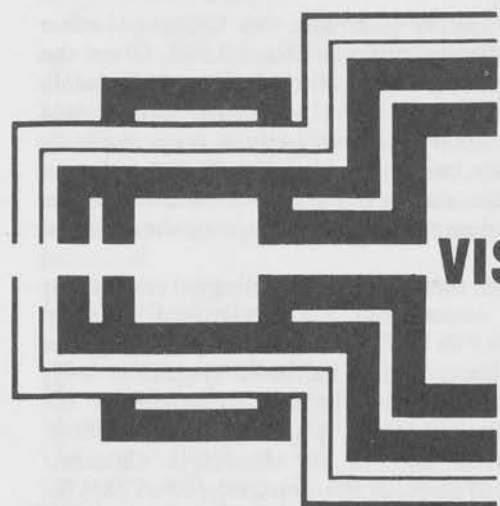




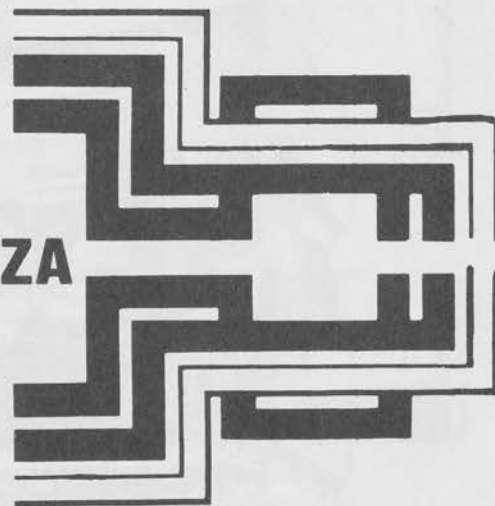
Irene Gomez-Bethke Papers.

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**VISIONES DE LA RAZA**



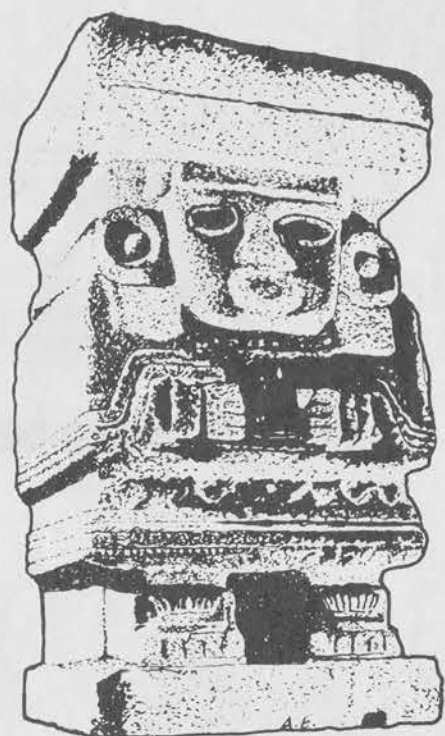
# **CENTRO CULTURAL CHICANO**

*A Dream...An Idea...A Reality*



**CENTRO CULTURAL CHICANO**





## CENTRO CULTURAL CHICANO

*A Dream...An Idea...A Reality*

### Purpose of Agency

To ensure that disadvantaged Chicanos/Latinos in Minneapolis and its surrounding suburbs, are aware of and have access to the same social and economic resources accorded other disadvantaged people in our communities. This stems from research reports that indicate that Chicano/Latinos under-utilize available supportive services such as health services, legal services, housing assistance loans for low and moderate-income families, financial assistance, and other social services, etc., because of their inability to communicate and understand the English language. Centro acts as a nucleus while advocating and translating to achieve accomplishment. Centro proposes to aid the Chicano/Latinos in the necessary programs and services by providing them the equal opportunity to participate in and receive the benefits of our local society, thus allowing those involved to become more productive citizens of the State of Minnesota.

### Brief History of Agency

Centro Cultural Chicano (henceforth known as Centro) was incorporated in early 1974, by the Minneapolis Chicano community, due to the realization that there existed no bilingual social services for Spanish-speaking people residing in Hennepin County.

Centro opened its doors as the first and only bilingual social service agency in December, 1976, on the corner of Pillsbury and Franklin. The major objective of our program is to provide social services to the Chicano/Latinos in situations where age, poverty, language or cultural barriers may be a problem in obtaining services or in meeting personal needs.

### Need for Agency

According to the 1970 census, the Chicano/Latino population of Minneapolis was about 3,940. Given the historical inaccuracy of census figures, it could be safely assumed that this figure is low. Updated 1970 census data indicates that 12,000 Chicano/Latinos now reside in Hennepin County, with an estimated 10,500 living in Minneapolis. This shows a significant increase in the Spanish-speaking population within a very short period of time.

In Minneapolis, there are limited bilingual services, or economic and educational aid designated to help Chicano/Latinos. In 1970, a greater percentage of Minneapolis Chicano/Latinos indicated Spanish as being their native language, as opposed to others of the Minnesota Spanish-speaking population as a whole. Slightly more than 64% of all Minnesota Chicano/Latinos designated Spanish in comparison to 66.28% for Minneapolis Chicano/Latinos.

Services exist but are not bilingual, therefore, exclude many Chicano/Latinos that don't speak English. They can use only those social services focused on the problems of immediate survival.

### Nature of Problem

Unfortunately, as the Chicano/Latino population has increased over the years (see demographics), the social service agencies have not recognized the need for providing services in a culturally and linguistically appropriate manner. Cultural and linguistic barriers exist to obstruct the agencies' provisional capabilities and the Chicano/Latinos' participation in social services.

In our present service delivery system, the burden of bridging the cultural and linguistic gap is placed on the Chicano/Latino client. As a result, Latino clients, feeling that they are not understood, drop out of the treatment process after the first or second contact.

There is a scarcity of hard data on the characteristics of the Chicano/Latino population in the Minneapolis area. However, evidence of the aforesaid statement was documented in the Ramsey County Mental Health Study, which states that seven of the eighteen responding agencies with no Spanish-speaking staff are seeing up to seventy-six Latino clients. Among some of the reasons mentioned for this, was the lack of Spanish-speaking personnel. At least forty requests for services per month from Latino clients could not be met by agencies that reported.



Photo by David Garcia

### Stage of Development

Centro is the first and only bilingual social service agency in the City of Minneapolis. At the present time, there is no other Spanish-speaking agency in Minneapolis that can provide multiple services for clients, besides offering information and referral services in areas of employment, housing, and other related social services. We act as interpreters and mediators with other social services agencies who do not have bilingual personnel.

### Utilization of Service

The Centro has now located its operations (after two years on the southside of Minneapolis) at 1800 Olson Memorial Highway, which is on the near Northside of Minneapolis, surrounded by a high concentration of Chicano/Latinos in the area. The flexible hours of operation will meet the needs of clients. Use of home visits which take cultural and linguistic factors into account will increase accessibility to services. The availability of the services are from 8:30 a.m. to 5:00 p.m. during the week, however, this schedule does not prevent Centro from programming activities after 5:00 p.m. or on weekends. In fact, a major portion of socialization activities for the community are now being done on weekends.

### Program Objective

To provide social services to the Chicano/Latinos in situations where age, poverty, language or cultural barriers may be a problem in obtaining services or in meeting personal needs.

### Activities

Include: Interviewing and/or counseling with persons needing services, providing information about services available, referral and escort services (if necessary) to another agency best equipped to handle their problem, and provide appropriate follow-up. The nature of interventive assistance requires that the agency act on behalf of the client as an advocate.

### Program Services

Direct help with:  
 Interventive assistance through advocacy  
 Employment placement program  
 Short-term individual and family counseling  
 Spanish Speaking Seniors' Program  
 Transportation services (seniors only)  
 Social and recreation activities  
 Other related services

### Information/Referrals On:

Legal matters  
 Housing  
 Translation services  
 Escort services  
 Chemical dependency  
 Education/Vocational training

The services offered by the Centro, are not only valuable, but are also completely necessary for the improvement of the socio-economic and psychological welfare of our people. If we are to gain any visibility, if we are to be integrated, if we are to make an impact by gathering statistics and accurate counts of Chicano/Latinos within the County, it is imperative that Centro be allowed to continue.



Photo by David Garcia

Ricardo Nevilles, Executive Director.



Photo by David Garcia

Eulalia Reyes de Smith, Administrative Assistant.



Photo by David Garcia

Lee Bowman, Research Associate.



## Accomplishments

During the period of January 1, 1978 to December of 1978, the staff provided supportive services to 394 persons, through outreach, referral, and actual advocacy. Of these figures, 225 were referred to other supportive service agencies for assistance. Actual follow-up was possible on 207 of the cases; 169 individuals were served within our agency.

Centro has also been successful in increasing the cultural awareness of the Chicano/Latino community (which before was limited to community Mexican dances), we have been instrumental in providing cultural functions such as:

	Date	Attendance
Centro's 1st Annual Banquet	8/25/78	300
Hispanic Week Celebrations	(3 days)	3,000
Spanish Masses	(Monthly)	600
Children's Christmas Party	12/9/78	150
Community Mexican Dances	(3 in '78)	600
Senior Citizens' Dances	(2 in '78)	400
Senior Citizens' Banquets	(2 in '78)	600

All figures compiled are approximate and/or through sight count. These functions are an instrumental tool in uniting the Chicano/Latino people of Minneapolis; also, increased community support has surfaced through these activities. It must be pointed out that the above are only but a few accomplishments, others are too numerous to list at this time.

The Centro has been in existence over five years now, and has accomplished a great deal in the area of human services and community cultural events. We have succeeded only through our unity as an organization and not as individuals. We are concerned with issues that affect the rights and well-being of the Minneapolis Chicano/Latino community, as well as the State of Minnesota.



Penny Cervantes, Secretary.

## DEMOGRAPHIC INFORMATION

In pointing out some of the concerns and needs of the Minneapolis Chicano/Latino community, it is essential that we state what is happening to the Chicano/Latino nationally, statewide and metro-wide.

The following is designed to give the reader an overview of important Chicano/Latino demographic facts, and to highlight our current status. The following table reflects the new updated figures (as of 1976) for Minnesota minorities.

Chicano/Spanish Heritage	49,500
Black	46,300
Native American	45,100
Asian American	10,200



Jose Gaitan, Director Senior Program

Photo by David Garcia

## National

Data collected in the March, 1978, Current Population Survey (CPS) Bureau of the Census, identified approximately 12 million persons in the United States who reported they were of Spanish origin. Estimate of all in the United States, including undocumented workers: 19 million. As the youngest and fastest-growing ethnic group, it is estimated that by 1980, the Hispanics will be the largest minority nationally.

## Minnesota

Chicano/Latinos represent the largest minority in the State of Minnesota. The current population is estimated at 50,000 (as of 1979). This figure reflects only permanent Minnesota residents. It is estimated that this figure swells by 15 to 20 thousand when migrants from the Southwest come into the State to harvest the crops.

## Hennepin County

There are 12,000 Chicanos/Latinos now residing in Hennepin County with an estimated 10,500 living in Minneapolis. There has been a significant increase in the Spanish-speaking population within a very short period of time.

Centro Cultural Chicano is filled with courage, determination and pride. Not the vain pride of possession but the greater pride of accomplishment and working for and with La Raza (The Race).

This will allow us to move from the dark shadows of economic, social, and political deprivation into the sunlight rays of truth, justice and equality for our people.

During 1979-1980, we must enlist the support of state and local public officials, as well as solicit greater support from the church and private sector, in order to do our work effectively. Generous donations in the past have allowed us to continue to offer the services of Centro.

It is my hope that as you read this program outline, you will find Centro Cultural Chicano deserving of your support. Dynamic movements like Centro are not sustained by some individuals alone, but need the help of everyone who believes in our cause.

Not Pictured are: Donn J. Vargas, Program Supervisor and Lupe Villagomez, Service Aide.

## PUES

CCC: ¿"En que le puedo servir?"

Client: "Pues, yo, sabes, pues hando en busca de trabajo. Tengo familia y la estoy pasando muy mal ahorita"!!

CCC: ¿Bueno, a que le haces?

Client: "Pues a lo que sea".

CCC: ¿A lo que sea? "Bueno vamos haber". ¿saves algo de plomeria, carpenteria, eres Albañil, Abogado, doctor, maestro de secundaria?

Client: ¿Y que es todo eso?

CCC: "Pues oficios profecionales, y pagan bien, ya que tu le haces a todo pues aqui estan todos los oficios donde hay trabajo ahorita"

Client: "Nombe te sales, yo le hago como de yanitor, puro leibor, ayudante de constrachon, y"

CCC: "Y que tanta educacion tienes, no es insulto"

Client: Pues fui hasta el 8 en San Antonio. Pues es que me case a los diez y seis (16) años y tengo tres (3) chavalitos y otro en camino. Ahorita tengo 20 anos y mi vieja 19 años.

CCC: "Bueno ya esta mas claro el asunto. Quieres trabajo que pague bien para poder mantener la familia como es debido. Pero si nomas fuistes al ocho (8) entonces va' ser mas deficiil ayudarte. Hay muchos trabajos aqui, pero nomas pagan como \$2.95 a \$3.25 por hora".

Client: ¡Boitelas!! no la hago con \$3.25 la hora!

CCC: "Pues lo siento mucho!!"

CCC: ¿Oiga antes de retirarse, no le interesa acudir a un programa de entrenamiento escolar?

Client: No quiero excuela, quiero trabajo, ¿comprendez mendez?

CCC: Si, pero si quieraz remediar tu situacion, entonces porque no vas ala escuela de noche? Mira, hay un programa que se llama El Ingles como Segundo Idioma. (ESL). Ahi puedes aprender Ingles bien y luego le haces al examen de secundaria, no es duro mano.

Client: Quiero jale', Chamba, cameo, wurk i Lo que sea!

CCC: "Si, pero a la misma vez páque perder el tiempo que tienes libre! hasle la lucha. Y que con el certificado GED tienes mas chansa mano, y tambien la oportunidad de entrar a un programa de entrenamiento vocacional, y quien sabe.

Client: ¿Con que se come eso? "no es insulto."

CC: No se come, se mezcla con el amor y el cariño que le tienes a tu esposa y tus hijos, si deveras le tienes cariño.

Client: Buuu - Cariño les tengo. Pero jale no, y sin jale no los puedo mantener.

CCC: Sin trabajo, ni tu solo puedes mantener los, sin estudio o entrenamiento de alguna clase, nunca vas a tener un buen empleo y bienestar para ti y tu familia.

CCC: Porque no dejas que tu señora vaya a la escuela tambien?

Client: ¡Las viejas en la cocina y los machos al trabajo!

CCC: Quisas en el siglo (15) quince. Pero ya se paso la epoca de la inuicicion.

Client: La epoca de la Inca que?



Fermina Hernandez, Community Advocate.

Photo by David Garcia

CCC: "Nada, no tiene importancia". Lo importante es que no esperes que la oportunidad te venga a buscar a tu casa. Mira yo fui haci una vez como tu. Pero un dia me puse a pensar. Fui a una escuela y me prepare para el certificado de education GED. Despues de obtener dicho certificado, me llamaron de Detroit para entrenarme de macanico en una agencia automotriz, Pero a la misma vez un Colegio me dio la oprtunidad de educarme mas. Haci le hice y ahor no me pesa, si no que le doy gracias a dios.

Client: Pura suerte mano.

CCC: ¡No! puro esfuerzo mio, porque no tuve miedo ahcerle la lucha.

Client: ¿Pero es que? Pues no le entiendo a todas esas cosas que te enseñan en la escuela.

CCC: ¡Pues aprende! Nadie nace enseñado andale¿ que me dices?

Client: P-u-e-s.

Y haci se queda el asunto. Nomaz con **Pues**. Pero **pues** no es la esperanza del futuro de la familia. La educacion y el entrenamiento de algun taller de oficio - ¡Eso! si es la realidad. Si usted ya tiene entrenamiento sobre algun oficio, pero no tiene certificado de secundaria GED entonces aprovechese de este programa. Otra realidad es que la competencia para empleos de **labor** es muy tremenda, y las oportunidades muy limitadas para aquellas personas sin educacion de secundaria. Recuerde que hay varios programas para aprender el Ingles O para refrescar la memoria, y obtener el certificado GED.

Si gusta usted mas informacion sobre estos programas favor de llamar al... Centro Cultural Chicano, 1800 Olson Memorial Highway - 374-2996.



# NOTICIAS

## THE MINNEAPOLIS COMMUNITY ACTION AGENCY ENERGY ADVISORY COUNCIL

The Minneapolis Community Action Agency (MCAA) is seeking low-income people to become members of its Energy Advisory Council (EAC). The EAC is a group of 9 to 15 people who meet on a regular basis to advise the MCAA Administering Board on matters relating to energy issues which have an impact on low-income people. The EAC acts as a policy-making body for the MCAA Weatherization Program, which has weatherized approximately 600 homes of low-income people in the past three years.

The EAC also is free to consider any energy issue it wishes, including alternative sources of energy, utility policy, government regulation, etc. Low-income members of the EAC can receive a meeting allowance, transportation costs and child care expenses for each meeting. Anyone interested in serving on the EAC or getting more information about the EAC should call Gary Dorek at 348-8858.

**CENTRO CULTURAL CHICANO** would like to remind its readers that our Job Bank is still in operation and we would like to emphasize that we need people to apply for jobs so that we can keep our job bank filled. If you are unemployed or underemployed, we would appreciate it if you would submit your name to Centro's Job Bank. Contact:

**Centro Cultural Chicano**  
1800 Olson Memorial Highway  
Minneapolis, MN 55411  
(612) 374-2996

Attn: Fermina Hernandez

Do not get discouraged if you do not have a high school diploma. We can provide you with the necessary information to obtain a G.E.D.

## Informacion Sobre Viviendas

Centro tiene informacion sobre las viviendas bajo la seccion 8. Si paga usted mas del 25% de su salario en renta, puede ser elegible para recibir ayuda bajo las reglas del Minnesota Housing Finance Agency. Tambien tenemos informacion sobre prestamos para los dueños de casa que son elegibles. Estos prestamos se dan con intereses bajos. Los mismos requisitos se pueden aplicar para los que buscan casa para comprar. Para mas informes llame al Centro Cultural Chicano al telefono: 374-2996.

## Housing Information Available

Centro has section 8 housing information available (25% of your income if you meet the guideline regulations) for renters. We also have information on low-interest loans for home-owners and those seeking to buy a home. For further information call: 374-2996.

## Family Apartments At Nicollet Towers

The management for Nicollet Towers Apartments in downtown Minneapolis has informed us that 120 family units will be available in the near future. Applications are now being taken.

Section 8 rent subsidy is available for these units. The resident manager, Clell Bone, may be contacted at 874-6530, or you may apply at Centro's office on July 24th at 1:30 to 4:00 p.m.

If you have additional questions, you may contact the Affirmative Action Division at 296-5602.

## NEWSLETTER ANNOUNCEMENT STATEMENT:

### Women Against Violence Against Women Rally and March

Saturday August 4th

Loring Park, Mpls.

6:30 Gather, 7:30 Rally, 9:30 March

Speakers, Music, Theater and Info

We recommend white shirts

## CHICANA EN CENTRO PARA DEFENSA CRIMINAL

El Centro de Derechos Legales (Legal Rights Center) ha ocupado una joven para trabajar con la comunidad Chicana/Latina. Esta persona se llama Maria Rios.

L Sre. Rios esta para servirles en causas criminales, esto quiere decir cualquier caso en cual la persona acusada puede ser sentenciada a la carcel incluyendo tickets por manejar sin licencia o borracho, pleitos o males hechos a otra persona, etc.

Tambien se puede asistir si un joven o nino tiene problemas en la escuela con las maestras, o si es acusado de un crimen.

Si usted o alguien de su familia o conosenia es arestado, lláme usted a las Sra. Rios inmediatamente.

Para mas informacion o asistencia llamen al:

**Legal Rights Center**  
808 East Franklin  
871-4886

En caso de emergencia alguien tomara informacion en ese telefono y se comunicara con la Sra. Rios enseguida.

En ediciones futuras de este periodico la Sra. Rios presentara informacion sobre varias clases de problemas legales que se puede encontrar uno y lo que se puede hacer para resolver esas problemas.

# HABLANDO DE ENERGIA

YO TENGO TRES ESPERANZAS EN ESCRIBIR ESTA COLUMNA. LA PRIMERA ES DE HABLAR CLARAMENTE SOBRE LA ENERGIA Y N.S.P. SEGUNDAMENTE YO QUIERO DISCUTIR LAS VARIOS SISTEMAS Y PROGRAMAS QUE LE PUEDAN AFECTAR A USTED. TERSEMENTE YO ESPERO OIR DE USTED PARA ENTENDER Y RESPONDER A SUS APUROS CON ENTENDIMIENTO Y PALABRAS DERECHAS. SI ES QUE ME CREA O NO ME CREA, ESPERO QUE LE INTERESE ESTA COLUMNA.

## SISTEMA DE DESCONECTAR

"EL SISTEMA DE TERMINAR LAS UTILIDADES NECESITA QUE SER JUSTO PARA TODOS NUESTROS CLIENTES".

YO SE QUE LA CAUSA DE TERMINAR UTILIDADES A NUESTROS CLIENTES QUE NO PAGAN SUS CUENTAS, ES UNA CAUSA MUY SENSITIVA ....ESPECIALMENTE EN EL INVIERNO.

LA MAYORIA DE LA GENTE EN REALIDAD ESTA CONVENCIDA EN QUE EL SISTEMA DE TERMINAR LAS UTILIDADES NECESITA SER JUSTO PARA TODOS NUESTROS CLIENTES.

PARA LA GENTE QUE NO PUEDE CUMPLIR CON SUS CUENTAS, NOSOTROS TENEMOS QUE OFRECER ENTENDIMIENTO Y ASISTENCIA ESPECIAL. PERO, ESOS CLIENTES QUE SI PUEDEN CUMPLIR, PERO NO QUIEREN PAGAR, NOSOTROS TENEMOS QUE SER DUROS. SI NO, ESAS CUENTAS QUE NO SE PAGARON, LES CUESTARA MAS A TODOS.

EL AÑO PASADO LA UTILIDAD, NORTHERN STATES POWER, NO PUDO RECOGER \$1,300,000.00 DOLARES EN CUENTAS DELINCUENTES. ESA ES UNA CUENTA MUY GRANDE PARA QUE EL RESTO DE NUESTROS CLIENTES TENGAN QUE PAGAR.

HAY MUCHAS MANERAS DE ASISTENCIA PARA NUESTROS CLIENTES QUE NO PUEDEN CUMPLIR CON SUS CUENTAS.

N.S.P. ESTA LISTO Y DISPUESTO PARA OFRECER ASISTENCIA A LA PERSONA QUE NO PUEDE CUMPLIR CON SU CUENTA. PARA LOS CLIENTES QUE ESTAN DISPUESTOS A DECLARAR QUE NO PUEDEN CUMPLIR CON SUS CUENTAS, PERO QUE QUIEREN PAGAR O BUSCAR UNA SOLUCION, PAGOS RAZONABLES SE PUEDEN HACER. NOSOTROS NO LE VAMOS A CORTAR LAS UTILIDADES A LAS PERSONAS QUE HACEN UN ESFUERZO JUSTO PARA CORREGIR EL PROBLEMA.

LOS CLIENTES QUIENES RECIBIERON UN AVISO FINAL, TIENEN QUE PONERSE EN CONTACTO

CON LA OFICINA DE NEGOCIOS TAN PRONTO QUE SE PUEDA PARA SER ARREGLAMENTOS RAZONABLES, PARA QUE NO LES CORTEN LAS UTILIDADES, NOSOTROS HAREMOS ESFUERZOS PARA HACER LOS PAGOS RAZONABLES CON LA IDEA DE SU PODER DE PAGAR, NO SE LE COBRARA INTERES EN LO QUE SE DEBE PARA NO SER EL PROBLEMA MAS DIFICIL.

CON CAUSAS ESPECIALES Y DURAS, HASTA MAS ESFUERZO HAREMOS. NUESTROS REPRESENTANTES ESTAN DE ACUERDO CON AGENCIAS DEL GOBIERNO Y PROGRAMAS ESPECIALES DE AGENCIAS PRIVADAS, QUIENES PUEDEN DARLE ASISTENCIA A LA GENTE CON RESFUERZOS FINANCIEROS.

TENEMOS UN PROGRAMA DE PRESUPUESTO O DE PAGOS IGUALES AL MES DURANTE EL AÑO PARA QUE NO TENGAN EMERGENCIAS DURANTE EL INVIERNO.

NUESTRO "PREGUNTALE A N.S.P." ES UN SERVICIO QUE OFRECE INFORMACION SOBRE EL CONTROL DE LA ENERGIA Y SU COSTO. TAMBIEN OFRECE INFORMACION SOBRE EL AHORRO DE ENERGIA CON INSULACION Y USO EFICAZ DE HERRAMIENTOS DE CASA.

