos con la Conferencia". Herman Baca agregó, "Quisimos atraer al sector más progresista de nuestra comunidad, y presentar la perspectiva de que 10 años de apelar a la razón, a los principios humanos y a las garantías constitucionales no han dado fruto. Quisimos mostrar que si va a haber una solución, tiene que venir de nosotros; y quisimos denunciar y hacer llamado para el fin a la violencia que ha degradado a nuestra gente. Yo creo que tuvimos mucho éxito".

6 de junio, 1980 • LA UNIDAD • 3

En Frecuencia

SANTA ROSA, CALIFORNIA

PAGINA 1

JULIO 1980

A MONTHLY BILINGUAL MAGAZINE AND GUIDE TO THE PROGRAMMING ON RADIO KBBF FM89

20 MILLION CHICANOS AFFECTED BY BORDER PATROL

Chicanos y Mexicanos reclamando sus derechos.

Invitados por el CCR, Oradores y Lideres de Varios Estados del Pais, Asistieron.
Por Jose Bahena S.

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Las conferencias se llevaron a cabo en la iglesia de la Virgen Santa Rita en esta fronteriza ciudad, participaron alrededor de 600 politicos, lideres, estudiantes, periodistas y activistas del norte y sur del estado, asi como de Texas, Nuevo Mexico, Colorado, Chicago entre otros.

Politicizar a la gente o como dijo Hermana Baca, lider del Comité de los Derechos Humanos, educar y organizar a la poblacion chicana y mexicana, fue el primordial objetivo de los "workshops", expuestos por verdaderas autoridades en la materia.



STOP THE BORDER KILLINGS, Dice la pancarta que estos hombres portan.

Bert Corona y Nick Hernandez, expusieron sobre Economics, Labor, Guest Worker Program; Antonio Rodriguez, Raul Valderrama y Juan Soliz, aserca de Administration of Justice; Armando Nava y Tom Baca, referenciaron sobre Residential Sweeps; Peter Schey y Ester Estrada, Legislation; Herman Baca, Ruben Sandoval y Alberto Garcia, disertaron sobre Border Violence; "Corky" Gonzalez, hablo de Chicano-Mexicano Perspective; Adela Serrano, Soleda Alatorre, Ann Legrada y Maria Montes, expusieron aserca de Women; Juan Lopez, Alan Deck y Margo Cowan, sobre Health, Education and Social Services; Tom Payton, Frank Riley and Pastor Ricardo Miller, conferenciaron concerniente a Church.

La gran marcha se llevo a efecto como homenaje postumo a los mexicanos asesinados por elementos del Departamento de Inmigracion y Naturalizacion a lo largo de la linea divisoria. El impacto entre la gente como a las mismas autoridades policiales norteamericanas.

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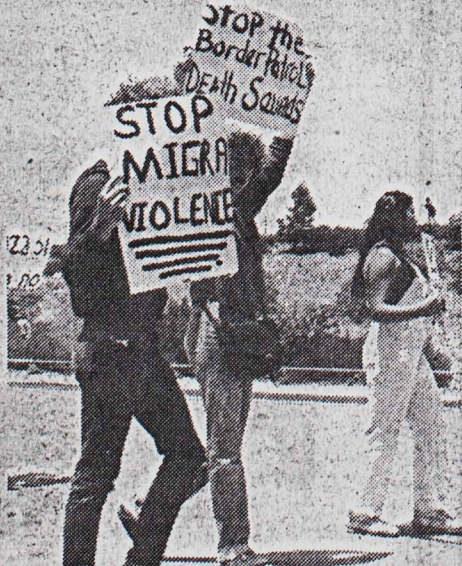
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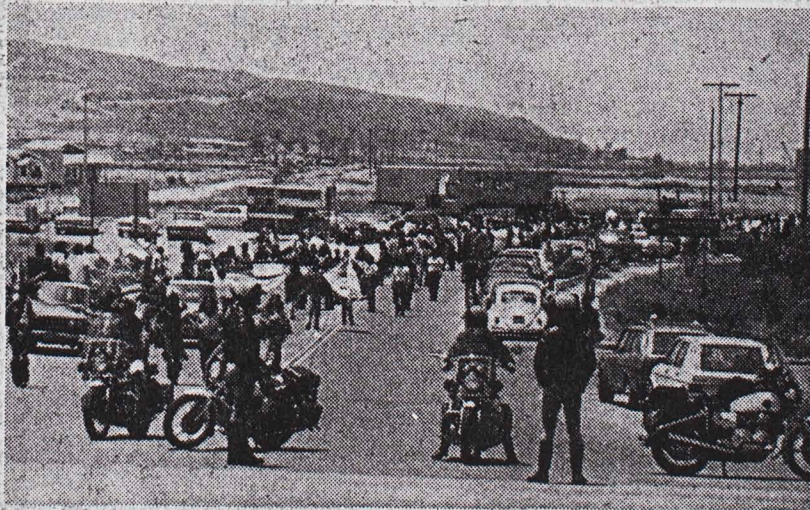
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(escribo-Jose Bahena)

