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*** Translation: Langston Hughes

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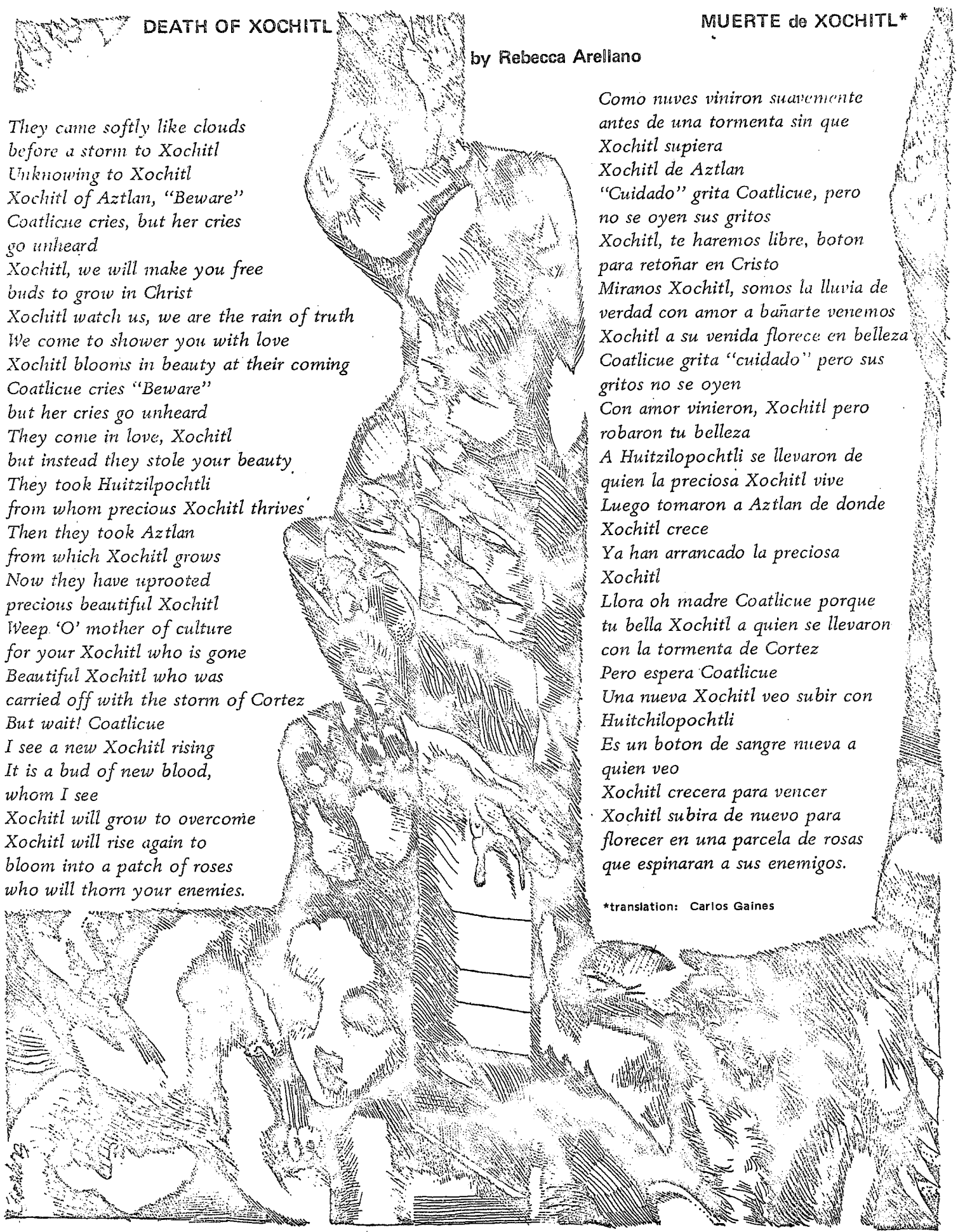
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 No. 106 7
 No. 107 8
 No. 108 9
 No. 109 10
 No. 110 11-12
 No. 111 13
 No. 112 14
 No. 113 14-15
 No. 114 16
 No. 115 17, 20, 21
 No. 116 18
 No. 117 19
 No. 118 20-21
 No. 119 22
 No. 120 23

No. 121 24
 No. 122 25
 No. 123 26
 No. 124 27
 No. 125 28
 No. 126 29
 No. 127 30
 No. 128 31
 No. 129 32
 No. 130 33
 No. 131 34
 No. 132 35
 No. 133 36
 No. 134 37
 No. 135 38
 No. 136 39
 No. 137 40
 No. 138 41
 No. 139 42
 No. 140 43
 No. 141 44
 No. 142 45
 No. 143 46
 No. 144 47
 No. 145 48
 No. 146 49
 No. 147 50
 No. 148 51
 No. 149 52
 No. 150 53

DEATH OF XOCHITL

MUERTE de XOCHITL*

by Rebecca Arellano



They came softly like clouds
 before a storm to Xochitl
 Unknowing to Xochitl
 Xochitl of Aztlán, "Beware"
 Coatlicue cries, but her cries
 go unheard
 Xochitl, we will make you free
 buds to grow in Christ
 Xochitl watch us, we are the rain of truth
 We come to shower you with love
 Xochitl blooms in beauty at their coming
 Coatlicue cries "Beware"
 but her cries go unheard
 They come in love, Xochitl
 but instead they stole your beauty.
 They took Huitzilpochtli
 from whom precious Xochitl thrives
 Then they took Aztlán
 from which Xochitl grows
 Now they have uprooted
 precious beautiful Xochitl
 Weep. 'O' mother of culture
 for your Xochitl who is gone
 Beautiful Xochitl who was
 carried off with the storm of Cortez
 But wait! Coatlicue
 I see a new Xochitl rising
 It is a bud of new blood,
 whom I see
 Xochitl will grow to overcome
 Xochitl will rise again to
 bloom into a patch of roses
 who will thorn your enemies.

Como nuves vinieron suavemente
 antes de una tormenta sin que
 Xochitl supiera
 Xochitl de Aztlán
 "Cuidado" grita Coatlicue, pero
 no se oyen sus gritos
 Xochitl, te haremos libre, boton
 para retoñar en Cristo
 Miranos Xochitl, somos la lluvia de
 verdad con amor a bañarte venemos
 Xochitl a su venida florece en belleza
 Coatlicue grita "cuidado" pero sus
 gritos no se oyen
 Con amor vinieron, Xochitl pero
 robaron tu belleza
 A Huitzilpochtli se llevaron de
 quien la preciosa Xochitl vive
 Luego tomaron a Aztlán de donde
 Xochitl crece
 Ya han arrancado la preciosa
 Xochitl
 Lloro oh madre Coatlicue porque
 tu bella Xochitl a quien se llevaron
 con la tormenta de Cortez
 Pero espera Coatlicue
 Una nueva Xochitl veo subir con
 Huitzilpochtli
 Es un boton de sangre nueva a
 quien veo
 Xochitl crecera para vencer
 Xochitl subira de nuevo para
 florecer en una parcela de rosas
 que espinaran a sus enemigos.

*translation: Carlos Gaines

Maria Urquides:
TEACHER WINS ACCOLADES*

By ADOLFO QUEZADA
Citizen Staff Writer

Maria Urquides begins her final year as a Tucson teacher next fall, her indelible imprint of encouragement, pride and compassion stamped on nearly a half century of students.

Her 45th year will end a lengthy teaching trail marked by grateful learners, dozens of them now prominent in Tucson's civic and business life.

"She was the strongest encouragement I ever had to get ahead in life," said Mrs. Betty Medina, assistant to the program coordinator of the Model Cities Manpower Program.

"We were poor and could not afford to send me to girls' camp but Maria always managed to come up with the necessary funds," Mrs. Medina said.

"Her close contact with our family gave us the encouragement to continue," she said. "She convinced my mother to keep us in school at all costs."

Leo Carrillo remembers her as a strict disciplinarian, recalling how she could "handle kids with that paddle."

Said Carrillo, "When Armistice Day came around each year we were sure to win the city championship for marching in the parade. The reason was that she drilled us and drilled us every day of the year," he said.

He said when he went into first grade he didn't know a word of English and the rules were that students could not speak Spanish.

"I remember that she was told to make us forget our Spanish. She did teach us English, but she also encouraged us not to forget our mother tongue," he said.

Former student Henry "Hank" Oyama, now director of bilingual education at Pima Community College, said Miss Urquides always was proud to be Mexican. "This was a time when many Mexicans preferred to call themselves 'Spanish' or 'Latin-American,'" he added.

Oyama said she constantly would prepare and take food to the families of needy students. "She was a good teacher but also a good person," he said.

Today, the second annual International Friendship Festival at Pima Community College was dedicated to Maria, who will retire from the college's board of governors at the end of the month after having served six years.

Her replacement, Rudy Castro, is a former student of hers.

Last week the University of Arizona Alumni Association awarded her the Distinguished Citizen Award for her contribution to education. Two years ago the Tucson League of Mexican-American Women cited her for "service to the community in education," as did the National Education Association for "distinguished service."

Each recognition of merit has seemingly served to spur her on to new challenges and increased dedication.

"When I see my former students making something of themselves, that is my real reward," she said.

After being graduated from Tempe Normal School (now Arizona State University) she went to work in 1928 as a teacher of ancient history, music and art at Davis School. In 1930 she became the school's physical education instructor. She turned to teaching first graders at Davis and Sam Hughes schools in 1939 and was there for the next 17 years.

It was there, working directly with the students, that she enjoyed her career the most. "I was blessed with thousands of children and I loved each one of them as my own," she said.



But her abilities soon were recognized by the school administrators and after receiving a master's degree in counseling from the University of Arizona, she was transferred to Pueblo High School as an English teacher and counselor.

"I went to Pueblo because I believed in the philosophy the new school had adopted — that is, that each child, regardless of race or ethnic background, would be given an opportunity to lead," Maria said.

In 1963 she was made dean of girls at Pueblo and remained in that position until she was promoted this year to serve as the coordinator of student services for Unit 1 of the Tucson District 1 School System.

In her present capacity she works, along with her staff of 65 persons, including psychiatrists, psychologists and social workers, to help students who are not operating at their known capacity.

Through testing and counseling, her unit finds the "learning disability" of the child and initiates a massive and intensive effort to eliminate it.

Miss Urquides has been credited with being the single most effective force behind the implementation of bilingual education across the country. She campaigned for bilingual education as a presidential appointee to the 1950, 1960 and 1970 White House Conferences on Children and Youth. She also pushed for it as a presidential appointee to the National Advisory Committee on Extension and Continuing Education and as a member of the National Advisory Committee to the Commissioner of Education on Mexican-American Education.

In 1969 the Arizona Education Association recognized her for "pioneering bilingual education."

She stressed bilingual education because she understood the problems of the Mexican-American student. When she entered school she could not speak a word of English. It was not an easy climb.

Miss Urquides was born on Dec. 9, 1908, in the family home at 162 S. Convent St. The house was demolished not long ago. "The only thing that eases the pain is that my homestead gave way to our very beautiful Community Center," she said.

Her father, Hilario, was born just outside the then-walled city in 1865. "He never had a day's formal education, but on the day of his death the City Council passed a proclamation thanking our family for his 25 years of service to the city," she recalled.

Leaving PCC
FESTIVAL FETES MISS URQUIDES

Maria Urquides, Pima Community College board member, was given recognition today at opening ceremonies of the college's second annual international friendship festival, held this year in her honor.

Miss Urquides will retire after six years with the PCC Board of Governors at the end of the month. Her replacement is Rudy Castro, who was elected to the board in October.

Invited to the opening were Mayor Lewis C. Murphy, the Pima County Board of Supervisors, City Council members and Guillermo Cosio Vidaurri, mayor of Guadalajara.

*Tucson Daily Citizen, Dec. 14, 1972

EQUALITY

By Francisca Flores

The rumble of women's rights and liberation surfaced the dissatisfaction and frustrations women have lived with for a long long time. Prior to the present movement, however, the frustrations had been suppressed or passed off as a joke. It has always been understood that men enjoy privileges that women do not. Even in the upper class, women are embarrassed publicly by their men. There is no greater humiliation for the Mexican woman who knows that her husband has an "amada" or a "querida," as they are called, not too far from the family home, wife and children.

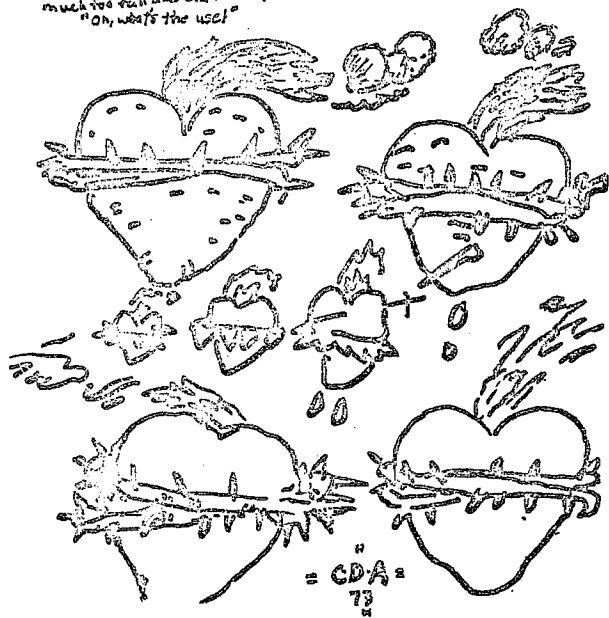
This insulting position is shared by her poorer sisters, wives of the common laborer . . . who may not be able to afford a separate house and care for another woman, but who displays the same arrogance and superiority in other ways. The position and attitudes of men at the extreme poles are pretty much the same. Those who have money, express what is "culturally" accepted . . . "porque asi es." And the others, the workers, command the same "right" when they display their "machismo." In either case, it is an ugly and false form of superiority which is being expressed. The position of the poor, abused and exploited worker is more understandable. He works hard for inadequate wages which do not make ends meet at home; therefore, if he goes out with the "boys" or gets drunk . . . the cause is understood, even if the action is not.

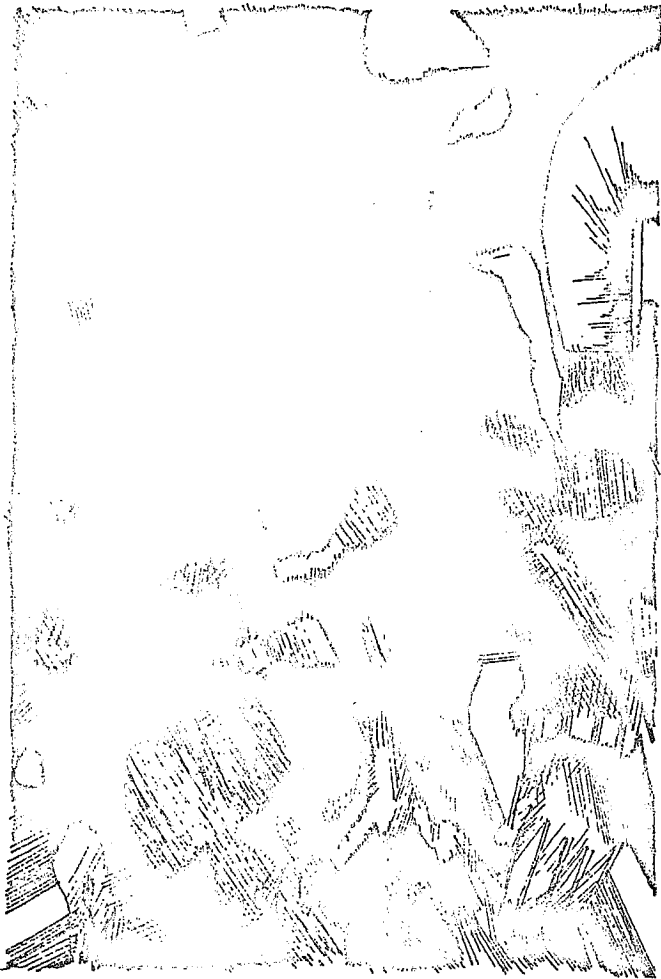
But not all men fall into either of the two extremes, especially the millions who work under the same conditions as the latter group. The situation, however, is the same. If we do not hear of them, it does not mean that a problem does not exist. It means that they are living totally indifferent and apathetic to their economic and social state. They do not exert any physical or moral strength to get out from under the heel of oppression. And the system thrives on perpetuation of this type of poverty, moral defeat and legal exploitation by maintaining a low minimum wage standard, poor working conditions, no health or hospital insurance, discrimination on the job, no job training and upgrading opportunities.

Most of the consumer industries, where Mexican and other minorities work, begin salaries at the lowest hourly wage allowed in a given state (Federal minimum hourly wage is \$1.65, not all workers are covered). Families can hardly stay out of debt trying to meet their minimal demands and spiraling cost of living. Many are able to manipulate their income to carry them from week to week, thereby lessening the pressure. However, those who are paid bi-weekly or monthly have a guaranteed path to mental or physical breakdown. It is not surprising, therefore, that more and more women are forced to go to work in order to supplement the family income. The children are farmed out to a relative to baby-sit with them, and since these women, too, are employed in the lower income jobs, the extra pressure placed on them can become unbearable, causing additional mental and physical forms of torture. A woman has to experience the pressures of work, speed-up, competition, as well as the constant worry about the children's wellbeing, while she is at work, to understand another woman caught in the same rat race. (These are not women who are bored with staying home and doing housework who have gone to work to get away.) And this situation and the conditions described is why Chicanas say their problems are different from those of the women's liberation movement. And this is also why, in large number, they presently reject joining forces. It is important to understand the differences in priorities in order to establish communication or how to work together on issues of mutual concern.

Something About Her

In front of the mirror she was willing to admit that she hadn't much of a figure. Her breasts were small and she was a bit too big around the ass. Well, breasts aren't everything and some men like women with a big ass. After all, isn't that what they're always looking for. Besides, she had a nice long neck and her arms and legs were almost perfect. As for the face, well, she wouldn't be mistaken for a statue, but she had firm mouth, a subtle nose, kind eyes and she practiced wrinkling her forehead to give her that ponderous look that intellectuals often have. She dressed well. Wore little make-up, and let her hair fall naturally. She never wore heels. It made her look much too tall and did nothing for her ass.
"Oh, what's the use!"





DIFFERENCES SPELLED OUT

1. Women involved in women's liberation are primarily professional, white collar, middle class women or students . . . but more important . . . these women are part of or belong to the family identified by minority women as the establishment, the system, whereas Mexican and minority women are primarily the victims of the same establishment and system. They are not only ignored and untrained, but insulted, abused and treated as chattels.

A good example of this situation was experienced by a delegation of people, concerned with cut-off of support for community services, when they appeared before a county board of supervisors. In effect the board of supervisors challenged their right to confront them. When a young man spoke, a supervisor demanded to know "who are you . . ." And when he answered "a taxpayer, that's what I am . . ." the supervisor arrogantly replied: "I'll bet you are . . . a real big one, too!" The arrogance exhibited by the supervisor to this group of Mexican people came into the living rooms of thousands of people who were tuned in to the six o'clock news. It told them that Mexicans have no rights, no right to petition or confront public officials who, we are told at election time, are sworn to represent all of the people. People treated in this manner cannot be blamed for reaction or withdrawal from those identified with the system. A system which insults them publically and which systematically rebuffs and pushes the people into the streets.