## DESCONECTAR ES EL ULTIMO RECURSO.

HAY ALGUNOS CLIENTES QUE NO HACEN NINGUN ESFUERZO PARA CORREGIR LOS PROBLEMAS DE CUENTAS GRANDES, ENTONCES NO HAY MAS RECURSO QUE CORTARLES LAS UTILIDADES.

DESCONECTAR LOS SERVICIOS ES UNA DECISION MUY DURA. PERO HAY OCACIONES QUE ES NECESARIO PARA MANTENER EL SISTEMA DE SER JUSTOS CON TODOS NUESTROS CLIENTES. SI NO HACEMOS ESTO, ENTONCES LOS DE MAS DE NUESTROS CLIENTES TIENEN QUE PAGAR POR EL SERVICIO O SERVICIOS DE LA GENTE QUE NO CUMPLEN CON SUS CUENTAS.

## PREGUNTAS Y DICHOS.

SI USTED TIENE ALGUNA PREGUNTA, O SI USTED DESEA INFORMACION SOBRE OTRO TEMA, FAVOR DE ESCRIBIRME. YO DESEO QUE ME DIGAN ALGO O QUE ME PRESENTEN SU OPINION.



Sr. Don McCarthy  
Presidente de Northern States  
Power Company  
414 Nicollet Mall  
Minneapolis, MN 55401

**NSP**  
The World Is Changing

## A MESSAGE FROM THE PUBLISHER

*Well people, it's been so long since our last publication, I think we need to touch base once again. So allow me to explain the reason and not just an excuse for not publishing an April, May and June edition of "Visiones de la Raza."*

*Our situation is fairly easy to understand, Centro's Newsletter receives no help from federal, state or local governments. The newsletter is not sponsored by any political, religious, fraternal or other organizations other than our own. Meaning, no one funds this newsletter specially. In fact, there is no such thing as a subscription cost. It's totally free to the people. The only revenue covering the cost of producing Centro's Newsletter (other than some occasional advertising) comes from our readers in the form of occasional contributions, which are used solely for printing and postage costs.*

*In other words, funding has been a major problem for us here at Centro Cultural Chicano, not only in terms of producing our newsletter but also securing monies to maintain the unique services and/or programs offered by the Centro Cultural Chicano.*

*Our newsletter is now in its third year of publication and we are very proud of that fact.*

*This newsletter is a very important tool of communication for the Spanish-speaking population.*

*So please people, keep the faith, 'cuz we have, even when the struggle gets tough.*

Viva la Raza!

Via La Cause!

Ricardo Nevilles

First Sunday of every month, from 7:30 a.m. to 8:30 a.m., Centro Cultural Chicano presents on WTCN TV, Channel 11, "Chicano/Latino Community."

KMOJ RADIO 89.7 FM

12:00 NOON — 3:00 A.M.

PROVIDES PRIME TIME FOR CHICANO-LATINO PROGRAMMING. STARTS TUESDAY, JULY 28, 1979 7:00-8:00 P.M.

## Chrysalis - Center For Women Is Looking For:

**CHILD TREATMENT VOLUNTEER** - to work with children from families affected by chemical dependency. Tuesdays 3:30-7:00 p.m. Prefer man or woman of color. Call Gretchen or Beth (871-0118).

### Mexican Tapes For Sale

#### 8 TRACKS

#### ONLY \$2.99 EACH

Se Venden Cartuchos De Musica Mexicana  
A Solo \$2.99 Cada Uno Unicamente de 8 Track  
"At Centro Now"

Centro Cultural Chicano would like to thank the following for their contributions in 1979 B. Dalton Bookseller - Floyd Hall, President Dayton's; P. Gerald Mills, President J.B. Hudson; Barbara Armajani, President Target Stores; K.A. Macke, Chairman

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VISIONES DE LA RAZA



Volume 3, Number 25, NOV. , 1979

# URBAN COALITION REPORT PUBLIC SCHOOLS NOT EFFECTIVELY EDUCATING NON-WHITES

by Rob MacGregor

Poor and non-white students are not being effectively educated in Minneapolis Public Schools. The public schools and school system are shirking the responsibility, charges a recently released report of the Urban Coalition of Minneapolis.

Entitled "Quality Education for All," the wide-ranging report cites the city's public schools with maintaining a philosophy which conveniently places the blame outside of the school system for low achievement levels of minority students; strongly criticizes the "weak and ineffective" evaluation system of teachers, principals, and administrators; and calls for an accountability system with specific goals for each classroom, school, area, and district.

Compiled by a multi-racial task force composed of mostly parents, none of whom are professional educators, the group met regularly over a nine-month period, examining various aspects of the curriculum, school personnel responsiveness, the drop-out rate, parent involvement and other areas.

Thomas Beech, chairman of the task force, said the group found disconcerting the ample evidence that the school system has adopted a theory placing responsibility for low educational achievement on "socio-economic factors."

"We were struck in our research with the prevalence of educational literature saying there are too many variables influencing educational achievement, that education is too subjective to accurately evaluate teacher and administration performance," Beech said.

"By adopting this line of argument the school system can effectively deny responsibility for the education of black, Indian and Chicano/Latino students," the report states. "Even worse, a self-fulfilling prophecy results."

"These are matters that are fundamental to the whole system," Beech said, "and it affects all of the students."

When asked last week to respond to the report's contentions, Vern Indehar, assistant superintendent of schools, declined to comment until the administration's executive cabinet formally reviews the report later this month.

Earl Craig, president of the Urban Coalition, remarked that in order to see improvements in the education of non-whites, the "communities of color must organize around the issues of parent participation, achievement and accountability."

As evidence of the low achievement levels of non-white students, the task force points to a study that tracked 4,752 10th grade students beginning in 1974. By August of 1977, 900 or 19 percent had dropped out of school. Those dropouts represented 50.6 percent of the Indian students and 28.8 percent of the black students in the group.

The task force also questions the high percentage of non-white students placed in Special Learning Disabilities Programs, which are targeted for students who are socially or emotionally maladjusted, educable mentally retarded, or learning disabled.

The disproportionate rate of referrals of non-whites suggests the possibility that the school system uses the program as a "dumping ground" for minority students who do not conform to a white middle class behavior stereotype, the report states.

The task force went on to criticize the school system's policy of "social promotion," which provides no guarantee that basic skills have been acquired by a student before moving from one grade to the next. Instead the report offers support for competency testing of basic skills before students are allowed to graduate, provided the tests are devoid of cultural bias.

In examining how teachers and other school personnel are held accountable, the task force found the lack of an effective system for evaluating tenured teachers "by far the alarming evaluation issue."

The report states, "At a time when most public and private sector endeavors are facing demands for increasing accountability, public education seems aloof and unapproachable."

An effective evaluation system is needed, the report says, to provide a basis for establishing incentives and rewards for superior performance as well as for action in cases of substandard performance.

The task force noted that only three tenured teachers have been terminated for incompetency during the last 10 years.

In the area of accountability, the task force calls for a management-by-objective model of education planning with goals focusing on basic skills and involving all the units within the school system.

In addition, increased parent involvement, especially among minority and low income parents, should be mandated and include parent-teacher meetings with flexible times to accommodate work schedules of parents, the task force said.

*At a time when most public and private sector endeavors are facing demands for increasing accountability, public education seems aloof and unapproachable.*—Urban Coalition.

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## CHANGES WOULD HELP MINORITIES, POOR GET MEDICAL CARE

### Hospital industry files suit to block new rules

WASHINGTON—Racial minorities and the poor are getting new federal rules to help them get medical treatment at most of the nation's hospitals even if they can't afford to pay for it.

Lawyers for the poor say the rules taking effect Sept. 1 promise better and more reliable health care for millions in every state.

But the hospital industry has filed suit to block the rules, calling them an unnecessary and costly burden for institutions already strapped for money and groaning under federal paperwork.

The new regulations imposed by the Department of Health, Education and Welfare apply in one way or another to most of the nation's 7,000 hospitals and many nursing homes and outpatient clinics. They cover facilities built or improved with federal grants, loans or loan guarantees.

For more than 30 years, the federal government supported hospital construction, ending such financing only recently as a hospital bed surplus emerged.

The law imposed two conditions on hospitals receiving federal support: They must serve all residents of their community, and they must provide a "reasonable volume" of treatment free to patients unable to pay.

Those conditions were first established in 1946, but HEW made no concerted enforcement efforts until the mid-1970s, when legal aid attorneys helped poor people file lawsuits demanding reform. HEW has acknowledged its "past lax enforcement."

Legal aid groups call the regulations a significant improvement and say they are necessary because many hospitals have discriminated against racial minorities and turned away patients unable to pay.

"We think it is a serious problem in many communities, but I can't cite statistics," said Andy Schneider, an attorney with the National Health Law Program, a Washington legal aid group which marshaled the campaign for reform.

"What the new rules should mean for poor people is greater access to needed hospital services," he said.

But he noted that HEW has only a small enforcement staff and "a large measure of the work of monitoring compliance will have to be done by community groups, social service agencies and churches."

Under the new rules, hospitals built with federal financing must:

- Set aside a specific volume of services to be provided free each year. Hospital officials may choose to provide either 3 percent of their annual operating costs or 10 percent of their federal aid with inflation adjustments.
- Make up the deficit if they fall short of the annual level of free care.

- Provide emergency treatment to every community resident seeking it. Subsequently, the hospital "may transfer the person to another facility able to provide necessary services" when doctors say the move will cause no harm.

- Alter any admissions policies which have the effect of discriminating against racial minorities and the poor.

- Post notices in English and Spanish to alert patients that services are offered equally to all and that free care is available.

## LOCAL HISPANIC PRAISES MEETING WITH CABINET

Hispanic meetings with Cabinet officials and a later meeting with President Carter Friday went well, one of the local representatives said yesterday.

Dr. Clothilde Garcia, the only local Hispanic woman who attended the meetings, said she believed "the meetings were a success because the delegates and people from all over the United States were able to express their opinions."

About 150 Hispanics from across the country were in attendance, including Garcia, Ruben Bonilla, State Rep. Hugo Berlanga and Dr. Arturo Medina.

Bonilla, Berlanga and Medina said Friday they were disappointed with the Cabinet meeting because of the pompous and arrogant attitude displayed by several Cabinet members and aides.

The trio said most of the Cabinet officials were simply not prepared for the meeting.

"Most of the Cabinet members were frank enough to express their opinions," Dr. Garcia said. "Some were new and could not commit themselves."

She singled out new U.S. Attorney General Benjamin Civiletti and Health, Education and Welfare Secretary Patricia Harris as being especially cooperative during the meeting.

Major Hispanic concerns expressed during the meeting, Garcia said, ranged from the hiring of Hispanics in federal positions to the group's relationship with the U.S. Justice Department and HEW. She said the counting of undocumented aliens in the 1980 census was also a major topic of discussion.

She said she was pleased with Carter's cooperative attitude in the afternoon meeting and praised his report "The Carter Administration and Hispanics—A Partnership in Progress."





## San Diego Farmworkers forced into labor camps

John Wesson, head of the Immigration and Naturalization Service's Border Patrol in San Diego, recently named several canyons in that county as farmworker labor camps.

Close to one thousand farmworkers are believed to live in these makeshift camps with no toilets, garbage disposal of safe drinking water. On-site inspections of the camp along McGonigle Canyon found shelters made from tarpaulins tied down over bushes with twine, and pieces of plastic propped on sticks with bedrolls and pieces of carpet inside. In spite of the fact that people obviously live in these shelters, they cannot be classified as structures and therefore do not violate city building codes.

But the surface sewage and rotting garbage combined with the fact that the water supply which irrigates the crops also supplies washing and drinking water for those who live in the camps, constitute a criminal health hazard. When these conditions began to affect neighboring residential areas, local authorities were contacted and the Border Patrol soon arrived on the scene.

### SUPERFICIAL CLEAN UP

In response to citations for the inhumane conditions at the camp and much adverse publicity, Ukegawa Brothers, one of the growers on whose property the McGonigle Camp was discovered, installed 20 chemical toilets.

According to their lawyer, Nick Sauer, "They're making every effort to comply with officials, cleaning up, running water out to them, and putting in dumpsters." These efforts, though much needed, are minimal. The court ordered that the clean-up be completed within a 30-day period. By the end of this period most of the farmworkers will have already moved on to northern California following the completion of the tomato harvest.

Sauer commented on the inhumane conditions by saying, "It's not exploitation. Politicians just like to call it that. We pay the minimum wage. . . They live this way because they choose to do so. Other people who make \$3 an hour don't live outdoors."

These workers do not choose to live under such conditions. They are forced to live in absolute squalor. Moving from one part of the country to another, following the harvest, in constant fear of being deported, the undocumented farmworkers are ruthlessly oppressed and exploited by the growers.

Fleeing destitution in Mexico, Mexican national farmworkers, documented and undocumented, seek work throughout the agricultural areas of the USNA to escape starvation. The economy of Mexico is dominated by U.S. capital; U.S. imperialism is responsible for the abject poverty of the majority of the Mexican working class, and for the conditions which force Mexican laborers into the U.S. in order to survive.

John Frazee, a flower grower near whose property another camp was found, explained his point of view on the situation as follows: "People beg for work, for even an hour of work. I am exceptionally compassionate I think."

What Frazee does not explain is that the influx of Mexican laborers is advantageous to him and his fellow capitalists. The supply of a constant source of impoverished laborers allows them to constantly drive down wages and depress working conditions. Abuses such as those inflicted on the farmworkers living in the recently discovered camps become a way of life. In response to any opposition to working conditions, or any attempts at organization on the part of the workers, the growers fire them.

### ORGANIZATION IS THE KEY

The only means the farmworkers have to protect themselves against such abuses is organization.

In only two states in the Southwest are farmworkers covered by labor legislation. California and Arizona have Agricultural Labor Relations Acts. The California Law passed in 1975 was considered a milestone in the United Farm Workers Union's struggle for recognition. It gave the union the right to organize, required elections during harvest times, protected the Union's right to strike during harvests, and allowed the Union to determine the good standing of its members and to enter into collective bargaining with growers.

But as much as the California law was a milestone, the Arizona law is in fact a millstone for the labor movement. Arizona is a "right-to-work" state and its agricultural labor law reflects Taft-Hartley's anti-labor stance. Some clauses of the law allow the grower the option of invoking a 10-day "cooling-off" period which, during the short periods of harvest, effectively crush a strike. The law does not require the employer to provide union organizers access to the fields. Secondary boycotts are outlawed. After a successful union election, all employees do not have to join the union thus creating open shops.

The only way to enact a meaningful Agricultural Labor Relations Act is to fight at the same time for the repeal of the Taft-Hartley Act with its 14(b) clause which allows for "right-to-work" laws which create union-free havens for run-away agriculture and industry; and to organize workers on both sides of the U.S./Mexico border. In the Rio Grande Valley the Texas Farmworkers Union has undertaken such a struggle in recent years. To ensure solidarity with striking farmworkers, the TFWU has maintained the stance that farmworkers must be organized on both sides of the border. The effectiveness of this tactic was evident during the recent onion strike in Raymondville.

The Ukegawa Brothers are guilty of allowing horrendous living conditions to exist for the laborers working for them. But they, in turn are forced by the laws of capitalist economy to compete with other growers for the extraction of maximum profits by increasing the exploitation of the workers. Lowering wages, lengthening the work day and providing no benefits—the most basic of which include decent housing—are just a few of the ways in which they accomplish this. Anti-labor legislation, attempts to smash effective unions, and the current offensive against the most isolated and vulnerable sections of the working class are other weapons they use.

FARMWORKERS cont. from page 4

The offensive by the capitalists to pass "right-to-work" laws in the North and West is rapidly gaining steam. The struggles of the farmworkers, including the undocumented Mexican workers, are key links in the working class struggle against "right-to-work" and for a strong trade union movement.

The strength to carry through the struggle to organize the South and secure collective bargaining rights and union protection for all farmworkers comes from the unity of the working class. Anglo-American workers must begin in earnest to fight against legal and illegal terror against the most vulnerable and isolated sections of the working class. The unity forged in those struggles is the necessary prerequisite for the inevitable and necessary political struggle of the working class against the capitalists for jobs, peace and equality.

## TEXAS POLICE GIVEN LICENSE TO KILL

The U.S. Justice Department has given the go-ahead to Texas law enforcement officials to step up their campaign of terror and murder against Texas workers.

The U.S. Attorney General's office recently announced that the federal government will not prosecute 42 cases of police brutality presented to it by Hispanic civil rights organizations more than a year ago. Of the 13 cases involving Texas Police, seven involve murder.

### License To Kill

The most notorious of these was the case of Santos Rodriguez, a 12-year old boy shot to death by police in the back seat of a Dallas police car in 1973. The Justice Department stated that "too much time had elapsed" for a successful prosecution, and dropped the case.

Larry Lozano was brutally murdered in an Odessa, Texas jail by law enforcement officers. Attorney General Benjamin Civiletti (then Deputy Attorney General) closed the Lozano case saying that the arrest of Lozano was legal, that Lozano had struck the arresting, booking and detention officers, and that "the force used to subdue him could not be shown to have been excessive." Lozano's death was officially recorded as "self-inflicted"—a suicide—despite reports from three pathologists that possible causes of death included "shock from a blow to the neck, suffocation resulting from an injury to the larynx caused by struggling against a choke hold, and an adverse reaction to a phenothiazine drug."

The dismissal of the 42 cases by the Department of Justice shocked and outraged all those involved in the suit. Eduardo Pena, former president of LULAC stated, "I don't see how they could have dismissed them. I don't understand what the purpose of the civil rights division is anymore."

### National Oppression

By giving "law enforcement" agencies a license to kill, the Justice Department has reaffirmed the national oppression of the Negro Nation and Mexican National Minority of the Southwest by the USNA state.

The swelling tide of police brutality is not a problem of concern only to the minorities at which it is clearly targeted. Every section of the working class in Texas is facing a steady escalation of violent attacks directed at curbing the militancy of the workers and suppressing the struggle against national oppression and capitalist exploitation, especially intense among farm workers and among young urban workers.

In Houston three police, whom witnesses claim shot a 19-year old Anglo-American youth in the head as he lay spread-eagled on the pavement after his arrest, were recently exonerated and have returned to their jobs on the police force.

In nearby Jacinto City, the Chief of Police and two deputies were freed last week after facing trial for torturing suspects with electric cattle prods until they confessed to alleged crimes. The jury foreman later commented "I'm glad I don't live in Jacinto City."

In both of these trials, defense lawyers were aided by the inept prosecution of the cases against the police, contrasted with the vigorous prosecution of workers involved in last year's violent Cinco de Mayo demonstration against police brutality.

### Anti-Labor Violence

Far from seeking to curb this rising tide of terror, the government—from local to federal levels—is clearly fostering its development.

Judging from recent police action during the farmworker strikes in Raymondville and Saragosa, and the rubber workers' strike in the East Texas city of Tyler where more than 100 strikers were arrested, it is obvious that Texas workers are being put on notice that their lives are threatened every time they dare to walk a picket line.

Using the combined force of police terror and the provisions of the Texas "right-to-work" law, Texas capitalists, with the approval of Austin and Washington, D.C., are moving to smash the working class struggle for unions with violence.

Across the South the screws are being turned; the fascist character of the state is being intensified in opposition to the movement of Negro and Mexican national minority workers for equality and national liberation.

Workers and other progressives throughout U.S. society, especially in the North and West, cannot sit by and watch the vanguard fighters in the struggle for equality tortured and murdered in Southern jails. The political repression so evident across the South is slowly turning toward them. They must stand in solidarity, take up the struggle for equality and demand an end to police murder, brutality and violence against the working class.

TEXAS POLICE cont. on page 7

FARMWORKERS cont. page 5



## NCLR CLOSES AFILIATE CONVENTION IN WASHINGTON, D.C.

WASHINGTON D.C. Representatives of more than 100

Hispanic community-based organizations culminated the 1979 Annual National Council of La Raza (NCLR) Affiliate Convention yesterday by approving a slate of 17 resolutions designed to support and endorse local and national activities which will have an impact on Hispanics during the coming year.

U.S. relations with Mexico and the legal and civil rights of Hispanics in the United States, both citizens and non-citizens, were issues of primary concern to NCLR affiliate delegates. Through passage of the resolutions, the convention agreed to:

- recognize that Hispanic undocumented workers and Hispanic citizens of the U.S. are bonded by the common links of culture, heritage and blood;
- support the concept of total amnesty and legal residency for all undocumented workers who request such status;
- call for Congressional hearings to be held in location along the U.S.-Mexican border on the issue of undocumented workers, the treatment accorded such workers, and the documented violations of human rights;
- urge the provision of services to undocumented workers in the areas of discrimination, housing, law, health, social and emergency services; and
- oppose any labor program which is unfair and exploitive of Mexican immigrant workers.

The delegates also urged research into economic development of the Chicano community that is tied to Mexico with due attention given to the potential represented by Mexico's natural gas and petroleum reserves, and urged that President Carter place Mexico on a "most favored nation" status thereby eliminating the barriers to free economic trade with Mexico.

- support in principle a windfall profits tax on oil and gas which can benefit the Hispanic community by giving assistance to those families not able to afford energy costs;

- urge airline companies to seek out Hispanic organizations and agencies in their communities to refer qualified applicants to work in the airlines industries at all levels;

- endorse the 1980 Decennial Census, urge the affiliate organizations throughout the United States to support the activities of the Census, and encourage constituents to cooperate and participate in the taking of the 1980 Census; in an effort to eliminate the undercounting of Hispanics which has troubled previous Censuses;

- agree to reverse the negative portrayal of Hispanics on the mass media;

- support the beleaguered Office of Special Projects of the Economic Development Administration as the only federal entity within the Department of Commerce with a program mandated to support minority, community-based economic activity;

- urge the U.S. Department of Labor to develop and expand employment and training programs designed to overcome special employment barriers facing Hispanics under the age of 18, who constitute 42 percent of the U.S. Hispanic population and who experience school drop-out rates of from 40 to 80 percent;

- endorse the active participation and involvement of migrant parents in all aspects of the education of their children, including migrant education programs funded under Title I of the Elementary and Secondary Education Act, as amended, and oppose any attempt to repeal or weaken new laws requiring migrant education projects to have parent advisory councils;

- express serious reservations about Senate Bill 1437, introduced by Senator Edward M. Kennedy (D. Mass.), which might increase the amount of time undocumented immigrants have to spend in jail for violating the Immigration and Nationality Act.

The NCLR Affiliate Convention, "Strategy for the 1980s," focused on issues and priorities which will be of importance during the coming decade, when Hispanics are expected to become the largest minority group in the United States.

Raul Yzaguirre, President of the National Council of La Raza, called for unity among all Hispanics during the coming years so that the force and strength which the numbers represent will become a reality. In his President's Address given near the end of the convention, Yzaguirre said, "We are aware that no single convention or conference can produce an immutable blueprint or an all encompassing agenda. But we are also aware that the process of unifying our efforts, of clarifying our issues, and of galvanizing our community must begin with ourselves. For if we are not united, if we are not clear as to our purposes, and if we lack motivation, then we are in no position to lead others. And lead we must."

Yzaguirre continued, "What gives us hope for the eighties is not so much that we are more numerous, or more aware, or any smarter than we were before. What makes us optimistic is that we have begun to lay in place the local and national institutions—the organizational infrastructure if you will—to solve problems.

N.C.L.R. cont. on page 7

## UNEMPLOYMENT REMAINS HIGHER FOR ETHNIC GROUPS

WASHINGTON — Hispanic unemployment remained higher than the Anglo population but lower than black unemployment in July, according to figures compiled by the Bureau of Labor Statistics.

Special figures are released each month for Hispanics because the Labor Department has not been collecting data on Hispanics long enough to compute seasonally adjusted figures. Each month it releases a set of non-adjusted ones, so Hispanic unemployment can be compared to the rest of the population.

In July, the Hispanic unemployment rate was 8.6 percent, compared to a rate of 5.0 percent for Anglos and 13.1 percent for blacks. The general unadjusted unemployment rate for July was 7.9 percent compared to 7.8 percent for the adjusted rate.

The July rate for Hispanics shows little change from June. It was 8.4 in June and 8.6 percent in July. This was called "statistically insignificant" by BLS.