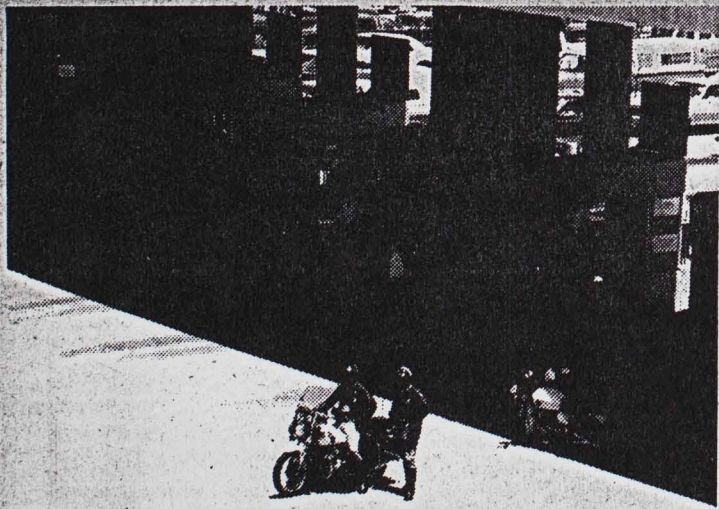
CHICANOS PROTEST IMMIGRATION RESTRICTIONS



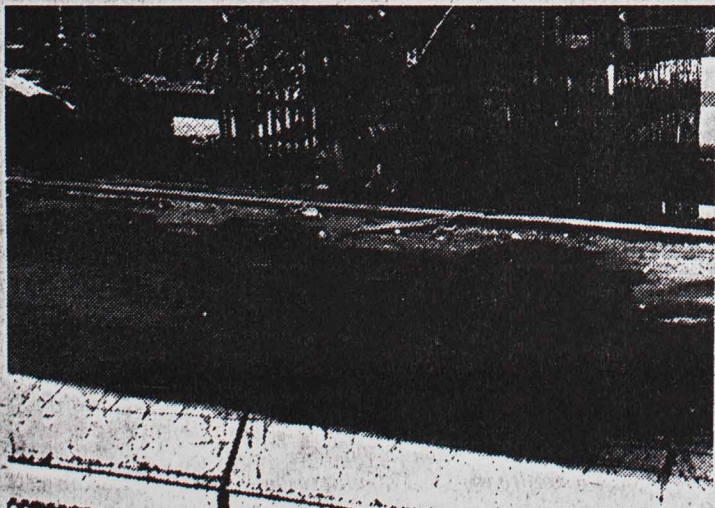
Las instalaciones de la iglesia Santa Rita, fue el escenario de la Conferencia.



Hasta un paso de llegar a la "línea de fuego".