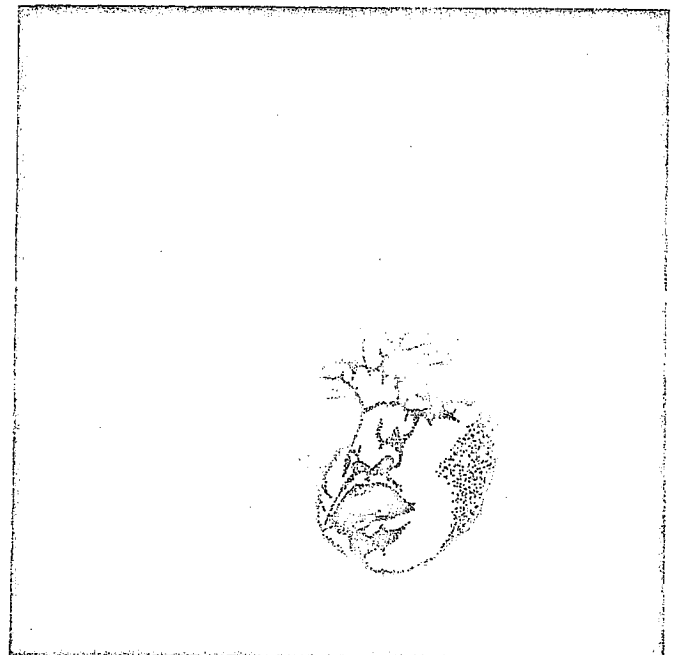
Another example occurred in San Bernardino when Ms. Estrada confronted the board of education on the issues of integration. The board stood pat on its decision to bus Mexican and Black children to "white" schools in

order to comply with the law of the land. However, no white children were to be bussed to minority schools in order to integrate them. Again, the burden of proof was placed on the shoulders of the victim. The delegation led by Ms. Estrada told those symbols of the status quo, "for white only" form of discrimination, that she would sit in their hall until a change took place. In the meantime, the Mexican and Black people of San Bernardino would boycott their schools. This example illustrates the problems of discrimination faced by minorities who still have to pay taxes for institutions which are in turn used against them.

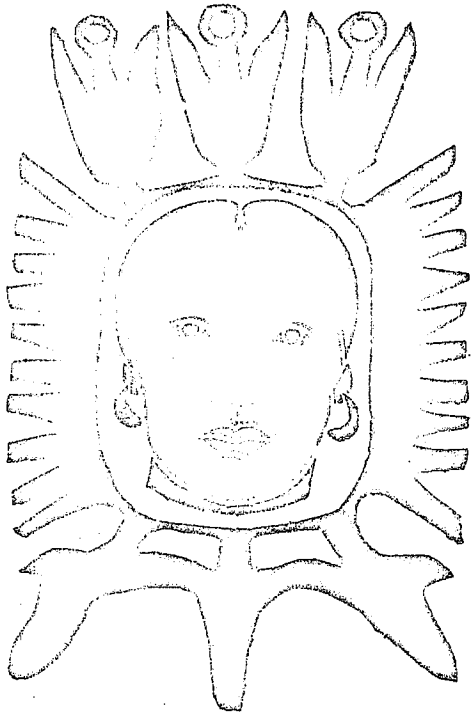
The two examples stated above indicate the difference in relationship to the exploiter, by the discriminated-against racial minority, which includes men and women, and that of the women's liberation movement. The white establishment may laugh at you or abuse you, but they do not deny you or your family opportunity, and they certainly do not tax you for services which are not extended to you!

2. Mexican women are identified with problems faced by the whole minority community. They are part of the movement confronting an establishment which consumes them and their families on the labor market. And a system which bleeds their youth on the battlefields of war.

The position of minority women should be understood by white women. Mexican and Chicana women want to wipe out sex discrimination, which they too experience; however, this aspect of the struggle will assert itself within the group and in the struggle for equality and freedom. Some women are ready to break with all forms of exploitation, including the subservient role within the family. But the primary struggle for liberation of the Chicana is the freedom for the whole family. And the women will play a most important role in this respect. We believe the Chicano movement will benefit greatly from the vitality and leadership that women can give the movement; therefore, anyone holding them back or abusing them is a fink. We cannot afford intra-fratricidal struggles. And no one can swear commitment to win liberation and at the same time subjugate part of the movement. If ever the concept of unity had any meaning, it is now. **ADELANTE!**



GAMBER 1/4



Chicana Service Action Center

*Proyecto de La Comision Femenil Mexicana,
Nacional, Inc.*

The purpose of the Chicana Service Action Center is to provide meaningful employment and/or job training in order to promote women's social and economic well being.

However, this is not a simple matter. Experience has taught us that in order to begin thinking of employment or training, the Chicana must overcome obstacles, such as: child care, transportation, medical and legal problems. In addition, she must have good health and overcome discrimination growing out of age, racial and sexual stereotypes.

We are working towards eliminating these barriers and to assist women in seeking meaningful employment or training that will lead to positions with upward mobility. In many cases where meaningful employment or training is not available. We attempt to motivate her to seek further education or training on her own. This alternative is within her perspective, but unrealistic since her first need is to have an economic base.

The woman is seeking immediate employment, as her expressed desire is to work, to provide, for herself and her family, and to be independent and self reliant.

Since its inception, seven months ago, this woman's center, located in the heart of the "barrio," has aided approximately five hundred women. That a need existed for a Service Center that could relate to the particular problems the Chicana faces has been proven.

Recruitment of clientele is carried out through personal contact, mass media, and communication with community organizations and agencies.

When a woman solicits the center's services on an individual basis, she is immediately interviewed to identify her needs. Vital statistics, education, volunteer experience, and work experience — to determine her marketable skills, are taken.

Out of those seeking employment we found that approximately 30% have marketable skills. These women can be placed readily with a minimum of effort; however, we need to explain to the client what to expect of the employer and the interview, and we have to sell the client to the employer. Many of these women need help because they cannot sell themselves.

42% of the women are 35 years and over. Although there is legislation stating an employer cannot discriminate because of age, we find it more difficult to convince them to accept women in this age bracket for possible employment. And since manpower programs must cater to the demands of the employers, they have demonstrated reluctance to immediately accept these women when skills training is needed.

Need to Change Attitudes

The Center has then proceeded to talk employers into hiring "mature" women. Presently, there is an increasing demand for bilingual workers. This is one of the areas where we have had success in promoting the mature woman. One illustration is the case of Mrs. Hernandez. Although she had both the Spanish and English skills, in addition to the basic secretarial skills, she was unable to find employment because of her age (44). With the Center's intercession, she was placed with the Los Angeles County School District, on the condition that she brush up her secretarial skills. She is presently doing very well and her employer is quite happy with her work.

The 70% of unskilled Mexican women who seek our assistance in employment are extremely difficult to place. Those that have recently graduated from high school do not have marketable skills; if they have dropped out of school they have absolutely no skills. We encourage them to seek training and place them in training programs wherever we can. Many times it is necessary to counsel the whole family, pointing out the benefits of additional training, and supporting the argument with statistical fact that most women will need to work sometime in their adult life. Although this is a sacrifice for the family materially and in attitude, we have been able to convince some of them to cooperate. For a large family that has teenagers who cannot find jobs, the parent has to contribute for transportation, tuition and miscellaneous expenses. It becomes very difficult for the parent to accept, that after all those years of schooling the youth still needs additional training to become employable.

The garment industry has long been a source of employment for the unskilled and monolingual in the L.A. area. However, it is now taking its work abroad or distributing to the homes. And we have found that many of the displaced women had formal education in Mexico and Latin America. Living and working in the U.S. for many years they know enough English to place them in training programs. Without the center's speaking for this particular woman, she has not been able to get past the first interview (as the training programs in the area are limited). For example, Ms. Bermudez was a teacher in Mexico with 20 years experience. She wanted to get back into early childhood education. She was referred to classes at the Skills Center in this area and worked as a volunteer in the children's ward at the U.S.C. Medical Center. When there was an opening in a pre-school program which required bilingual staff, we were able to place her. We were able to place another woman with extensive teaching experience in Mexico, who had been working in the garment industry, on a CEP program and she is expected to become a permanent city employee in the very near future.

We have been working with the existing manpower agencies. We found that before the Center's inception most of the manpower programs were male oriented. Since then, we have been able to coordinate our efforts in job training programs and job opportunities, and to expand and gear the programs to meet the employment needs of women.

Women in industry, Carmen Olguin, Urban Affairs Representative of the Pacific Telephone Company, directs a bimonthly job orientation workshop to prepare women for a job interview and to take the employment tests given.

Sally Martinez, Equal Opportunities Representative of the Southern California Edison Company, works with the center to develop career workshops. Many jobs that have been traditionally for men are now opening for women. And women need to know about these jobs so that they can apply for them.

An Industrial Advisory Council has been organized to keep the Center informed of the current manpower needs and to promote the Chicana Service Action Center Program to open doors for the Center's clientele in employment and/or job training.

- Sally Martinez — So. Calif. Edison Co.
- Carmen Olguin — Pacific Telephone Co.
- Ray Perez — Northrup — Rockwell
- Margaret Prado — Personnel, Claremont Colleges
- Susie Gomez — Cal-Poly
- Pat Pfeiffer — Prudential Insurance
- Carla Russah — L.A. City Schools
- Juanita Gutierrez — AEP (City of L.A.)
- Linda De Soto — SER
- Terry Malishew — So. Calif Gas Co.
- Herlinda Jackson — E.L.A. Mental Health
- Ray Gonzales — KTLA
- Roberto H. Castro — M.A.O.F.
- Yolanda Nava — United Way
- Ernie Barrios — IBM
- Tom Cooney — Safeway

The Center has a speakers bureau speaking on the Center's work. Wherever a speaker goes she speaks on the barriers the Chicana is faced with and how she is attempting to overcome them.



THE CHICANA AND EMPLOYMENT: NEEDS ANALYSIS AND RECOMMENDATIONS FOR LEGISLATION*

by
Yolanda M. Nava

[*Testimony presented before the California Commission on the Status of Women, on behalf of the Comision Femenil Mexicana, Los Angeles, California, February 10, 1973.]

Let me begin by stating that contrary to the stereotype of the Chicana at home making tortillas and babies, that the Chicana has been, is, and will continue to be an integral part of the work force. 1970 Census Data indicate that 49% of all Chicanas over 18 years of age are in the work force.¹ During the peak child bearing years of between 20-21, 56% of all Chicanas are working. However, over half, or 53% of the Chicanas employed are found in low-status, low-paying jobs such as domestic workers, cleaning, laundry and food service workers, as well as factory workers.² The median earnings for the Chicana factory worker are \$3590. The income for the domestic worker is much lower. If these women have a family of three children, their families fall effortlessly below the poverty level of \$3800 for a family of four. (Criteria for 1970, poverty level is currently \$4200.) I might add here that in keeping with the national average for all women (45.9%), 45% of Mexican American families below the poverty level (and less than 75% of poverty level) are headed by women. Poverty, then, is the Chicana's reward for full-time employment.

So when we talk about employment as the solution to the economic situation of the Chicana, the issue is not a job at \$1.65 an hour, but a job which provides an adequate income which will raise the Chicana and her family well above the poverty level.

There are several factors which contribute to maintaining the Chicana in her caste-like position in the occupational structure.

First, the stereotype of the Chicana as homemaker and "mother" has left available to her jobs which are similar to those she performs in the home — hence the preponderance of Chicanas as domestic, laundry and cleaning workers. Thus, she is discriminated against because of her sex.

Second, since the majority society tends to confuse race with skin color, Mexican Americans are viewed as a different race and therefore are subject to racial discrimination. Thus, the Chicana is denied employment (or is paid less in the same category) because she is a member of an ethnic minority. Allow me to digress for a moment to clarify this point with regard to salary differential. As mentioned before, Chicana factory workers earn a median income of \$3590 as compared with \$3925 for the Anglo woman. Chicana clerical workers (32% of all Chicanas in work force) earn \$4484 compared to \$5090 for Anglo women (black women fall somewhere in between). This pay differential substantiates allegations of discrimination on the basis of ethnicity — culture — language — race, whatever we choose to call it.

Third, because of negative stereotypes both racially and sexually as well as racial and sexual discrimination since she receives little if any useful education or training in school, she has no skills to sell on the employment market. Why should she when all she will do is get married and have children — lots of them?

Fourth, the Chicana is discriminated against because of her age. She is either too young or too old. At both ends of the spectrum, she lacks skills. Since the drop out rate is higher for the Chicanas than for black or white

women (61.8% with total years completed 10.4 in L.A.), and since there is a fairly close correlation between limited education and unemployment, 70.6% of Chicanas 16-21 years of age who are not high school graduates are unemployed. In this category her Anglo sister suffers a similar fate. Figures would indicate favoritism of the male since only 40% of the white males are unemployed in the same category.³

The Chicana over 35 also suffers as a result of discrimination because of age. 41% of the women seeking employment through the Chicana Service Action Center found employers would not hire them and governmental training programs would not enroll them because placement is improbable upon termination. So the vicious cycle goes on and on and on.

The last factor which contributes to maintaining the Chicana at the bottom of the employment ladder is testing. Qualifying examinations for employment, like other testing devices such as IQ tests, have long been disputed as invalid and unreliable when applied to racial or ethnic minorities. Tests are oriented to and only valid for the middle class. Tests then are used as a discriminatory tool against the Chicana and serve to maintain her in a caste-like position in the occupational structure.

An example of this misuse of testing is that of a young Chicana woman in the NYC program who was placed in a federal agency for training as a teletype operator. Her speed was 80 wpm, her accuracy excellent. Her supervisor described her as being "born to be a teletype operator." He had her train new GS3 clerks to operate the teletype machine. They were earning \$4-5,000, she was earning \$41.25 a week on our program. Upon graduation she took the Civil Service Examination, but did not score high enough to "qualify" for hiring, although her supervisor would have preferred her to other applicants. This example of testing as a discriminatory tool against the Chicana is not uncommon.

Stereotypes, racial discrimination, lack of skills, age, testing — these are some of the hurdles which the Chicana must overcome. Figures for the Chicana Service Action and the NYC program indicate that Chicanas want to work, want to provide for themselves and their families, want to be independent and self-reliant. All we have to do is work towards eliminating the barriers.

To this end there are several recommendations that the Commission can take to the legislature.

1. We recommend the passage of an infant and child care bill which would provide child care according to the ability to pay so that women would be free to avail themselves of training and employment.

2. We recommend that the legislature earmark 8% of the \$850,000,000 surplus for use by Chicanas for training, educational and counseling centers throughout the State of California where Chicanos are found in concentrations of over 10% of the population, e.g., Los Angeles, San Diego, Ventura, Orange, Alameda, Contra Costa, Fresno, Kings, Madera, Monterey, Riverside, San Benito, San Bernardino, Santa Barbara, etc. (The figure of 8% is arrived at by dividing the total percentage of Mexican Americans in California by one-half.) Training programs geared to the particular needs of the young as well as the middle-aged woman could be implemented. The program would be comprised of three components:

a) an educational component to improve existing academic skills in English, Spanish, Math, etc. Not the tired rehash found in Secondary or Adult Education programs, but individualized programmed instruction.

b) an on-the-job component in both government and private industry. Tax advantages could be given to businesses which participate in training and hiring

Chicanas. Governmental agencies would waive the Civil Service Exam for trainees *qualified in their jobs* thus preventing the systematic exclusion of Chicanas such as the young Chicana whom I mentioned earlier.

c) the most important part of the three components would be the *counseling component* and *supportive service component* where Chicanas could meet individually or in groups with a trained counselor sensitized to the issues crucial to us. This type of facility would not only benefit the Chicana but would serve as a model for women in general. If we can solve the problems of the women at the bottom of the employment ladder we would in the process eliminate the barriers for all women.

3. We recommend that a legislative clearinghouse be established to disseminate information to women, including the Chicana.

4. We recommend that minimum wage laws be enacted for household workers and farm workers and that the Fair Labor Relations Act of 1938, including its 1969 amendment, be further amended to include overtime for hotel, motel, restaurant and food service workers, where we find large numbers of Chicanas, as well as farm workers (a great many Chicanas are employed in the fields in California).

5. We recommend that the State enforce the Age Discrimination in Employment Act of 1967 as it pertains to women 40-65. (The Secretary of Labor is responsible for its enforcement.)

6. We recommend that legislation be introduced to make it a violation of law to discharge an employee for filing a complaint related to discriminatory employment practices, etc.

Further recommendations:

7. That legislation be implemented to recover unpaid minimum wages and/or overtime for workers not included in the 1969 amendment to the Fair Labor





Relations Act of 1938. This would include cleaning and domestic workers, and hospital workers who were not granted minimum wages until 1971.

8. That since ERA (Equal Rights Amendment) will delete protective legislation, that legislation be implemented to enforce Civil Rights Act of 1964 with regard to protective laws for all people.

9. That SB198, which would authorize issuance of "California High School Equivalency Test" to persons who meet prescribed requirements, be expanded to include women and men dropping out of high school for whatever reason, since the majority of these women never return to school. This would facilitate their obtaining positions which require high school proficiency or graduation.

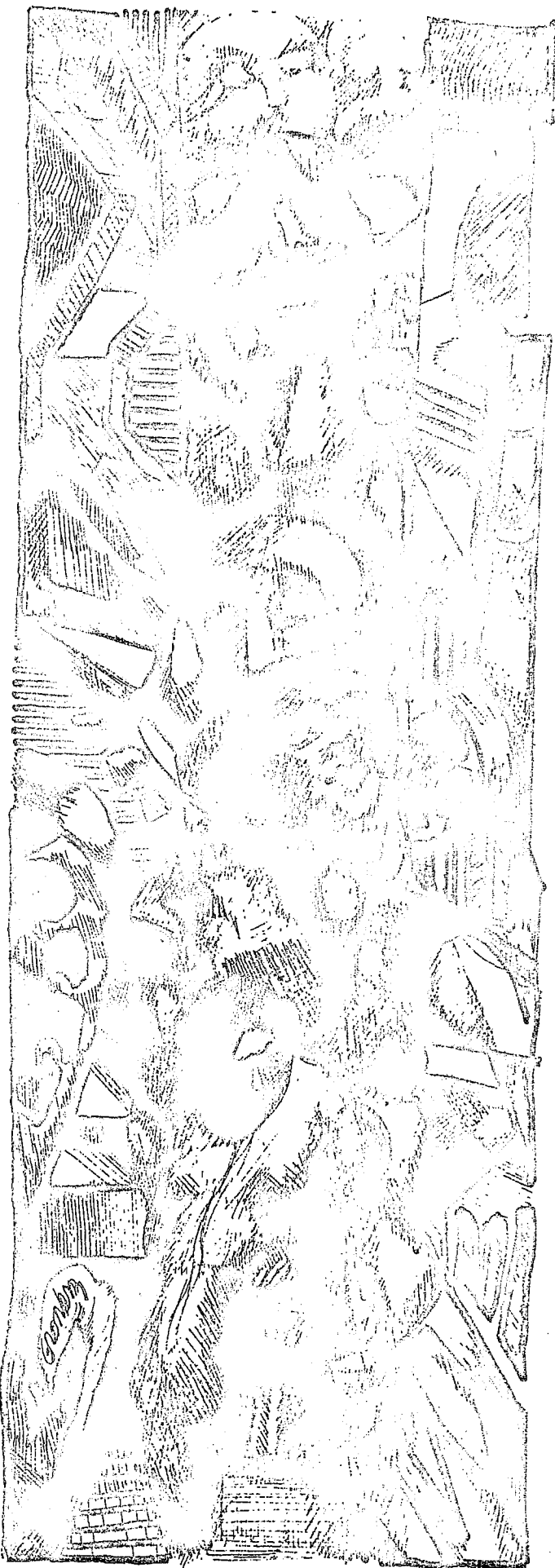
In closing I would like to stress that middle class women must lend a hand to assist Chicanas in obtaining the support we need to improve our present status. Women's goals can be achieved. Let's be sure the minority woman is included in the struggle.