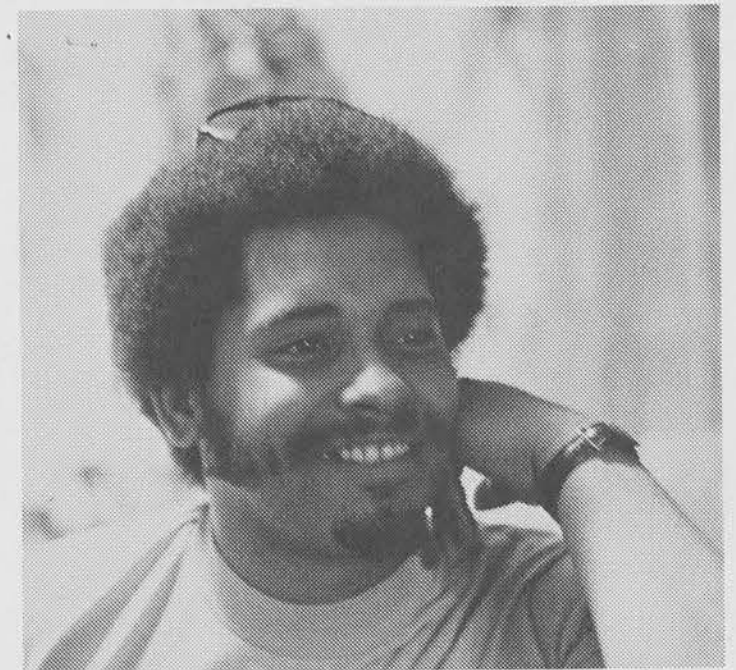


Photo by Mary Nestingen

N.C.L.R. cont. from page 6

You and I are part of the structure—that hope for the future. As local community organizations with comprehensive understanding of our reality and with an intense desire to uplift our barrios and colonias, you have entered into a covenant with the National Council of La Raza for the benefit of our people. I pledge to you today, that we will be faithful to that covenant. Unidos (united), we can make the eighties our decade. Juntos (together), we can erase the stain of poverty and prejudice from our lives. Mano a mano vamos a vencer (hand in hand, we are going to win).

Together we will build a real pluralistic society in this nation which will only accept our contributions, our culture, our values and our language, but more importantly, will truly treasure them."

**The National Council of La Raza is a non-profit advocacy, research and technical assistance organization dedicated to the advancement of Hispanics in the United States.**



LUIS SANTIAGO FUE NACIDO EN LA CIUDAD DE NUEVA YORK. HA TRABAJADO EXTENSIVAMENTE Y DILIGENTEMENTE CON LAS PANDILLAS DE JUVENILES EN EL SUR DEL BRONX DE LA MISMA CIUDAD. TAMBIEN HA TRABAJADO EN EL MINISTERIO DE LA JUVENTUD LUTHERANA. EL SR. SANTIAGO ESTA TOMANDO UN ENTRENAMIENTO EN LA RAMA DE SERVICIOS HUMANOS POR MEDIO DE LA AGENCIA C.E.T.A. Y PRESENTEMENTE ESTA DESEMPEÑANDO UN PUESTO COMO CONSEJERO DE EMPLEOS. SI ALGUIEN DESEA AYUDA POR PARTE DEL SR. SANTIAGO, FAVOR DE LLAMAR AL NUMERO 374-2996.

TEXAS POLICE cont. from page 5

The emancipation of the working class is an act of self-emancipation. If the workers throughout the country are going to emancipate themselves and build a society free of exploitation and oppression, the defense of the Negro and Mexican national minority worker is their first and most pressing task.



El Centro de Derechos Legals (Legal Rights Center) ha ocupado una joven para trabajar con la comunidad Chicana/Latina. Esta persona se llama Maria Rios.

La Sra. Rios esta para servirles en asuntos criminales. Esto quiere decir que cualquier caso en cual la persona acusada puede ser sentenciada a la carcel incluyendo infracciones por manejar sin licencia, o borracho; pleitos o males hechos a otra persona, etc., se le puede ayudar.

Tambien se puede asistir se un joven o nino tiene problemas en la escuela con los maestros, o se es acusado de algun crimen.

Se usted o alguien de su familia o algun conocido es arrestado, llamen a la Sra. Rion inmediatamente.

Para mas informacion o asistencia, llamen al:

Legal Rights Center  
808 East Franklin  
871-4886

En caso de alguna emergencia, alguien de ese centro le tomara informacion por telefono y se comunicara con la Sra. Rion en seguida.

En ediciones futuras de este periodico, la Sra. Rios presentara informacion sobre varios tipos de problemas legales que se puede encontrar uno y lo que se puede hacer para resolver esos problemas.

## UFW signs contract with lettuce grower

**United Press International  
Salinas, Calif.**

Cesar Chavez signed a contract Saturday with the nation's biggest lettuce grower that raises farm workers' pay to more than \$5 an hour.

The settlement was reached late Friday between the United Farm Workers (UFW) and Sun Harvest, Inc. Chavez immediately called off a nationwide boycott against the company's lettuce. He also called off a boycott against Chiquita bananas, which are produced by a subsidiary of United Brands, the owner of Sun Harvest farms.

The contract signed yesterday raises base pay for farm workers from \$3.70 to \$5 an hour. Pay will increase at least another 71 cents in the next two years and more under a cost-of-living escalator.

Strikes continued against five other big growers in the Salinas Valley. But Chavez said the contract with Sun Harvest will establish a base for settlement.

"We think it's a competitive contract," said Sun Harvest spokesman Ronald Kemp.

Kemp said the boycott against United Brands had not had significant impact, but that the company feared the effects of a long-term boycott against its products, which also include A&W root beer and John Morrell meats.

A spokesman for the other firms being struck by the UFW complained that Chavez has delayed meeting with them since Sun Harvest split away two weeks ago to bargain on its own. "We have asked for meetings with the union and hope to have one next week," the spokesman said. "We are going to sitck together and try to negotiate."

The lettuce strike, which began in the Imperial Valley of southern California last winter, has been marked by frequent violence. Growers brought in nonunion workers and were able to keep the harvest going.

First Sunday of every month, from 7:30 a.m. to 8:30 a.m.,  
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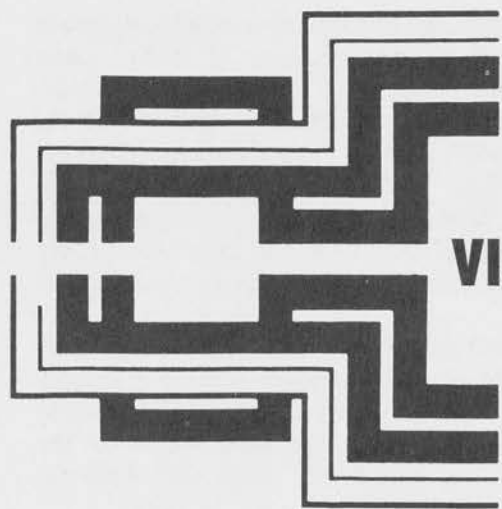
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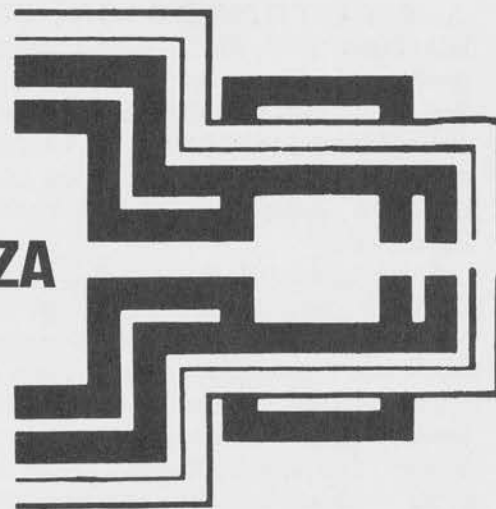
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## VISIONES DE LA RAZA





## CIVILETTI MEETS WITH HISPANICS

WASHINGTON, D.C. - Raul Yzaguirre, President of the National Council of La Raza, reported today that Benjamin Civiletti, who has been nominated by President Carter to replace Griffin Bell as U.S. Attorney General, met yesterday with a representative group of Hispanic leaders to discuss issues of major concern to Hispanic Americans.

These issues, which were aired early this week at Civiletti's nomination hearings before the Senate Judiciary Committee, involved Hispanic concerns with the Justice Department's lack of response to a variety of issues, including alleged and reported incidences of brutality against Hispanic Americans throughout the country. The session between Civiletti and the Hispanic group developed from the testimony given at the hearing.

During the two-and-one-half hour meeting yesterday, Yzaguirre said, Civiletti agreed to establish an Hispanic Advisory Committee to the U.S. Department of Justice and promised to move towards implementing the Committee upon Senate confirmation of his nomination. Civiletti emphasized that the advisory group will constitute a "working committee" and would not be a showpiece with little potential for influencing policy.

Civiletti also agreed to (1) establish guidelines for use in investigative situations which might cause conflict of interest problems for local investigators, (2) respond in a more timely fashion when there are allegations of civil rights violations, and conduct Federal inquiries concurrent with local investigations to speed up the judicial process, (3) increase the number of Hispanics employed throughout the Justice Department, (4) look into the funding patterns within the Law Enforcement Assistance Administration (LEAA), and (5) initiate improvements in the collection and retrieval of criminal justice statistics.

"We commend Mr. Civiletti for his quick response in dealing with issues that have caused deep concern among Hispanics in the United States," said Yzaguirre. "The Justice Department is mandated to protect the civil rights of all citizens, and we intend to hold the Department to that mandate. The outcome of our meeting with Mr. Civiletti is a step towards improvement, but continued optimism will be supported only by the Justice Department's demonstration of its good intent through immediate and continued action on the issues discussed."

Yzaguirre added that Hispanics in all parts of the country have been alarmed and disgusted at the growing number of cases of alleged brutality, by both police and citizens, against Hispanics. He pointed out that although countless numbers of lynchings, murders and beatings of Hispanics have occurred during the 100 years that the law protecting Americans from denial of civil rights has been on the books, the government has prosecuted successfully in only two cases.

"We will cooperate with Mr. Civiletti and the Justice Department in any way we can to alleviate what we perceive to be the unjust and unwarranted treatment of Hispanics by law enforcement officers. At the same time, we do not intend to ease the pressure currently being exerted on the Federal government."

Besides Yzaguirre, the Hispanic group included Ruben Sandoval, General Counsel, League of United Latin American Citizens (LULAC); Pablo Sedillo, Chairperson, Forum of National Hispanic Organizations; Al Perez, Legal Counsel, Mexican American Legal Defense Educational Fund (MALDEF); Arnold Torres, LULAC; Major Tom Martinez, National Committee on Hispanic Civil Rights; Rafael Arreola, Legal Aid Society of San Diego; and Tony Bustamante, Antioch College of Law.

Attending with Civiletti from the Justice Department were John Huerta, Deputy Assistant Attorney General, Civil Rights Division; Gil Pompa, Director, Community Relations Service; Richard Gutierrez, also of the Community Service; and Drew Days III, Assistant Attorney General for Civil Rights.

### ARMANDO RENDON, AUTOR Y CONSULTOR DE PUBLICIDAD AYUDARA A PROMOVER EL CENSO DE 1980 ENTRE LAS MINORIAS

El periodista y consultor de publicidad, Armando B. Rendon, ha pasado a formar parte de la Oficina de Informacion Publica de la Oficina del Censo de los E.U., con el objeto de prestar ayuda en una extensa campaña publicitaria que tiene como fin fomentar la cooperacion del publico durante el Censo Decenal de 1980.

En la Oficina de Promocion del Censo de 1980, a la que ha sido asignado, Rendon asistira en el desarrollo de un programa especial que tiene por objeto lograr el apoyo de grupos minoritarios en lo relativo al censo. Rendon se ocupara en particular de los medios publicitarios en relacion a la poblacion de origen hispano.

"Hay multiples razones", afirmo Rendon, "por las que se debe aspirar a lograr un recuento exacto de personas de origen hispano. Aunque es posible que no se llegue a tener una cifra exacta, los esfuerzos de la Oficina del Censo junto al apoyo y la participacion de lideres hispanos, organizaciones y medios publicitarios pueden asegurarnos casi un cien por ciento de participacion en el censo. Esto sera de importancia no solo para la comunidad hispana sino tambien para toda la nacion".

"Por primera vez en censo alguno", señalo Rendon, "todas las personas que reciban un cuestionario tendran la oportunidad de indicar su origen hispano. Esto es un verdadero adelanto para nosotros. Tendremos datos sobre la comunidad hispana que hasta ahora habia sido imposible obtener. El proximo apso de la comunidad hispana sera sacar el maximo beneficio de esos datos".

Rendon, quien se inicio en el periodismo en el norte de California durante los primeros años de la decada del 60, ha desempeñado cargos tanto en el gobierno como en la empresa privada é instituciones academicas. Antes de pasar a la Oficina del Censo, Rendon fue profesor auxiliar de American University en Washington, D.C., donde enseño ciencias sociales durante tres años en el Programa de Estudios Comunitarios—un programa de becas principalmente para estudiantes negros y de origen hispano del Distrito de Columbia.

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## Generacion Nueva es grupo canente

By Mark Pry

Cortez New Generation is probably the oldest band in the Twin Cities area, older than even the Del Counts or Danny's Reasons. The group has been playing since around 1930. Despite numerous personnel changes, the present band is closely linked with its past: two of the members are the sons of its founder, and their children are in the group as well.

It's also the only band here, or so its members claim, that plays Chicano music. That's probably true; most groups in the Upper Midwest playing Latin music fall in the tropical or Caribbean genres.

New Generation plays music of Mexican origin: corridos, boleros, rancheras and cumbias. The various styles represent a rich cultural tradition, but they shouldn't be confused with the music types, both real and stereotypical, that have come to be associated with Mexico in the popular imagination here. Tex-Mex (Freddy Fender) and mariachi music (a hypnotic, usually acoustic style) are certainly parts of the Mexican musical heritage, but they won't be found in New Generation's sets. With a bank of horns up front, backed by a lively rhythm section, New Generation is a Chicano big band. It plays dance music, with a spirit that is not often found in the Twin Cities.

New Generation also does disco and soul covers, as well as a few Santana numbers. The band delivers a variety Mexican and American Dance music—depending on who's on hand for the show. The range of styles with which New Generation is working has given it something of a split identity. Nevertheless, for the time being—and certainly for most its history—New Generation is a Chicano band, and it does that kind of music better than any other.

A family band until recently, New Generation's history has been that of the Cortez family. That's not to say that all of its members are Cortezes, or even Chicanos. Five of the present members—Ruben Adan, Bonnie Hansford, Nathan Muus, Mike Ries and Tom Rooney—have come from outside the family. The other five are Cortezes: Joe Sr., Larry, Jose Jr., Jose III and Danny. They represent three Cortez generations, hence the group's name. Joe Sr. and Larry are brothers (their father founded the band), Jose Jr. and Danny are Joe Jr.'s son. Got it?

It all began back in the thirties, in San Antonio. Joe Sr., Larry's father owned a photography shop there, and he put his sons through music school, so the band had a solid musical background from the start.

"I was nine when he put me in the band" Larry recalled, "and it was an 11-piece band then. He had four sons in the same band; another man named Rodriguez had about four or five kids in the same band. So actually, the band was composed of two families, and it went under the name of Cortez. It was called the Cortez Orchestra."

The Cortezes' relative prosperity came to an end, and they moved to Crystal City, Texas, where they worked as laborers on the farms that dominate that part of the state.

"I needed some more money to go to school, to buy clothes and shoes and all," Larry said, "because my dad, even though he had a little grocery store, he couldn't afford to buy all his kids what they needed—we had about six or seven at that time. This is the reason we

started coming north, and going back before school started. And we brought our music along, and it was maybe a six- or seven-piece group at the time. This was back around 1941 or 1942, I guess."

The trips back and forth between Texas and Minnesota continued for a number of years. Various members of the Cortez family spent time in the Albert Lea area, and it was there that the Cortez Orchestra began to get established in Minnesota.

"We started right on the farms," Larry said. "After that, we played in Albert Lea, in the ballrooms, in the parks in the summertime. But where we started was a farm, it was a farm barn, as a matter of fact. That's where we were making our dances."

"As a consequence, people heard about us over here in the Cities, and we started coming to the Cities once every weekend. And so the people knew us already, by the time we moved up here."

"We moved up here when I came out of the service. I joined the Air Force in 1956, and I was out by 1960. I liked the area, see, and I moved here first. Joe Sr. was already working in the fields when I moved to St. Paul. I scouted around, and I found that there were musicians missing here, so I went back and told them, and they said, 'If you can find me a job, a permanent job, I'll move up there.' So we did find them jobs, and they moved up here."

"Then we started playing for the Chicano community, and then I started playing with different groups. By 1965-68, we were already playing a variety of music, even country western, and then the name changed, maybe around 1970, about 1972, to—oh, before that we cut the band way down to five pieces, and then it was called Cortez Four Plus One, because there were four Cortezes and one that was not Cortez. And that only lasted for three years, somewhere in there. And then, it changed to Cortez New Generation, and went up to a nine-piece band, the way it is now."

In its present form, New Generation displays a dual identity—as a dance band, doing the more popular disco, soul and Santana covers, and as a Chicano big band—and its appearances can vary considerably in feel and content.

When I saw the band play a University of Minnesota dance, its sets were an almost even mix of American dance tunes and Chicano numbers. The covers aren't as polished as they could be, but the band can't be faulted for a lack of enthusiasm. Hansford, the teenage lead singer during the disco sets, makes up with youthful energy what she lacks in vocal power. Hornmen Jose Jr. and Muus are constantly moving on stage, and their playing is spirited. The percussion section—Danny on drums and Adan on congas and timbales—is fast-paced and, at times, frenetic. Ries (bass), Rooney (guitar) and Jose II (keyboards) are more subdued on stage; the band's repertoire favors its horn and percussion sections.

Between songs, and during them as well, band members exhort the crowd to "disco tonight." Catcalls, whoops and yells punctuate each song. Their attitude seems to be that "disco," rather than signifying a lifestyle, is just another word for "dance." It is to encourage dancing that they do the covers, particularly with the younger and not always Chicano crowds they often play for, such as at the University.

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# The Case for Bilingual Education

by Raúl Yzaguirre

It is impossible to talk about Hispanic issues without mentioning bilingual bicultural education. Instinctively, Chicanos, Puerto Ricans, Cubans and other Hispanics in this country realize that the acceptance of bilingual education is synonymous with a recognition of Hispanic civil rights.

There is also a growing realization among Hispanics that bilingual bicultural education does indeed represent a viable pedagogical strategy to deal with the astonishingly low educational attainment of Hispanics. In other words, bilingual bicultural education is no longer seen by the Hispanic community as simply an "enrichment" program, but rather as a sound method of cognitive development.

Ironically, just as bilingual bicultural education began to gain acceptance with the general population and with the educational profession, the concept has come under increasing attack from columnists, some legislators, and other assorted real or imagined policy makers. For better or worse, the task of promoting and defending bilingual bicultural education has fallen on the shoulders of the Hispanic community of this nation. That fact in itself is one of the problems Hispanics face for it underscores a serious lack of consciousness and awareness among the general public.

The Black population had a very difficult time convincing the majority community that racism and segregation are in-

herently as damaging to White children as they are detrimental to Black children. So, too, must Hispanics raise their level of awareness to the point that Anglo-Saxon America realizes that the chains of cultural and linguistic imperialism bind and belittle the perpetuator as much or more than the victim.

And just as many people have come to realize that the freedom and dignity of all members of society are demeaned by the exclusion of any individuals or groups from society's benefits, so too must all Americans understand that the sterility of forced monolingualism is an affront against all of us.

If these words seem too harsh, it should be mentioned that in the state of Texas, up until a few years ago, it was against the law for public schools to conduct instruction in any language other than English.

The case for a different approach to the educational needs of linguistically different children is made by the failure of traditional education. The sad fact is that despite billions of dollars poured into "compensatory" education, the educational gap between the majority population and the Hispanic minority is increasing. This indictment of the current system can be supported by the following facts:

- Out of every 100 children who enter school 14 Anglos will fail to complete high school, 33 Blacks will fail to complete high

school, 40 Chicanos and Puerto Ricans will not obtain a high school diploma;

- One-third of Chicanos and Puerto Ricans 25 years and older have not completed high school;

- About one of four Chicanos and Puerto Ricans have less than five years of formal education;

- One in five migrant farmworkers has never been in a classroom;

- Chicanos and Puerto Ricans have a 100 percent greater chance of being expelled from school than Anglos;

- The number of Chicanos who are held back at least one year is eight times greater than Anglos.

In short, Hispanics are the most under-educated minority in this country. It is small wonder, then, that Hispanics have begun to probe and question the fundamental approaches being utilized to teach Hispanic children.

The genesis of the concept of bilingual education began in large measure when Chicanos in particular and Hispanics in general became impatient with being blamed for the failure of public education to address their needs. In other words, there came a point when Hispanics collectively realized that it was the responsibility of public education to provide *relevant* education. It was then necessary to define what *relevant* education means to a linguistically and culturally different group of children.

That definition is bilingual bicultural education. And while Hispanics are clear about the goal and the overall strategy, they also realize that individual elements and techniques are still in the process of development and evolution.

The entry of the Federal Government into bilingual education is unique in the history of education. It is unique because it began not as a proposal of the Executive Branch, but as an initiative by educators and concerned activists who went directly to Congress to establish the program. This may, in part, explain some of the bureaucratic opposition often encountered.

Pedagogically speaking, the concept of bilingual education is rooted in basic common sense, for basic to all precepts of teaching is that one builds on the foundation of what the child brings to the classroom. And for two million children in this country, what they bring to the classroom is a language other than English.

To deny children the opportunity to develop their own language is to condemn them to playing catch-up for the rest of their educational lives. In essence, what public education has been saying to linguistically different children, is "what you know is worthless; what you are is worthless; you do not fit our norm, and we have no responsibility to accommodate your needs."

Hispanics say otherwise, and the Supreme court in *Lau vs. Nichols* has reaffirmed that position. The Court ruled that failure to provide for the needs of linguistically different children is discriminatory.

It used to be that bilingual bicultural education was about as controversial as motherhood and apple pie. After all, it was and is a small program compared to the total Federal aid to education budget. And no one seemed to mind letting public school systems apply at their own discretion to a totally voluntary and "experimental" program. (Some people have commented that if Hispanics are going to speak Spanish anyway, it might as well be "good" Spanish.)

All of that began to change several years ago. The critics of bilingual bicultural education would have one believe that the attack on this program is simply the result of closer analysis. Obviously, not all critics of bilingual education are racists or linguistic and cultural imperialists. But it is hard to ignore the timing of these attacks. They come on the heels of some important developments.

First of all, the criticisms coincided with the public awareness of the growth of Hispanics in this country. And it has become apparent to some people that not only are Hispanics projected to be the largest minority in this country, they also will be the largest identifiable group in key states such as California, Texas, and New York.

Secondly, our neighbor to the North began to experience turbulence with a French-speaking minority that was determined to retain its language and culture, and fear of

another Quebec in the United States emerged.

Thirdly, developments in our neighbor to the South began to concern some policy makers. Mexico no longer is content to allow United States immigration policy to be based on domestic labor requirements. Additionally, the United States is alarmed at Mexico's phenomenal population growth.

In short, it became apparent that the opposition to bilingual and bicultural education was rooted not in the merits of the program, but in xenophobic fears that have a reality only in the minds of those afraid of what they fail to comprehend.

## Not a New Phenomenon

While bilingual or multilingual education has a limited history in this country, it is by no means new to the world. Countries such as Switzerland, Belgium and Israel have a total commitment to multilingual education. Indeed, throughout Europe, bilingualism is becoming the norm rather than the exception. Furthermore, research in foreign countries indicates that bilingual or multilingual education is vastly superior not only in terms of acquiring linguistic skills, but also in enabling students better to develop conceptual skills.

Critics of bilingual education tend to ignore the vast experience and the success of the program in countries where there is ample support and commitment. They would rather rely on the admittedly mixed results that have been achieved with bilingual education in this country, results based on very poor implementation and less than total support.

Critics of bilingual education choose to ignore the fact that we are still developing the educational infrastructure for bilingual education in this country. We have a long way to go before the curriculum, the materials, the diagnostic instruments and most importantly, the trained personnel are in place to give bilingual education a chance to prove its value. Much of the resources of the program to date has gone into training of the trainers of bilingual education teachers. That investment will pay off in the future.

Some critical articles on bilingual education have appeared in *Harper's* magazine, the *Washington Post*, and other newspaper columns. Practically every one of those articles is based almost exclusively on a study on bilingual education performed by the American Institute for Research (AIR).

What those articles fail to mention is that the AIR study has been denounced by credible researchers, including the National Institute of Education at the United States Department of Health, Education, and Welfare (HEW). The principal flaw in AIR's study is the nonequivalence of the control group. It simply is not reasonable or empirically acceptable to compare the progress of children in bilingual education with the

progress of children in other classrooms, when those other children do not share the same educational disadvantages.


For example, the control group in this so-called study had very few non-English-speaking students. Of the 1,115 Spanish monolinguals in the study sample, 93 percent were in the bilingual education classes and only seven percent were in the control group classes. AIR tried unsuccessfully to control for this during analysis. Under these circumstances, the fact that there were no significant differences between the children in bilingual education and the control group should have been interpreted as a positive result of bilingual education.

The use of the expression "bilingual bicultural" education on some occasions rather than simply bilingual education merits comment. First of all, language is more than a medium of expression. It carries with it subtle and not so subtle concepts of values, of a world view, and of a culture. Secondly, to preserve the language, without the culture, would be such a waste. Hispanics seek not to impose their culture on others, but only to preserve it for posterity.

An interesting phenomenon was observed at a high school in a small rural town in south Texas. An occasional student from Mexico would transfer in who spoke little or no English. These students initially would have a difficult time trying to master the English language while trying to stay on top of all the regular subjects.