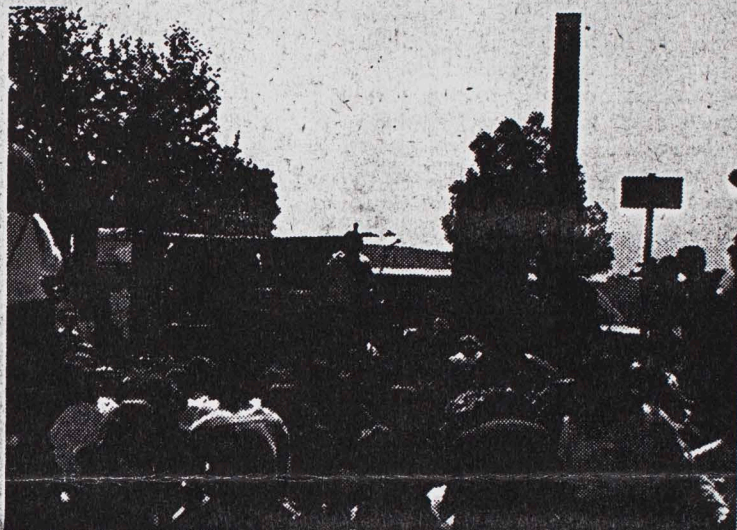
Los E.U. y Mexico, en el mismo continente, separados por una cortina de "red tape".



Como sabuezos de presa, oficiales de inmigración vigilan cada centímetro del "alambre".



Exigiendo justicia y humanismo, rezaban las pancartas que portaron los conferencistas.



Herman Baca explicando la inhumanidad del "Border Patrol".



Los infames y desalmados "Death Squads", patrullando la línea.



Jovenes, viejos y personas de todas edades, claman justicia.

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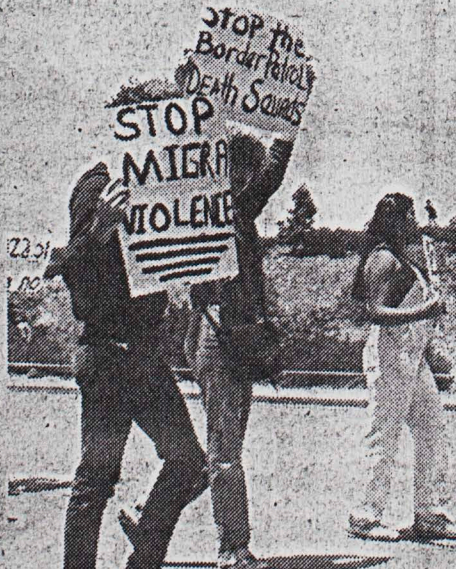
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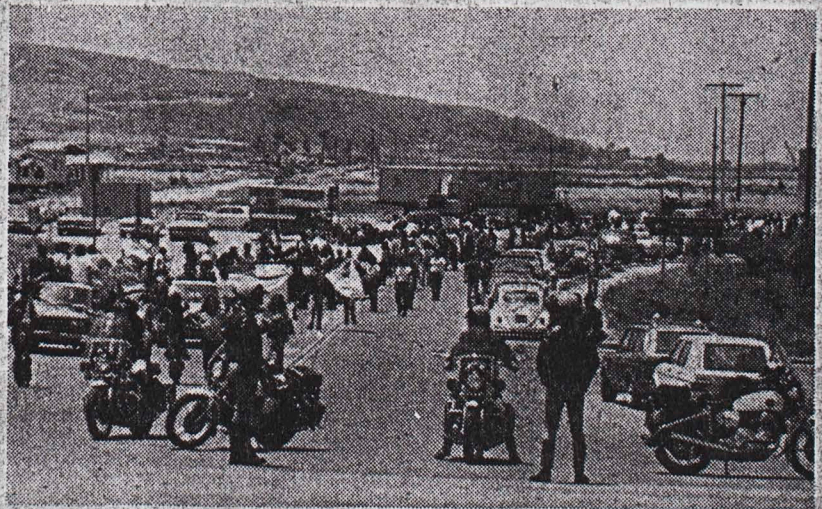
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DID IAD

por el Desastre de la vida

(Inf. en 7a. y 8a Cols.)