Unless otherwise indicated, statistics are taken from Bureau of the Census,

¹Unless otherwise indicated, statistics are taken from Bureau of the Census, *General Social and Economic Characteristics*, Report No. 7, California. PC(1)-C Series, 1970.

²U. S. Department of Labor, *Summary Manpower Indicators for Federal Region IX, Area I, Los Angeles*, June, 1972.

³*Ibid.*



FARAH WORKERS ON STRIKE — DO NOT BUY ANY PANTS

El Paso, Texas. For the past ten months, the workers have been on strike against the Farah (men and boys pants and jeans) Manufacturing Company. The workers want representation ... a union to negotiate a wage increase from the lowest strata of the minimum wage scale to a standard comparable with the rest of the industry, including health and hospital insurance, paid vacations, etc.

But Willie Farah is adamant ... he will not recognize the legitimate demands of the workers and refuses to discuss them with representatives of their union, the Amalgamated Clothing Workers — AFL-CIO.

Farah has eight shops in Texas and New Mexico. Four plants in El Paso, two in San Antonio, one in Victoria and one in Las Cruces, New Mexico. The plant in Albuquerque, New Mexico was closed recently. These plants employ close to 10,000 workers. In 1971 Farah had a sales volume of \$164.6 million and a net profit of \$6 million. He is the largest private employer in El Paso, hiring 14% of the total work force there with a payroll of \$40 million. Most of the workers — 95% — are Mexican American, and 85% of these are women.* A fact, according to observers, that "brownfolks come cheaper [wages] than whitefolks and womenfolks come cheaper than menfolks."*

"Rosa Flores dropped out of school in the ninth grade to help support her widowed mother and family. Her first full-time job was cutting back pant pockets for Farah Mfg. Co., Inc., one of the country's largest producers of men's pants and the biggest employer in the El Paso area.

After a year, Rosa Flores was earning \$1.80 an hour and producing about 60 bundles a day. Management then insisted that she raise her production, promising a pay raise as she produced more. She went from 60 to 70 a day, then to 80 and 85 bundles. Finally, she hit 90 bundles, but she never saw the pay raise. After she increased her production by 50% and will saw no pay increase, Rosa said she realized other employees were in the same situation with no hopes of raises or promotions. "I didn't like what I saw in the shop," she said, "they treated people like machines. They pushed you around to get you to produce more, and they didn't even pay you for it."†

Today, she is one of some 3000 members of the union who are striking Farah's eight plants in a classic labor organizing struggle that has been marred by mass arrests of pickets and probably will be tied up in the courts for years.†

Manuela Reyes, 22 years old, worked for Farah since she was 16. She started at \$1.60 an hour and was making \$1.90 when she walked out. She couldn't get a raise.*

The Farah workers walked out on May 9, 1972, on May 12th (Friday-weekend) an injunction was served against mass picketing. On Monday, when the union leadership was explaining and informing the workers on strike that an injunction had been served and telling them what it meant ... the company took their picture as they listened to the speaker. Two days later the strikers received citations charging violation of the injunction which read that there had to be 50 feet between one striker and another. 250 persons were arrested on the line. The final total of arrest reached 1008. Most of the persons arrested had their bail set at \$400 (some who protested had it increased). Several of the judges who heard the charges dismissed them based on a farmworker strike case which ruled prohibition of mass picketing was unconstitutional. However, other forms of harassment were found. No longer able to arrest the workers, the company hired a local security agency with trained dogs, police dogs on a leash but unmuzzled. These guards and dogs walked alongside the pickets, scaring particularly the women.

On July 19, 1972, the AFL-CIO Council endorsed a nationwide boycott of Farah Slacks. Nationwide demonstrations supporting the boycott were organized during December, 1972. Part of the boycott effort, according to Los Angeles, Ca. Amalgamated Clothing Worker Vice Pres., Leonard Ley, included asking major retail and clothing retailers to cancel orders with Farah. In Los Angeles, two of these retailers have not acceded to this request — The May Co. and Bullocks.

AN ASIDE TO THE CITATIONS and arrest of 1008 strikers. The Justice of the Peace who issues the citation is entitled to \$1.00 for every hundred dollars of the bail set. In the case of the Farah strikers, he made \$4.00 for every \$400 bond he set.* Not bad, eh!

Another important issue in the strike for higher wages and conditions is the right to organize. And the right to represent themselves before the boss, the supervisor, etc. If the Farah workers succeed in breaking the low wage pattern and the lack of respect and human dignity, it will mean the organization of other clothing workers (20,000) and "unionization for all the miserably underpaid, unorganized Chicano workers, retail clerks, car wash boys, laundry workers, dishwashers, assemblyline workers, etc. ...* DO NOT BUY FARAH PANTS — SUPPORT THE EL PASO FARAH STRIKERS.

*The Texas Observer 12/29/72.

†Steel Labor Jan. 1973.

RUNAWAY SHOPS AND MEXICO

por Guillermo Flores

"Poor Mexico! So far from God
and so close to the United States"

— Porfirio Diaz

In the past few years, many companies have closed plants in California only to open new ones in the South, other areas of the Southwest, in Mexico and throughout the third world. These runaway shops have gone wherever they can to find cheap labor and get away from organized unions. Thus, Willie Farah has many times threatened to move his plants across the border if the workers win their struggle. Already he has opened shops in Taiwan and Belgium.

But Farah is not the only capitalist to set up runaway shops. In Mexico in a twelve mile stretch along the 1,500 mile border from Tijuana in the west to Matamoros in the east there are now 400 U.S. factories providing jobs for roughly 60,000 Mexicanos! Among the U.S. corporations which have set up shop in this essentially tax-free zone are North American Rockwell, Motorola, Inc., Control Data Corporation, Sony, RCA, Union Carbide, Monsanto, Hughes Corporation, Corning Glass, and Curtis Mathes. Local Bay Area companies which have set up shops in this belt are Ampex, Memorex, GTE Sylvania, Omron R and D, and Fairchild-Semiconductors (which later closed its shop in Mexico). Another \$50 million worth of new plants are under construction or in the planning stages for this next year.

Why has there been this rush to Mexico? For one thing, the low-cost of labor. The average wages paid in these shops range from \$2.95 to \$4.25 a day. This is roughly a fourth of the U.S. minimum wage! Added to this is the way that the Mexican government and the U.S. have worked hand-in-hand to provide U.S. firms with special privileges and tax breaks. Ever since the time of Diaz when the U.S. corporations took control of the "Mexican" mines and built the "Mexican" railroads, the northern states of Mexico have been locked into the economy of the U.S. Thousands of Mexicanos travel from the Southern states to "la frontera" (in the border region) in the hopes of higher wages and better opportunities. Traveling further northward, many have crossed illegally or came as Braceros to work in the U.S. The Bracero program which brought Mexicanos here to work the fields brought billions of dollars to Agribusiness in the U.S. — for every \$1 that returned to Mexico \$10 went into the pockets of Big Business. After the termination of the Bracero Program, the Northern states were hard hit. Every year workers would still come to the North but there were fewer jobs. The result was tremendous unemployment and a cheap, reserve labor force. In 1965, the U.S. government moved to take advantage of the situation.

The Border Industry Program

Under the guise of foreign aid, President Johnson and President Gustavo Diaz Ordaz began the joint Border Industry Program to "provide training and employment South of the Border," and to "stem the tide of illegal entry of Mexicans into the U.S." Since the 1930's the border along California and Arizona has been a "free trade zone" — with low tariffs and with duty-officers on both sides expediting shipments. As a further incentive under the Border Industry Program, special sections of the U.S. Tariff Code — Sections 806.30 and 807.00 — were enacted to give generous benefits to U.S. firms. Thus, U.S. firms could ship parts to Mexico for assembly

and transport them back to the U.S. with only the most minimal duty (3% to 5% paid only on the value-added to the component while it was in Mexico — rather than the former 5% to 8% paid on the estimated cost of the product as a whole). Most recently, many U.S. firms have taken to setting up "brother and sister" firms. That is, a parts plant in one city (say Mexicali or Tijuana) and an assembly plant directly across the border (say San Diego). In this way, many parts can be made in Mexico and assembled in the U.S. with the finished product stamped "made in U.S.A." (This stamp alone means a mark-up of prices 5% to 15% when the product is re-imported to Mexico). Many Mexican border cities in competing with one another for U.S. firms have made the windfall even larger. In most areas the property used for the firms is exempted from local or state property taxes — so that U.S. firms also avoid the "heavy" cost of financing the Mexican Treasury.

In March, 1971, President Luis Echeverria-A. simplified the difficult rules for establishing and operating such firms and he has expanded the program (over the objections of the Mexican people and even many within PRI)* to all Mexican coasts. Further, he has authorized construction of special industrial parks. Logically, most of these "parks" have been along the border (especially Nogales, Ciudad Juarez, and Matamoros). But parks are also planned for Guaymas, Empalme, and Mazatlan (along the Gulf region). Even in Yucatan a 20 kilometer strip has been included under the Border Industry Program for a large industrial park (to be completed in April or May, 1973).

The Border Industry Program has meant tremendous windfall for the U.S. corporations involved in it. In 1972 the value of U.S. products assembled in runaway shops in Mexico was estimated at over \$500 million (as compared to the nearly \$2 billion from U.S. firms in other countries.) In addition, the many U.S. firms along the border have put a strain on Mexican utilities. Ciudad Juarez (amongst others) has been forced to import electrical power from the U.S. to meet these needs.

Greater Dependency

Naturally, just as with the Bracero Program, the Border Industry Program has provided some money to Mexico — especially in the way of wages. Yet even here the U.S. still benefits. The United States government estimates that 15% to 20% of these wages return immediately to the U.S. as Mexican workers cross the border to shop (often buying products made in part or whole in Mexico).

The net result has been to make the entire northern area even more economically dependent upon the U.S. The United States has been careful not to encourage the construction of self-contained factories south of the border for fear that the Mexican government might nationalize them. However, it would be of little benefit for the government to nationalize small shops that deal only in parts or specialize in assembly. To do so would mean that Mexico might control a shop which makes transistors for television sets only to find that it still must buy other parts from the U.S. as well as acquire immense technical knowledge to assemble those sets. Or alternatively that it might control an assembly plant but be forced to rely on the U.S. for parts.

Even the training programs are geared to keep Mexicans in their place. Management and technical posts are usually filled by college-trained Mexicans or U.S. citizens (sometimes Chicanos). Thus, Echeverria's claim that the Border Industry Program will help prepare Mexico for its own industrialization seems hard to swallow.



The Social Costs!

Plus, what have the social costs been to the Mexican people? In June, 1972, the U.S. Embassy in Mexico made a special report to the U.S. State Department identifying a number of social damages to the area's population:

1. **High Unemployment:** Rather than helping the unemployment problem in the North, the Border Industry Program has created more unemployment as Mexicanos have come from all over Mexico northward to find employment — only to find instead 5 applicants for every job.
2. **Prostitution and the Black Market:** Many of the young who have come to find work are women. In fact, 80% of those employed by the program are women (just as plants in the U.S. are relying more on women as the backbone for production). Even so many of those that have not been able to find work have turned to prostitution to survive while the men have turned to the Black Market or drugs.
3. **Increased Illegitimacy:** Many women have been forced to work long hours. Too often they must choose between their family (parents) or a job. The result has been traumatic for some women who have been forced to live in the company-owned apartments near the plants. In Mexico, for unmarried women to leave their families often means to be totally rejected by their parents. And many Mexican men have viewed unmarried women workers as prostitutes whether or not they were.
4. **Changing Family Roles:** In many families it has been the young woman that finds the job while the older sons are unemployed. This has been very threatening to many "machos." The result has been an increase in violent crimes — especially murder, rape, and

5. **Lack of Facilities:** Border cities have not been able to provide housing, sewage, water, power, medical care or other important services.

The Struggle in Mexico

Throughout Mexico workers have been attempting to organize. Under PRI most existing unions are government controlled. Strikes or demonstrations are viewed as against the national interest. Recently, however, workers throughout Mexico have been striking and are organizing into their own unions which serve their interests rather than those of the repressive Echeverria government. More and more Chicanos are realizing too that the illegal alien is not our enemy. He does not take our job. He is only a worker, like ourselves, un pobre mexicano que tiene que buscar trabajo. The enemy is the multinational corporation that takes hundreds or thousands of jobs to other nations every time a factory "runs-away." Gente on both sides of the border must organize to protect each other and to both win our rights.

Strikes have already occurred in Tijuana, Ciudad Juarez, and in Guaymas. Probably the longest strike has occurred in Cuernavaca, Morelos under circumstances similar to those in the Farah plant. In both cases, the factory produces pants. The Rivitex firm in Mexico (part owned by a U.S. company, part owned by a French industrialist) is the nation's second largest producer of pants. As in Farah, 85% of the employees are women (most between the ages of 18 and 29). When the strike began (in June) it was the women that led the strike and that consistently made the most militant demands (often against the judgment of the men who controlled the new union). The women there locked out the managers, continued production, and threatened to sell the pants they produced on the open market if their demands were not met. Workers there have issued a statement of solidarity with the workers of Farah and have called for international worker solidarity.

We must follow their example. The struggle of workers in Mexico is our struggle. The recent wave of strikes in Mexico is particularly important as traditionally the unions in Mexico have served the interests of PRI rather than those of the Mexican worker. We must help them, aiding them in their efforts to combat U.S. imperialism. Within our own struggles we must work to end the unfair sections of the tariff code which allow U.S. corporations to make huge profits without concern for the Mexican people or for the poor they leave behind in this country. In this battle the Farah struggle is extremely important. Big corporations are looking to Farah. If the workers lose it will mean that more shops will run away to the South to avoid strong unions. If they win, we will win a battle for all working people — especially Chicanos. At the same time, closing the tariff laws and aiding the Mexicanos on the other side of the border is important both because it brings us together as a powerful force and because it will force U.S. firms to think twice about running away to Mexico.

**JOIN THE STRUGGLE!
BOYCOTT FARAH PANTS!
STOP RUNAWAY SHOPS!**

*NOTE: PRI (Partido Revolucionario Institucional) is the ruling party of Mexico and serves the interests of Mexico's capitalist class.

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**LA MUJER JOVEN DE MEXICO
COMO AGENTE DE PROGRESO**

Por Pilar BRAVO M.

La mujer joven de México proclamó los derechos sociales, políticos y económicos que la Constitución Mexicana le otorgó. Esto fue durante la Primera Asamblea Juvenil Femenil organizada por el Comité Ejecutivo Nacional en Pátzcuaro Michoacán, durante los primeros días de la segundo quincena de abril [1972].

Las jóvenes de la República, se organizaron en mesas de trabajo para hacer análisis de las diferentes situaciones de la mujer en el país. Y es muy importante señalar la inquietud explosiva femenina por participar no sólo dentro del Partido, sino para adquirir sus responsabilidades.

La mujer sabe que para obtenerlas es necesario una base firme. Se capacita en las Universidades, escuelas de tecnología y centros de estudio.

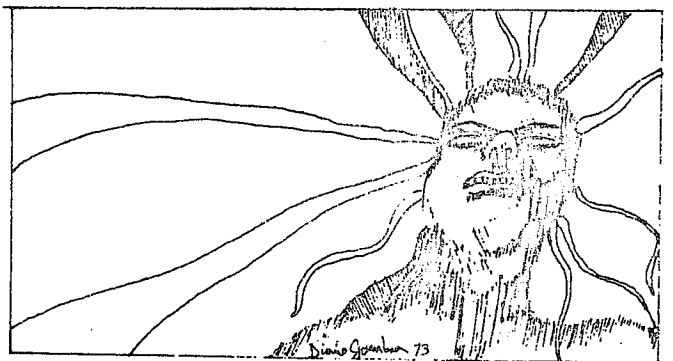
Con este hecho, los directivos nacionales, gubernamentales y estatales deberían dar oportunidad a esa juventud militante para adquirir la experiencia que ellos piden para tomar y encauzar las potencialidades jóvenes, hacia una integración de valores, y hacer de la sociedad mexicana en breve tiempo una sociedad sana y no frustrada y decadente.

Por su parte la mujer debe dejar de ser mercancía visual, como lo señaló la directora nacional juvenil femenil Elena Palacios. De ahí que es necesario que la inactividad de la mujer de todos los sectores quede atrás y se dé paso a su energía aprovechando los privilegios de elegir a sus gobernantes, canalizar sus actividades como agente de Progreso de la Nación, despertar la conciencia política para hacer suyos no slo los privilegios, sino también las obligaciones.

Es importante que las obligaciones de la mujer como ciudadana, así como rompe tradiciones familiares, abra nuevos horizontes a la sociedad, sirviéndola con mayor efectividad. Durante esta Asamblea se discutió mucho la ponencia que sugiere un servicio social obligatorio, como los varones a los dieciocho años; esto nos da un claro ejemplo de la igualdad de derechos, no para saber y demostrar quién es más inteligente o fuerte, sino que ambos lo hagamos compartibles para crear una sociedad sana.

Por último citaré un punto muy importante: La Comunicación entre la juventud, en este caso femenina, es básica y considero que se logró no sólo el diálogo y amistad, sino el entendimiento y conciencia de su papel en la actualidad como miembro de un Partido que debe evolucionar y que los cambios deben de ser de esta juventud, que exige oportunidades para el impulso de esos cambios que son necesarios.

[“EL REVOLUCIONARIO”, 3a. Epoca. — Organó Informativo de Orientación y Politización de la DIRECCION NACIONAL JUVENIL DEL P.R.I.]



CHICANA WELFARE RIGHTS CHALLENGES TALMADGE AMENDMENT

Chicana Welfare Rights is in the process of challenging the Talmadge Amendment Public Law 99223. A Resolution* has been passed by a Third World Women's Group conference that met in San Anselmo, California, and has now been adopted also by Chicano Welfare Rights, opposing the Amendment. Since this Amendment is already law, we need the cooperation of every Welfare Rights Group, every Women's Group, every organization and every individual in helping us to revise or eliminate this law altogether.