In time, however, an observable transformation would take place. The students, inevitably, would not only catch up but would go on to assume leadership positions among the Chicano students. It was as if they could readily adjust given a positive self-concept even though their previous schooling was nowhere near as "good" in terms of a physical environment. By contrast, children who transferred from Mexico at an earlier age than that of high school students performed at a level identical to the rest of the native born Chicanos.

The lesson of this observable phenomenon is clear. Students who had learned not only basic conceptual development in their own language, but perhaps even more importantly, their own self-worth, could cope and even excel in a new linguistic environment. Conversely, Hispanic children who had the so-called "benefits" of American public education in a language and a culture that was foreign to them, performed poorly.

Just as integration was the issue of the 1960s and 1970s, the civil rights issue of the 1980s and 1990s will be bilingualism. It would be beneficial to all Americans to become informed on the ramifications of the issue. More important would be a personal and national commitment to a truly pluralistic society through the support of bilingual bicultural or even multilingual multicultural education. 





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Terence Farrell, president of Higher Education and Development, Inc., has announced a special outreach program for the Chicano/Latino community. HEAD is a non-profit cultural arts organization whose primary goal is to provide communications and media assistance to those who do not traditionally receive it, "For too long the mainstream media has ignored the Spanish-speaking community in Minnesota—even though it represents the largest cultural minority in the state," said Mr. Farrell, "we at HEAD want to remedy this situation."

Those who wish to contact Mr. Farrell about his firm's services may write him at 1631 Penn Ave. N., Mpls., MN 55411 or phone directly (612) 588-9411.



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## CORTEZ (Continued from Page 3)

Playing at the Las Palmas Ballroom on the eve of Mother's Day, New Generation quickly had the dance floor filled, and without much exhortation. Chicano music is dance music. For lively dancers, there are cumbias (the most spirited style of Chicano, or Latin, music) and corridos. A Chicano polka is a most engaging music style: after lurching through the first few bars of each song, the band shifts into high gear, and the dance floor is soon full of people of all ages. A corrido is best characterized as a tune in which rhythm passages, over which Jose Jr.'s voice floats, alternate with passionate bursts of horns. The solos and riffs that Joe Sr., Jose Jr. and Muus share are the highlight of a New Generation show. It's particularly entertaining to watch the elder Cortez trade licks with his younger counterparts; he must be the best 6-year-old sax player around. A ranchera (a slower polka) might follow, and then a bolero, usually featuring heartfelt lyrics, which is well-suited to intimate dancing.

The show's variety is matched by a curious blend of stage mannerisms. Jose Jr. mixes Spanish and English in his role as informal emcee between songs. After dedicating a song "para todos ustedes" ("for all of you"), or to someone's birthday, he signs off with a spirited "all right." Each New Generation show is an occasion for public service announcements. Jose Jr. is director of Chicano student services at the University of Minnesota, Larry works with the Minnesota Migrant Council, and Muus teaches at the Red School House, so there is often a lot to tell the crowd.

The dichotomy of New Generation's musical styles seems to be due in part to differences in outlook between the younger and older generations, though that may be coincidental. The older members of the band (Joe Sr., Jose Jr. and Larry) seem more willing to stick to a primarily Chicano format, while the younger members want to be doing more Santana-type music, or as one said, "more modern" songs. To that end, the latter are starting to form their own group, to be called Cielo. The emergence of Cielo will not, Larry assured me, bring an end to Cortez New Generation. "When Cielo isn't working, New Generation will be," he said. "When Cielo will be working, New Generation won't."

The decision to form Cielo seems to be based in part on the assumption that full-time work and increased popularity will come only when New Generation (or Cielo) broadens its musical offerings to include more than just Chicano tunes. Does that mean that Chicano music is destined for relative obscurity here? "I think that's true to some degree," Muus said. "It's partly because of ignorance. (People) don't even know, some of them, that there are many Chicanos here." This does not mean that New Generation isn't well-received when it plays. As Muus said, "When they do hear it, for the first time, most people really get into it. It's fun music."

Cielo does represent efforts by the band to escape classification as just an ethnic band. "These guys want to be known as musicians," Muus said, "not just as Chicanos who play music. But we want to make (Cielo) something that will reach a larger audience."

Part of that is disco, part of that is Latin music with a disco influence. We want to say that we're coming out of that (Chicano) tradition, but we want to expand to a young audience, not just a young Chicano audience."

Whatever happens to Cielo, New Generation will

remain a vital entity. The band has recorded a single, and there are plans for another sometime in the future. Personnel changes, of which there have been many over the years, haven't stopped the band yet, and new generations are waiting in the wings just in case they're needed.

"We'll probably let the younger kids go," Larry said, "and push them, advertise them, whatever we can do to help—build another new generation behind it. We have more kids, young ones that are starting already. I have a ten-year-old nephew that's been taking guitar lessons for four years."

New Generation will always remain a part-time band, though, and for reasons that are probably unique. "We could book it on a six-day-a-week basis," Larry said, "but none of us is prepared for it. We all have a day job, and we like our jobs." How many other bands would say that?

(This article is a reprint from the *Musician Insider*.)



## ARMANDO RENDON (Continued from Page 2)

En American University, Rendon tambien fundo el Instituto Latino, un programa que responde a las necesidades de los estudiantes y la comunidad hispana de la zona metropolitana de Washington, D.C. Durante su ultimo año de profesor, Rendon dirigió la producción de una serie de programas radiales de treinta minutos titulada "Viva Latino", que fue premiada en la competencia de Ohio State Awards de 1979.

Antes de ejercer el profesorado en American University, Rendon presto servicios y elaboro material de radio, cine, prensa y television para el gobierno y la empresa privada en calidad de consultor. De 1970 a 1973, despues de varios años como escritor independiente, fue socio de una empresa de medios publicitarios. Rendon se establecio en Washington en 1967 y trabajo entonces en la Oficina de Informacion Publica de la Comision de Derechos Civiles de los Estados Unidos. En 1969, dimitio para dedicarse totalmente a escribir el Chicano Manifesto publicado luego en 1971 por la Compañia Macmillan.

Rendon, quien es natural de San Antonio, Texas, recibio el grado de Maestro en Artes en Educacion por Antioch University y actualmente cursa el segundo año de derecho en el Washington College of Law de American University.

# NOTICIAS

First Sunday of every month, from 7:30 a.m. to 8:00 a.m., Centro Cultural Chicano presents on WTCN TV, Channel 11, "Chicano/Latino Community."

*This edition of Visiones De La Raza is being funded by the Dayton-Hudson Foundation.*

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## **Candidate For School Board Minneapolis Public Schools**

Ray Roybal, a resident of the Kenwood area of South Minneapolis, and graduate of the University of Minnesota is politically independent and is running as a populist. High on his agenda for immediate negotiation are the issues of desegregation, bilingual education, retainment and recruitment of minority teachers and students, curtailment of the drop out ratio among all students and the enhancement of quality education. Mr. Roybal does not believe that real estate and education should mix and that it is the school board's responsibility, foremost, to quality education. The school board, says Ray Roybal, should search for alternatives, both to the closing of schools and the rental of school areas. The nuclear family must have its place in the schools of Minneapolis by making conditions equitable to their return. Mr. Roybal believes that the very action of electing a qualified Chicano is itself a step in Affirmative Action by the voters. Contributions and invitations to speak should be addressed to the candidate at 1414 West 26th St., Apt. 24, Minneapolis.

Committee To Elect Ray Roybal  
For the Minneapolis School Board

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## **DOE SPANISH LANGUAGE PUBLICATION URGES ENERGY CONSERVATION IN THE HOME**

The Department of Energy (DOE) today announced publication of "Consejos para Ahorrar Energia" (Tips for Saving Energy), a Spanish language booklet of over 100 tips on conserving energy and money in the home and on the road.

Do you use energy efficiently? Have you done everything reasonable to avoid wasting energy? Is your home properly insulated? Are you getting the best mileage for your gasoline dollar? Hispanic readers will be able to find the answers to these and many other questions in "Consejos para Ahorrar Energia". The tips in the new publication show how precious energy is and how a considerable amount of money can be saved by eliminating needless waste.

Individual copies may be obtained free of charge by writing to Energy, P.O. Box 62, Oak Ridge, Tennessee 37830. Requests for bulk copies should be addressed to Department of Energy, Division of Editorial Services, Mail Stop 8G-031, Washington, D.C. 20585.

-DOE-

**CENTRO CULTURAL CHICANO  
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**Fundador/Publicador**

*Ricardo Nevilles*

**Editor Ejecutivo**

*Donn J. Vargas*

**Editor**

*Maria Rios*

**Photography**

*David Garcia*

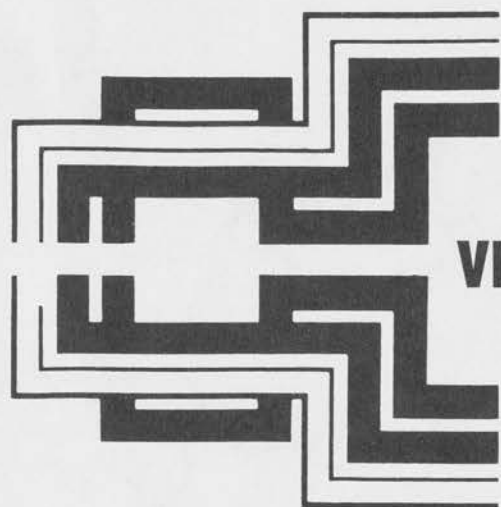
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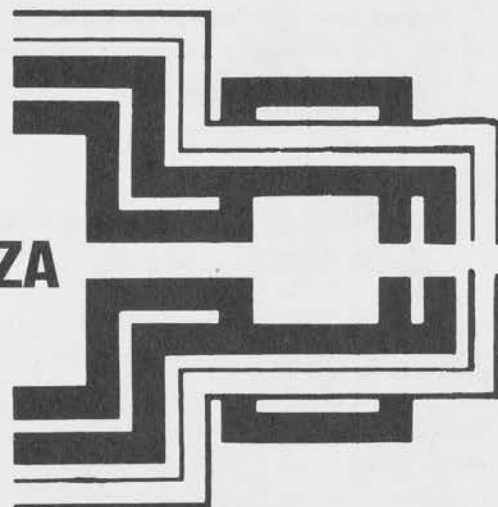


Irene & Jack Bethke  
4649 Decatur Ave N  
New Hope, MN 55428





## VISIONES DE LA RAZA



**AQUATENNIEL ACTIVITIES INSIDE**  
**pages 4 and 5**  
**Volume 2, Number 23, August, 1979**

*This edition of Visiones De La Raza is dedicated in memory of Salvador Sanchez, Founder/President of Aztlan Cultural Organization, Stillwater Prison Minnesota.*

## Meeting of the Spanish Speaking Affairs Committee to the Governor

Saturday, July 21, 1979

A coalition of Chicano/Indio community people expressed their concern about the treatment that Chicano and Indio inmates incarcerated at St. Cloud and Stillwater were receiving at the hands of prison officials. The coalition was looking for support from the Spanish Speaking Affairs Committee and after listing the concerns the committee then recommended that a letter of support be sent to both Governor Quie and officials at the Department of Corrections. The list is as follows:

1. Help inmates formulate and promote cultural, educational programs, housing for inmates who are soon to be released, and programs other than those now in use. All programs and services would be relative to the Chicano and Indio inmate, and would be promoted as supplemental services to the programs already provided by the Minnesota Department of Corrections. The main point is that these programs would aid in the rehabilitation of the Chicano/Indio inmate.

2. There is a concern about the purported transfers of inmates from St. Cloud to Stillwater State Prison.

Two questions that this coalition wants answered are: 1. What are the reasons for transferring inmates in the first place and 2. Are these transfers a conspiracy on the part of the MN Dept. of Corrections to falsify the records in order to show a need for a new correctional institution.

The third item and possibly the most critical of all issues is the concern about inmates with serious injuries. The procedure as of now is to have any Stillwater inmate in need of medical attention and not able to receive it at Stillwater Prison must be transferred to St. Paul Ramsey General. The only problem with this is the time factor involved, 30 minutes to St. Paul or 2½ minutes to Stillwater General, because the Stillwater community refuses to allow inmates into Stillwater General the only place available is Ramsey County General. This problem was brought out recently by a very sad account, Salvador Sanchez, an inmate at Stillwater was attacked by a group of inmates and seriously injured, because he had to be transported to St. Paul, he lost too much blood and died on the operating table.

This coalition wants to make sure that incidents of this sort do not happen again.

Joan Strong  
871-0372

Jose Gaitan  
377-3183

By Donn J. Vargas

2.



### " CUANDO SEA YO LIBRE "

*que voy hacer cuando  
sea yo libre?*

*voy a cantar, voy a gritar,  
voy a reir, y si, tal vez  
voy a llorar . . . . .  
mi canto sera para mi y para ti,  
con el te dire del amor y  
verdad que contigo aprendi . . . . .  
mi grito sera para gritar  
a pecho abierto, la alegria  
di mi ser . . . . .  
mi risa sera llena de felicidad,  
illena de paz, y llena de amor,  
y mi lloro, pues mi lloro sera  
por los tantos chavos que aun  
deben vivir por las pesadilla  
y tristezas que yo viva . . . . .*

### " PORQUE TE QUIERO? "

*me preguntan que por que  
te quiero,  
y contesto . . . porque ella  
me dio su amor, y en cambio  
yo aprendi a amar,  
porque ella creyo en mi  
y en cambio yo aprendi  
a creer,  
porque ella sonrio a mi,  
y yo en cambio aprendi a  
sonreir,  
porque tanto me ha dado  
y en cambio nada ha tomado.  
es toda la mujer que en  
mis sueños he sonado.  
ella me quiere y yo la  
quiero.  
que mas puedo decir,  
solo que te quiero . . . .*

Written by Salvador Sanchez

## The Minnesota Council on Foundations Presents

### "The Chicano/Latino Experience in Minnesota"

On June 27, 1979, the Minnesota Council on Foundations presented a half day program on "The Chicano/Latino Experience in Minnesota." The event was co-sponsored by Centro Cultural Chicano and the Minneapolis Foundation.

The purpose of the statewide presentation on the Chicano/Latino population was to bring an increased awareness and understanding of the linguistic and cultural differences, and to focus upon issues which affect their lives.

A summary of the program agenda included a welcome and introduction by Judith Healey, Executive Director, Minnesota Council on Foundations. The moderator was Dr. August Rivera, Director of the Information Service Center with the Minneapolis Public Schools.

Keynote address was made by Jose Trejo, Executive Director, Office of Spanish Speaking Affairs.

The movie, "Mexicanos Minnesotanos", was shown and introduced by its creator Dionisa Cardenas Coates.

The discussion panel on Issues confronting Chicano/Latinos were:

Alberto Hernandez Alcala, Executive Director, Hispanos in Minnesota.  
Marcela Trujillo, Professor, Chicano Studies University of Minnesota.  
Eduardo Villalon, Hispanic Programming Coordinator K DAN Radio.  
Manuel Guerrero, Attorney of Law.  
Dr. Fidelina Lopez de Fischer, Member of the Spanish Speaking Affairs Council to the Governor.  
Ricardo Nevilles, Executive Director, Centro Cultural Chicano.

Through this presentation we hope to establish open lines of communication for the Chicano/Latino community with the business sector as well as to raise the consciousness of our plight.

Among some of the participants were representatives from the following foundations:

—The Bush Foundation  
—The Carolyn Foundation  
—The Dayton Hudson Foundation  
—Deluxe Check Printers Foundation  
—Green Giant Company  
—McKnight Foundation  
—The Minneapolis Foundation  
—Northwestern Bell

Centro Cultural Chicano had asked for a reaction to the program, a few comments which best reflect their feelings and the result was good, so we are printing just a few as follows:

"I think it was overall a very good program which presented a variety of Chicano/Latino issues and problems to the funders. The Council learned something from this experience, too."

Judith Healey  
Executive Director  
Minnesota Council on  
Foundations



A la izquierda, Dr. August Rivera; moderator; Alberto Hernandez—Alcala, director ejecutivo de Hispanos en Minnesota.

"Every presentation was informative and helpful. I now have a better understanding of the issues which are important to Chicano/Latino people in our community and I'm very grateful to you and the others who were kind enough to share this information with me."

Thomas F. Beech  
Executive Director  
The Minneapolis Foundation

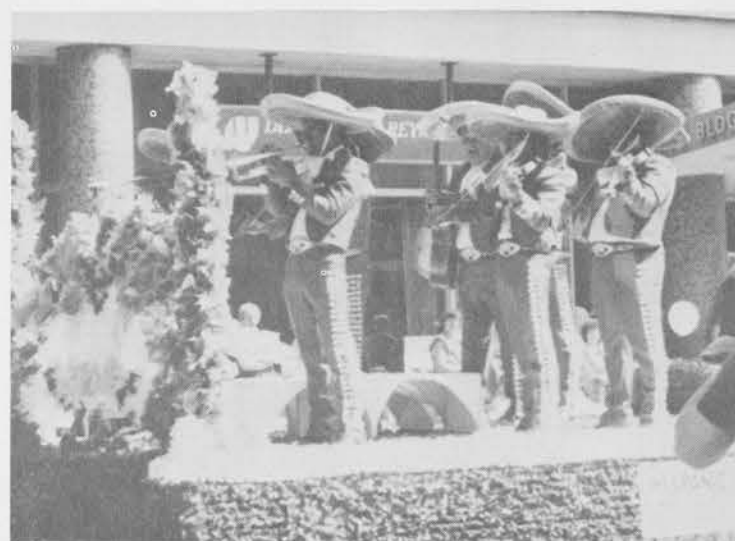


De izquierda a la derecha, Jon Pikel, Judith Healey, Marcela Trujillo. A la izquierda lejana, Manuel Guerrero y Dionisa, Gardenas Coates.

(Continued to Page 6)

3.





(Continued from Page 3)



Eduardo Villalon dirigiendose a la audiencia.

"I found the speakers most interesting, brought out more new points and, of course, I found the film informative as well as easy to watch."

Donald W. Steinkraus  
Secretary & Administrator  
Deluxe Check Printers  
Foundation



Ricardo Nevilles, centro; Dr. Lopez de Fisher a la derecha.

"Congratulations on a successful program. The presentations and the excellent movie provided valuable background information for Northwestern Bell."

Merry Keefe  
Supervisor  
Customer Relations  
Northwestern Bell



Russell Ewald, centro; a la derecha lejana, Elizabeth Pegues.

"Thank you for inviting me to attend a most informative meeting regarding the Chicano/Latino communities in Minnesota. It was extremely helpful to get a broad picture of the diverse interests and concerns of an ethnic segment of Minnesota . . . all at once."

"The program gave many of us who represent funding resources a more global perspective that has been lacking in the past. Many thanks for the opportunity."

Elizabeth A. Pegues  
Program Associate  
The Bush Foundation



El programa se termino con el almuerzo. En frente, de la izquierda a la derecha esta Russell Ewald, Thomas Beech, Merry Keefe y Marica Townly. The program ended with lunch (Tacos, chili, beans and sopa) and was prepared by community volunteers, Mary Villagomez de Cragg, Marcelina Urvina and Jovita Cragg.

The program was filled with information and intrigue, as we took a closer look at a chapter in the history of Minnesota's largest minority group, namely the Chicanos/Latinos.

by Ricardo Nevilles

# NOTICIAS

## CENTRO CULTURAL CHICANO MONTHLY BREAKFAST FUNDRAISER

FIRST (1st) SATURDAY OF EACH MONTH,  
FEATURING AN AUTHENTIC MEXICAN  
BREAKFAST

APPROXIMATE COST:  
\$3.00 ADULTS  
\$2.00 CHILDREN

## CENTRO CULTURAL CHICANO

PRESENTA UN DESAJUNO EN  
NUESTRO EDIFICIO

CADA PRIMER SABADO DEL MES

DE LAS 9:30 AM HASTA LAS 12:30 PM  
PRECIOS: \$3.00 ADULTOS  
\$2.00 NINOS MENOS DE 12 ANOS

## DIVIDEND FOR THE ASKING

A bill was passed in Congress which will give World War II veterans a dividend of 65¢ per \$1,000 of their G.I. Insurance for each month of service. Many veterans have not received this dividend and will not receive it unless they ask for it.

The Veterans Administration asks you to apply regardless of whether you had insurance or not, they will check. Send the following information to:

Veterans Center  
P.O. Box 8079  
Philadelphia, PA 19101

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Service Number \_\_\_\_\_  
Date of Birth \_\_\_\_\_  
Date of Enlistment \_\_\_\_\_  
Date of Discharge \_\_\_\_\_  
G.I. Insurance Policy Number \_\_\_\_\_ (if known)  
Date \_\_\_\_\_  
Signature \_\_\_\_\_

KDAN 1370 AM is a St. Paul radio station that offers programs in Spanish or Bilingual, for Spanish speaking people in the metropolitan area. The programs are on Sunday 8 AM to 3 PM, including music and public affairs.

Of particular interest is an innovative new program called JOB LINE or LINEA de EMPICO. JOB LINE offers jobs now available especially for Chicano/Latino people, ranging from janitorial work to clerical positions. Factory work and managerial type positions. All sorts of jobs are made public via JOB LINE, so everyone should listen, whether working or not. The times LINEA de EMPLEO is on the air are 9:30 AM, 12:30 PM and 2:30 PM.

Here is a schedule of the special programs:

MBARI MBAYO-CARIBBEAN AND AFRO AMERICAN  
MUSIC PROGRAM \_\_\_\_\_ 8:00-9:00 AM

LATIN AMERICAN REVIEW—IN DEPTH NEWS ANALY-  
SIS FROM LATIN AMERICA \_\_\_\_\_ 10:00 AM

LA VOZ AMIGA—  
MUSIC, AND LIFE DRAMATIZATION \_\_\_\_\_ 11:00 AM

SPORTS ROUND UP WITH DR. AZAR \_\_\_\_\_ 12:00 & 1:55

JOSEPH'S MARKET SELECTION OF THE WEEK \_\_\_\_\_ 12:55

MEXICAN-AMERICAN EXPERIENCE—REVIEW OF  
MEXICAN INFLUENCE IN SOCIETY \_\_\_\_\_ 1:30 PM

LEGAL POINTS—  
LEGAL TIPS FOR HISPANIC AMERICANS \_\_\_\_\_ 2:00 PM

JOB LINE \_\_\_\_\_ 9:30 AM/12:30 PM/2:30 PM

Be sure to take advantage of JOB LINE. All jobs on that program are made available specially for Spanish heritage people, and if you mention you heard it on KDAN, your chances are good!!

374-2996



CHICANOS VENCERAN

President  
Ben Dominguez

1800 Olson Hwy.  
Mpls., MN 55411



# NOTICIAS

**BUSCA TRABAJO?  
LOOKING FOR WORK?  
LISTEN TO KDAN 1370 AM**

**"JOB LINE"**

**9:30 AM**

**12:30 PM**

**2:30 PM**

**EVERY SUNDAY  
ALL TYPES OF JOBS!  
KDAN 1370 AM**

**NEED BI-LINGUAL DAY CARE SERVICES?** If you fit into the above category call Centro Cultural Chicano to find out how to make it a reality!

**Lee Bowman 374-2996**

First Sunday of every month, from 7:30 a.m. to 8:00 a.m., Centro Cultural Chicano presents on WTCN TV, Channel 11, "Chicano/Latino Community."

**KMOJ 89.7 FM  
PROVIDES PRIME TIME FOR  
CHICANO/LATINO PROGRAMMING  
TUESDAYS 7:00 - 8:00 P.M.**

**Mexican Tapes For Sale  
8 TRACKS  
ONLY \$2.99 EACH**

Se Venden Cartuchos De Musica Mexicana  
A Solo \$2.99 Cada Uno Unicamente de 8 Track  
"At Centro Now"

*This edition of Visiones De La Raza is being funded by the Dayton-Hudson Foundation.*



**CENTRO CULTURAL CHICANO** would like to remind its readers that our Job Bank is still in operation and we would like to emphasize that we need people to apply for jobs so that we can keep our job bank filled. If you are unemployed or underemployed, we would appreciate it if you would submit your name to Centro's Job Bank.