Aplicación del Tratado de Guadalupe, no "Amnistía": HB

Por Rogelio LAVENANT SIFUENTES.

NATIONAL CITY. "Ni la llamada "amnistía", ni el programa de visas temporales, son una solución definitiva y justa al asunto de los trabajadores indocumentados", dijo ayer en forma categórica el líder chicano Herman Baca.

"Todo esto no es más que una maniobra para darle tiempo a los políticos que quieren publicidad con este tema -dijo- y la prueba está en que la Comisión Selecta sobre Inmigración y Refugiados Políticos no dará sus recomendaciones antes de las elecciones presidenciales, sino hasta principios del año próximo".

El dirigente del Comité de Derechos Chicanos apuntó que por estos motivos como lo hicieron en la Conferencia Nacional Chicana Sobre Inmigración, efectuada aquí el pasado fin de semana -están demandando que los Estados Unidos cumplan con el Tratado de Guadalupe Hidalgo que tiene celebrado con México.

"Ya no es necesario seguir creando nuevas leyes, ni formando comités o comisiones, ni buscando nuevos programas de braceros que

(Pasa a la Pág. 4, Col. 7)

EL MEXICANO

GRAN DIARIO REGIONAL

Sección A

AÑO XXI
Núm. 7,389

Baja California, Jueves 29 de Mayo de 1980

SERGIO GOMEZ SILVA
Director y Gerente General

Aplicación...

(Viene de la 1ª. Pág.)

no funcionan. El Tratado de Guadalupe Hidalgo es una base para resolver la situación de los trabajadores indocumentados, pero no lo han querido cumplir", expresó Herman Baca..

Entre los puntos de dicho Tratado Bina- cional que nuestro entrevistado aludió, están los de libre acceso para los ciudadanos de ambos países, respecto, a las creencias religiosas y culturales, y educación bilingüe dejando el idioma materno como primera lengua, fundamen- talmente.

Respecto a la posición del Cuerpo de Super- visores de San Diego, que en días pasados aprobó las recomendaciones de su Comité Especial Fronterizo, principalmente las relativas al re- conocimiento de los derechos de los "indocu- mentados" para que sean admitidos en calidad de residentes permanentes y el apoyo al pro- grama de visas temporales o trabajador hués- ped, el líder del Comité de Derechos Chicanos opinó:

"Es una maniobra política del supervisor Roger Hedgecock, quien tiene aspiraciones no solo para reelegirse en el puesto que ocupa, sino que también quiere ser Alcalde de San Diego cuando el Mayor Pete Wilson termine su pe- riódoo".

Entonces enfatizó Herman Baca: "El programa de visas temporales no cambia nada los factores económicos y políticos de este asunto. De nada sirve que pongan otro programa que no van a cumplir, como no lo han hecho con el Tratado de Guadalupe Hidalgo".

Según lo manifestado por nuestro entrevis- tado, "la explotación y la discriminación de los trabajadores continuaría si se aplicara el programa de visas temporales o trabajadores huéspedes", no obstante que estudiosos de la economía estadounidense han afirmado que debido al bajo índice de natalidad y crecimiento de población, los Estados Unidos necesitarán en el año 2,000 cuando menos unos cinco millones de trabajadores extranjeros.

Finalmente, Herman Baca citó que la Co- misión Selecta Sobre Inmigración, nombrada por el Congreso a petición del Presidente Carter, "no podrá hacer ninguna recomendación apro- piada, porque ni siquiera ha venido a la fron- tera a investigar el programa que se supone quiere resolver".

But to amend a policy that lets as many Argentinians immigrate every year as Mexicans — 20,000 each — is folly. The system needs a total overhaul, and the sooner the better.