Again, politicians are using the Welfare recipients as their scapegoat to keep the tax-payer misinformed, to keep taxes up, to control people, and to give the dirty jobs to the poor, etc. . . .

We, as Welfare Rights Workers, know the incompetence of politicians in making decisions affecting our lives and that the welfare mess, is a welfare mess, because of that incompetence.

We want and need a voice in what is right for us and our children.

*RESOLUTION

We as a Chicana Welfare Rights Organization, believe that every woman has the right to make her own decisions affecting her and her family, therefore maintaining her dignity as an individual and knowing that the Talmadge Amendment would deny women this basic right that should be the right of every human being, we as a Chicano W.R.O. oppose the Talmadge Amendment Public Law 99223, for the following reasons:

- I. Work registration allows H.R.D. and other agencies to control people;
- II. People will be working for no pay, just their welfare check;
- III. Slave labor jobs;
- IV. Women should have the choice to stay home to care for children or work;
- V. Device to eliminate ADC (Aid to Dependent Children) in which women, as well as men, are heads of households;
- VI. Offers no meaningful training;
- VII. Inadequate day care services; and
- VIII. Illegally passed — questionable.

Nov. 2, 1972

The New Job

She spent much time with her friend after work. They also had lunch together everyday.

If her friend didn't have to rush home, they would see a movie. Her friend liked Spanish films, and she liked horror films.

They talked about shaving an apartment. She had saved some money.

They found one during their lunch break. She wanted to decorate it. She paid the deposit.

After work, she bought curtains.

Her friend met Chapa on Friday and by Monday couldn't share the apartment. It was alright.

She folded the curtains and put them in a box under her bed.

The landlord returned most of the money. CDA

WHAT IS THE TALMADGE AMENDMENT?

by

Anna Nieto-Gomez

JUSTICIA PARA LAS MADRES

The Talmadge Amendment, Public Law 99-223 to the Social Security Act, requires those in need of public assistance to register for employment at the Department of Human Resources Development office.

Registration is a condition of eligibility for all mothers who have children over six years of age. Once registered, she must actively seek employment, reporting every two weeks to prove she has conducted an adequate job search. She can only be excused if there are no child care facilities, transportation or if illness occurs in the family.

Alicia Escalante, head of the Chicana Welfare Rights Organization in East Los Angeles, states that the Talmadge Amendment is in fact unconstitutional to mothers and their children. It does not serve the needs of the people. It actually denies the mother the right to stay at home and denies the right of the child to stay with its mother. Thus, the welfare mother is totally stripped of her right to raise a family because she is poor.

Child Care Centers

In November, 1971, Nixon vetoed a child care bill which proposed free child care centers to families earning less than \$4,000 a year. These child care centers would have been community administered, yet his rejection was based on the reasoning that child care centers were a threat to the most fundamental institution in this country . . . the Family!

The Child Care Centers, Nixon reasoned, would offer more opportunity for women to leave the family and go to work. It is ironic that a year later, the poor welfare Chicana is mandated (by the Talmadge amendment) to leave her home to look for a so-called "employment" or "training" and to leave her children at child care centers . . . where was Nixon's veto this time around?

It must be emphasized that the welfare mother is *mandated* to leave her children at a child care center if there is one available. If she rejects the child care center because of its location, its facilities, its program or its personnel, she shall be "deregistered . . ." rendered ineligible for welfare. Thus if the center is not bilingual, bicultural and totally negates the family life style and usurps the authority of the parent, the Chicana on welfare has no right to accept or reject programs concerning the welfare and education of her children.

Separate Administrative Unit

The Separate Administration Unit (SAU) at HRD was set up by the Department of Social Welfare to provide self-supporting services such as child care services, family planning, transportation, vocational rehabilitation services, and employment-related medical care.

Alicia Escalante points out that these so-called "services" are non-existent. In addition, the SAU only registers people for work, but it does not direct people to any meaningful training or employment, which would truly enable the welfare recipient to earn an adequate wage (a wage higher than her welfare check would bring). Alicia stresses the fact that the work incentive program does not get people off welfare, it only induces them to work for their welfare checks instead of salaries . . . is the government supporting the creation of a "cheap labor" force? Maybe this is the revival of the indentured servant system.

Conditions of an Adequate Job Search

Each registrant is required to conduct an adequate job search. If she discourages the employers from hiring her, has a negative attitude or if her personal appearance is unacceptable to employers, she is considered ineligible for welfare for she has conducted an inadequate job search.

Thus, if she does not have the money to dress appealing to the employer's eye, she is out of luck. If she tells the employer that she does not like the job, that she could do something better for a better wage, she is out of luck. If she complains about the conditions surrounding her employment, she is out of luck. She is considered to be discouraging the employer and having a negative attitude. In other words, she neither has the right to choose her employment and her working conditions, nor the freedom to dissent, nor even the right to tell the truth!

Community Work Experience Program

At present, the Talmadge Amendment is in its registration phase in Los Angeles, Ca. In the surrounding rural areas, it is being implemented through a demonstration project called the Community Work Experience Program (CWEP). To date, the program has been considered a "success" in lowering the welfare rolls (people have not registered and the low number of registrants is played up as though welfare recipients had been placed into jobs.)

The purpose of the Community Work Experience Program is to assist registrants to become job ready by giving them the opportunity to learn new skills, gain valuable work experience, and to develop a work history. Participation is a requirement for welfare eligibility: the registrants do not receive a wage for their CWEP activities. Another problem, as Alicia Escalante points out, is the fact that actual employment opportunity does not exist. CWEP participants do not qualify for union jobs, nor for unfilled vacant positions if they are regular "established" job positions. CWEP participants only qualify for "useful public service jobs not otherwise accomplished." Such jobs need not be full time, either. In other words, CWEP's qualify for the jobs which don't exist and will be trained (?) for undefined jobs.

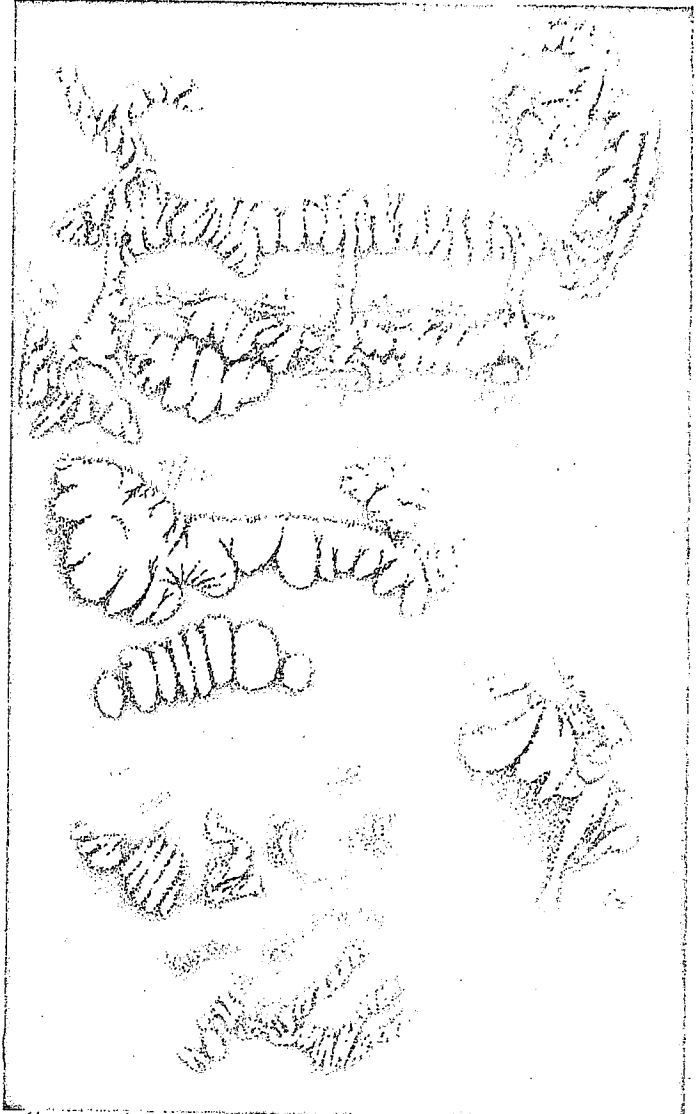
Madres Por Justicia

Alicia Escalante y Madres por Justicia, the Chicana Welfare Rights Organization in East Los Angeles are organizing to abolish the Talmadge Amendment.

It is hoped to arouse the concern of all women of all races and all classes to help fight for the abolishment of an amendment that does not provide meaningful employment nor training for the poor and which denies the mother who is poor the right to stay home because the children are over six years of age.

The only way she shall have her rights recognized is for the Chicana to organize! The Chicana Welfare Rights Organization has organized an educational committee responsible for organizing house meetings in order to inform all women, especially welfare mothers, of the implications of the Talmadge Amendment and how it affects them. The committee hopes to make every woman recognize that she too has the potential to become a welfare recipient because she may some day find herself as the head of her family due to economic depression or loss of a husband. All women have the potential of finding themselves on the doorstep of the welfare department. The Chicanas are organizing all documentation of welfare cases indicating that SAU is not providing the necessary services. In addition, letters are being sent to all politicians (local and national) asking for their position and for their help in abolishing this amendment.

GAMBOINS



Communications are being established with all National Welfare Rights Groups and National Women's groups in order to establish and solidify the movement to abolish the Talmadge amendment.

Madres Por Justicia realize that the middle class community must be educated to the fact that welfare recipients are only victims of the educational and economic systems and that the real criminals of society are the corporations which can legally avoid paying taxes and the landowners, such as Senator Talmadge of Georgia, who are subsidized not to use their land.

Equal Rights for Welfare Mothers

It is an injustice that the equal rights amendment which demands equal pay for equal work does not extend to the mother whose work is not considered part of the labor force although she is responsible for the maintenance of the labor force. The Equal Rights Amendment is only a victory for the "recognized employed." The "unrecognized" worker, the mother, has still to fight for her equal rights so that she not only receives payment for her job but that she also receives social security benefits.

The Chicana Welfare Rights Organization feels that the Mother should not be punished because her work does not provide direct capital for the economy, but that she should have the right to stay home to raise her children and receive an adequate wage for tending to the welfare of tomorrow's generation. These rights shall only come by educating and organizing the Chicanas to the issues that pertain to them as Mujeres de la Raza.

A REACTION TO DISCUSSIONS ON THE TALMADGE AMENDMENT TO THE SOCIAL SECURITY ACT

by
Francisca Flores

The Talmadge Amendment to the Social Security Act was apparently designed as one of many efforts to get people off of welfare in order to appease the great number of people who labor or are middle class and who are tired of the rising cost of government.

It is well known that the people on welfare or aid include many who cannot work, such as senior citizens, blind, mentally retarded, physically handicapped, physically disabled, in addition to families of dependent children. Therefore, making everyone on welfare register for work is absurd. However, the Welfare Rights Organization has not made this fact the issue in their campaign to repeal the amendment. The Chicana Welfare Rights Organization has singled out what they consider to be the constitutional "rights" of mothers to stay home if they have children of any age, and the "rights" of children to stay home with their mothers, as the main issue.

The Talmadge Amendment does not affect women with children under six years of age. It says that women with children six years and older must register to work and look for employment. The children six years or older are already away from their mothers because they are at school. And I am sure that the Chicana Welfare Rights Organization is not suggesting that going to school is unconstitutional because the children are "forced" to leave their mothers. However, what happens to a child after leaving school when the mother is working is a valid concern. And this is a very legitimate criticism of the Talmadge Amendment. *Children of all working mothers should have adequate care while the mother is away from the home.* What reinforces the feeling that the Talmadge Amendment is but a form of appeasement to "middle" American (read United States) is that it comes on the heels of President Nixon's veto of the Comprehensive Child Care Bill which Congress passed during the last session. This makes the Talmadge Amendment punitive legislation toward mothers who are forced to work without making child care facilities available. It indicates the total lack of sensitivity on the part of Congress for passing it and President Nixon for signing it.

There are many socio-economic questions raised by the present trend to kick the poor in the teeth in order to placate the working/middle class and the conservatives who have always opposed social legislation which has given us social security, unemployment insurance, medical aid, state aid and aid to families with dependent children, etc. However, it is one thing to oppose Congressional and/or administrative repudiation of social legislation and quite another to call on the community to oppose a piece of legislation such as the Talmadge Amendment solely on the basis and interest of one group affected by it. The Chicana Welfare Rights Organization does not believe mothers of children should be required to work if they are on welfare. By taking this position, however, they do not raise the question or the demand for the right of all mothers who work to have adequate child care centers. Neither, have they raised the question of adequate minimum hourly wages for all persons, including mothers, who presently work at wages below poverty level.

There are hundreds of thousands of Mexicano workers, men and women, who receive the minimum wage scale of \$1.65 an hour. And the mothers who work are not paid according to the number of children they



have. A mother on welfare with five children receives \$320.00 a month. A mother who works, with the same number of children, and who is paid the minimum wage scale, receives a *gross* of \$286.00 a month (based on a 40-hour week). If she is paid \$2.00 an hour, she receives a *gross (before deductions) of \$346.66 a month.* In addition, these working mothers do not have bi-lingual and bi-cultural child care centers for their children, which is one of the conditions of the CWRO before mothers on welfare can be expected to go to work.

It would seem that the Welfare Rights Organization would receive greater support from the general public if they took up the cause of mothers who work or who are unemployed but not on welfare, rather than only making an issue of the "right" of mothers to remain on welfare, and not be forced to go to work. If this is done, then the campaign to repeal the Talmadge Amendment would also be a campaign to establish:

1. A comprehensive child care and development program which would include a bi-lingual and bi-cultural approach.
2. Raise the minimum wage scale to not less than \$3.00 an hour.
3. Increase of job openings and opportunities. Meaningful training for people who want to work in para-professional occupations.

With this kind of an approach, an injunction or class action suit against the Talmadge Amendment would gain support to force its halt until clarification regarding its implementation is made. And, it would legalize what is already practically the case anyway — to date the welfare recipients have registered with the Human Resources Department but they are not yet participants in either work or training programs because, frankly, available jobs, education and training programs do not exist.

With this kind of approach, the Chicana Welfare Rights Organization could join forces with organizations seeking to protect senior citizens, mentally retarded, physically handicapped and/or disabled and other people on welfare against harassment brought on by the Talmadge Amendment.

SEXUAL STEREOTYPES —
PSYCHOLOGICAL AND CULTURAL SURVIVAL

A Description of Child Rearing Practices Attributed to the Chicana (the Mexican-American Woman) and its Psychological and Cultural Implications

by Cecilia C-R Suarez

Chairwoman — National Chicana Foundation
Associate Professor — California State
Polytechnic University, Pomona

A stereotype can be defined as a generalization about a group or members of a group based on emotion or faulty judgment. Stereotypes have stifled and imposed certain restrictions upon people or groups of people. In addition, stereotypes of people or groups of people have hindered their full development to contribute in our society. For instance, the stereotype of the woman as being passive and wanting to stay at home has restricted and stunted her full potential. The Chicana, that is the Mexican American woman, carries a double burden when it comes to stereotypes. For not only is she discriminated against as a woman, but she is also discriminated against as a member of an ethnic group which has a long history of prejudicial treatment by the dominant society. These stereotypes have had harmful effects, not only on the Chicana, but also on her family.

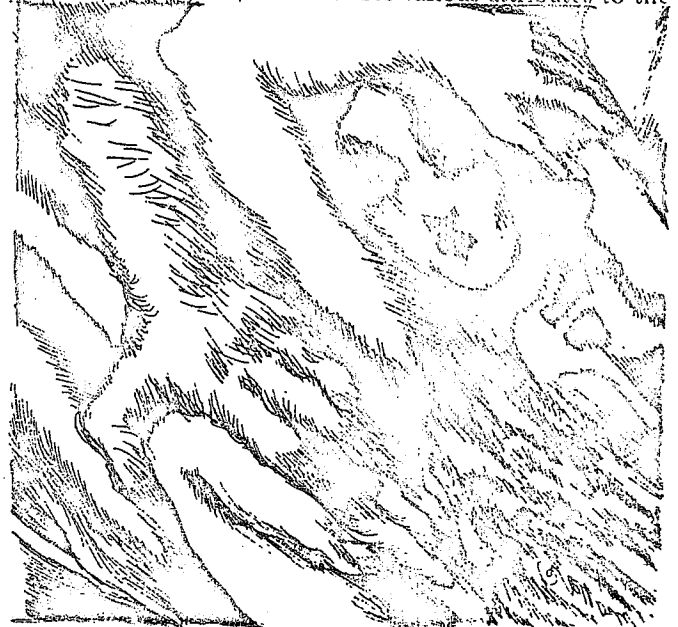
A good example of the stereotype of the Chicana is the description of Chicana child rearing practices that have been traditionally ascribed to her. The importance of these descriptions is that many educational programs for Chicanos in operation today have used these descriptions as bases for the programs. These programs, usually termed intervention or compensatory programs, are supposed to intervene or compensate for the supposed poor home environment and inferior language and culture of the Chicano home. Child rearing can be defined as the interaction between parents and their children, their expressions, attitudes, values, beliefs, interests — the interactions representing the whole system of transactional experience in the home setting.

One type of stereotype in the area of child rearing practices is the one that lumps all low income families as the same. Ira Gordon, for instance, describes the so-called "disadvantaged" as being disorganized, having low levels of expectations and having disciplinary patterns which use force (verbal and physical). I would like to comment on the aspect of disorganization in the low income environment because this description is used by many authors. Coming from a family of eleven (I was the tenth of eleven children) my mother was so organized, that if she had not been this way, she would not have been able to put a meal on the table. And my family stress on organization is typical of large Chicano families. As for low levels of expectations, I know of no Chicana mother that does not want the best for her child and has the highest of expectations. Martin Deutsch and McVicker Hunt, whose studies came out in the mid-sixties, were main contributors to the theory of the disadvantaged, that is that the low income family's environment was supposed to be disadvantaged and deficient and the child coming from this environment needed special enrichment in order to catch up with the white, English-speaking, middle class child. Deutsch describes the middle class life as more likely to produce opportunities for the normal growth of the child. According to him, the slum conditions have a detrimental effect on the physical and mental development of the ghetto child. He paints a dismal picture of the low income family, one that furnishes few learning opportunities because the parents are unaware and unable to prepare the child for school

and because the low income environment is lacking in intellectual stimulation. Hunt blames the low income child's environment for his academic failure. He specifically criticizes the crowded living conditions and the slum environment. Although the research is not on the Chicano, it is applied to him as well.