**SE BUSCA GENTE QUE NECESITA TRABAJO.  
NECESITAMOS NOMBRES PARA NUESTRO BANCO DE  
EMPLEO. SI USTED NECESITA EMPLEO, PONGASE EN  
CONTACTO CON.**

**Sra. Fermina Hernandez O  
Sr. Luis Santiago**

**AL**

**Centro Cultural Chicano  
1800 Olson Memorial Highway  
Minneapolis, MN 55411  
(612) 374-2996**

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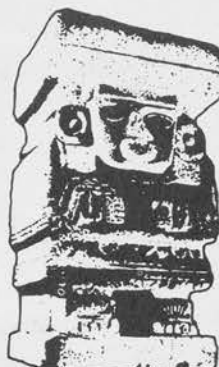
*Salvador Sanchez*

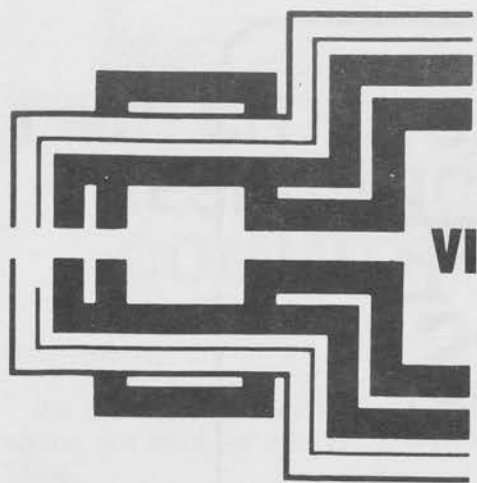
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*Teresa Hernandez*

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# VISIONES DE LA RAZA



Volume 5, Number 29, 1980



# HOW TO PLAY IT SAFE OUTDOORS WITH ELECTRICITY.

Spring is here again. And a lot of you are going to be out working in your yards. You'll be moving ladders to paint and repair the outside of your home, hauling out metal pole saws to cut off dead branches, and plugging in power tools.

If you're going to use a metal ladder to clean out eaves, repair the roof, or put up C.B. or T.V. antennas, *watch out* for overhead power lines. *Before you move your ladder, look up.* Make sure you know where those lines are. And once you're up on the ladder, make sure it's firmly in place.

If you're going to trim trees, be careful. Before you grab that pole saw, make sure you check carefully to see if that branch is touching, or could possibly touch, a power line. If it is, call NSP. Because your pole saw doesn't have to be touching the line for you to get hurt. The branch itself can conduct enough electricity to seriously injure you.

It probably goes without saying that using electric tools outside in wet grass is unsafe. There's nothing so urgent that it can't wait until the grass and the ground are dry. It's just better to be safe.

## Shovels and Underground Gas & Electric Lines Don't Mix.

Many of you have electric and gas lines buried in your yard. If you're going to be digging, make sure you know where the lines are. If you don't know where they are buried, call the utility company that serves your area. They'll be glad to tell you. If you're going to be planting trees or shrubs, consider the location. It's best not to plant in an area where what you plant might interfere with electric and gas lines...both above and below the ground.

No matter what you're going to be doing in your yard, play it safe. Think before you act.

If you have any questions on safety, just call ASK NSP.

**ASK NSP**  
**330-6000**



## TWIN CITIES CHILE RESISTANCE COMMITTEE

Dear Friend,

We are writing to invite you to join us in sponsoring our third Pena in support of the people of Chile.

On the 11 of September of 1973 the elected President of Chile was overthrown and killed by traitorous officers of the armed forces, violating the constitution and social process of the nation. These generals have brought about the deaths of tens of thousands of workers, students, professionals and soldiers loyal to the Chilean people.

Even Minneapolis which is sister city of Santiago de Chile condemn the Chilean military junta in its violations of Human Rights through a resolution past by the City Council and signed by Mayor Don Fraser. The resolution was welcome and was handed personally to the exiled Chilean folk group, Inti-Ilumani, during their performance before an audience of 1200 people on April 11, 1980.

We as the Twin Cities Resistance Committee and as conscious people cannot remain as spectators accepting the hard reality being lived by the people of Chile. We have committed ourselves to the National Campaign of Aid to the Organization of Families of the Disappeared. For this effort we hope to enlist your generous solidarity and support in bringing about a traditional Chilean Pena as a benefit for that brave movement.

The Committee encourages you to participate actively as a sponsor of this political/cultural event. The Pena is an evening of food, speeches and cultural presentations and will take place on May 24, 1980. There will be traditional dances from Puerto Rico, Mexico, and Panama as well as music of Spain, Bolivia, Nicaragua, Mexico and more. Speakers will be from the Native American Movement, a Priest recently returned from Chile.

The tickets which cost \$5 each include a Chilean dinner. The donation for sponsorship is \$15 for individuals, families or organizations. Please make your contribution out in the name of the September 11 Fund, c/o Chile Resistance Committee, P.O. BOX 14248, Minneapolis, MN 55414.

Please lend your hand today, a free Chile will thank you tomorrow.

For more information call Juan at 724-8402 or Barry at 871-2836, or check the appropriate box below and mail it to the Chile Resistance Committee.



JENNY CORREA, A PUERTO RICAN STUDENT ACTIVIST, IS GOING TO BE HERE IN JUNE, PROBABLY ON THE 1ST, 2ND, AND 3RD. THIS WILL BE A TREMENDOUS OPPORTUNITY SINCE SHE WORKS AT A RAPE CRISIS PHONE LINE AT HARTFORD, CONNECTICUT UNIVERSITY Y.W.C.A. SHE DOES OUTREACH TO VICTIMS AND CONCERNED PEOPLE IN HISPANIC AND BLACK COMMUNITIES THERE. IF YOU WANT MORE INFORMATION OR IF YOU WANT TO GET INVOLVED IN PLANNING, CALL 373-2511 or 373-2512/THE UNIVERSITY Y.W.C.A. AND ASK FOR KRISTI OR NYTHAR.

Centro Cultural Chicano and Chicanos Venceran apologize for our oversight with regard to the 5th of May Celebration Flyer which should have read "El Ballet Folklórico de Minnesota" instead of "Ballet Folklórico."



# Notices

## CENTRO CULTURAL CHICANO MONTHLY BREAKFAST FUNDRAISER

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FEATURING AN AUTHENTIC MEXICAN  
BREAKFAST**

**APPOXIMATE COST:  
\$3.00 ADULTS  
\$2.00 CHILDREN**

FRESH AIR RADIO 90.3 FM/  
AIRE FRESCO 90.3 FM  
A FEW MOMENTS WITH OUR LATIN FRIENDS/  
UNOS CUANTOS MOMENTOS CON NUESTROS AMIGOS  
LATINOS

FRIDAY/ 7:30 P.M.-8:30 P.M. WITH/CON:  
VIERNES Judy Gold

SATURDAY/ 11:00 A.M.-12:30 A.M. WITH/CON:  
SABADO Juan Hoyos

SUNDAY/ 11:30 A.M.-12:30 A.M. WITH/CON:  
DOMINGO Isidro Bernal

TUESDAY/ 2:00 P.M.-3:00 P.M. WITH/CON:  
MARTES Santiago Lopez

WEDNESDAY/ 1:00 P.M.-1:30 P.M. WITH/CON:  
MIERCOLES "Centro Cultural Chicano Informa" Juan Hoyos

THE FIRST SUNDAY OF EVERY MONTH FROM  
7:30-8:00 A.M., CENTRO CULTURAL CHI-  
CANO PRESENTS "THE CHICANO/LATINO  
COMMUNITY" ON CHANNEL 11, WTCN T.V.

KMOJ, 89.7 FM ON YOUR DIAL, BRINGS YOU  
LA VOZ DEL PUEBLO" EVERY TUESDAY AT  
7:00 PM UNTIL 8:00 PM AND SPONSORED BY  
CENTRO CULTURAL CHICANO, YOUR HOST,  
LUIS SANTIAGO, JR.

IF YOUR NATIVE LANGUAGE IS SPANISH  
AND YOU WOULD LIKE TO IMPROVE YOUR  
ABILITY TO SPEAK ENGLISH, COME TO  
CENTRO CULTURAL CHICANO, 1800 OLSON  
MEMORIAL HIGHWAY OR CALL 374-2996.  
THE FOLLOWING CLASSES ARE OFFERED  
AT CENTRO CULTURAL CHICANO EVERY MON  
& WED AT THE FOLLOWING TIMES:

ENGLISH (CONVERSATIONAL)  
TEACHER, ARTURO ESQUIVEL  
5:30 P.M.--8:30 P.M.

ENGLISH (MATHEMATICS & GRAMMAR,  
READING & WRITING)  
TEACHER, FELINO DE LA PEÑA  
6:00 P.M.--9:00 P.M.

THIS PROGRAM IS COMPLETELY FREE AND  
THERE IS ABSOLUTELY NO COST TO YOU.



MR. JORGE CHARRY LOPEZ WAS BORN IN N.Y.,  
RAISED IN CAROLINA, P.R., WHERE HE HAS  
WORKED WITH HOGAR C.R.E.A. (TREATMENT  
CENTER FOR ALCOHOLIC AND DRUG ADDICTS).

MR. CHARRY IS PRESENTLY WORKING AS  
A CHEMICAL DEPENDENCY ADVOCATE AT CENTRO  
CULTURAL CHICANO. HIS PRIMARY RESPONSIBI-  
LITIES ARE:

1. DEVELOP AND MAINTAIN A COMMUNITY NET-  
WORK THAT WILL ATTRACT CHICANO/LATINO TO  
CENTRO CULTURAL CHICANO.
2. PUBLIC RELATIONS, DRUG ABUSE ADVOCACY  
EDUCATION AND PROMOTION OF CENTRO'S PRO-  
GRAM.
3. RECRUITMENT OF POTENTIAL CLIENTS.
4. FOLLOW UP POTENTIAL CLIENTS LEAVING  
TREATMENT CENTERS, AND PRISONS TO CENTRO'S  
PROGRAM.

ANYONE IN NEED OF MR. CHARRY'S SERVICES  
MAY CALL HIM AT 374-2996.

SR. JORGE CHARRY LOPEZ, FUE NACIDO  
EN N.Y. Y CRIADO EN CAROLINA, P.R.,  
DONDE FUE MIEMBRO Y ASISTIO EN LA  
COMUNIDAD DE LOS HOGARES C.R.E.A. EN  
P.R. (CASA DE REHABILITAMIENTO PARA  
ALCOHOLICOS Y EX-ADICTOS A DROGAS).

ACTUALMENTE SR. CHARRY TRABAJA  
CON PERSONAS QUE TIENEN PROBLEMAS  
CON DEPENDENCIA QUIMICA, AL IGUAL QUE  
HACE ADVOCACIA PARA CENTRO CULTURAL  
CHICANO.

PARTE DE SU TRABAJO ES:

1. DESARROLLAR PROGRAMAS QUE ATRAIGAN  
CHICANO/LATINO AL CENTRO CULTURAL  
CHICANO.
2. RELACIONES PUBLICAS.
3. CONSEJERIA.
4. RECLUTAMIENTO DE CLIENTES.
5. SEGUIMIENTO DE AQUELLOS CLIENTES  
QUE SALEN DE TRATAMIENTO.
6. ADVOCACIA PARA PRISIONEROS.

JORGE REGRESARA A LA ESCUELA  
PARA ESTUDIAR DEPENDENCIA QUIMICA Y  
SERVICIOS HUMANOS A LA COMUNIDAD.  
PARA MAS INFORMACION LLAME AL SR. JORGE  
CHARRY LOPEZ AL 374-2996

United Handicapped Federation's  
Independent Living Center Project

The United Handicapped Federation, (UHF), is  
preparing to submit a proposal to the Minnesota  
Division of Vocational Rehabilitation, (DVR), for  
a grant to operate an Independent Living Center,  
(ILC). UHF's ILC will be a non-profit,  
non-residential service providing counseling and  
referral services for severely handicapped indi-  
viduals who wish to maximize their independent  
living opportunities. DVR's deadline for  
receiving competitive proposals for the ILC  
project is June 1, 1980, with an operational date  
for the ILC of August 15, 1980.

UHF is in a unique position to submit to DVR a  
strong proposal for the ILC.

- UHF is the largest "consumer controlled"  
handicapped organization in the state of  
Minnesota representing over 30 groups whose  
combined membership totals 13,500 citizens  
with disabilities.
- UHF represents a broad spectrum of people  
with diverse handicaps including: cerebral  
palsy, blind, mental retardation, spinal cord  
injuries, post polio, epilepsy, spina bifida, and  
ataxia among others.
- UHF has a proven track record for effective  
advocacy on a large number of issues directly  
relating to independence for handicapped  
people including attendant care, accessible  
mass transit, sexual & physical assault and  
sheltered workshop personnel practices.

UHF's ILC Task Force is now preparing a pro-  
posal to be submitted to DVR. UHF intends to  
open options to handicapped people so that their  
life can be as independent and self-determined as  
possible. One of the major facets of UHF's ILC  
will be to coordinate and develop the increased  
use of existing community services and resources  
already available to handicapped people. UHF's  
ILC will provide counseling and referral services  
in these following areas:

- Availability of accessible transportation.
- Competitive employment.
- In-home attendant care.
- Money Management.
- Concerns of Medical Assistance, Social  
Security, and other programs.

If you would like to be involved in this unique  
project, just call the UHF office. David Bryan.  
631-3533 or 631-3534.

WE ARE LOOKING FOR PEOPLE WHO ARE  
SEEKING EMPLOYMENT. WE NEED PEOPLE  
FOR OUR WORK BANK. IF YOU ARE IN  
NEED OF WORK, CONTACT:

MRS. HERNANDEZ  
OR JORGE CHARRY

AT:  
CENTRO CULTURAL CHICANO  
1800 OLSON MEMORIAL HIGHWAY  
MINNEAPOLIS, MN 55411  
(612) 374-2996

374-2996



**CHICANOS VENCERAN**

President  
Ben Dominguez

1800 Olson Hwy  
Mpls., MN 55411



La Federacion de Incapacitados Unidos  
Proyecto para Centro de Vivienda Independiente

La Federacion de Incapacitados Unidos (UHF) se esta preparando para someter a la Division de Rehabilitacion Vocacional de Minnesota (DVR) una propuesta de ayuda para operar un Centro de Vivienda Independiente (ILC). Este centro proveera un servicio sin ganancia, no residencial con consejeros y servicios de referimiento para individuos severamente incapacitados que quieran aumentar sus oportunidades de vida independiente. La fecha de vencimiento de la "DVR" para recibir propuestas competentes para el proyecto "ILC" es el primero de junio de 1980 con una fecha operacional del "ILC" del 15 agosto de 1980.

La "UHF" esta en una posicion unica en cuanto a presentar al "DVR" una propuesta fuerte para el "ILC."

- La "UHF" es la organizacion mas grande de incapacitados del Estado de Minnesota, que es "controlada por consumidores" la cual representa mas de 30 grupos que cuentan con un total de 13,500 miembros ciudadanos incapacitados.

- La "UHF" representa una variedad de personas con diferentes incapacidades entre las cuales se incluyen las de paralisis cerebral, la ceguera, el retardamiento mental, lesiones de la cuerda espinal, el pos-polio, la epilepsia, la "spina bifida" y la ataxia.

- La "UHF" tiene un buen historial de abogar eficientemente en cuanto a un gran numero de temas relacionados directamente con la independencia de la gente incapacitada, incluyendo el cuidado de ayudantes, accesibilidad a transporte publico, asaltos sexuales y fisicos y "costumbres del personal de los talleres abrigados."\*

El comite de accion del "ILC" de la "UHF" esta en el proceso de preparar una propuesta que sera presentada a la "DVR." La "UHF" se propone crear opciones a la gente incapacitada para que sus vidas sean tan independientes y autodeterminadas como sea posible. Una de las mayores facetas del "ILC" de la "UHF" sera coordinar y desarrollar el incremento de la utilizacion de servicios ya existentes en la comunidad y recursos que ya estan disponibles para la gente incapacitada. El "ILC" de la "UHF" proveera conserjeros y servicios de referimiento en las siguientes areas:

- Disponibilidad de acceso a transportacion publica.
- Empleo competitivo.
- Ayudantes de cuidado.
- Manejo del dinero.
- Asuntos de asistencia medica, seguro social y otros programas.

Si Ud. quiere participar en este proyecto, llame a la oficina de la "UHF." David Bryan. 631-3533 o 631-3534.

## EL COMITE DE RESISTENCIA DE LAS CIUDADES GEMELAS

QUERIDOS AMIGOS:

Queremos invitarlos a que se unan a nosotros para patrocinar nuestra tercera Pena en apoyo a la gente de Chile.

El 11 de Septiembre de 1973 el presidente electo de Chile fue derrocado y asesinado por oficiales traidores de las Fuerzas Armadas, violando la constitucion y el proceso social de la Nacion. Estos generales han ocasionado la muerte de cientos de miles de trabajadores, estudiantes, profesionales y soldados leales al pueblo Chileno.

Aun Minneapolis, Ciudad Hermana de Santiago de Chile, condeno a la Junta Militar Chilena por sus violaciones a los derechos humanos a travez de una Resolucion pasada por el Consejo de la Ciudad y firmado por el Alcalde Don Fraser el 4 de Abril pasado. Esta Resolucion les dio la bienvenida y les fue entregada personalmente al conjunto Chileno exiliado Inti-Illimani durante su actuacion frente a 1200 personas el Viernes 11 de Abril de 1980.

Nosotros como Comite Chileno de Resistencia en las Twin Cities no podemos quedarnos como espectadores aceptando esta dura realidad que vive el pueblo de Chile. Nos hemos comprometido a la Campana Nacional de Ayuda a la Organizacion de los Familiares de los Desaparecidos. Para esta causa esperamos recibir su generosa solidaridad y apoyo en la organizacion de una Pena tradicional Chilena en beneficio a este valiente movimiento. Esta gente esta arriesgando su libertad y vida para volver a unir a sus familias tan drasticamente separadas por la Junta.

El Comite le pide que participe activamente como patrocinador de este evento politico/cultural. La Pena es una tarde de comida, discursos y presentaciones culturales que tendra lugar el 24 de Mayo de 1980 en Powderhorn Park Community Center. Habra bailes tradicionales de Puerto Rico, Mejico, Panama y musica de Bolivia, Nicaragua, Mejico y mas. Habran oradores Nativo Americanos Chilenos, etc.

Las entradas cuestan \$5 incluyendo una comida Chilena. La donacion de los patrocinadores es de \$15 para individuos, familias u organizaciones. Por favor haga su donacion a nombre del September 11 Fund, c/o Chile Resistance Committee P.O. Box 14248, Mpls 55414.

Por favor apoyenos hoy, un Chile libre le agradecera manana.

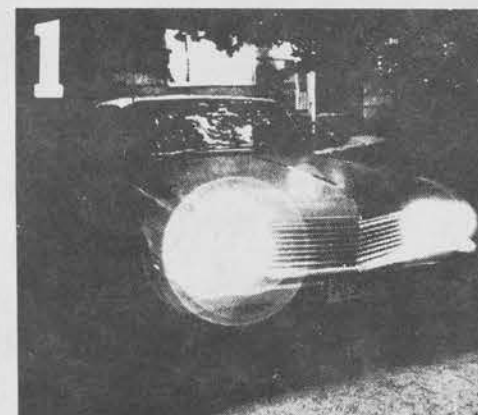
Para mas informacion llame a Juan al 724-8402 O A Barry al 871-2836 o marque una de las cajitas y mande la hoja a nuestra casilla postal.

# AFTER THE PARTY:

## FRIENDS DON'T

## LET FRIENDS

## DRIVE DRUNK.



JENNY CORREA, ESTUDIANTE ACTIVISTA PUERTORRIQUENA, ESTARA AQUI EN JUNIO LO MAS PROBABLE EL 1º, 2º, y 3º. SERA OPORTUNO CONOCERLA YA QUE TRABAJA EN UN CENTRO DE LLAMADAS DE CRISIS PROMOVIDAS POR VIOLACION QUE ESTA LOCALIZADO EN LA "Y.W.C.A." DE LA UNIVERSIDAD DE HARTFORD, CONNECTICUT. ELLA ESTA ENCARGADA DE ESTABLECER RELACIONES CON LAS VICTIMAS Y LAS PERSONAS DE LAS COMUNIDADES HISPANA Y NEGRA QUE ESTAN INTERESADAS EN ESTOS ASUNTOS. SI DESEA MAS INFORMACION O SI DESEA AYUDAR CON ESE EVENTO, LLAME AL 373-2511 O AL 373-2512/LA "Y.W.C.A." DE LA UNIVERSIDAD DE MINNESOTA Y PREGUNTE POR KRISTI O POR NYTHAR.

Centro Cultural Chicano y Chicanos Venceran  
Pedimos disculpa por el error en el volante de la Celebracion del 5 de Mayo en cuanto al nombre completo del "Ballet Folklorico de Minnesota." Sentimos mucho la eliminacion de unas Palabras.



# NOTICIAS

## CENTRO CULTURAL CHICANO

PRESENTA UN DESAJUNO EN  
NUESTRO EDIFICIO

CADA PRIMER SABADO DEL MES

DE LAS 9:30 AM HASTA LAS 12:30 PM

PRECIOS: \$3.00 ADULTOS  
\$2.00 NIÑOS MENOS DE 12 AÑOS

SE BUSCA GENTE QUE NECESITA TRABAJO.  
NECESITAMOS NOMBRES PARA NUESTRO BANCO DE  
EMPLEO. SI USTED NECESITA EMPLEO, PONGASE EN  
CONTACTO CON.

Sra. Fermina Hernandez O

SR. JORGE CHARRY

AL

Centro Cultural Chicano

1800 Olson Memorial Highway

Minneapolis, MN 55411

(612) 374-2996

EL PRIMER DOMINGO DE CADA MES DE  
7:30AM HASTA 8:00AM CENTRO CULTURAL  
CHICANO PRESENTA "CHICANO/LATINO  
COMMUNITY" EN EL CANAL 11, WTCN TV.

KMOJ, 89.7 FM EN EL CUADRANTE DE SU  
RADIO, PROVEE PRIMER TIEMPO PARA  
PROGRAMACION CHICANO/LATINO EL  
DIA MARTES DE LAS SIETE A LAS OCHO  
DE LA NOCHE.

Si usted es una persona de habla Espanola y desea mejorar  
su capacidad de hablar Ingles, venga al Centro Cultural  
Chicano, 1800 Olson Memorial Highway, Minneapolis,  
o llame al telefono 374-2996. Se ofrecen las siguientes clases  
patrocinadas por el Centro Cultural Chicano cada lunes y  
miercoles a las siguientes horas:

Ingles (conversacional)  
Profesor, Arturo Esquivel  
5:30 PM.A 8:30 PM

Ingles (matematica y gramatica-leer, escribir)  
Profesor, Felino de la Pena  
6:00 PM.A 9:00 PM

Este programa es completamente Gratis y no habra ningun  
costo para usted.

EN BUSCA DE TRABAJO ????????

CONSIDERE LA CIUDAD DE MINNEAPOLIS  
COMO UN POSIBLE EMPLEO.

SALARIOS COMPETENTES, EXCELENTES  
BENEFICIOS.

PARA MAS INFORMACION LLAME A:

ROBBIE 348-2292, 312 3RD. AVE. S.

AN AA/EO EMPLOYER

FUNDADOR/RICARDO NEVILLES  
CONTRIBUTORS/THE CHILE  
RESISTANCE COMMITTEE.  
& DAVID BRYAN.

JOB HUNTING ???

CONSIDER THE CITY OF MINNEAPOLIS  
AS A POSSIBLE EMPLOYER...

COMPETITIVE SALARIES, EXCELLENT  
FRINGE BENEFITS.

FOR JOB INFORMATION AND APPLICA-

TIONS: ROBBIE 348-2292

312-3rd. Ave. So.