The fact that Americans even use "labor" as a requisite to solving this chaotic situation is indicative of an Uncle Tom, or a Tio Carlos, mentality. Small Mexican investors and businessmen are currently prohibited from investing in or opening up business in the United States — a privilege we still afford to Iranians. Mexicans who hold permanent residence status in the United States and wish to bring their spouses to this country face a five-year wait if they wish to do it legally.

Employers in this country rarely, if ever, ask for proof of citizenship or legal residence from our work force. We do not penalize American employers for knowingly hiring undocumented workers. President Carter proposed a \$1,000 fine for such violations in 1977, but the attorney general has recently questioned the wisdom of such a penalty. (It would be unenforceable in any case.)

The House has twice passed a ban on the employment of illegals, but the Senate has not acted.

The administration's budget calls for a "modest reduction in authorized positions" for the Border Patrol.

In fact, everything we do seems to encourage illegal immigration. We even permit aliens to use illegal work as experience to enable them to qualify for permanent residency papers.

The President's Select Commission on Immigration and Refugee Policy issues its report this December. The Rev. Theodore M. Hesburgh, its chairman, has come out in behalf of a universal, tamper-proof work permit as the only solution to the problem of illegal aliens.

A "guest worker" program, however, cannot solve the problems of hundreds of thousands of Mexican aliens already permanently living in this country. The children who are born here of these aliens are American citizens, and generally have a right to remain.

The added motivation that aliens bring to the United States causes many of them to accept jobs that U.S. citizens may not. Still, the high rate of employment for illegals compared to the high rate of unemployment for minority American citizens is an issue that has gone unaddressed far too long.

As for tamper-proof? As long as the border is so easily crossed, as long as there is menial work to be done here, there will be a market for undocumented labor. Period.

As Chicano leaders realize, giving Mexicans legal permission to do our laundry and cut our grass is narrow minded and short sighted. We must act now to improve our strained relations with Mexico, and a patch-up solution here will work about as well as the new multi-million dollar, six-mile fence between San Diego and Tijuana.

Stamps is immigration consultant to a San Diego law firm.

COMMENTARY

'Patch-Up' Describes Guest Plan

By **ROBERT F. STAMPS**

A consensus seems to be developing among the executive branch of government, labor leaders, academicians, and other independent groups examining the "problem" of illegal Mexican immigration, that for the immediate future a "Guest Worker" program, giving Mexican workers temporary quasi-legal permission to remain in the United States, is the best and most easily implemented solution.

There would, of course, be a few advantages to such an idea, which would be basically a humanized, updated version of the "Bracero" program. Smuggling could be reduced, workers could better avail themselves of governmental services, and the employer-alien relationship could be more closely scrutinized.

On the other side of the fence, figuratively speaking, such a program would be a continuation of the exploitative way in which the United States has always viewed Mexican labor. Because it is such a simple solution to a most complex dilemma, it is no solution at all. It focuses too much attention on one aspect of immigration — the labor process. It fails to mention the fact that many thousands of illegal aliens who are working in this country are not Mexican.

More important, it ignores the extremely difficult situation the Immigration and Naturalization Service has been put in with respect to Border Patrol and enforcement, and makes no provision for additional manpower or security.

Undocumented labor is vital to a healthy Southern California economy. It is noble to attempt to legitimize the contributions Mexican workers make, and to let them benefit from the taxes that the vast majority of them pay.

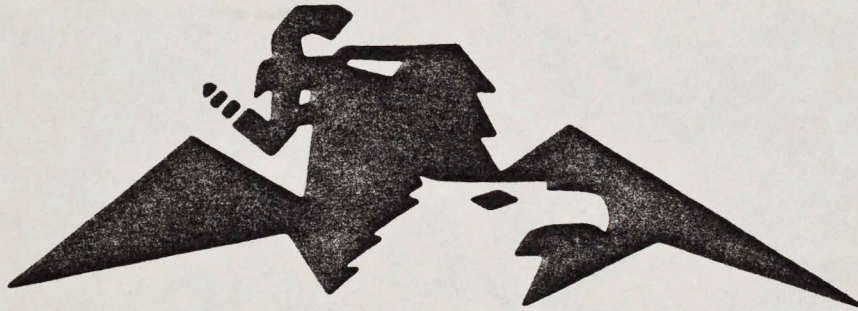


el mexicano

SAN YSIDRO.- Cientos de representantes de agrupaciones chicanas del suroeste de los Estados Unidos, desfilaron ayer al mediodía en la Marcha