Culture in the barrio may in fact be too stimulating for some of the insensitive researchers who view a culture that is different from theirs as inferior. First of all, the barrio residents' speech may be varied. They may be monolingual (speaking either Spanish or English), bilingual (speaking Spanish and English, Spanish and Calo — barrio slang — or English and Calo), or trilingual (speaking Spanish, English and Calo). Our Spanish language is full of dichos, proverbs, just about one for any occasion. Children run home in the dark after hearing one of the many versions of the folktale, La Llorona (the Weeping Woman). The children play such games as La Tablita, Naranja Dulce, Limon Partido, and La Vibora. The barrio uniquely celebrates birthdays, saint's days, religious days and holidays. Who in a Chicano family can not remember being awakened by the Mexican birthday song, "Las Mananitas?" Folk dances such as the Jarabe Tapatio (the Mexican Hat Dance), the "Chiapanecas," or "La Bamba" are part of our celebrations. Our music is rich and varied, from the flutes of the Yaqui Deer Dances, to the harps of the Veracruz music, to the stirring falsettos of the mariachis, to the music of today's Latin Rock bands — El Chicano, Santana, and Azteca. The corrido, the Mexican folk ballad, describes not only events, heroes and legends from the Mexican Revolution such as Adolita and Pancho Villa, but Chicano folk heroes such as Texas' Jacinto Trevino and California's Joaquin Murietta as well as contemporary Chicano heroes like Cesar Chavez and Ruben Salazar. No, our barrio environment is not lacking in stimulation — it is lacking in sensitive researchers who can relate to the Chicano culture. But tragically, the writings of the previously mentioned Hunt and Deutsch have been parroted again and again and have been the bases for many educational programs for Chicanos.

But there have been writings specifically describing the Chicano family. These writers have theorized that the Chicano child is deprived, disadvantaged and handicapped because of the child-rearing practices of the home, and of course the Chicana mother is to blame. One study that has been accepted as authoritative, and wrongfully so, has been Heller's *Mexican American Youth: Forgotten Youth at the Crossroads*. Heller ascribes various attributes to the

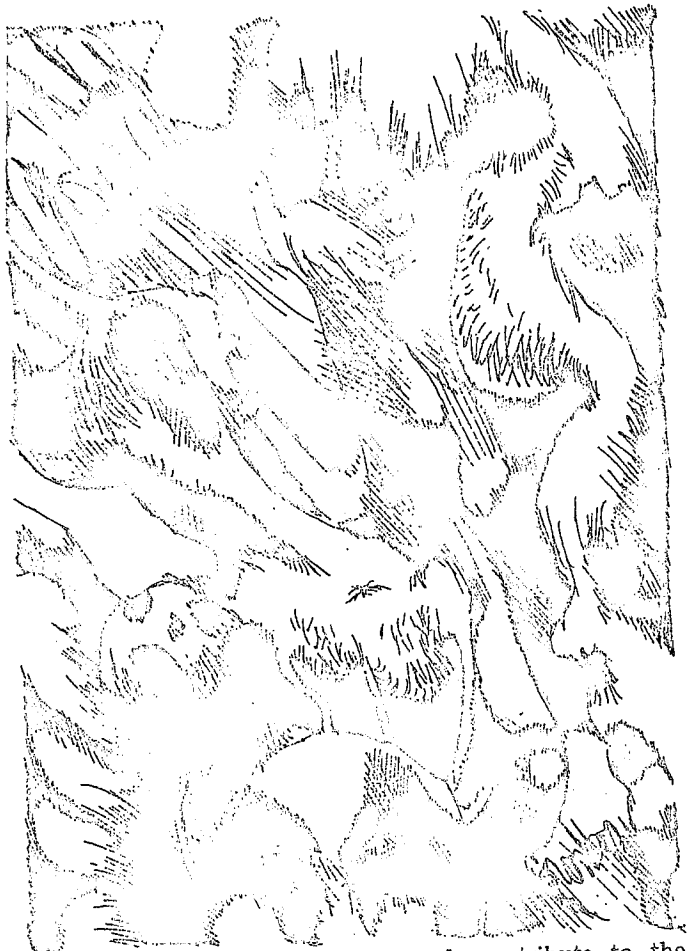




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John R. B. 1893



Chicano family, which she contends contribute to the delinquency of Chicano youth. She criticizes the Chicano upbringing as blocking advancement into the Anglo society by stressing values that hinder mobility; values such as family ties, honor, masculinity, living in the present, the stressing of courtesy and politeness. Heller claims Chicano parental love is not conditional, it is not dependent on the child's level of performance as compared with his peers. The child does not have a standard of excellence imposed on him. In addition, he is trained for dependent behavior (especially close to the mother), while the Anglo is trained for independent behavior. The indulgent attitudes of the Chicana mother tend to hamper achievement of the child. "This lack of making good, according to Heller, "is consistent with the theme of fatalism and resignation which runs through the M-A culture." Therefore, Heller's study describes the Chicano as being held down by the family, that the Chicano parents are the child's own worst enemy. And who is the person that deals more with the child — the mother. Therefore she is to blame. Another widely quoted writer, William Madsen, an anthropologist, describes the Chicano family in his book, *The Mexican American in South Texas*. Madsen claims that the Chicano family is the main obstacle to the advancement of the child because of the strong family ties demanding that one put the family above the self. Madsen's description of the family roles is typical of many writers. He contends that as the child grows into middle childhood, the father avoids demonstrations of affection, but the mother remains close to the child. Sex and age determine the roles of the family members (older male children are more respected). Madsen goes to great lengths to describe the Chicana as being submissive and that the Chicana wife gratefully submits to physical abuse by the Chicano male is described as showing his machismo

(his manliness) by having affairs. In the literature on the Chicana, sex roles are very clearly defined. There is usually an unquestioning acceptance of the masculinity or machismo cult concerning the Chicano male. The male is therefore labeled as one who has a tendency to male superiority and a dominance through multiple sexual conquests. And the Chicana is described as defenseless and submissive to the macho.

Another description of the Chicana which is a typical one that runs through the literature is in the book *The New Nursery School*. Nimnieth, McAfee and Mier in this book used many of the Martin Deutsch studies on "deprived" children as a basis for their nursery school program. The recipients of this program were Chicano children in Greeley, Colorado. The Chicano child is described as living in an environmentally deprived home, in a large family where the father may not be able to support his family. Therefore, the mother needs to go out and work, making her tired and worried with little energy or time left to devote to her children. Although this program is no longer in operation, the descriptions of Chicanos are typical of the programs that claimed that the Chicano was deprived and to succeed in school he must become an English speaking, middle class white.

I could go on and on in describing the literature on the Chicana, but I think you get the picture. The home, as described by the literature, is culturally deprived, linguistically disadvantaged, economically deprived, culturally deficient, etc. Nick Vaca, in his excellent article in the Chicano journal *El Grito*, reviewed the literature of the social scientists on the Chicano and concluded that the dominant social science theory is one that holds that the Chicano culture is composed of values that are detrimental to the child. Therefore, according to this theory, to succeed in school, the child must change his language and culture. In popularizing this theory, the social scientist, Vaca contends, used so-called scientific evidence to blame the cause of low academic achievement of the Chicano from the guilty institutions onto the Chicano. Many authors are now criticizing this theory. The culturally deprived theory, which is based on a hierarchical concept that one culture is superior to others, needs to be questioned and disclaimed.

Deprived, deficient, disadvantaged, submissive, disorganized, these are all descriptions of the Chicana and her child-rearing practices. What does it mean to her? It means because of the differences in culture, she has been stereotyped as inferior, rather than what she is — culturally different. What does it mean to be labeled inferior? People learn who they are and what they are from how they have been treated by those around them. People develop feelings that they are liked, wanted, accepted from having been liked, wanted and accepted. To produce a healthy self, it is necessary to provide experiences in which individuals are accepted. So what does it do to the Chicana who is told that she is not a good mother? This has deep psychological implications not only for the mother, but also for her children, who are in her care, especially her daughters.

For the Chicana, being stereotyped as inferior because she comes from a culture that is not Anglo English-speaking middle-class means that she has to refute these stereotypes for her psychological and cultural survival. Her child rearing practices should not be deemed inferior because they are different. For too long minority groups have been attributed a subordinate status because "authorities" argue that one cultural tradition is better than others. Our society and specifically education must appreciate the various cultures that are part of our heritage. The concept of cultural pluralism, that is providing the student the opportunity to retain his

language and culture while at the same time learning English, is an essential philosophical basis for any educational setting which serves Chicano children.

In addition, the Chicana, because of stereotypes, is not considered for any occupations except menial jobs. For isn't she inferior, unable to teach her children, unable to inspire them? The majority of Chicanas now employed are in the lowest paying jobs, such as migrant farm laborers and power machine operators. When I was going to college, for instance, my sisters were the most supportive of my getting an education. "We don't want you to work in sweat shops as we had to" they would tell me. The stereotype of the Chicana to work in only the lowest of jobs also has to be refuted. The bilingual-bicultural talents are a great asset and she should be allowed to develop them, in addition to all her other talents.

And what about the Chicana's family, especially her daughters? In schools, they are usually considered for vocational education. The Chicana is not considered for occupations such as a scientist, lawyer, historian, etc. In fact, Chicanas are usually counseled as non-college material — for aren't they going to get married right away and have many babies? Counselors and teachers should not have low expectations of the Chicana, but encourage her to go to college and get the full benefits of education.

The Chicana has many strengths that have been overlooked. The Chicano family, despite poverty and discrimination, has been a close family unit, mainly because of the mother. The strong force in the home has been the mother. Chicano children grow up revering and loving their mothers. But this respect is one that has been earned and one that lasts a lifetime despite the passage of time and long distances.



On the positive side, Chicanas are emerging into leadership positions. Alicia Escalante, in Los Angeles, as head of the National Chicana Welfare Rights Organization, is battling for better conditions for the welfare mother. In Delano, California, headquarters of the National Farmworkers Union, Dolores Huerta holds one of the highest positions in the organization. Maria Bustamante, in Sacramento, California is organizing the low income and welfare mother. Las Mujeres de Bronce, a Chicana organization in San Pedro, California, was recently formed by Patricia Duran. In Michigan, Jane Gonzales is working with the Chicanas. Teresa Aragon de Shepro, as Assistant Provost for the University of Washington, is an inspiration to all Chicanas. A sociologist from U.C.L.A., Deluvina Hernandez has written an excellent monograph, *Mexican American Challenge to a Sacred Cow*, a critique on the research on Chicano high school drop-outs in East Los Angeles. Lilia Aceves heads the recently funded Chicana Service Center in East Los Angeles, the first of its kind in the nation. Hope Lugo, a former Head Start mother, is now the director of the Napa County Economic Opportunity Commission which distributes anti-poverty funds in Napa County, California. Lupe Anguiano has worked for the Chicana through federal agencies in Washington, D.C. Some Chicanas have run for elected office: Rhea Mojica Hammer in Chicago, Margarita Castro in San Diego, and Marta Cortero in Crystal City, Texas. In Los Angeles, Silvia Castillo and Ana Neito-Gomez have developed a Chicana anthology. The National Chicana Foundation, comprised of university women throughout the United States, is devoted to research on the Chicana. Chicana classes are now emerging on many college campuses — U.C.L.A., U.C. Irvine, U.C. Berkeley, California State University at Northridge, and California State Polytechnic University at Pomona.

The time has come to look at the Chicana for what she is. She is not inferior, she is different. What is deprived about being different? The stereotypes of the Chicana must cease. She is an individual and a member of a rich culture, who must be treated as such. Then and only then will the Chicana reach her full potential. The stereotypes of the Chicana must be torn down by society accepting and appreciating cultural differences — not by attempting to obliterate them.

NOTE: Portions of this paper were presented to the National Association Conference on Sexual Stereotypes, November 24, 1972, at Airlie House, Virginia.

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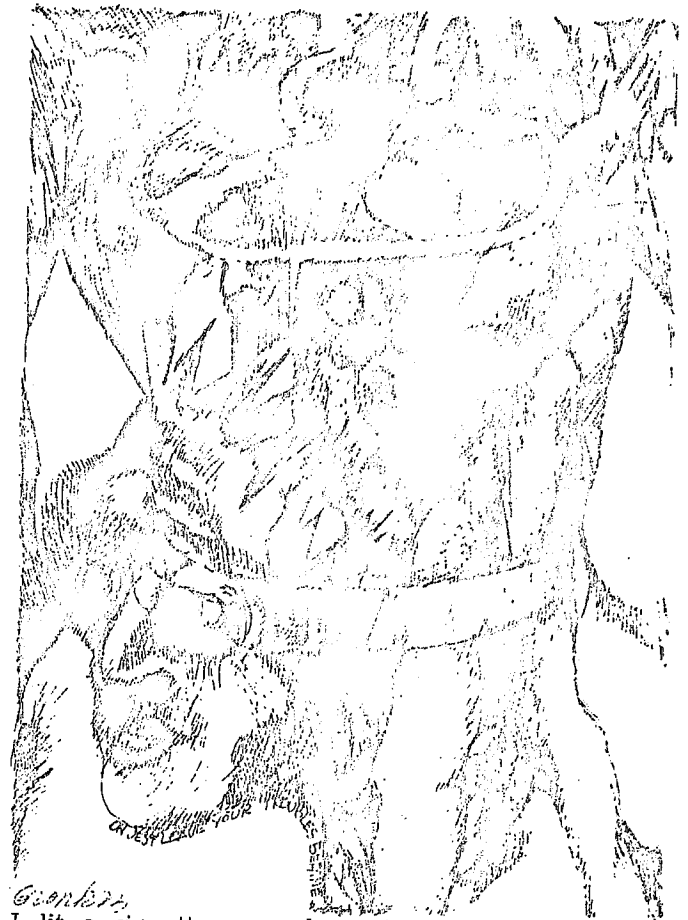
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Sometimes, when I walk from the bus stop, I wonder if someone is not watching me, no not like the coffee sacrifice, but one person from the sky following me. Watching me punch out, turning off the eye only when I sleep ... only sometimes, its in my dreams too. Set apart from me like someone watching a television set. Once it even pulled me with it, I couldn't get back into the picture, fit. It scared me, scared hell out of me. I pushed an squirmed until I was in again. Still, she comes every now an then. Mostly when its quiet and dark, anywhere, in a club, a car, my room. Sometimes, if I listen carefully, I can hear the blades rotate ... shoop, shoop and she's there again, my eye in the sky, rhymes.

I saw Miguel again today. He was off standing by cosmetics. God only knows how long he'd been standing there, waiting, for when I looked up, he was smiling for me. I waved and continued to fill out the credit slips. Its Friday ... end of the week. More days I've pushed aside, days ... I'll worry about later. Whoever, said, live for the day, never had to work, be a clerk. I'll bet they didn't know about Miguel standing over there by cosmetics.

It was Friday. I was going out. Brushed my hair full, glossed my lips an put on a low top with a pair of corduroy pants. Lousy legs. Linda drove up, honked and we were off. Linda's been a good friend for a long time. Sometimes I feel like slapping her silly. We drove to the nearest liquor station and bought some beer. We parked off Ditman and began to drink. Linda's ol' man left her, consequently, that what we talked about. Between her man, who left her and me who's never had the opportunity to be left, we talked ourselves hoarse.

Smashed. That's how we walked into the nightclub. We found some seats close to the dance floor and tried our best to make our way towards them. After what seemed nine hundred people and two oceans of spilt beer, we sat down. Immediately, they asked Linda to dance. So



I lit a cigarette, crossed my legs and began looking around.

Standard crowd. Boozers at the bar, girls eager to dance by the floor, good looking studs, either by themselves or with the prettiest girls, and us ... those that don't get asked to dance. So What.

Ordered a drink, as Linda returned to the table. We made small talk, like, I wonder if so an so is coming, hes cute, how stupid her hair looks, great stuff like that. As the night went on, we danced, occasionally. I fell in love with the drummer, habit with me. Right around one o'clock, I couldn't see anymore. Linda had been gone for twenty minutes. She had left with Richard, Seymour, I couldn't remember his name, they had gone to smoke some week in the parking lot. By this time everyone had paired off or were deciding where else to go. I was down to my last cigarette and feeling uncomfortable. I looked around at the faces, maybe it was because I was drunk, but they looked serious. Serious about Friday nights. Serious about bars and bands. It was not an evening out, it was a way of life, away from life.

I finished my drink, got up to leave ... but I fell. I picked myself up for an instant remembering old cartoons, where the drowning person would hold three fingers up, alternately resigning one as he went under. I made my way to the door, then the parking lot — in what seemed seconds. Linda wasn't there. I went to the car an waited. Everyone began to leave. Cars' engines exploded, people's laughter could be heard like wind through a cavernous cave. Linda, still hadn't come. I was dizzy, standing was an effort. I wanted to lie down. I didn't want to be there. I wanted to be in bed at home.

"Are you alright."

I looked up, startled. It was the drummer. "yeah, I'm alright."

"You waiting for someone?"

"Yeah, my friend, she's coming in a while."

"It doesn't look like she's in a hurry, there's no one here."

He wasn't as good looking as he appeared under the colored lights. Colored lights can enhance, as can a title. "I know." What can I say, I was impressed.

"Look, why don't you come with me. We're having a small gathering at my friend's. Lots of grass." His voice deep and smooth. Like talking to an FM radio.

"No thanks, my friend should be coming back."

"Come on."

"No, I just want to go home." I was brooding. How ridiculous I must have looked flat on my back. No doubt he saw me. His hair was longer than mine.

"Look, I'll stay with you till your friend come back. I don't think your in shape to be left alone. Alright?"

"It doesn't really matter," I lied.

I walked with him to his van, so he could finish loading his equipment. I nearly fell down again. Cartoon character ... finger number two going down. At his advise I used finger number three to gag myself and began to vomit. I began to sway, so he held me by the waist.

So I kept on vomiting. He was behind me holding me, comforting me as his hand moved toward my breast.

"Keep making yourself vomit ... you'll feel better and then we'll go get something to eat."

"Don't do that, please." I pushed away and nearly fell. He held me up and pressed me against him. "Just take it easy, alright."

"Alright," and I held on to him. I hadn't realized he was pretty loaded himself.

"You feel better?"

"No, I want to go home."

He held tighter, "you'll feel okay in a minute, then we'll go eat." he pressed me against his groin.

"No, please, leave me alone." I was frightened. He knew how loaded I was. Spite of my low top, I hadn't intended this. I wished I had on a jacket. I wished I wasn't loaded. I wished he didn't know I was loaded.

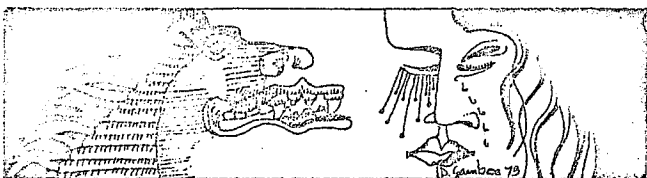
He began to kiss me. I kissed him. I don't know why. I thought it was being nice, an he would be nice. He pushed me on the side of his van ... onto my vomit. He began to squeeze and push.

"Let me go." How could that of sounded. I was alone, loaded, with a low top ... to anyone it was my fault. My top was off at the shoulder. His mouth was reaching for my breast. I grabbed his hair, that was longer than mine, and pulled, pulled, pulled.

"Bitch" an he pushed me aside, "what the hells wrong with you!"

For some reason, I don't know, I felt I had done something wrong. "Just leave me alone." I began to cry. With every move I made I felt wrong. I was wrong because I fell, because I was drunk, because I pulled his hair, because everything I ever did was wrong.