An AA/EO Employer

Centro Cultural Chicano  
1800 Olson Mem. Hwy.  
Minneapolis, MN 55411

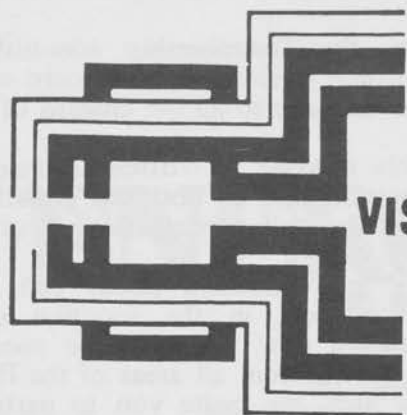
Non-Profit Org.  
U.S. POSTAGE

**PAID**

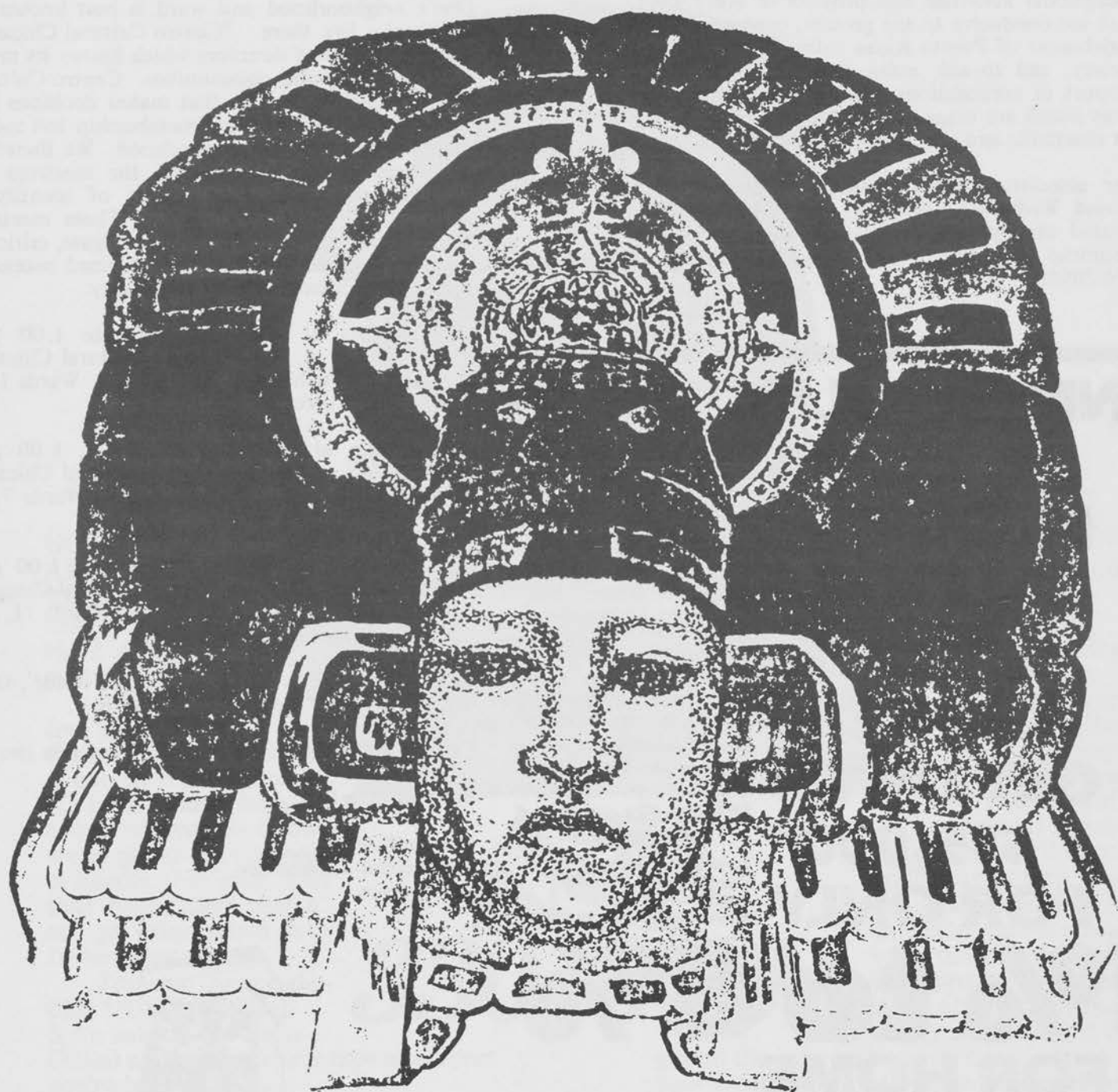
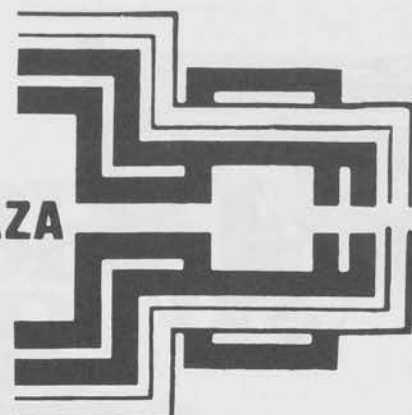
Minneapolis, MN  
Permit 427

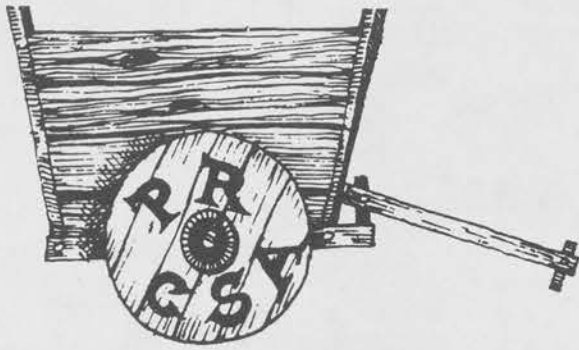






**VISIONES DE LA RAZA**





"The purpose of this corporation shall be to advance, promote and administer charitable and educational activities and projects of every kind, that are conducive to the growth, promotion, and enrichment of Puerto Rican culture, language and society, and to aid, assist and contribute to the support of corporations, associations, and institutions which are organized and operated exclusively for charitable and educational purposes."

The association holds monthly meetings on the second Wednesday of each month at its office located at Centro Cultural Chicano, 1800 Olson Memorial Highway. We can be reached at 374-2996.

We, the "membership committee" for Centro Cultural Chicano and its board of directors, write this message to all the citizens of our community.

This message is written to inform you of our commitment to both the growth of "el Centro" and the full participation of our "comunidad."

We are concerned about you and your direct involvement in the function of "el Centro", and we now recognize the need to have representation from all areas of the Hennepin County. As such, we invite you to participate in the selection process planned for filling vacancies on Centro's board of directors. Only citizens of their word are best suited to represent that ward. One's neighborhood and ward is best known by those who live there. "Centro Cultural Chicano" wants a board of directors which knows its many neighborhoods and communities. Centro Cultural wants board leadership that makes decisions not on the basis of individual membership but rather on the basis of solid neighborhood. We therefore encourage everyone to attend the meetings described below for the purpose of identifying candidates for Centro's board. These meetings will also be an opportunity to investigate, criticize, and volunteer all types of input deemed necessary by you, the citizens of our community.

1. Sabado, el sies de Septiembre 1:00 pm. Wards 1, 2, y 4, lugar; Centro Cultural Chicano, Saturday, September 6, at 1:00 pm. Wards 1, 2, 4, at Centro's meeting room.

2. Sabado el trace de Septiembre, 1:00 pm. Wards 7, 8, y 9 lugar; Centro Cultural Chicano, Saturday, September 13, 1:00 pm. Wards 7, 8, 9, at Centro's meeting room.

3. Sabado el veinte de Septiembre, 1:00 pm. Wards 11, 12, y 13 lugar; Centro Cultural Chicano, Saturday, September 20, 1:00 pm. Wards 11, 12, 13, at Centro's meeting room.

Si uno no sabe en cual ward uno se reside', lama el Centro para af tener este informacion'.

Call el Centro to find out which ward you live in.

See you there!

Ramon Rocha  
Membership Committee  
Chairperson



**MINNEAPOLIS HAS A PROGRAM TO HELP HOME-OWNERS GET UP TO \$15,000<sup>00</sup> FOR ONLY 1% to 8% FOR HOME REPAIRS OR REMODELING**

Now, you can get a home repair loan without a lot of hassles.

These loans don't cost you an arm and a leg either. Interest rates are determined by your income; 1% to 8% - about half the rate of a conventional loan and you could take up to 15 years to repay. Even if you earn up to twenty thousand dollars you may still qualify for this home repair loan program.

Individual loan amounts will vary depending on the project, family size and income.

**For complete information on how you could get a loan to fix up your home, call: The Fix-up Fund 348-4980**

Minneapolis Housing & Redevelopment Authority  
1400 Park Avenue  
Minneapolis, Minnesota 55404

# THE ENERGY LIBRARY AT YOUR FINGERTIPS



## GOT QUESTIONS ABOUT ENERGY?

Then go to the energy library right at your fingertips: ASK NSP.

ASK NSP is a free phone service that can give you a lot of energy information. It's been around for a couple of years, but now we've got 15 phone lines to handle your calls. And that means more people can get information with fewer busy signals.

Just dial (area code 612) 330-6000 (collect, from outside the Twin Cities) and tell us which tape or subject you're interested in.

And if you have a question that isn't covered on one of the tapes, we have

people available to answer your questions.

Not all of the information you may want is on tape... yet. But we're working on it. And whenever a new area of interest comes up,

you can bet we'll eventually have a tape on it.

Energy seems to be on just about everyone's mind these days. And the more we all understand about it, the more wisely we can use it. So

get all the information you can... from your local library, television programs, etc. And from the energy library right at your fingertips. ASK NSP.

# ASK NSP 330-6000

Hours: 9:00 am to 6:00 pm Monday through Friday.



Minneapolis is considered the cultural center of the mid-west, comparable to Chicago and New York. It boasts of a nationally famous theater, The Guthrie, Mpls. Institute of Art, Walker Art Center and scores of others. Recently, the Hennepin Cultural Arts Center was funded millions of dollars to implement their program to the citizens of Mpls. Within this program, the Hispanic population has not been included.

Although the Chicanos have perpetuated their culture here for many generations and can boast of their own Ballet Folklorico de Minn, and affiliation in national and international Hispanic organizations, Hispanics do not have their own cultural Arts Center in Minnesota, nor do they have input into the monied interests that influence the arts, anywhere in Minnesota.

Hispanics are the largest minority in Minnesota - 50,000. Every minority in Minnesota can boast of a cultural center except The Hispanics. In the past, our cultural activities have centered around the fifteenth of September and Cinco de Mayo, wherein the University and State Arts Board funded national chicano artists, entertainers and poets to appear here, but it is not an ongoing project on a year round basis.

The original idea regarding the organizing of the Instituto de Arte y Cultura, was conceived by Chicana Folkloric Costume Designer, Irene Gomez-Bethke, of El Ballet Folklorico de Minnesota and by a group of Chicano-Latinos active in the Hispanic Cultural Arts. This group met monthly and worked as committees on by-laws, organization, logo, facilities and nominations. The majority of these workers were volunteers who were active in Hispanic Heritage Week, Mr. Carlos Costas of St. Paul's Spanish Speaking Cultural Club, Jack L. Bethke of Ballet de Folklorico de Minnesota, Chicano week, Cinco de Mayo, Puerto Rican dance troupe, Dr. Miguel Fiol with Thespians, Roman Gomez and Rudy Gomez, Artists in the Visual and fine arts, Musicians, Educators, and writers, Arturo Perez, Marcelle Trujillo, Heino & Jean Erickson, Rafael Esparza, Jose Trejo, Sal Valdovinos, Felino de la Pena, Sandra Vargas, Al Martinez, Alfredo Gonzalez, to name a few. Their enthusiastic response led to intensive planning sessions, December of 1977, and continued into 1978, and 1979. The concerns expressed were with respect to the lack of gallery space for artists during Hispanic Week, lack of funding, and the limited cultural exhibitions available for the Hispanic in established arts centers. Accessibility to high quality art disciplines provided in a culturally authentic manner was seen as a priority.

The first meeting represented the first attempt to share those concerns collectively.

The group served as a forum for discussion of exchange for professionals in the cultural arts, and those aspiring to those professions. This exchange provided the impetus for initiating organizational action. The approved mission statement which evolved represents Instituto de Arte y Cultura's commitments and ideals.

We want the opportunity to present our own culture authentically without Anglo impressions, who profit from our marketability.

Instituto proposes to service not only Hispanics, but the general population who can call on many of Instituto's members for various services in culinary art demonstration, murals, poetry presentations, folkloric dances, music, costume workshops and general information concerning the various Hispanic cultures represented.

Our board consists of resource people talented in every area of culture and arts.

Instituto grew out of a need to educate the general public about our folklore and tradition due to many pseudo-representations by Anglos pretending to be experts on our culture.

Goals of Instituto de Arte y Cultura as stated in the articles of Incorporation, included but are not limited to the following:

1. Direct services
  - a. Develop programs to enhance artistic competences of the Hispanics.
  - b. Promote models, actors, actresses, dancers, and/or individuals with media, and the cultural arts.
  - c. Develop and provide a support and reference group for aspiring Hispanics in the cultural arts.
  - d. Research and data collection.
2. Program to agencies and community including:
  - a. Theatre
  - b. Folkloric arts school consisting of 1. Dance, 2. Music, 3. Choral, 4. Artesanias (arts & crafts).
  - c. Museum
  - d. Visual and Fine Arts
  - e. Providing Hispanic History for the Hispanic community.
  - f. Providing training for employment of youth in media and the cultural arts.
3. Interaction with other cultural arts organizations.

Instituto de Arte y Cultura gratefully acknowledges that Mr. Salvador Rosas and Oficina Legal have made Instituto de Arte y Cultura a legal entity and that Centro Cultural has given Instituto de Arte y Cultura office space for one year. Centro is also willing to let Instituto use the building for programming (music, dance, arts/crafts and choral) after business hours and on Saturdays to provide these services for the Hispanic Community. This is a need that other cultural organizations have been unable to provide and at the moment is nonexistent.

For information on the programs that will be available, call Irene Gomez-Bethke at Instituto de Arte y Cultura - 374-2996.

# MINNESOTA NATIOAL HISPANIC HERITAGE WEEK SEPTEMBER 13-15,1980

Hispanic music, dance, food arts and crafts.

## SCHEDULE OF EVENTS

Sat. Sept.13  
11:30 a.m. .

El dia de campo - Picnic  
Bring a picnic lunch and the family.  
Mariachi Mass, booths with ethnic  
foods, arts, and crafts.

Mexican Music-  
Latin American  
Dance !!

11:30-12:30

Mariachi Mass at Minnehaha Falls  
Minneapolis park.

Mariachi de  
Monterey

12:45-1:45

Bailadores de Latino-Amer. y Puerto Rico

2:00-3:00

SABROSON !!

Salsa !

3:15-4:15

El Ballet Folklorico de Minnesota !

Mexican Dance

4:30 p.m.

SANGRE !!

Latin/Funk

8:00 p.m.

SANGRE- Dance at Howie's Lounge Mpls.

Sun. Sept.14

Banquet at Montanita's

6:30 p.m.

Cash bar, 2027 Franklin  
For reservations call.....

Irene  
374-2996

7:30 p.m.

Dinner

9:00 p.m.

Speakers: Mayor Don Fraser  
Senator Rudy Boschwitz  
Governor Al Quie  
Marilyn McLure

10:00 p.m.

Dance - Trio Los Amigos y Sabroson

Mon. Sept.15

Work-Shop at Centro Cultural Chicano

1:00 p.m.

International Artist and Local Artist.

Reception

7:00 p.m.

Art Echibit - Coffman Gallery 1  
U of M Minneapolis

Local and  
Natioal Hispanic  
Artist

Sponsored by - INSTITUTO DE ARTE Y CULTURA

Co - Sponsored by - CENTRO CULTURAL CHICANO - CHICANO'S VENCERAN -  
SPANISH SPEAKING AFFAIRS COUNCIL



# NOTICE - AVISO

## ANNOUNCEMENT

FRESH AIR NEEDS YOUR ADVICE! Fresh Air Padio is in the process of forming a Community Advisory Board to help the station determine, and meet the needs of the community it serves. We would like you to come to the first meeting on Monday Sept. 15 at 7:30 at Walker Church (3104 16th Ave. S.) If you have any questions, or would like further information, phone Gene Johnson at 721-5011. (Leave a message if he's not there.)

Volunteers needed for halfway house, activities based on volunteers desires and abilities. Call Wayne 721-6327.

Hispanic Writers, Poets, Essayists, Artists, Photographers wanted for Hispanic Heritage Series publications. All items must be in by August 28. We will pay for any items published.

El primer Domingo de cada mes de 7:00 am hasta 8:00 am Centro Cultural Chicano presenta "Chicano/Latino Community" en el Canal 11, WTCN TV.

LEGAL RIGHTS CENTER, Inc.  
CENTRO de Derechos Legales, Inc.

808 East Franklin Avenue  
Minneapolis, Minnesota 55404

MANUEL GUZMAN  
Trabajador de la Comunidad  
(Adultos) 612-871-4886



### Siendo Cliente Deberias: Clients Should:

1. Llamar dos dias antes de tu ensayo.  
Call at least two days before your trial.
2. Dicirnos inmediatamente de cambios en direccion de casa.  
Notify us immediately of address changes.
3. Dicirnos de personas que pueden dar testimonio.  
Notify us of possible witnesses.
4. Siempre llegar a la corte 15 minutos que antes empiezan.  
Always appear 15 minutes early for court appearances.

KMOJ, 89.7 FM ON YOUR DIAL, BRINGS YOU "LA VOZ DEL PUEBLO" EVERY TUESDAY AT 7:00 pm until 8:00 pm AND SPONSORED BY CENTRO CULTURAL CHICANO, YOUR HOST, L. SANTIAGO, JR.

JOB HUNTING ???  
CONSIDER THE CITY OF MINNEAPOLIS AS A POSSIBLE EMPLOYER...  
COMPETITIVE SALARIES, EXCELLENT FRINGE BENEFITS.  
FOR JOB INFORMATION AND APPLICATIONS: ROBBIE 348-2292  
312-3rd. Ave. So.  
An AA/EO Employer

### CENTRO CULTURAL CHICANO

PRESENTA UN DESAJUNO EN  
NUESTRO EDIFICIO

CADA PRIMER SABADO DEL MES

DE LAS 9:30 AM HASTA LAS 12:30 PM  
PRECIOS: \$3.00 ADULTOS  
\$2.00 NINOS MENOS DE 12 ANOS

SE BUSCA GENTE QUE NECESITA TRABAJO.  
NECESITAMOS NOMBRES PARA NUESTRO BANCO DE EMPLEO. SI USTED NECESITA EMPLEO, PONGASE EN CONTACTO CON.

Sr. Daniel Vega

AL  
Centro Cultural Chicano  
1800 Olson Memorial Highway  
Minneapolis, MN 55411  
(612) 374-2996

VOLUME 6, NUMBER 31, 1980

YA ESTABLECIDOS LOS PATRONES  
DE INGRESOS  
PARA CUPONES DE ALIMENTOS

Las entregas de cupones de alimentos y los descuentos "stand-ard" y de "alojamiento de exceso" actuales no se aumentarán el primero de julio, bajo las reglas de emergencia publicadas el 13 de junio por el Servicio de Alimentación y Nutrición del "USDA."

Las reglas finales establecen nuevos patrones de ingresos netos que determinan elegibilidad para el período de un año empezando el primero de julio. Sin embargo, están basados en el esquema de la Casa Blanca que están menos al día y de un nivel más bajo en vez de en las cifras que están más al día utilizadas anteriormente por el "FNS." Por lo tanto, aproximadamente 650,000 personas menos tendrán el beneficio de este programa durante el año entrante lo cual economizará 65 millones de dólares.

El nuevo límite de ingreso neto para una familia de 4 será \$7,450 anualmente en vez de los \$8,200 calculados según los patrones del "USDA." (Véase el programa.) La cifra del año pasado fue \$7,150.

Las reglas de emergencia fueron exigidas por la ley de cupones de alimentos de 1980 aprobada el mes pasado por el Congreso.

### COOKING CLASSES

Registration & 1st Lesson  
STARTING WED. SEPT. 3RD  
3-5 P.M.

BABYSITTING SERVICES PROVIDED  
FOR MORE INFORMATION,  
CALL FERMINA AT 374-2996

### CLASES DE COCINA

Registro y Primera Lección  
EL MIERCOLES, 3 DE SEPTIEMBRE  
3-5 P.M.

SE CUIDARA A LOS NIÑOS GRATIS  
PARA MAS INFORMACION,  
LLAMEN A FERMINA AL 374-2996

## FOOD STAMP INCOME STANDARDS SET

Food stamp coupon allotments and the standard and excess shelter deductions now in effect will not be increased on July 1, under emergency rules published June 13 by USDA's Food and Nutrition Service (FNS).

The final rules do set new net income eligibility standards for the one year period beginning July 1. However, they are based on the less timely, and lower, White House guidelines rather than on the more up-to-date figure used in the past by FNS. As a result, about 650,000 fewer persons will benefit from the program next year, saving about \$65 million.

The new net income limit for a family of four will be \$7,450 annually rather than \$8,200 which it would have been under the USDA calculation (see chart). The figure for the past year was \$7,150.

The emergency rules were required by the 1980 food stamp law approved by Congress last month.

### Monthly Income Standards

Household size	48 States District of Columbia, Guam, Puerto Rico, and Virgin Islands	Alaska	Hawaii
1.....	316	397	365
2.....	418	524	481
3.....	520	650	598
4.....	621	777	715
5.....	723	904	831
6.....	825	1,030	948
7.....	926	1,157	1,065
8.....	1,028	1,284	1,181
Each add'l person.	+102	+127	+117

### ESL CLASSES

9 AM - 12 MONDAY THRU FRIDAY  
FOR MORE INFORMATION,  
CALL DANIEL VEGA AT 374-2996

### CLASES DE INGLES COMO SEGUNDA LENGUA

DE 9 A.M. - 12  
LUNES - VIERNES  
PARA MAS INFORMACION,  
LLAMEN A DANIEL VEGA AL 374-2996





**Centro's Chemical Dependency Program** is able to provide clients access to the wide range of direct and referral services offered by its parent organization. Centro Cultural Chicano is a prime referral source for Centro's Chemical Dependency Program. But clearly, Centro's Chemical Dependency Program will have it's own growing referral network established by constant agency outreach and our program of educational workshops. Many of the agencies will both send and receive clients.

Centro Cultural Chicano fue formado para que los Chicanos, Latinos e Hispanos pudieran tener un Centro Cultural que les pueda ofrecer servicios sociales a las comunidades de Chicanos, Latinos o Hispanos que viven en Minneapolis o suburbios.

The main purpose of Centro's Chemical Dependency Program is to offer help to Chicanos/Latinos and their "Concerned Others" with any problems related to chemical use, abuse or dependency. Centro also assists other social services providers with improving their delivery of services to our target group.

Si usted es Chicano o Latino y tiene problemas domesticos por el uso de alcohol o de otras drogas, le ofrecemos ayuda con nuestros programas. Llamenos al 374-2996 o Vengan a Vernos a 1800 Olson Memorial Highway.

## ARRIBA/ABAJO

ARRIBA/ for those people that participate with Centro Cultural Chicano.

ABAJO/ for those that complain and never participate.

D. Vargas

ARRIBA/ to all the Chicano/Latino that deal with their problems in a constructive and positive mind.

ABAJO/ to those that do not want to deal with their problems in a positive way, and take the booze as a solution.

J. Charry

ARRIBA/ with social service delivery agencies that include bilingual/bicultural persons on their staff to better service the Chicano/Latino community.

ABAJO/ with social service agencies that are not sensitive enough to provide bilingual services to our underserved Chicano/Latino population.

L. Bowman

(EDITORS NOTE/NOTA EDITORIAL)  
arriba/abajo sera presentado ha nuestro publico todo los meses, aquellas personas que tienen un comentario que hacer, por favor dirigan su arriba/abajo comentario ha Augustine Dominquez, centro cultural chicano. un primer premio sera regalado por el mejor comentario. gracias,

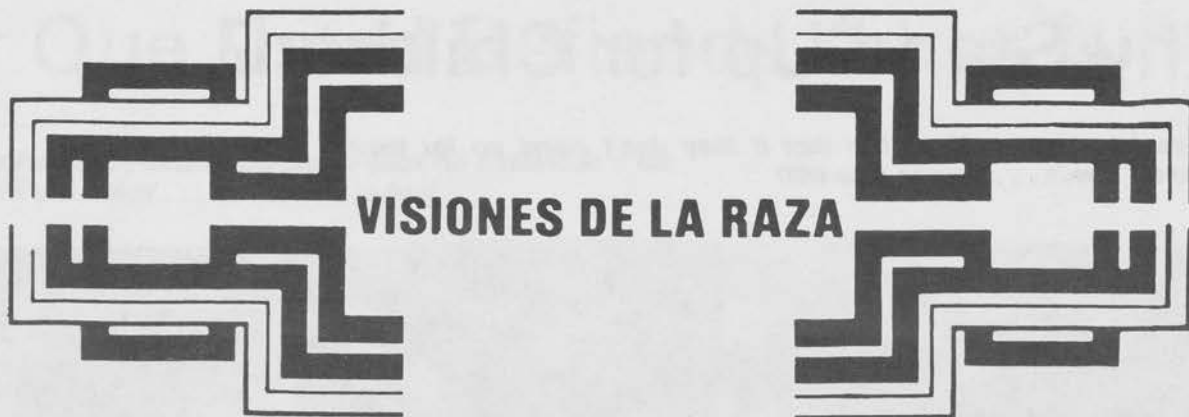
Augustine Dominquez  
Jefe Editorial

EDITOR-IN-CHIEF AUGUSTINE DOMINQUEZ  
STAFF- LUIS SANTIAGO JR.