Póstuma" organizada por el Comité de Derechos Chicanos para protestar por la violencia en la frontera".- (Fotocolor de Rogelio Lavenant).

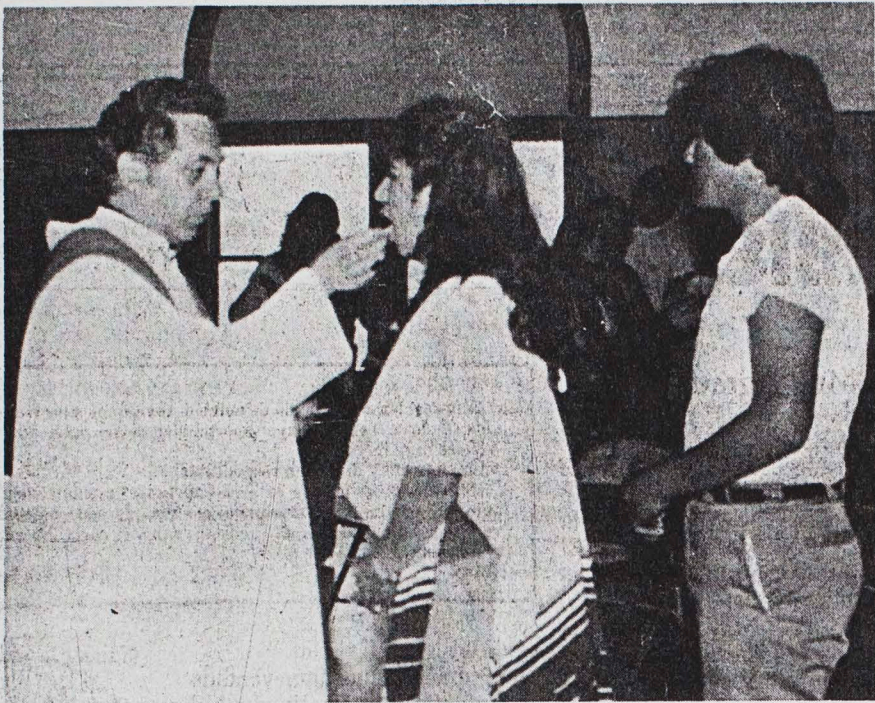
MAY 23, 24, 25 1980



CCR

Committee on Chicano Rights, Inc.

1837 Highland Ave.
National City, Calif. 92050
(714)474-8195



Mons. Gilberto Chávez, ofició en la Misa de clausura de la Conferencia.

Por P. Luis F. Bernal
Corresponsal en San Diego, CA

El "Comité sobre Derechos Chicanos, Inc.", de San Diego, CA y en particular su fundador y presidente Hernán Baca, organizaron a nivel nacional esta reunión de líderes chicanos con el fin de puntualizar las situaciones, las ideas y las estrategias, en este momento clave de la lucha, que ellos consideran como un tiempo oportuno para "acentuar la resistencia..."

Desde el viernes 23 de mayo empezaron a llegar a San Diego los representantes del liderazgo chicano de muchos estados. Entre éstos pudimos ver mujeres y hombres de Washington, Michigan, Illinois, Arizona, Texas, Colorado, Ohio, y de las principales ciudades de California.

El sábado 24 a las 8:00 a.m. comenzó la música del conjunto "Teatro Unidad" de San José, CA, dando alegre inicio a los acontecimientos en el auditorio de la Iglesia Católica de Santa Rita, cuyo párroco, el Rdo. Francis Pattison gentilmente y con orgullo prestó los edificios e instalaciones de su parroquia para la realización de la conferencia.