He looked at me like I was nuts. He walked to his van and drove off. I made my way to Linda's car. I reached for the handle to steady myself but I slid to the ground. Linda hadn't come ... the parking lot was empty. I covered my shoulder an cried into my arm. Far off in the darkness, I heard the blades, shoop, shoop.

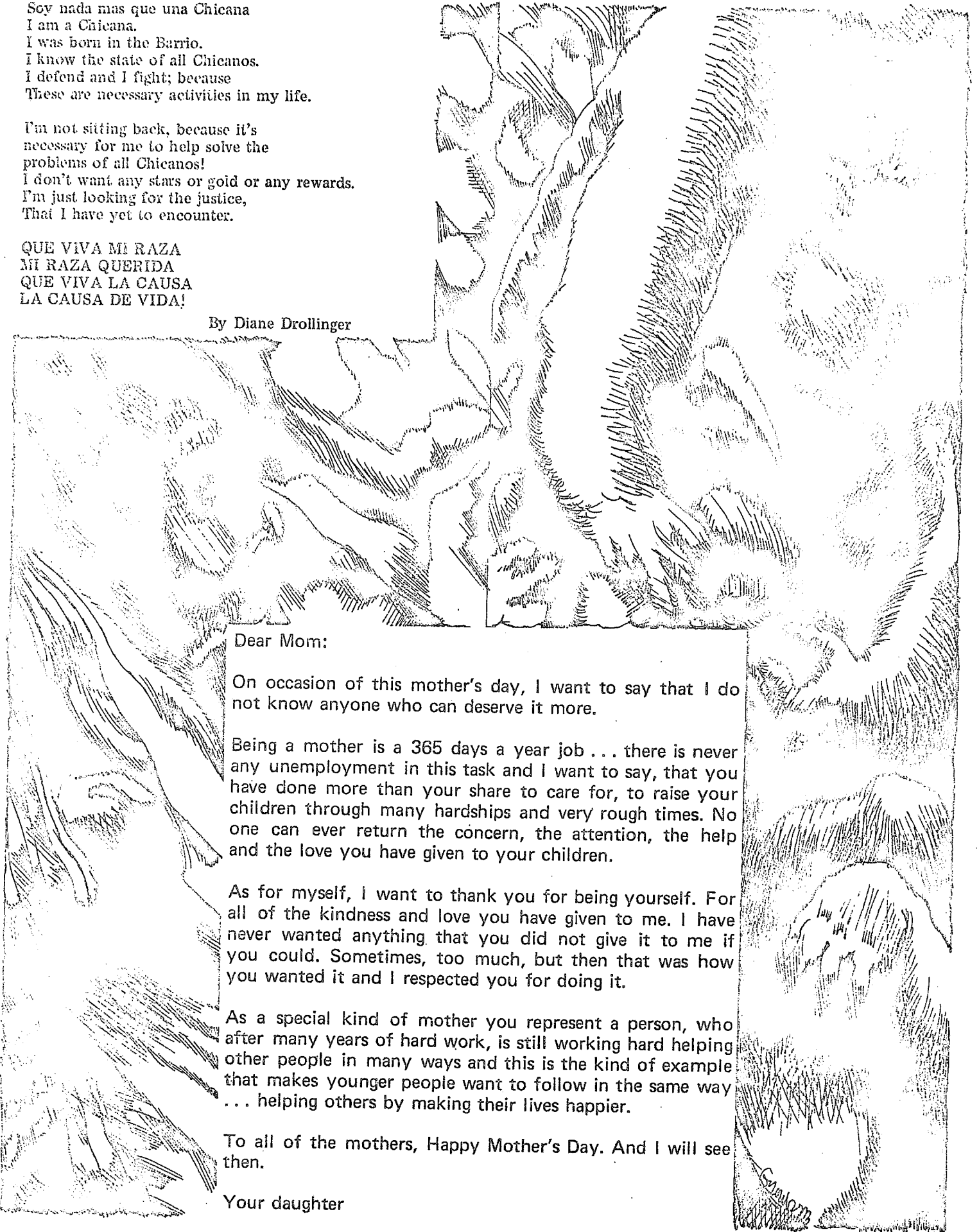


Soy nada mas que una Chicana
 I am a Chicana.
 I was born in the Barrio.
 I know the state of all Chicanos.
 I defend and I fight; because
 These are necessary activities in my life.

I'm not sitting back, because it's
 necessary for me to help solve the
 problems of all Chicanos!
 I don't want any stars or gold or any rewards.
 I'm just looking for the justice,
 That I have yet to encounter.

QUE VIVA MI RAZA
 MI RAZA QUERIDA
 QUE VIVA LA CAUSA
 LA CAUSA DE VIDA!

By Diane Drollinger



Dear Mom:

On occasion of this mother's day, I want to say that I do not know anyone who can deserve it more.

Being a mother is a 365 days a year job . . . there is never any unemployment in this task and I want to say, that you have done more than your share to care for, to raise your children through many hardships and very rough times. No one can ever return the concern, the attention, the help and the love you have given to your children.

As for myself, I want to thank you for being yourself. For all of the kindness and love you have given to me. I have never wanted anything that you did not give it to me if you could. Sometimes, too much, but then that was how you wanted it and I respected you for doing it.

As a special kind of mother you represent a person, who after many years of hard work, is still working hard helping other people in many ways and this is the kind of example that makes younger people want to follow in the same way . . . helping others by making their lives happier.

To all of the mothers, Happy Mother's Day. And I will see then.

Your daughter

"LOVE"
From a Mother!

Mijito Mijito Mio.
I know you are too small
to understand my words,
But I hope someday you will.

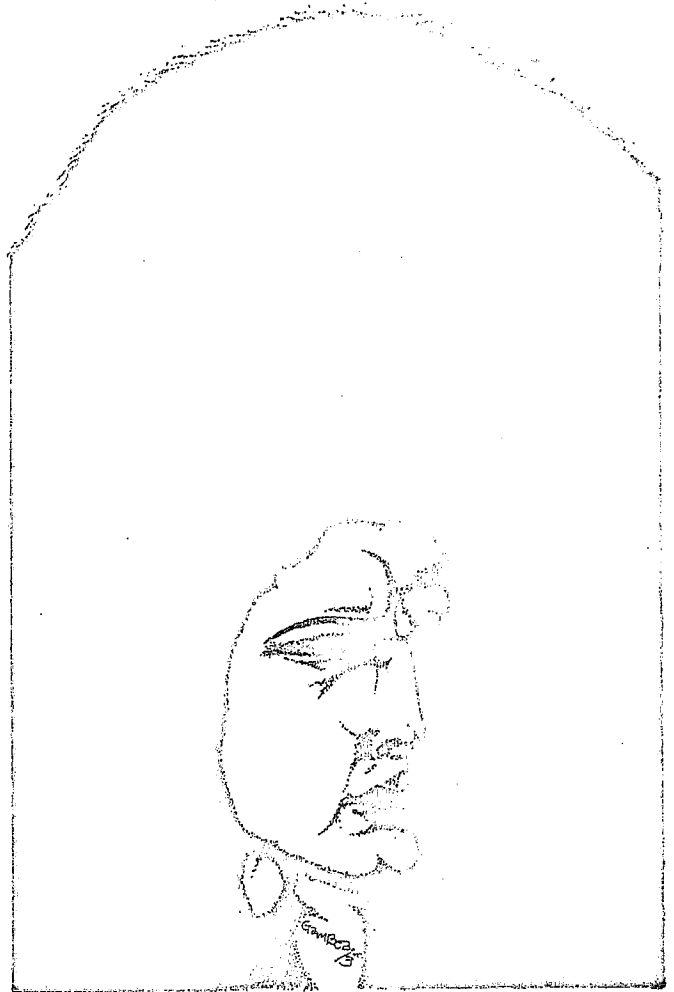
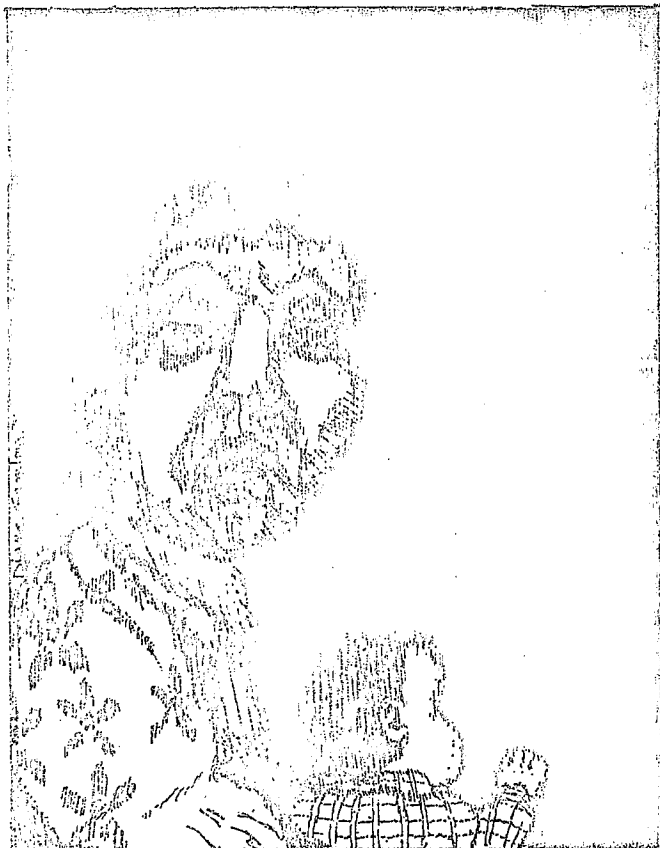
Mijito Mijito Mio.
Somewhere along the line,
Mommy failed and had to leave you.
But soon mommy will be home.

Mijito Mijito Mio.
To do things that we used to do
together. Laugh when you were happy,
cry when you were sad. Comfort you
when you were sick. Pray with you
at night. Remember?

Mijito Mijito Mio.
I pray when that time comes
You will forgive me. Mijito, there are
so many fears that I have, my son.
And so many explanations to be told.
But I shall wait till I'm home again,
And all this will be past.

Mijito Mijito Mio.

Anonymous



HOME

My home, where the aurora borealis
Pulses with vitality,
Where the bright stars shine
Against a midnight-blue sky,
Where the full moon illuminates
The broad expanse of pine trees
On which shrouds of sparkling snow hang,
Where the snowbirds rest peacefully,
Where the wild animals pad softly
Looking around curiously or searching for prey.
This is my home.

Home, where the frost bites cruelly, despite
The sun's shining vigorously.
Where the dog teams race,
Where the ski-doo's glide across the ice
And narrow snow tracks,
Where the airplanes take off
And fly against the force of the rising wind.
This is my home.

I cherish even more
That land of freedom,
Where I found that peace of mind
That carefree feeling
That intense life and beauty
And that sweet contentment,
With the knowledge
That it was won so dearly
And reserved for me.
For this, I am thankful to the Great Manitou.
May we learn through His great love, strength and wisdom
To cherish our liberty and to live for peace.

— Iona Weenusk

FOR THE SADDEST OF MOTHERS

by Gabriela Mistral

THROWN OUT

My father said he would get rid of me, yelled at my mother
that he would throw me out this very night

The night is mild; by the light of the stars, I might find
my way to the nearest village; but suppose he is born at such
a time as this? My sobs perhaps have aroused him; perhaps he
wants to come out now to see my face covered with tears.
But he might shiver in the naked air, although I would cover him

WHY DID YOU COME

Why did you come? Nobody will love you although you are
beautiful, son of mine. Though you smile so cutely
like the other children, like the smallest of my little
brothers, nobody will kiss you but me, son of mine. And
though your little hands flutter about looking for toys, you will
have for your toys only my breasts and the beads of my
tears, son of mine.

Why did you come, since the one who created you hated you
when he felt you in my belly?

But no! For me you came; for me who was alone, alone until he
held me in his arms, son of mine!

[translated by Langston Hughes]

BROWN

When asked what is beauty,
Someone said to me,
The sea.

Another said,
A green tree.

I just smiled and said,
Look at me!

What do you see?
A CHICANA!!!!

Standing as proud
As can be.

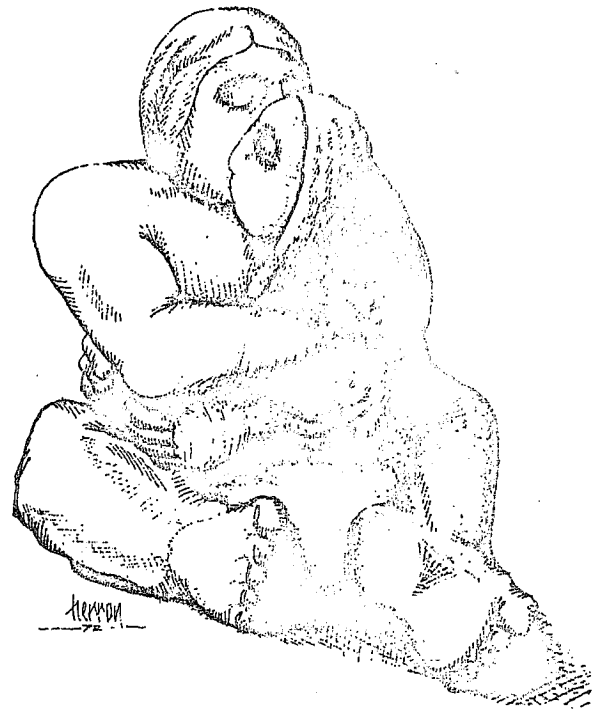
Still smiling, I said,
BROWN!!!

That is the only true ...
Beauty to me.

— Josephine Madrid

Brown to me is the start of a new day.
The breath of life, the strength of a nation;
Brown has the power to be, whatever it wants to be
BROWN IS BEAUTIFUL!!!!!!

— Josephine Madrid



CALIFORNIA INSTITUTE FOR WOMEN

The appearance of this prison is of quiet and
serenity and beauty. The life of this prison is unrest,
tension and turmoil.

They lock up your body knowing that your heart
and your mind are not here; but they try to imprison
those also. They want to make machines of us, smooth
running machines that can only operate at the time a
button is pressed. The irony of this, is that the button
pressers are more corrupt and deadly than we who are
here.

In place of a mind and will of our own we are told
and instructed what we are to do, who we are to love and
what we are to think. If we do not follow these orders,
we are given more time in which to learn to bow in
which every way they decide. The rehabilitation we are
supposed to learn, does not exist in the prison system. In
place of this; in order to survive and remain a sane
individual; you learn such arts and skills as you've never
known or needed before. You learn to lie, steal and cheat
in order to remain alive; no longer can you be kind,
tolerant or patient. These qualities, you quickly learn, will
get you nowhere. You become accustomed to the new
code of ethics, a new code of morals and a new code of
life, because that is what is taught here.

Do I speak from experience? No, I have arrived here
only a few months ago, yet I am beginning to feel
pressure of the control they are trying to take of my
mind and my heart. I have also seen the injustice done to
all my sisters behind bars. They have attempted to turn
us against each other, failing to realize that we are all
united in this oppression. We are all forced to suffer. We
are all under the same giant hand.

Now, which direction do I go in? I have 27 more
months before I will even be considered for parole. What
can they do to my mind between now and then? How
much will I allow them to do? How much do I really
want my freedom? Because to gain my freedom, I must
give up my identity, my mind, heart and my individu-
ality.

— Mary Santillanes

TWO DIFFERENT WORLDS

By Iona Woenusk

The absence of high schools in the North has brought many of us Indian students to Portage la Prairie to gain an education. Only one month has passed since school started, and already many Indian students have dropped out or else have turned to liquor for temporary escape from their frustrations — a way of escape which does nothing but add to our problems. Right now I wish to share with you the experience I had in leaving reservation life for city life and vice versa in the hope of making someone realize that he is not alone in his troubles, conflicts and tensions.

I come from Oxford House, a Cree Indian reserve about 500 air miles north of Portage la Prairie. About 300 Cree Indians reside there and three white families. Although our means of transportation includes dog teams, snowmobiles, canoes, boats, two trucks, three motorcycles and one lone horse, our main transportation is the airplane.

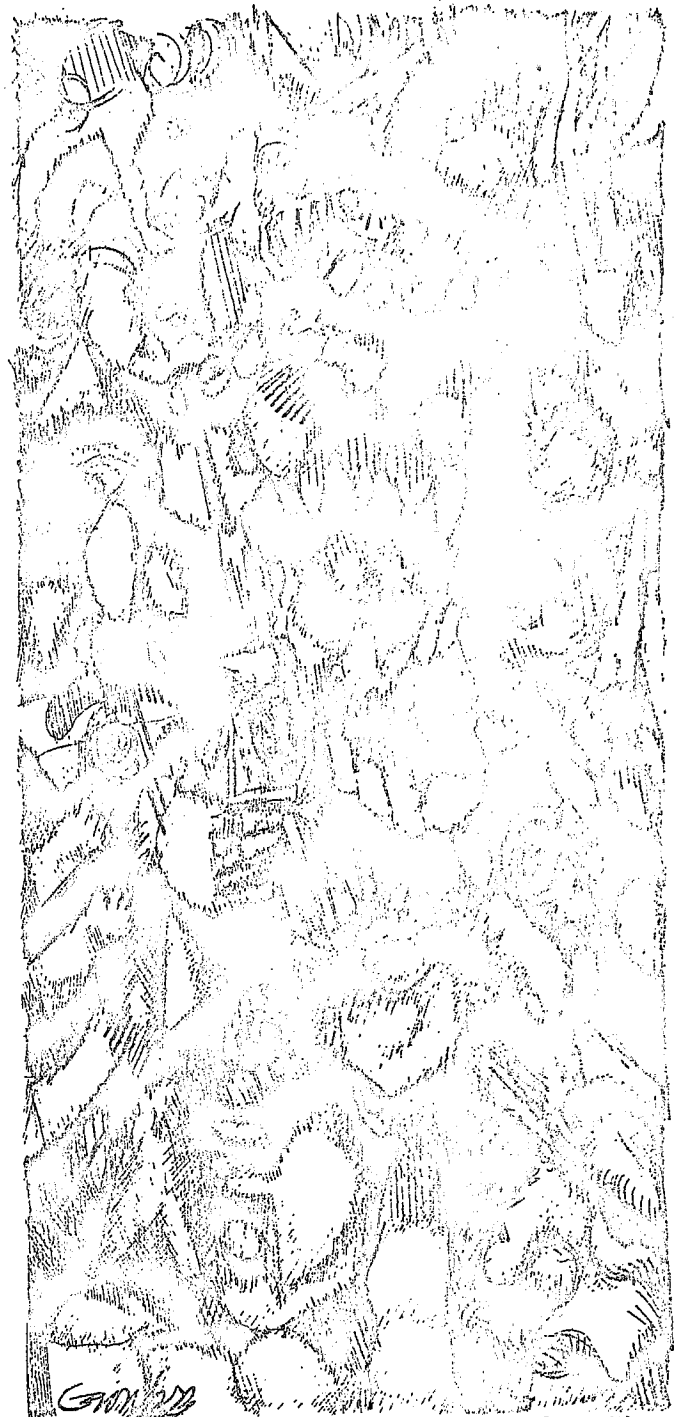
Oxford House, with its picturesque scenery, is a reserve of peace and quiet. The sounds of nature blend with the sound of happy children at play. This reserve is set in a land of great forests, colorful northern lights, unforgettable sunsets and numerous lakes. On this reserve the houses are all situated on one side of Oxford Lake. The opposite side is the area where most of the men go to hunt, trap and chop wood for fuel.