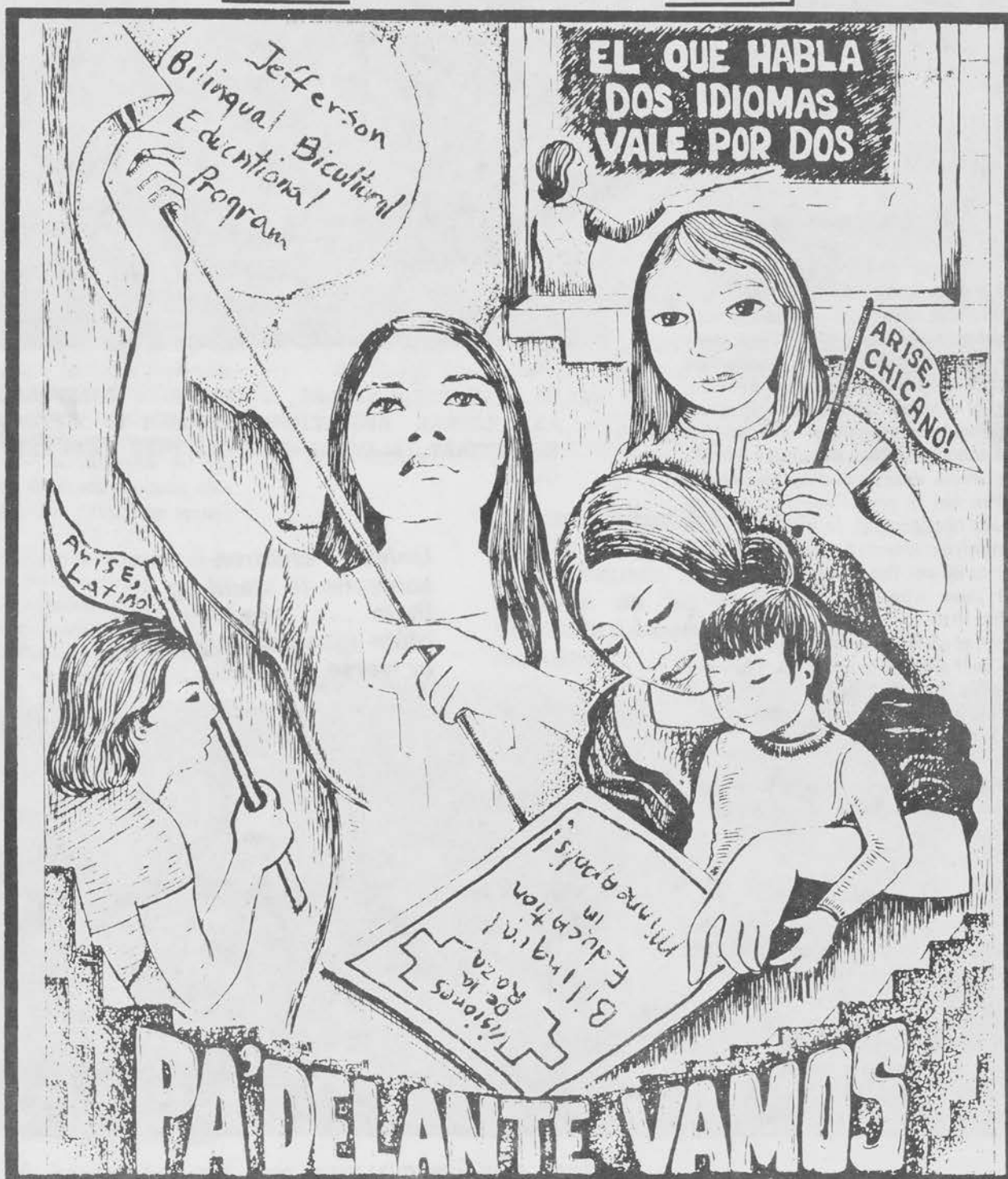
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## VISIONES DE LA RAZA





# Why Stand Up for Children?

*Parents have begun to realize that if they don't stand up for their children's needs . . . no one else will!*

Especialmente en educación, padres used to rely on schools and professionals to educate and help their children. And there are more and more laws saying that all children are entitled to be educated and treated fairly. But, for many children, these laws haven't worked. Unless children have someone to stand up for them, to make the laws work and look at the quality education they are receiving, children are too often ignored, neglected or worse, abused.

The statistics tell the story. Some 1.5 million school-aged children are out of school. These children are left out because of poverty, handicap, language barriers and school policies and practices that suspend them, expel them, push them out, transfer them, encourage them to drop out . . . and in general, make a diploma an impossible goal. More than three-quarters of a million out-of-school children are under age 13. In Colorado, approximately half of the children not in school are Hispanic or Spanish background. In most Colorado communities, almost 4 out of 10 Chicano students do not finish school.

For those who stay in school, many benefit little or not at all. Some 13 percent of all 17-year-olds can't read or write well enough to get a job. They are unable to do basic reading, writing or counting . . . unable to understand want ads, or get the right change for a purchase at the supermarket.

These are just a few of the facts that explain why standing up for children is necessary. Parents know how important getting a good education is for their children, but it is not always easy. Parents have begun to realize that unless they stand up for their children now, children in the community will be shortchanged for the rest of their lives. Someone has to take the responsibility to make those in charge of school policies and programs responsive to the needs of children. Parents have begun to realize that if they don't stand up for their children's needs . . . no one else will.



MR. ALFREDO GONZALES, DIRECTOR OF BILINGUAL-BICULTURAL EDUCATIONAL PROGRAM IN JEFFERSON ELEMENTARY, PLAYING WITH CHILDREN FROM ESL CLASS.

*Unless children have someone to stand up for them . . . they are too often ignored, neglected or worse, abused.*



SHOWN HERE ARE CHILDREN FROM THE 3rd. GRADE PERFORMING "EL COQUI" A RECITAL OF A LEGENDARY MINIATURE FROG WHICH IS ONLY FOUND IN PUERTO RICO.

# ¿Por Que Usted Defiende A Los Niños?

*Los padres se han dado cuenta de que si ellos no defienden a las necesidades de sus niños . . . nadie más lo hará.*

Especialmente en la educación, los padres acostumbraban confiar en las escuelas para educar y ayudar a sus niños. Hay más y más leyes que establecen que todos los niños tienen derecho a ser educados y tratados justamente. Pero esto no ha funcionado para muchos niños.

Las estadísticas dicen la historia. Alrededor de un millón y medio de niños de edad escolar no asisten a la escuela. A estos niños se les deja afuera porque son pobres, tienen alguna incapacidad, barreras de idioma, así como prácticas y procedimientos que los suspenden, expulsan, transfieren, además fomentan que dejen de ir a la escuela y en general hacen casi imposible el conseguir un diploma. Mas de tres-cuartos de un millón de niños que no van a la escuela son menores de 13 años. En Colorado aproximadamente la mitad de los niños que no van a la escuela son de ascendencia hispana. En la mayoría de las comunidades en Colorado de cada diez estudiantes Chicanos cuatro no terminan la escuela.

Los estudiantes que permanecen en la escuela casi no se benefician. Un 13 por ciento de los estudiantes de 17 años no pueden leer o escribir bien para conseguir un trabajo. No pueden leer lo básico, escribir o contar, no pueden entender los anuncios de empleo o pedir el cambio correcto en la compra de algo en el supermercado.

Lo anterior son algunos de los hechos que explican el porque es necesario el defender a sus niños. Los padres se han dado cuenta que importante es obtener una buena educación para sus niños, pero no siempre es fácil conseguirla. Los

padres saben que a menos que empiecen ahora a defender a sus niños, ellos y otros en la comunidad serán perjudicados para el resto de sus vidas. Alguien tiene que tomar la responsabilidad de hacer que los que están a cargo de los procedimientos y programas de la escuela se encarguen de las necesidades de los niños. Los padres han notado que si ellos no defienden lo que sus niños necesitan, nadie más lo hará.



SR. ALFREDO GONZALES, DIRECTOR DEL PROGRAMA BILINGUE EN JEFFERSON ELEMENTARY, SACA TIEMPO PARA JUGAR CON LOS NIÑOS DE LA CLASE ESL.

*A menos que los niños tengan quien los defienda en la escuela, . . . muy a menudo se les ignora, descuida o mucho peor se les abusa.*



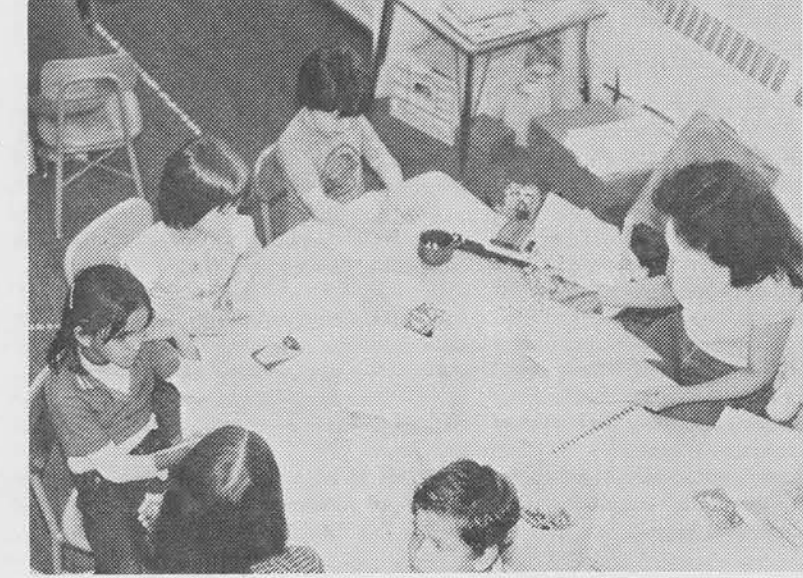
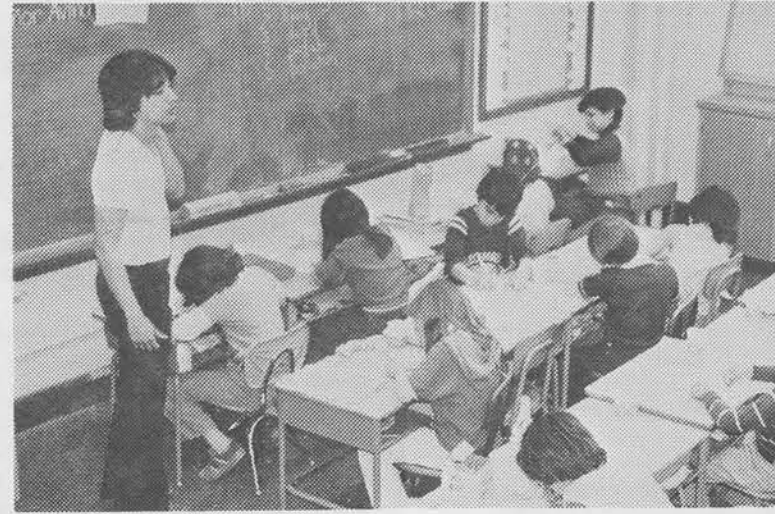
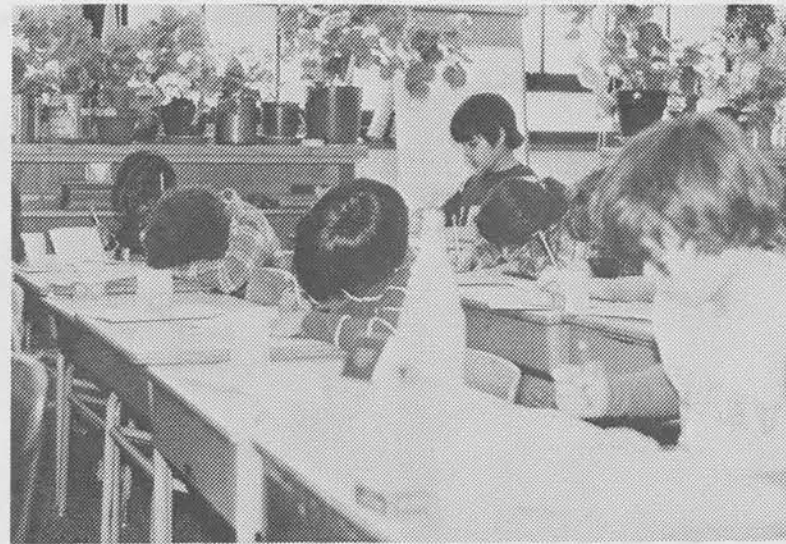
AQUI LOS NIÑOS DE LA CLASE DE ESL (INGLES DE SEGUNDO IDIOMA) RECITAN SUS TABLETAS DE MATEMATICA.



# BILINGUAL

ALL PHOTOS APPEARING IN THIS SPECIAL ISSUE TAKEN BY  
LUIS SANTIAGO, JR.

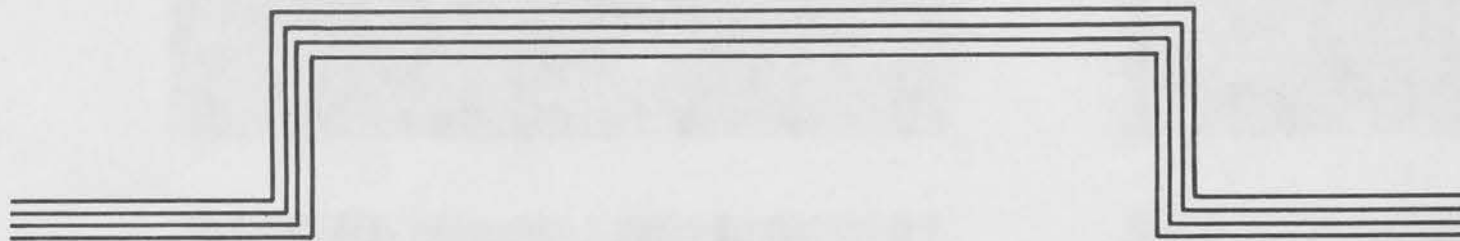
# EDUCATION





# The Case for Bilingual Education

by Raúl Yzaguirre



It is impossible to talk about Hispanic issues without mentioning bilingual bicultural education. Instinctively, Chicanos, Puerto Ricans, Cubans and other Hispanics in this country realize that the acceptance of bilingual education is synonymous with a recognition of Hispanic civil rights.

There is also a growing realization among Hispanics that bilingual bicultural education does indeed represent a viable pedagogical strategy to deal with the astonishingly low educational attainment of Hispanics. In other words, bilingual bicultural education is no longer seen by the Hispanic community as simply an "enrichment" program, but rather as a sound method of cognitive development.

Ironically, just as bilingual bicultural education began to gain acceptance with the general population and with the educational profession, the concept has come under increasing attack from columnists, some legislators, and other assorted real or imagined policy makers. For better or worse, the task of promoting and defending bilingual bicultural education has fallen on the shoulders of the Hispanic community of this nation. That fact in itself is one of the problems Hispanics face for it underscores a serious lack of consciousness and awareness among the general public.

The Black population had a very difficult time convincing the majority community that racism and segregation are in-

herently as damaging to White children as they are detrimental to Black children. So, too, must Hispanics raise their level of awareness to the point that Anglo-Saxon America realizes that the chains of cultural and linguistic imperialism bind and belittle the perpetrator as much or more than the victim.

And just as many people have come to realize that the freedom and dignity of all members of society are demeaned by the exclusion of any individuals or groups from society's benefits, so too must all Americans understand that the sterility of forced monolingualism is an affront against all of us.

If these words seem too harsh, it should be mentioned that in the state of Texas, up until a few years ago, it was against the law for public schools to conduct instruction in any language other than English.

The case for a different approach to the educational needs of linguistically different children is made by the failure of traditional education. The sad fact is that despite billions of dollars poured into "compensatory" education, the educational gap between the majority population and the Hispanic minority is increasing. This indictment of the current system can be supported by the following facts:

• Out of every 100 children who enter school 14 Anglos will fail to complete high school. 33 Blacks will fail to complete high

school, 40 Chicanos and Puerto Ricans will not obtain a high school diploma;

- One-third of Chicanos and Puerto Ricans 25 years and older have not completed high school;

- About one of four Chicanos and Puerto Ricans have less than five years of formal education;

- One in five migrant farmworkers has never been in a classroom;

- Chicanos and Puerto Ricans have a 100 percent greater chance of being expelled from school than Anglos;

- The number of Chicanos who are held back at least one year is eight times greater than Anglos.

In short, Hispanics are the most under-educated minority in this country. It is small wonder, then, that Hispanics have begun to probe and question the fundamental approaches being utilized to teach Hispanic children.

The genesis of the concept of bilingual education began in large measure when Chicanos in particular and Hispanics in general became impatient with being blamed for the failure of public education to address their needs. In other words, there came a point when Hispanics collectively realized that it was the responsibility of public education to provide *relevant* education. It was then necessary to define what *relevant* education means to a linguistically and culturally different group of children.

That definition is bilingual bicultural education. And while Hispanics are clear about the goal and the overall strategy, they also realize that individual elements and techniques are still in the process of development and evolution.

The entry of the Federal Government into bilingual education is unique in the history of education. It is unique because it began not as a proposal of the Executive Branch, but as an initiative by educators and concerned activists who went directly to Congress to establish the program. This may, in part, explain some of the bureaucratic opposition often encountered.

Pedagogically speaking, the concept of bilingual education is rooted in basic common sense, for basic to all precepts of teaching is that one builds on the foundation of what the child brings to the classroom. And for two million children in this country, what they bring to the classroom is a language other than English.

To deny children the opportunity to develop their own language is to condemn them to playing catch-up for the rest of their educational lives. In essence, what public education has been saying to linguistically different children, is "what you know is worthless; what you are is worthless; you do not fit our norm, and we have no responsibility to accommodate your needs."

Hispanics say otherwise, and the Supreme court in *Lau vs. Nichols* has reaffirmed that position. The Court ruled that failure to provide for the needs of linguistically different children is discriminatory.

It used to be that bilingual bicultural education was about as controversial as motherhood and apple pie. After all, it was and is a small program compared to the total Federal aid to education budget. And no one seemed to mind letting public school systems apply at their own discretion to a totally voluntary and "experimental" program. (Some people have commented that if Hispanics are going to speak Spanish anyway, it might as well be "good" Spanish.)

All of that began to change several years ago. The critics of bilingual bicultural education would have one believe that the attack on this program is simply the result of closer analysis. Obviously, not all critics of bilingual education are racists or linguistic and cultural imperialists. But it is hard to ignore the timing of these attacks. They come on the heels of some important developments.

First of all, the criticisms coincided with the public awareness of the growth of Hispanics in this country. And it has become apparent to some people that not only are Hispanics projected to be the largest minority in this country, they also will be the largest identifiable group in key states such as California, Texas, and New York.

Secondly, our neighbor to the North began to experience turbulence with a French-speaking minority that was determined to retain its language and culture, and fear of

another Quebec in the United States emerged.

Thirdly, developments in our neighbor to the South began to concern some policy makers. Mexico no longer is content to allow United States immigration policy to be based on domestic labor requirements. Additionally, the United States is alarmed at Mexico's phenomenal population growth.

In short, it became apparent that the opposition to bilingual and bicultural education was rooted not in the merits of the program, but in xenophobic fears that have a reality only in the minds of those afraid of what they fail to comprehend.

## Not a New Phenomenon

While bilingual or multilingual education has a limited history in this country, it is by no means new to the world. Countries such as Switzerland, Belgium and Israel have a total commitment to multilingual education. Indeed, throughout Europe, bilingualism is becoming the norm rather than the exception. Furthermore, research in foreign countries indicates that bilingual or multilingual education is vastly superior not only in terms of acquiring linguistic skills, but also in enabling students better to develop conceptual skills.

Critics of bilingual education tend to ignore the vast experience and the success of the program in countries where there is ample support and commitment. They would rather rely on the admittedly mixed results that have been achieved with bilingual education in this country, results based on very poor implementation and less than total support.

Critics of bilingual education choose to ignore the fact that we are still developing the educational infrastructure for bilingual education in this country. We have a long way to go before the curriculum, the materials, the diagnostic instruments and most importantly, the trained personnel are in place to give bilingual education a chance to prove its value. Much of the resources of the program to date has gone into training of the trainers of bilingual education teachers. That investment will pay off in the future.

Some critical articles on bilingual education have appeared in *Harper's* magazine, the *Washington Post*, and other newspaper columns. Practically every one of those articles is based almost exclusively on a study on bilingual education performed by the American Institute for Research (AIR).

What those articles fail to mention is that the AIR study has been denounced by credible researchers, including the National Institute of Education at the United States Department of Health, Education, and Welfare (HEW). The principal flaw in AIR's study is the nonequivalence of the control group. It simply is not reasonable or empirically acceptable to compare the progress of children in bilingual education with the

progress of children in other classrooms, when those other children do not share the same educational disadvantages.

For example, the control group in this so-called study had very few non-English-speaking students. Of the 1,115 Spanish monolinguals in the study sample, 93 percent were in the bilingual education classes and only seven percent were in the control group classes. AIR tried unsuccessfully to control for this during analysis. Under these circumstances, the fact that there were no significant differences between the children in bilingual education and the control group should have been interpreted as a positive result of bilingual education.

The use of the expression "bilingual bicultural" education on some occasions rather than simply bilingual education merits comment. First of all, language is more than a medium of expression. It carries with it subtle and not so subtle concepts of values, of a world view, and of a culture. Secondly, to preserve the language, without the culture, would be such a waste. Hispanics seek not to impose their culture on others, but only to preserve it for posterity.

An interesting phenomenon was observed at a high school in a small rural town in south Texas. An occasional student from Mexico would transfer in who spoke little or no English. These students initially would have a difficult time trying to master the English language while trying to stay on top of all the regular subjects.

In time, however, an observable transformation would take place. The students, inevitably, would not only catch up but would go on to assume leadership positions among the Chicano students. It was as if they could readily adjust given a positive self-concept even though their previous schooling was nowhere near as "good" in terms of a physical environment. By contrast, children who transferred from Mexico at an earlier age than that of high school students performed at a level identical to the rest of the native born Chicanos.

The lesson of this observable phenomenon is clear. Students who had learned not only basic conceptual development in their own language, but perhaps even more importantly, their own self-worth, could cope and even excel in a new linguistic environment. Conversely, Hispanic children who had the so-called "benefits" of American public education in a language and a culture that was foreign to them, performed poorly.

Just as integration was the issue of the 1960s and 1970s, the civil rights issue of the 1980s and 1990s will be bilingualism. It would be beneficial to all Americans to become informed on the ramifications of the issue. More important would be a personal and national commitment to a truly pluralistic society through the support of bilingual bicultural or even multilingual multicultural education. ♦

# NOTICIAS

EDITOR-IN-CHIEF: AUGUSTINE DOMINGUEZ

El primer Domingo de cada mes de 7:00 am hasta 8:00 am Centro Cultural Chicano presenta "Chicano/Latino Community" en el Canal 11, WTCN TV.

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THERE WILL BE CELEBRATION COMMEMORATING THE 1ST ANNIVERSARY OF THE NICARAGUAN REVOLUTION -- JULY 12th, NEUMANN CENTER, 1701 UNIVERSITY AVENUE S.E., MPLS. MOLE DINNER-- \$4.00 DANCE -- \$3.00 DINNER & DANCE -- \$5.50. CO-SPONSORED BY THE NICARAGUA SOLIDARITY COMMITTEE OF MN & THE THIRD WORLD INSTITUTE. BENEFIT FOR HAND (HUMANITARIAN AID FOR NICARAGUAN DEMOCRACY).

HABRA UNA CELEBRACION DEL PRIMER ANIVERSARIO DE LA REVOLUCION NICARAGUENSE -- 12 DE JULIO, NEUMANN CENTER, 1701 UNIVERSITY AVENUE S.E., MPLS. CENA CON MOLE-- \$4.00 BAILE -- \$3.00 CENA Y BAILE -- \$5.50. CO-PATROCINADO POR EL COMITE DE SOLIDARIDAD CON NICARAGUA DE MINNESOTA Y EL INSTITUTO DEL TERCER MUNDO. BENEFICIO PARA "HAND" (AYUDA HUMANITARIA PARA LA DEMOCRACIA NICARAGUENSE)

AMERICA'S FOREIGN BORN ARE JUST LIKE ALL OTHER AMERICANS. AS A MATTER OF FACT, ALL OF US HERE IN AMERICA-ALL OF US EXCEPT THE AMERICAN INDIAN, THAT IS-ARE IMMIGRANTS OR THE OFFSPRING OF IMMIGRANTS.

EN BUSCA DE TRABAJO ????????

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Sra. Fermina Hernandez O  
SR. JORGE CHARRY  
AL  
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# VISIONES DE LA RAZA



THE WHITE HOUSE  
CENSUS 1980  
BY THE PRESIDENT OF THE UNITED  
STATES OF AMERICA A  
PROCLAMATION

Our Constitution requires that there be a census of the people in the United States once every ten years. The Twentieth Decennial Census will be taken beginning April 1, 1980.

It is vitally important to everyone that this census be a complete and accurate report of the Nation's population of the States in the House of Representatives, the redrawing of congressional boundaries, and State and local redistricting. They also provide the basis for distributing large amounts of funds under various Federal programs among the States and communities.

The census is also important for a broader purpose. Americans are a free and mobile people. Significant and rapid changes take place in our country. To better understand ourselves and make intelligent decisions for the future, we depend greatly on our census.

NOW, THEREFORE, I, JIMMY CARTER, President of the United States of America, do hereby declare and make known that under the law it is the duty of every person to participate in the census by answering all questions in the census schedule applying to him or her and the family to which he or she belongs, and to the home being occupied.

Every person in the United States can be sure that there will be no improper use of the information given in the census. Answers cannot be released in any way which will harm the individual. By law individual information collected will not be used for purposes of taxation, investigation, or regulation, or in connection with military or jury service, the compulsion of school attendance, the regulation of immigration, or with the enforcement of any national, State, or local law or ordinance.