A las 9:00 la Hermana Sara Murrieta del Centro Hidalgo hizo la invocación, se dió la bienvenida oficial seguida de una interesante historia en transparencias sobre las vicisitudes de la frontera (EE.UU. con México) y luego fueron presentados los huéspedes y oradores de honor. Entre esto recordamos a Rudy Acuña, autor de tantos libros sobre el asunto chicano y profesor en la Universidad "California State Northridge" de Los Angeles; a Rodolfo "Corky" González, presidente

de la "Crusada para la Justicia" en Colorado; a Armando Navarro, fundador y alma del Congreso para Pueblos Unidos en Riverside, CA; a Dennis Banks, representante de los indios-norteamericanos del estado de North Dakota; al Padre Tom Payton, presidente de la Federación Nacional de Sacerdotes. Sería larga la enumeración completa de personalidades.

A las 2:00 p.m. empezaron los diversos talleres que trabajaron hasta las 6 de la tarde. He aquí a continuación, un resumen de las resoluciones que aprobaron.

Taller sobre la Violencia

Que esta Conferencia tome en cuenta continuar la campaña por la abolición de la Patrulla Fronteriza de Inmigración; de la política de militarización de la frontera; de los procedimientos de encarcelar niños con sus madres en las prisiones federales.

Esta Conferencia nombrará representantes que presenten a la organizaciones sobre Derechos Humanos (como Naciones Unidas, Amnistía Internacional, Federación para Derechos del Hombre, etc.) las más denigrantes violaciones cometidas en esta frontera contra esos derechos (encarcelamiento de niños, estupro de mujeres, golpes y muertes de personas maniatadas...etc.). La Conferencia continuará exigiendo la supresión del término: "extranjero ilegal."

Taller sobre la Justicia

Que esta Conferencia siga apoyando formar una coalición basada en la máxima participación para terminar con las inspecciones (o barridas) residenciales por la migra. Que se apoye la Corporación de Ser-

vicios legales, y se combata toda legislación que discrimine a emigrantes, lo mismo que la "enmienda O'Brien." Que se combata toda colaboración con el Servicio de Inmigración y la Patrulla de Frontera, cuando estos cuerpos ejecutan "barridas" en lugares de trabajo o en los barrios.

Perspectiva Chicano Mexicana

Que esta Conferencia continúe demandando: residencia incondicional con todos los derechos y privilegios para todos los indígenas, como está estipulado en el Tratado Guadalupe-Hidalgo; que sean abolidas todas las cuotas de inmigración para países donde los USA ejercen dominio político, económico y militar; que se pida al gobierno mexicano apoyar los grupos progresistas en México y los grupos chicanos en los Estados Unidos, en su lucha por los derechos humanos, y se exija el cumplimiento del Tratado Guadalupe-Hidalgo.

Pueblo sin Fronteras

Que la Conferencia recalque el hecho de que "somos un pueblo sin fronteras," y que la lucha por los derechos migratorios es parte de la lucha por los derechos chicanos mexicanos a una autodeterminación. Que se continúe apoyando la campaña del "Vogue Coach" y otras uniones similares progresistas que luchan en nombre de los trabajadores indocumentados. Que se tomen en cuenta las demandas de Julián Nava, embajador de los EE.UU. en México, y su apoyo al programa de los trabajadores temporales, y su ignorancia sobre el problema migratorio.

Frontera Abierta

Que esta Conferencia tome en



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RICARDO
FLORES

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Mas de 1,000 personas participaron en la Marcha Conmemorativa de las victimas asesinadas en la frontera con México.

Fotos: Sara Murrieta

cuenta apoyar una Frontera Abierta para los trabajadores emigrantes, y una Frontera Cerrada para las Corporaciones Multinacionales. Y apoyar las demandas presentadas en la Conferencia Internacional sobre Inmigración, habida el 28 de abril de 1980 en Ciudad de México. Y oponerse a todas las formas de contrato de trabajo que sean como el Programa H-2", el Programa de Visa Temporal y el Programa de Trabajadores Extranjeros Temporales.