At Oxford House most of the older people do not speak nor understand English. Very few have even a Grade 6. Although some may understand English, they cannot speak it. And even though almost all the young people can speak and understand the language, they do not practise it outside of school.

When I first came to Portage la Prairie, I had a difficult time learning to speak English all the time. Even though I was in Grade 9 at the time, I had never used the language orally unless I was asked a question in class. When I arrived here, I found difficulty in expressing myself in English and pronouncing the words correctly. I had to think first in Cree, and then try to translate my thoughts into good English sentences. People must have gotten the idea that I was either dumb or just plain rude not to bother answering because they would just stare back or give me a strange look. That look would make me feel uneasy and my mind would go blank. Also, because I was very shy about speaking English, that made the situation even harder for me.

On that first separation from my home in the North at the age of 14, I left with great expectations. I knew I was about to enter into a world that was completely different from mine but I never realized it would be so complicated and harsh. I had expected, in the new world, that things would be modern, brighter, happier, more beautiful and easier. That trip to reach what would become my new home meant my first long plane ride and my first exciting bus ride. It also meant my first glimpse of the lovely cars, the great city of Winnipeg, and the beautiful Prairies. Here, too, I was introduced to television, the modern telephone and the stamp machine. Everything was so much fun and so exciting.

After a while I was settled in my boarding home. I found it hard to communicate with the family with whom I was living, and also with the other students at school. Because I did not know what was expected of me, as a result, I could not get along. My high spirits began to slide downhill as each day passed, and more and more I began to miss my family and long for home. I missed, moreover, being surrounded by nature and its sounds. I



detested sitting inside a huge building all day with so many strangers. I hated the roars of the city and its continuous traffic. I could not find a corner all my own; everywhere I turned there were buildings, automobiles and people.

So many times I seriously considered quitting school even though I was determined to go on. I realized there was no future in returning home with no education. My ambition had always been to go through high school and in some way become of help to my people. These thoughts kept me here.

The school year dragged on and on. At long last the end of June finally came and I could leave. That was a glorious day when I got home. It seemed as though I was in some sort of heaven with sweet, fresh air, the placid lake, the lovely forests, the sounds of birds and animals calling out to me, and the very atmosphere of freedom and wilderness. For the next two months I never spoke one English word.

In my second year, I moved to a new boarding home. Things continued pretty much the same as in the previous year. Now, whenever I think back to those first two years, I truly wish I could relive those times and make them better. I had been so wrapped up in my own troubles and problems I had never really considered other people. During those times I had actually considered life not worth living. I didn't even try to run away or take to drinking; I knew I would come face to face with the same old situations I was already in, and probably I would make it worse.

Oh, the misery, the desperation of those times!

I used to wonder how much longer I was going to go through that kind of life, but then I used to tell myself, "Nothing lasts forever, it will end sometime." Then, too, I thought of all the handicapped people I saw every day around the city and how their burdens were far greater than mine. I also thought of the people who had no homes or a family such as mine to go home to. Thoughts such as these were incentive enough for me to continue what I had begun.

I clearly remember the day I was to go home again for the summer. To my surprise, I discovered that though I yearned to be back home once more, yet I wanted to stay here. Maybe I wanted to remain to try to make up for another bad year, or maybe I had resigned myself to city life for by now I had grown accustomed to it.

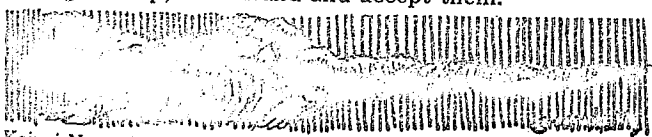
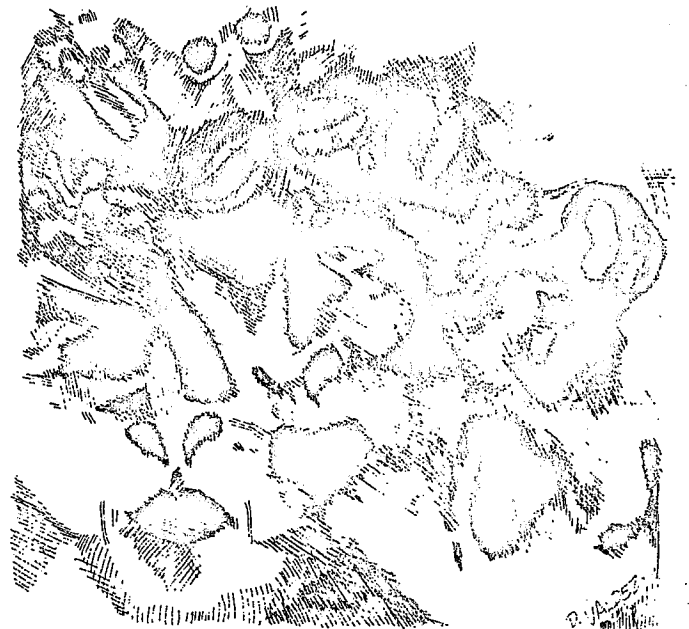
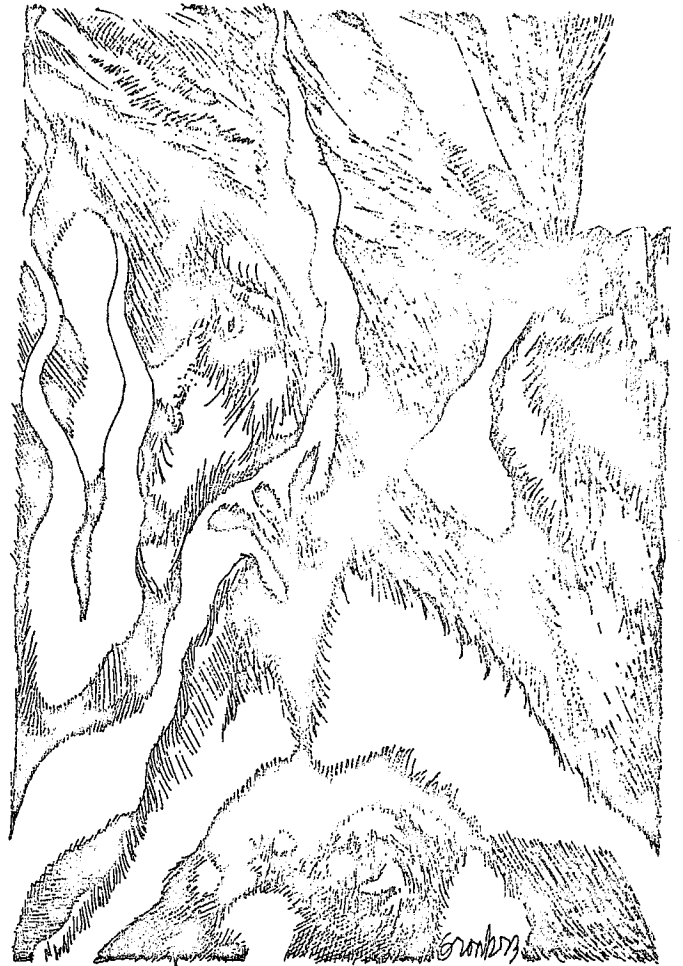
At any rate, once I was back home, I became aware of things that I had never bothered to notice before, or maybe they were not there before. In any case, I seemed to notice that the people stared with their hawk-like eyes, trying to decide whether city life and education had changed me for the better or the worse. Some hesitated to talk to me. From a few, there were even accusations of denying my own background and trying to be one of the white people. I was not sure, by this time, just where, if anywhere, I really belonged.

On my third year, I moved again to another boarding home. This time I shared a room with a Sioux girl. The couple we lived with were understanding, patient, very kind and hospitable. We all get along fine. I felt as if a heavy load which I had been carrying around for so long was lifted from my back. The future appeared rosy and happy; and it was.

To start with I joined a few of the clubs through the school. The meetings and the projects we did kept me occupied, which gave me a sense of belonging or contributing to something. This gave me the incentive to explore and reach out for the things outside my own little world. In addition, I went on a trip which was sponsored by the Centennial Commission to one of the Maritime provinces along with a group of students mostly from Winnipeg. The trip to the Atlantic province and our visit there was simply super! Every one of us had a great time. It was then I began to discover, or rather realize, how beautiful life is, how nice other people can be, and that "everyone smiles in the same language."

Right now I just need two more subjects to complete my Grade 12. Next year, I hope to start training either as a registered nurse or a dental hygienist.

I am glad now that I resisted the temptation to yield to my pessimistic tendencies to drop out of school and go back home. I know that there are many other Indian students who feel now as I did a few years ago. I hope that they, too, will find the kind of people who are willing to help, understand and accept them.



MUNDO FEMENIL — Esfuerzo Literario

"MUJERES DE LA RAZA"

1 The Raza Women's class at California State University at San Francisco has compiled a book of articles, reports, class papers, poetry, artwork and historical information on La Raza women.

This book includes special articles on Luchadoras, Political prisoners, Guerrilleras, and historical liberation movement mujeres, with an overview of women involved in present day community issues.

Copies \$7.00 each. Write to Dorinda Moreno Gladden, California State University at San Francisco, 69 Campus Circle, La Raza Studies, San Francisco, Ca. 94132. Mail order, \$8.00.

"CHICANA ANTHOLOGY"

2 Chicanas from the Centro de Estudios, California State College at San Diego, have put together an anthology of writing by Raza women. "The anthology is a reflection of what a Chicana being brown and being a woman has never seen in writing. It will try to symbolize the different states a woman has been through."

It is a presentation of the Chicana who has been shaped by the history of men and tamed by the society of gods. As it is hidden in the past, it is now in the present, alive with constant death and rebirth.

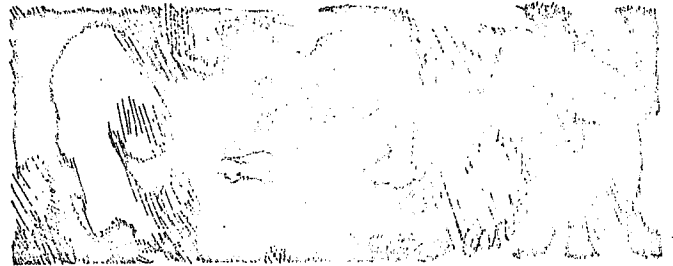
Price information has not yet been received. Write: c/o CAMP/EOP, 5625 Hardy Avenue, California State University San Diego, San Diego, Ca. 92115.

"ENCUENTRO FEMENIL" Anthology

3 In the past few years, the need for Chicana women to know and understand herself as well as her situation in order to improve it, has crystallized by such efforts as Chicana Conferences, feminist organizations, Chicana oriented classes and even Chicana feminist newspapers.

It was out of this need that a group of women from Southern California thought it necessary to work for the realization of a Chicana Feminist Journal. Women from the Universities of Long Beach, San Fernando and Los Angeles constitute the main staff for this publication.

Date of publication and price information have not yet been received. Write to Encuentro Femenil, P.O. Box 5452, San Fernando, Ca. 91340. Martha Lopez and Adelaida R. Del Castillo, Editors.



BOOKS

One of the most interesting and fascinating book catalogs which I receive is the one which comes from the University of New Mexico Press. It is impossible to review each publication they offer, and although most of the authors they print are Anglos, my experience has taught me that if I know where I am, then I can read any book regardless of the author and evaluate its value to improving my understanding of our people and of the world we live in.

It's very important to consider this because our history in the Southwest is yet to be written. You will find our new fledgling writers research all of the books they can find that relate to their subject, in order to set down their own perspective of Chicano history or life as they see it.

I make this point, because too many times, out of ignorance or snobbishness when a reference is made to a book or a passage or a thought, it will be challenged if utterance or the source is not Chicano, Latino or Mexicano.

If we have an open mind, read everything which relates directly or indirectly to our understanding of ourselves, then our role will be better understood and better performed.

And as writers, we will be able to write the same stories or history of our people in ways acceptable to our sensitivities. Many Anglos, sensitive to the Southwest and its people, have tried to set it down honestly and sympathetically; however, when we read it, it may come through as patronizing. However, in order to improve and perform in the field of literature, we have to read what others are saying about us also.

TWO SELECTIONS

Only two books from the UNM Press paperback books 1972 have been selected for mention:

WOMEN AND THE LAW

by Leo Kanowitz — \$3.95

"A remarkable book which can and should be read by people both in and out of the legal profession." — Laura Nader, Professor of Anthropology, University of California, Berkeley.

"A study done with flawless scholarship, extraordinary balance, yet with a vision of the total equality which has not yet been attained by women in America [should read United States—ed.]" — Robert F. Drinan, S.J. Dean, Boston College School of Law.

THE SPANISH AMERICANS
OF NEW MEXICO:

A Heritage of Pride

by Nancie L. Gonzales — \$3.95

"This excellent volume by an anthropologist fills the need for an accurate up-to-date account of the Spanish-American population of New Mexico." — Rocky Mountain Social Science Journal.

"This book is the most comprehensive survey of the Mexicano in that state." — Choice

"A fine scholarly presentation. I recommend it heartily." — George I. Sanchez, Pacific Historical Review.



Una Critica Editorial
by Kathy L. Valadez

If one can believe in good or bad omens in starting the new year, then it looks like a positive year ahead for Chicanos.

January 1st, a National Broadcasting station aired a very important documentary called "Cinco Vidas." It is about five Chicanos and their life in the East Los Angeles barrio.

Writer-producer Moctesuma Esparza has achieved what very few in this field have been able to: to reveal pure unadulterated honesty. Honesty not in the sense of truths and non-truths but in the sense of what is superficially real and what is gut-real. Barrio injustices by the system are so real that Chicanos can do nothing but feel it to the depths of their inner selves and Esparza practically had this screaming at you from the first opening segments. A young barrio girl, a Chicana, says:

"Around us we see poverty and wasted lives ... There is our culture, and the majority culture. They have not lived together easily. We will be ourselves ... Between our birth and our death is where we live."

You heard this and wondered what more could possibly be said in the film. But if you're a Chicano, unfortunately, you knew only too well what else could be said. And here arises probably the most obvious question that could be asked about "Cinco Vidas": who needed to see this film, Chicanos or "anglos"? Safely it could be said that both groups had a need to view it. Chicanos, because it allowed them to identify positively with what was being said. The film allowed Chicanos to look to themselves for change, so that they could better the barrio.

"Cinco Vidas" must have made some of the "anglo" viewers uncomfortable because the film was not just another nice little Los Angeles Chamber of Commerce Mexican fiesta film. Hopefully, it was an awakening process for them, and maybe it made them look at the "bad" in America they had safely tucked away and pretended didn't really exist.

One was able to hear and see much of the honesty. Esparza was able to reveal when Vince Villagran, principal at the Malabar Elementary School, a Barrio school, told of his frustrations as an educator:

"The system has so blatantly failed the children for so many years."

Villagran also stressed that, although he has moved his family from the barrio, he intends to remind his children every day that there are two sides of life for a Chicano and that they should always be aware of the barrio and the problems that need to be alleviated.

One hears Ernestina Gomez, a 72-year-old great-grandmother tell (in Spanish) of how her children were not allowed to speak Spanish in school. In case you didn't catch it, yes, that was discrimination.

One of the strongest personalities of the five shown was Delia Cardenas. She has raised a family and has found her need to be actively involved in changing the barrio. She has become a positive worker, organizer and symbolizes the new awakening in the people of the barrio.

She does not want to turn back to the negativeness that the "anglos" had pressed upon her as a child - mainly to be ashamed of being Mexican.

She tells her analyst:

"An anglo - I can't dig them. In the back of my mind I can still see them making me feel ashamed,

different and wrong as a person, for being a Mexican."

The most important thing, the viewer was to understand about what Delia Gomez said, was that she expressed very real feelings toward the system and toward the injustices she had to bear in her barrio. But what is even more important is that she is only one of a vast number of people who have had to deal with similar injustices and frustrations.

"Cinco Vidas" also gave the viewer a look at a young Chicano Lawyer who has stayed in the barrio to change it for his raza. This may have been frightening to certain viewers, because no longer are Chicanos having to deal with "anglo" lawyers in an "anglo judicial system." But they now have their own to help them.

The quinto vida (fifth life) shared was the Chicano who felt the importance of being a part of and retaining the cultural heritage of Mexico by being a Charro and involving his entire family in the activities of the rodeo.

A Charro is in a very loose sense, the same as an "American Cowboy." But the Charro goes beyond this, as does the rodeo where he performs in comparison to the "kid show" that an "anglo" calls a rodeo. (By the way, rodeo is originally a Spanish word coming out of Mexico when great sections of the United States were a part of that country.)

In all, "Cinco Vidas" gave the opportunity for "anglos" to see Chicanos as they see themselves; a cultured people, NOT as the stereotypes put upon them by the system.

"Cinco Vidas" should have made the "anglo" see what has happened to a people rich in culture and proudness; it should make "anglos" more sympathetic to Chicano efforts to better themselves. Hopefully it will make it less likely to continue the stereotyping of Chicanos or Mexican Americans.

It is especially important that the Chicano viewer see the need for unity in their common goals to better the Barrio, as "Cinco Vidas" so well brought out.

Probably the most significant point that Chicano viewers could have gotten out of the film was the problem of self esteem and self-determination. Repeatedly the viewer heard Chicanos saying they were trying to be "somebody." It is time for the people of the barrios to wake up and realize that just being an individual, a human being, has made them "somebody" and somebody of worth. And finally, as the girl in the opening segments of the film said,

"... We will be ourselves ..."

What can be more important?



El Chicano

WOMEN CAUCUS MAKES HISTORY

The National Women's Political Caucus convention held in Houston this week-end was called an "historic occasion" by its newly elected chairwoman Francis "Sissy" Farenthold.

The 18-month-old organization, founded in the woman's movement, began structuring itself to bring about change through politics, by the largest minority in the United States. Positive steps were taken in a direction of uniting all women's rights advocates.

Sissy Farenthold, who unsuccessfully ran for governor of the State of Texas in 1972, won with 455 votes to the 191 polled by Martha McKay of North Carolina, a former Democratic National Committee woman.

McKay's backing from the Chicana Caucus caused cries of "separatism" from many of the Texas delegates, and evoked background pressure from NWPC leaders Bella Abzug and Gloria Steinam.

Following the announcement of the Farenthold victory, Marta Cotera, a spokeswoman for the Chicano Caucus and Crystal City educator, demanded a commitment from the newly elected chairwoman. A Raza Unida Party member who ran for the State Board of Education in the fall, Cotera charged that Farenthold had refused to pledge any support to the party earlier that day. Ms. Farenthold had refused to support their candidate for governor last fall, saying that she must work within the Democratic party for needed reforms.

Farenthold then told the more than 2,000 delegates and participants she was committed to "every group in this body." She said, "There is no difference here. I just can't say things before I have a position, and I will now that you have elected me. We will be working together."

Lupe Anguiano, a Chicana member of the National Policy Board said, "She never commits herself, but we'll wait and see if she's really going to work with us."

During the Saturday evening session, Ms. Cotera read a resolution which would allow for a separate Chicano caucus within the state caucus structure. The proposal had overwhelming majority approval, but not without strong dissent on the part of the Texas caucus. Cotera said the move was necessary to insure support from the national as well as state body in whatever political directions Chicanas would take.

She said that with the present state caucus structure, Chicanas are allowed only 2½ votes in a field of 25 statewide, and had not been actively recruited by the majority Anglo members.

Following the adoption of the Chicana proposal, members of the Black, Puerto Rican and Republican special interest caucuses requested that they not be disenfranchised in the inner political workings of the NWPC.

The Texas delegation had refused Ms. Farenthold the encouragement to enter the race, saying that she might be damaged in chances for another public office as a Democratic candidate. But Rep. Bella Abzug, D., N.Y., reassured the Texans that the top job in the caucus would help rather than harm Farenthold's political future.

The three vice chairwomen positions were agreed upon by all special interest groups: Rhea Mojica Hammer of Chicago, the Chicana caucus choice; Bobbie Kilberg, a lawyer from Washington who is the GOP candidate; and Audrey Colon, of Washington, D.C., the Black caucus choice.

Both Republican and Raza Unida Party affiliates were outvoted when the delegates turned down a proposal to get local caucuses to recruit more diversity in women members. The proposal suggested putting teeth into the written commitment that an "affirmative action plan" of recruitment be done locally, or be subject to challenge if local caucuses can't prove attempts to include a proportionate number of women from each political party in the area.

The three-day convention began with various state and special interest caucuses held late into the night Friday deciding directions and structure of the national organizations. Saturday's agenda included 20 workshops run by politically successful women who talked specifics on breaking political barriers, and working for change in areas of education, welfare, and other domestic priorities.

Sunday's general session included adoption of proposals by the general assembly, and the election of the head of the national group.

Nearing the end of the convention, the delegates unanimously supported a resolution to reinstate a woman fired from her job at the Rice Hotel where the convention was held, who worked to remove a restriction on paging women in the hotel lobby. The caucus supported a boycott of the hotel for future conventions of any kind, and began immediate negotiations with its union caucus and the hotel management.

Saturday noontime, over 300 men and women marched around Foley's Department Store, 6 blocks from the convention site, in support of the Farah workers strike. Foley's sells Farah slacks, a product being boycotted around the country by supporters of better labor conditions.

The convention ended late Sunday night with more women determined to spread their message of advocating women's rights ... through political unity locally and nationwide.

[El Exito, Beeville, Texas, Feb. 15, 1973.]

Gambold

TRUTH OR CONSEQUENCES

Most discussion or material on women becomes controversial when it attempts to identify their role in society. It is not strange, then, that when the Mexican women began to organize themselves as a unit with distinctive needs within the Chicano/Mexican movement, they began by identifying their role within society and as part of the movement. And it immediately caused a furor.

Question

Do women have a separate and/or distinct role as compared to that of the men, or should she occupy a subordinate position in the struggle for liberation? Should women only act as supportive forces? Is it true that they have no special needs? Mexican women (Chicanas) like other women in the world are saying that they should be accepted as a part, an equal partner, in the "movement." In the past, and still too true in the present, women members of organizations only served as organizers without recognition. The men are elected officers, but the women do the work to create and keep the organization from falling apart. If separate women workshops are included in conventions or conference programs, they are very limited in the discussions held. The most common type of women's organization, however, is the women's auxiliary. In the G.I. Forum, they concentrated on the Queen Contests and in giving support to the men on the issues which concerned them. The same is true of LVLAC and other organizations. However, 1970 began a new trend. The Women's Workshop at the National Issues Conference decided to form itself into a women's organization and demand equal representation on all executive boards of organizations.

Equality

However, when the women began to demand equal recognition and leadership positions, they began to run into disagreements, best described as "machismo." This became a real threat to development of unity based on trust and respect. It threatened to deny women the right to participate as leaders and as policy makers and organizers.

Machismo is discussed in other articles in this issue by a number of young women who have faced its ugly manifestations when they attempted to become active on campus or in community organizations. This article will not deal with that aspect or problem faced by Mexican women. We want to discuss other areas of concern to women and where we feel there is a lack of information which does not allow full discussion or projection of programmatical solutions or changes. Sylvia Delgado (Vol. I, No. 10) dealt with the consequences faced by young women engaged in sexual relationships with the very young sexually active men. This included the questions of pregnancy, birth control, abortion, family planning and disease. But most important she was concerned by what was happening to the young women caught up in a personal conflict between their "cultural" tradition — a girl must be a virgin if she hopes to marry (some man to marry her) and the overpowering appeal (push, promise her anything) by the young men to have sex with him. As a result, she mentioned the attitude of the young women toward abortions as a solution to pregnancy, rather than prevention or family planning. She also mentioned the high incidence of venereal disease among the youth. This last issue has become critical among all youth across the country as a consequence of greater, earlier, freer sex involvement. This aspect, venereal disease, has not been discussed sufficiently nor in any degree of detail. Because we are particularly concerned with women's mental and physical health, we want to discuss it more seriously.

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**OUR BODIES
OUR SELVES**

A course by and for women

By the Boston Women's Health Book Collective. Illustrated.
288 pages. Simon and Schuster. \$8.95;
paperback, \$2.95.

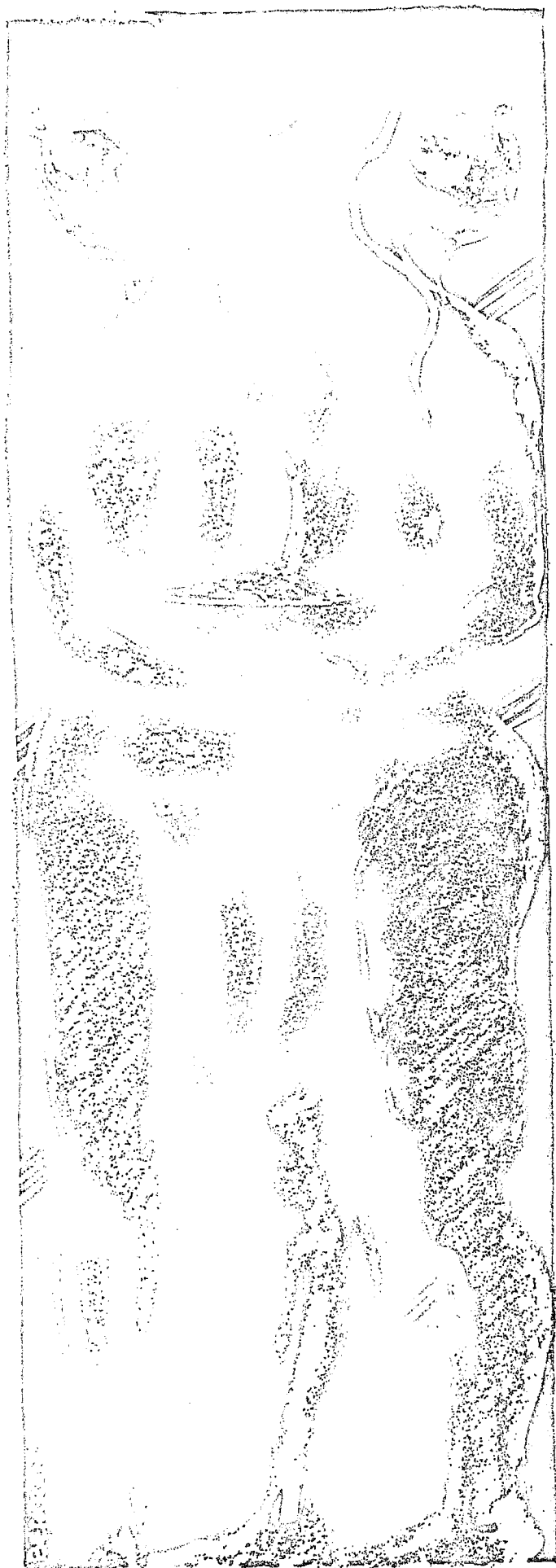
Venereal Disease

According to Newsweek (January, 1972), "The entire nation is in the grip of a VD epidemic of unparalleled proportions — and no one at any level of society is immune." As infectious diseases, syphilis and gonorrhea are outranked in incidence only by the common cold; and VD is now first among the so-called reportable communicable diseases, for the number of cases each year exceeds those of strep throat, scarlet fever, measles, mumps, hepatitis and tuberculosis combined." According to the same article, only one in four cases are reported and it is expected that 624,000 cases will be recorded this year; actually it means that there will be over 2,000,000 persons infected.

Syphilis, untreated, can lead to insanity and death. It is estimated that 1,000,000 or more cases in the country are presently untreated and these will be joined by the new cases which will run over 85,000. The current number of cases *being reported* represent a 16% increase over last year.

"VD is rampant among the young . . . at least one in five persons with gonorrhea is under 20 years of age. Last year 5,000 cases were found among youngsters between 10 and 14, and 2,000 among children under 9!" (Emphasis supplied by editor.)

We are writing this article because we believe that the facts about these infections are not known, or understood. *Both syphilis and gonorrhea are curable . . . if the person infected would only go to a doctor or a clinic.* And if persons carrying the infection, passing it on to other people, do not want to face the fact that they are



ill, the consequences can be irreversible . . . in the case of syphilis, as stated above, insanity and death.

How Do You Get V.D.?

Syphilis and gonorrhea "germs" must be deposited directly to warm, moist surfaces, such as the lining of the genitals or mouth, or on a break in the skin. Sexual intercourse, then, with a person who has a venereal disease provides the ideal conditions for transferring the germs. People get VD only from other people who have the disease, through intimate sexual contact. Venereal disease will not cure without treatment of penicillin and other antibiotics. Neither do you become immune to the disease. It can be picked up again, as many times as you are exposed to it. There is no shot or vaccine that you can take to prevent being infected. If one partner has VD, there is no sure way to prevent transfer of the disease during sexual intercourse. Use of condoms (rubbers) may help but they are not totally reliable.

If you get the infection, consult a doctor immediately. Syphilis can be cured if treated early. If not it will be disabling and fatal.* Gonorrhea is generally a disease of the genito-urinary organs (syphilis goes throughout the body). If not treated, however, gonorrhea travels through the bloodstream and can cause infection in the valves of the heart, acute arthritis, blindness and death.

Differences

The symptoms in women are different than in men, even though the germ causing the disease is the same in both. It takes about two days to three weeks after gonorrhea germs enter the body for symptoms to show up.

The organs first infected by gonorrhea in a woman are the urethra (urine passage) and the cervical canal (entrance to womb). Very often a woman may not know this infection is present. She might feel a little pain when she urinates, or she might have a slight vaginal discharge. Then again, she may have no symptoms at all. However, if the infection is untreated complications can arise: glands in the genital area can become swollen and painful. The infection may spread from the urethra into the bladder and cause cystitis. Urination will be more frequent and painful. The infection can spread to the rectum and cause proctitis. Left untreated for a long time, it can spread and inflame the Fallopian tubes and cause fever and vomiting. But if scar tissue is formed and the Fallopian tubes become narrowed and twisted, the eggs may not be able to pass from the ovaries . . . and consequently, this can cause sterility. If a woman is pregnant and has gonorrhea, it is a very serious situation, because it can infect the child's eyes, if the disease is not treated in the mother.

Another infection now considered as a venereal disease is Trichomonas. It is usually contracted through sexual intercourse . . . but it can also be passed on by wet objects, bathing suits, underwear, towels, etc. If the infection has been gotten from a man, he too should be treated. Men do not have any symptoms, so if a woman gets it from a man, she will be reinfected if he is not treated. In any case, women should go to a doctor or a clinic. Personal health is very important to a woman's sense of well being and enjoyment (minimal nervous reactions) in her relationship with men. Thanks to the women's liberation movement, popular books are being written on women's health and on diseases discussed above. The most recent one which has come to our attention was prepared and written by a Women's Collective of Boston, Mass. It is a good reference book. In addition to disease, it includes sections on Anatomy, Sexuality, Birth Control, Pregnancy, Abortions, Myths About Women, etc., etc.

WIFE, MOTHER, CONGRESSWOMAN —
 A FRANTIC LIFE REVEALED
 IN BELLA ABZUG'S DIARY

Her trademark is a floppy hat; she has her hair done whenever she can. She is concerned about what she wears. She tries to diet. She feels she doesn't spend enough time with her husband and family. But these are Bella Abzug's small cares. What she really worries about is the continuation of the Vietnamese war. What she really works at is organizing and representing "a new political coalition of the women, the minorities and the young people, along with the poor, the elderly, the workers and the unemployed, which is going to turn this country upside down and inside out."

In *Bella! Ms. Abzug Goes to Washington*, published June 1 by Saturday Review Press, Congresswoman Abzug makes it clear that while personal concerns take second place to the larger social and political issues, they are very real cares to her.

"The major drawback to my being in Congress has been its effect on my personal and family life," she says. "It hasn't, for one thing, been easy on my kids . . . People are always approaching them as the daughters of Bella Abzug, when they, like everybody else, only want to be known as individuals in their own right."

Describing her husband, Martin Abzug, a stockbroker and writer, as "extremely supportive," Bella regrets the "diminishing amount of time we have to spend together." Even though she spends most weekends in New York, her time is always taken up by her constituents and by the various groups and causes that she is organizing or supporting.

Even before she was a congresswoman, her energy and passion were committed to progressive causes. Born in the Bronx, she attended Hunter College and the Columbia Law School, where she was an editor of the Columbia Law Review. After being admitted to the Bar, Bella was active in labor law and in the early civil rights movement, helping to draft legislation that would become the Civil Rights Act of 1954 and the Voting Rights Act of 1965.

In the early 1960's she became active in the newly-emerging peace movement, helping to found Women Strike for Peace and serving as its National Legislative Representative. She organized and led mass lobbies to Washington for the nuclear test ban, disarmament and an immediate end to the war in Vietnam. Her work in the peace movement led her into politics and she was elected to Congress in November 1970. *Bella!* is the diary of her first year in Congress.



PLANE CRASH KILLS HOPE OF HER TRIBE

By Betty Campbell
(Canadian Weekend Magazine)

When Iona Weenusk was born May 18, 1951 at the Oxford House Indian Reserve in northern Manitoba, it was to the land and traditions of her Cree forefathers. Today the isolated settlement, in the midst of hilly wilderness 380 miles northeast of Winnipeg, is scarcely changed from the one Iona knew as a child. The Cree residents still trap and fish for their livelihood and live in homes strung out for five miles along the crescent-shaped shore of Oxford Lake.

No roads lead to the reserve, but three times a week a small plane brings in mail and the occasional visitor. Except for serious medical cases and students going south to high school, the inhabitants never leave. To the people of this Cree community, a big city is as remote and fearsome as the moon.

Three brothers and two sisters were born before Iona; 11 more would follow. Their home was a one-room log house with just two beds, so Iona slept on the floor near the wood-burning stove.

As she grew up, she shared the family chores, which included five-mile trips to the Hudson's Bay store, sometimes in 40-below weather. Often there was only "bannock" (a cake-like bread) and tea for supper, and at Christmas Santa Claus could never spare anything more than a small bag of candies.

Iona walked a mile to the elementary school and back each day, and she loved school. A quiet, mystical child, she read a lot and often wandered through the forests alone, composing stories and poems.

When she graduated from Grade 8, the Department of Indian Affairs sent her to Portage la Prairie Collegiate more than 500 miles southwest.

Excited by the prospect of civilization, and wider chances to learn, Iona first found little more than frustration — and terrible homesickness. She spoke and understood English with difficulty, and her natural shyness made life especially hard for her in the relatively fast-paced society around her. But she struggled, made friends, became a fan of the singer Tom Jones — and continued writing stories and poems that convinced her teachers she had a remarkable literary talent.

By the time Iona graduated from Grade 12 last June, her achievements were the talk of the tribe. Oxford House elders saw, in the education of Iona and her Indian classmates, new hope for all their people's future.

At 4:30 p.m. Saturday, June 24, Iona and seven other Cree students took off for home from Winnipeg International Airport in a twin-engined Beechcraft Super 18. Moments later the engines failed. The pilot tried to land on a nearby golf course but the plane crashed into a tree. Iona, her seven friends and the pilot were killed.

Iona was 21.



TO THINK ... TO ACT ...
IS TO BE ALIVE

"The philosophy behind the journal [Encuentro Femenil] is a feministic one. That is, we, as women concerned with the well-being of our Raza, and for that matter, all peoples whether male or female, have come to realize that women in general have been relegated to the position of second class citizens by men and their traditions. The disadvantages we are thus faced with are not only social, political, economical or educational but psychological as well. However, we do not see the annihilation, isolation or alienation of men as the solution. They are now victims themselves. Hence, we are not out to emulate men, instead we'd like to see the efforts of enlightened women bring about the correction of inconsistencies and injustices now present. We don't see femininity as a disadvantage. It's the inequities with which we are confronted that become the disadvantage. If we are all human individuals 'with certain inalienable rights' as is sometimes professed, and, if a certain group of individuals gets to exercise these rights, then so should all the rest of us. Especially if there is no justifiable reason for such discrimination. But because the situation is so blatantly unjustifiable, racial as well as feminist struggles have become inevitable.

"Nevertheless, although feminists, we are also members of a racial minority, we are Chicanas. Our struggle is racial as well as sexual. We acknowledge and dedicate ourselves to La Causa, our people's struggle for self-determination. As Chicanas, we could in no way fight for feminism without it being an effort on behalf of our people as well. Although our immediate concern is with Raza women, we realize the welfare of both male and female is of vital importance for the simple reason that we must learn to live harmoniously by acknowledging each other as individuals competent of the same meaningful capacities. Hence, contrary to some beliefs, feminism is not necessarily incompatible with our people's struggle, nor does it distract from our Movement's efforts; instead, it can enhance them. If the women of the movement can benefit from feminism, the Movement is that much more realized. In the end, however, we will all benefit."

The night was dark as I lay on the floor and
cried. I looked up at the stars and
thought of the road in the distance. I tried to
say, "What can you see from here?" but the
words were lost in the dark. I tried to
say, "What can you see from here?" but the
words were lost in the dark. I tried to
say, "What can you see from here?" but the
words were lost in the dark.

And I said, "Where are my hands?"

"Where are my hands? I can't find them."

"Where are my hands?"

The night was dark as I lay on the floor and
cried. I looked up at the stars and
thought of the road in the distance. I tried to
say, "What can you see from here?" but the
words were lost in the dark. I tried to
say, "What can you see from here?" but the
words were lost in the dark. I tried to
say, "What can you see from here?" but the
words were lost in the dark.

Swamp could see the night crying us — and
I wanted to move, die, and the sky became light.

I couldn't find my hands —

"What about my hands?"
and cried into them.

— Sylvia Plath