Taller Cultural

Que esta conferencia se considere como organizadora del Arte y la Cultura a manera de un vínculo dentro del concepto de Migración, y no sólo como una forma de entretenimiento. Que se considere consciente de que la cultura y el arte deben usarse como arma para la resistencia. Que se considere como opuesta a la comercialización de los trabajadores culturales, ejercida por las grandes industrias y negocios, como la "Coors" y las compañías petroleras.

Taller sobre Educación

Que la Conferencia tome en cuenta concientizar a la Comunidad Chicana sobre sus derechos civiles y educacionales. Que, como una fuerza, presiones al sistema educacional para que sea responsable en asegurar competencia académica, social y económica para todos los estudiantes chicanos. Que desarrolle un sistema educativo basado en principios democráticos, humanísticos y de conciencia social, que garanticen a la Comunidad Chicana el derecho al poder social, económico y político, como lo define esta comunidad. Que exija el derecho a libres servicios y

beneficios educativos, que mantengan y desarrollen la lengua y cultura primordial de la Comunidad Chicano Mexicana, en todas las instituciones de la sociedad.

Taller sobre Iglesia

Que esta Conferencia tome en cuenta apoyar el trabajo Ecuménico demostrado aquí, para afirmar su intención de continuar uniéndose y dando respaldo a las organizaciones de base comprometidas con el esfuerzo migratorio. Que apoye el Encuentro Ecuménico del Suroeste, convocado para la primavera de 1981, a fin de criticar el reporte de la Comisión sobre Inmigración elegida por el Presidente. Que apoye el deseo del Movimiento Ecuménico de comunicarse con las organizaciones de Base para ayudarles a entregar su mensaje al pueblo. Que apoye un acuerdo con el Movimiento Ecuménico para que las causas económicas, políticas y sociales de la Inmigración sean enfatizadas en la educación sobre inmigración.

Salud y Servicios Sociales

Que la Conferencia tome en cuenta apoyar que todos los medios e instrumentos de servicios sociales y para el cuidado de la salud, deban proveer sus servicios sin atención a ciudadanía. Que apoye que los beneficios de servicios sociales y los cuidados de salud se provean a los indocumentados, sin tener en cuenta pasadas o presentes consecuencias de inmigración.

Eliminarlo

Que apoye la eliminación, de ahora en adelante, del formulario regular MC-6 o de sus equivalentes en medical. (Este

formulario se usa en el sistema de servicios médicos para identificar a los indocumentados). Que apoye la suspensión inmediata de recolección de información sobre status para el Servicio de Inmigración; o su diseminación que viola los derechos de la persona a la privacidad y al debido proceso legal. Que se apoye la inmediata creación de un carril de emergencia en todos los puertos de entrada, para atender al tratamiento médico de las emergencias. Que se apoye el que todos los proveedores de servicios sociales y cuidados Sanitarios tengan un equipo bilingüe y bicultural.

Campaña de Educación

Por último, que esta Conferencia tenga en cuenta apoyar que se emprenda una campaña nacional para educar a la población en general y a los empleados oficiales acerca del total contenido de los derechos humanos, acerca de las necesidades sanitarias y de las necesidades de impuestos (tax) de las personas indocumentadas.

Además, que se apoye y se fomente toda clase de grupos de las comunidades a través de la nación, para implementar los objetivos propuestos en esta conferencia nacional chicana sobre inmigración.

La Marcha

A las 12:00, el 25, cerca de 1,000 personas se congregaron en el Parque Larson de San Ysidro, CA, a milla y media de la Línea Internacional, y después de escuchar la lectura de las resoluciones aprobadas por la Conferencia, emprendieron la "Marcha Conmemorativa," por el Boulevard San Ysidro, hacia la frontera.