IN WITNESS WHEREOF, I have hereunto set my hand this sixth day of November, in the year of our Lord nineteen hundred seventy-nine, and of the Independence of the United States of America the two hundred and fourth

LA CASA BLANCA  
CENSO 1980  
PRESIDENTE DE LOS ESTADOS  
UNIDOS DE AMERICA PROCLAMA

Nuestra Constitucion dispone que cada diez anos se lleve a cabo un censo de todos los habitantes de los Estados Unidos. El primero de abril de 1980 comenzara el Vigésimo Censo Decenal.

Es de suma importancia para todos que este censo provea informacion completa y exacta sobre la poblacion y los recursos del pais. Los datos censales sirven de base para determinar el numero de miembros de cada estado en la Camara de Representantes, el numero de representantes en las legislaturas estatales y locales, y para fijar los limites de distrito. Dichos datos permiten, ademas, determinar la distribucion de una gran cantidad de fondos para programas federales entre los estados y las comunidades.

El censo cumple otra funcion importante. El pueblo norteamericano es libre y movil. En nuestro pais ocurren cambios rapidos y significativos. Por ello, el censo nos ayuda a comprendernos mejor y a tomar decisiones inteligentes para el futuro.

POR TANTO, YO JIMMY CARTER, PRESIDENTE DE LOS ESTADOS UNIDOS DE AMERICA, declaro y hago constar aqui que, conforme a la ley, es el deber de todos y cada uno de los habitantes de este pais participar en el censo contestando todas las preguntas del cuestionario que se refieran a el o ella, a sus familias y las viviendas que ocupan.

Todos los habitantes de los Estados Unidos pueden estar seguros de que la informacion que ofrezcan en el cuestionario del censo no sera utilizada indebidamente. Las respuestas no seran reveladas de ninguna manera que pueda ocasionar dano al individuo. Por ley, esta informacion individual no se utilizara para exigir pagos de impuestos, llevar a cabo investigaciones, imponer reglamentos, hacer cumplir el servicio militar o servicio como jurado, requerir la asistencia escolar, regular la inmigracion, o imponer cualquier ley u ordenanza nacional, estatal o local.

En fe de lo cual, he suscrito el presente documento, este dia, 6 de noviembre de 'Mil Novecientos Setenta y Nueve, ano del Senor, y de la Independencia de los Estados Unidos de America, el Doscientos y Tres.

THE MARRYING GAME STILL A  
POPULAR ONE

Americans are the marrying as well as the divorcing kind, a new Census Bureau study of husbands and wives reveals. Nearly 95 percent of all Americans have married or will marry at some point in their lives, although one in five of those who have already married has been divorced. Most of those who divorce will ultimately remarry, so Americans spend most of their adult lives married. The report, among many other findings, shows that the number of interracial couples has been growing (a one-third increase between 1970 and 1977), but still comprises only about 1 percent of all married couples.

NEW EVIDENCE SUPPORTS HECTOR MARROQUIN  
MAND FOR POLITICAL ASYLUM IN THE UNITED STATES.

WRITTEN BY WASHINGTON CORRESPONDENT FAUSTO FERNANDEZ PONTE AND ENTITLED -"U.S. AT REQUEST OF MEXICO, SEEKS 352 ACCUSED OF POLITICAL CRIMES"- THE ARTICLE STATES THAT AMONG THE FUGITIVES (ON THE LIST OF 352 PERSONS BEING SOUGHT) IS HECTOR MARROQUIN MANRIQUEZ, A STUDENT LEADER AND LABOR ORGANIZER FROM NUEVO LEON, WHO HAS OFFICIALLY REQUESTED POLITICAL ASYLUM IN THE U.S. AND WHOSE CASE IS BEING HEARD IN U.S. COURTS. MARROQUIN A MEMBER OF THE SOCIALIST ALLIANCE WAS ORDERED DEPORTED TO MEXICO BY THE INS LAST YEAR. FOLLOWING A DEPORTATION HEARING LAST APRIL, THE IMMIGRATION JUDGE JAMES SMITH RULED THAT MARROQUIN WAS NO LONGER "SUBJECTED TO PERSECUTION" IN MEXICO BECAUSE HE HAD BEEN GRANTED AMNESTY BY A FEDERAL AMNESTY LAW. AN ARTICLE RELEASED BY THE "EXCELSIOR" (MEXICO'S LEADING NEWSPAPER) STATED MARGARET WINTER, MARROQUIN'S ATTORNEY AS SAYING "FEDERAL AMNESTY MEANS NOTHING, BECAUSE HECTOR IS STILL FACING THE SAME STATE FRAME-UP CHARGES THAT FORCED HIM TO FLEE MEXICO IN 1974." THE MEXICAN FEDERAL GOVERNMENT IS HUNTING FOR MARROQUIN IN ORDER TO TURN HIM OVER TO STATE AUTHORITIES, IN WHOSE HANDS HE WOULD FACE POSSIBLE TORTURE, JAIL, AND EVEN DEATH. "THE U.S. GOVERNMENT'S STUBBORN REFUSAL TO ACKNOWLEDGE THESE FACTS POINTS TO THEIR REAL REASON FOR DENYING MARROQUIN ASYLUM, HIS MEMBERSHIP IN THE SOCIALIST WORKERS PARTY AND YOUNG SOCIALIST ALLIANCE. EXCLUSION ON THESE GROUNDS I

VISIONES DE LA RAZA WISHES TO ACKNOWLEDGE AND CONGRATULATE SR. DONN J. VARGAS, AS THE NEW EXECUTIVE DIRECTOR OF CENTRO CULTURAL CHICANO. SR. VARGAS SUCCEEDS SR. RICARDO NEVILLES.

EXCERPTS FROM A NEWS-  
PAPER IN MEXICO CITY, MEXICO.

VISIONES DE LA RAZA WISHES TO ACKNOWLEDGE AND CONGRATULATE SR. DONN J. VARGAS, AS THE NEW EXECUTIVE DIRECTOR OF CENTRO CULTURAL CHICANO. SR. VARGAS SUCCEEDS SR. RICARDO NEVILLES.

THIS EDITION OF VISIONES DE LA RAZA IS BEING FUNDED IN PART BY THE PRUDENTIAL LIFE INSURANCE COMPANY





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IN WITNESS WHEREOF, I have hereunto set m  
hand this sixth day of November, in the year of ou  
Lord nineteen hundred seventy-nine, and of th  
Independence of the United States of America th  
two hundred and fourth

LA CASA BLANCA

CENSO 1980

PRESIDENTE DE LOS ESTADOS  
UNIDOS DE AMERICA PROCLAMA

Nuestra Constitucion dispone que cada die  
anos se lleve a cabo un censo de todos lo  
habitantes de los Estados Unidos. El primero d  
abril de 1980 comenzara el Vigesimo Cens  
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8:00 am Centro Cultural Chicano presenta  
"Chicano/Latino Community" en el Canal 11,  
WTCN TV.

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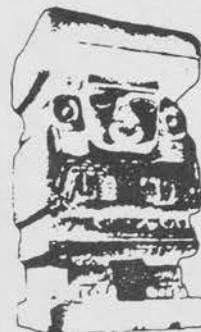
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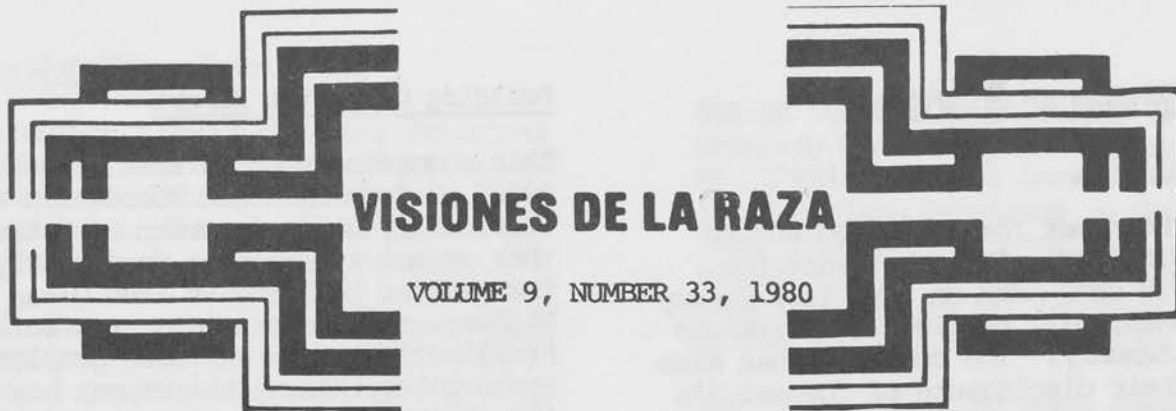
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## VISIONES DE LA RAZA

VOLUME 9, NUMBER 33, 1980

### EDITORIAL

In exonerating the charges of police brutality against Rojas, Chief Bouza may have ingratiated himself with his own police force where he has not been too popular among some members, but his statements concerning the case were "ludicrous" as one of our community members has stated.

Rojas had admitted that he was being beaten when the police arrived, and Officer Hanson had admitted that he struck Rojas "once" before arresting him. Those facts alone admit to the subjectivity and discriminatory nature in which both Bouza and the policemen reacted. Since when is it justice to arrest the beaten victim, and not the assaulters who numbered three to one when police arrived on the scene? If it had been the other way around, say, if it had been three Blacks or Chicanos beating a white person, we know who would have been arrested. But to arrest the victim, Rojas, not his beaters is more than ludicrous to say the least. And to accuse Rojas' daughter of carrying a knife without producing one, is contributing to the stereotype. The policemen who responded to the call also said that they did not call Rojas a "Spic" and Bouza believed them. Hanson admitted hitting Rojas, but not calling him a "Spic." It seems that namecalling is more an injustice than the violence police engage in. What happened then is that the policemen believed the white assaulters, after all, there were more of them, and Bouza believed the police, and another Chicano complaint joined the "blame the victim syndrome." Also, for Bouza to say that the police officers "saved Rojas from further beating" (TV newscast) is to say that police officers will "save" the victim, but will not necessarily arrest the beaters. In other words, they will justify a beating of three people on one person.

Let us look at the larger picture. Channel 5, KSTP, has contributed to a climate of racism in their documentaries on illegal aliens in Minnesota. While their intentions may have been "objective reporting," they have to understand that in the eyes of society, all Chicanos are considered illegal, regardless of the fact that we were born here, as were many generations before us. Because of economic repression, certain people are singled out for scapegoating, and the repercussions are already being felt in Minneapolis—the raid at the Goldberger Packing Plant, and also in incidents of police brutality and in job discrimination. There is more to come as the economy worsens, and the people of color become society's scapegoats.

And the police department is just one means that the system has at hand to keep the "Mexicans" in line. There may be fine officers on the force, and it is to their advantage to rid themselves of the racist cops who have stereotyped us as "spics" and knife carriers. If Bouza is not part of the solution, he is part of the problem. He is like many Hispanics who get into the system, and come down harder on their own people to prove that they show no favoritism. We don't need that kind in any part of the system. Police have to be reminded that they are servants, not masters. We the public pay their salaries through our taxes, and we have a right to justice. Their car emblem, "To Protect and Serve" means to us,

CONTINUED ON PAGE 5



## COMMITTEE REPORTS FROM CENTRO

### Public Relations

Policy has been set for deadlines and Ad rates for VISIONES. The new format for Channel 11 TV show seen on the first Sunday of every month, will be discussed with the station in January. The committee has also discussed their displeasure of Channel 5's news reports of illegal aliens in the Twin Cities. Representatives from different Chicano/Latino organizations met with KSTP's personnel to air their grievances.

The Hispanic edition of Insight is long overdue. A letter was sent to the editor, Al McFarlane, and to date, no reply. This issue was promised by McFarlane because the last Hispanic issue carried no news or articles on Minneapolis' only Chicano agency, Centro Cultural Chicano. Many people have contributed excellent articles to this edition, and we hope that Al can see his way clear to publishing this edition soon. We do appreciate his hiring and training Carmen Robles as typesetter for the edition.

We commend WCCO's granting five minority students scholarships, but where are the Hispanics? One area we need to address an apparent lack of journalism students is at the University of Minnesota itself. Are you listening, you people who serve on the Hispanic Advisory Committee to President Peter Magrath?

### Membership Committee

There will be a quarterly membership meeting on January 3rd at Centro. All of the community is invited. Come and have breakfast, from 9:30-12:30 and then stay for the meeting.

The new members elected to fill out terms of Board vacancies are: Mary Beaver, Pat Trujillo Garcia, Mary Gomez and Dr. Rafael Guerrero. Congratulations and welcome to Centro's board.

If you would like to serve on Centro's Board of Directors, join a committee and your volunteer effort will be noted. Board members are sure to recommend you to serve on the Board as vacancies occur, especially if you have functioned well and dutifully on any committee.

### Building Committee Report

This committee reports that it has received \$2500.00 from McKnight Foundation for a feasibility study in order to determine whether or not it would be more costly to rehab the present building at 1800 Olson Memorial Highway, or to construct a new building. The Architect's report has been completed, and among other things, the report has stated that the present site is not centrally located to service all of the Hispanic population. The report further stated that a preferable location would be at the near edge of downtown in the central south (along Franklin avenue) or near central north (along Hennepin or Broadway). The committee has already asked H.R.A. to look for possible lots in these areas.

The Building Committee also wants the public to know that it will rent the basement at Centro at \$25.00 per function for receptions or family activities. However, no alcoholic beverages will be allowed. The Centro staff person who will be present to oversee the activities will be paid \$5.00 per hour by the person or people renting the basement.

### Finance Committee

This committee headed by John Pacheco has been analyzing the budget and interpreting last year's expenditures for the new members of the committee. If you would like to serve on this committee, contact Centro and have your name put on the list.

### Policy and Personnel

This committee announces that there is a job opening at Centro for a chemical dependency counselor. The qualifications were listed on a flyer and sent to all persons on the mailing list. This committee will screen and interview all prospective candidates for the position. Final approval will have to come from the Executive Director, Donn J. Vargas.

### Program Committee

This is a new committee chaired by Elena de Voto. The committee supervises all policy and personnel at Centro. The programs at Centro include the CD program, ESL and Spanish classes which will start soon at Centro. Judy Gold will teach Spanish at \$25.00 per person for a total of 8 weeks. Those who want to attend but cannot afford to pay should contact Lollie Reyes Smith.

### Program Committee (continued)

The committee reports that the Christmas activities--a dinner for the Seniors, and the children's Christmas party were both huge successes, thanks to the donors who contributed food, presents and money.

Two new volunteers have joined this group. They are Tony Carter and Maria Michael who helped greatly with the Christmas activities.

Centro now has a van for transporting senior citizens and/or handicapped persons.

This committee needs more members, and the community is invited to participate.

\*\*\*\*\*

Congratulations to Ron Vargas, native of New Hope, Mn, recent graduate of the University of Minnesota. His B.A. is in Anthropology, College of Liberal Arts. Ron's immediate plans are to return to his parent's home in McAllen, Texas. Ron intends to pursue his graduate studies in either Colorado or Michigan. Buena suerte, Ron.

\*\*\*\*\*

Congratulations to Peter and Gloria Ybarra on the birth of their triplets, October 30. The triplets were named Peter Dominic Jr., Dolores and Sandra. Felicidades a todos!

\*\*\*\*\*

### PROVERBIOS

El árbol por su fruto se conoce.

Filosofía: La integridad de la persona se demuestra por sus acciones.

El diablo no es diablo por diablo, sino por viejo.

Filosofía: La educación que da la vida es la mejor escuela y el viejo se guía con experiencia.

El hábito no hace al monje.

Filosofía: La persona no deja de ser lo que es aunque el vestido sea muy elegante. Ni el vestido nos ayudara a ser lo que no somos.

El pescado por su boca cae.

Filosofía: La boca puede ser nuestro mayor enemigo.

ARRIBA TO: Mr. Pat O'Brien, Correctional Security Caseworker at Stillwater Prison. Mr. O'Brien brought inmates Rafael Ruiz and Francisco Caballero to Centro's Puerto Rican Fundraising breakfast. Rafael, then helped with the breakfast, peeling and cutting up platanos for tostones. Gracias Rafael and ARRIBA to Mr. O'Brien.

ARRIBA TO: Elena de Voto, Centro Board member who immediately organized an action committee when it was learned that a Chicano was filing charges against the police for brutality. (Read the editorial, this issue).

ARRIBA TO: CHICANOS VENCERAN which has given Centro's entryway a much needed paint job.

ABAJO TO: The oportunistas who use Centro for their own needs and are never seen again. This includes people who demand immediate attention for their problem(s) or grievances, and once the problem is solved, disappear from the community and cannot be counted on when someone else is in trouble or has a problem.

ABAJO TO: Chief of Police, Anthony Bouza who stated in the December 20, Tribune that Jim Rojas' charges were "irresponsible," and that "the police officers behaved honorably." Needless to say, there will be no disciplinary action against Officer Jack Hanson.

ABAJO TO: Prof. Arturo Madrid of the University of Minnesota who gave the commencement address to the winter graduates in the college of liberal arts. His speech entitled "Who's Missing?" was in reference to the lack of women and minority graduates at the university. In his powerful position as Asst. Dean of CLA, where was his aid in keeping Marcela Trujillo, Chicano Studies professor, when she was being terminated from a faculty position for supposedly not finishing her Ph.D. thesis?

El hombre pone y Dios dispone.

Filosofía: Uno planea pero sin la voluntad de Dios, nada se logra ni es posible.

El que adelante no mira, atrás se queda.

Filosofía: El que en el futuro no piensa, se queda sin él.



and arrange a reasonable payment schedule with us.

If you are unable to pay your bill because of a severe problem, the first step is to contact the NSP office. We will make every effort to work out a reasonable plan for future payments to fit your individual circumstances. We'll base the plan on the actual amount you owe NSP, plus an estimate of what your bills will be for the time you are on the plan.

Your second step is to fill out the "Inability to Pay" form that comes with your overdue "Final Notice" NSP bill. You must complete and return this form to NSP within 10 days to avoid disconnection while your bill is not fully paid. The form will request some optional income information.

If we cannot agree with you on a payment plan, you may appeal to the PUC. NSP will not disconnect your service during the 30-day appeal process. Further, we will not disconnect your service as long as you follow the payment plan the PUC has selected for you. If NSP challenges your inability to pay claim, NSP will appeal to the PUC. The PUC will review your situation and decide within 30 days. NSP will not disconnect your service during this process.)



It is still your responsibility to contact NSP to make payment arrangements. If you find you cannot fulfill your agreement with us, call us and we will try to work out a new payment plan that's mutually agreeable.

Again, it's important that you call us as soon as you think you'll have a problem. The sooner we hear from you, the sooner we can begin to help you.

## Financial Help

If you will need financial help to pay your energy bills, we'll try to help you find the assistance you need. Our staff is aware of state and federal programs available to help with fuel bills. In most cases, our staff can direct you to the proper helping agencies in your community. Some programs provide fuel bill aid even if you don't qualify for federal income assistance. Other programs are designed to help even if your problem is only temporary.

In addition, NSP's Consumer Advisory Panel exists as a group to hear the concerns and issues of NSP customers.

## Strength in Numbers.

There is another new feature this year known as the "Third Party" notice. If you are ill, elderly or living alone—or if someone you know is—you may wish to consider this.

With the third party provision, you may authorize NSP to send any disconnection notices regarding your account to another person in addition to yourself. (Your third party must agree to this in writing, but the third party cannot be held responsible for actually paying the bill.) In this way, you know that someone you can count on would be informed before your service is disconnected for non-payment—even if you are unable to respond. Your third party—a relative, friend, church or community agency—would be able to provide information and help make payment arrangements for you if you wish. However, you are still responsible for actually paying your bill.

All Minnesota NSP customers have received detailed information on these provisions in their September bills. This mailing also included a third party form, which you and your third party may fill out and return to NSP if you wish.

If you're facing financial problems with your NSP bill this winter, please contact us as soon as possible. We understand the strain many people are under today, and we want to help.

If you live in:  
Minneapolis Metro area, call 330-5540  
St. Paul Metro area, call 292-9339

Chairman of the Board

Northern States Power Company

# What NSP will do to help you cope with higher winter energy bills.

Rising energy costs are an unpleasant reality for all of us. For an increasing number of people, though, energy bills place a very heavy burden on the family budget, especially during the heating months.

We at NSP believe prices should reflect the actual costs of providing energy services. We make a concerted effort to control our costs, but inflation and higher fuel prices eventually must appear in customer rates.

At the same time, we recognize our responsibility to help customers who sincerely cannot meet the costs of our services. I'd like you to know our plans for helping customers this heating season.

*Even if you're not facing a serious problem with heating bills, I urge you to read this for a relative, neighbor or friend who might need assistance this year.*

## Coping with Higher Bills.

There are ways to gain more control over your energy bills. The first is to use the minimum amount of energy you really need. Your local NSP office has many booklets on insulating, weatherstripping and other energy efficiency techniques. You may also call our ASK NSP information service (330-6000, call collect from outside the 612 area code) for pre-recorded conservation tips. If you need information on more complicated conservation matters, the service will refer you to an NSP energy counselor.

In 1981, Minnesota utilities will begin a new home energy audit program. Once the program is operating in your area, you may request a thorough energy evaluation of your home for a minimal charge.

Finally, our Speakers Bureau offers several energy conservation presentations tailored to various groups. For instance, one program explains conservation techniques for those on a very tight budget. For more information, call the Speakers Bureau at (612) 330-6677.

Our Budget Helper Plan is another way to manage your NSP bills. This approach levels out your payments over 11 months. The last month is a "clean-up" payment to cover the difference between your actual annual bill and the payments you've made. We base the Budget Helper monthly payment on your average consumption during the previous year. We monitor the amount throughout the year and periodically adjust it to keep it in line with your probable annual bill. Many people prefer this approach because it makes budget planning easier. If your NSP account is up to date and you've had NSP service for at least a year, you may request the Budget Helper Plan at any time by contacting your local NSP office.

## Coping with Unmanageable Bills.

### Temporary Problems

It's easy for expenses to get out of hand these days, and energy bills are no exception. If you cannot pay your full bill because of some temporary problem, call our local office as soon as possible. We'll be happy to work out a payment plan with you. We exist to provide people with service, not disconnect it, but we must hear from you in order to help.

### Severe Problems

Severe financial problems require individual attention. When necessary, we do arrange reasonable payment plans to help customers in extreme difficulties. If your financial circumstances are severe, you should know the rules and procedures regarding service disconnections.

The rules set forth by the Minnesota Public Utilities Commission (PUC) are intended to help customers during the cold weather months. Between October 15 and April 15, NSP will not disconnect your gas or electric service for non-payment if the disconnection affects your home heating and if you inform NSP that you're unable to pay the full amount.



EDITORIAL continued

to protect their own force and to serve their own interests, and they have their own internal review committee which perpetuates the "blame the victim" cycle.

We hope that Stephanie Silva, another victim of police brutality, and Jim Rojas will carry their cases into the courts, and the community must be there to give them moral support.

\*\*\*\*\*

NOTICIAS

The Fundraiser Breakfast which is held on the first Saturday of every month, had a Puerto Rican breakfast on December 5th, and turned out to be one of Centro's big successes. Most of the people enjoyed the different and unique taste of such items as tostones, salchichon and cafe colado con leche y azucar.

\*\*\*\*\*

We extend our deepest sympathy to Centro's staff member, Rudy Pacheco, on the death of his mother. Mrs. Pacheco was also related to John Pacheco, present Board member and to Rafael Esparza, past Board member. This is the second tragedy within two months for the Pacheco family. Les damos nuestro pésame a toda la familia y a los parientes.

\*\*\*\*\*

On Saturday, December 20th, the Seniors had a Christmas party at Centro. They enjoyed the good food made by Centro as well as some of the dishes that Seniors made and brought. Betty Rodriguez addressed the group and sang a song. It was an opportunity for many of them to visit old friends and community members. Now that Centro has a Van to transport the handicapped, we expect to see more of them at Centro

\*\*\*\*\*

On Sunday, December 21st, more than 100 children attended the annual Children's Christmas party, and they got a chance to visit with Santa and received many wonderful presents. They also had food, fun, games slide shows and movies. Centro wants to thank all of the contributors and volunteers who helped make this a success.

\*\*\*\*\*

SPANISH CLASSES TO BEGIN AT CENTRO

You may have received your flyer by now announcing Spanish classes for beginners which will begin January 5 and last for two months. The classes will meet every Monday and Wednesday evening, 6-9 PM for two months. A charge of \$25.00 includes text materials for the 8 weeks of instruction. Scholarships will be available for Welfare recipients. The class size is limited to 25 people, so contact Centro now! The instructor is Judy Gold and she has taught in the Spanish department at the U.

\*\*\*\*\*

There will be a quarterly membership meeting at Centro, Saturday, January 3 from 1-2:30 in the afternoon. Come to the breakfast late and stay for the meeting. The monthly fundraising breakfast held the first Saturday of every month will be held on January 3 and breakfast for \$4.00 is served from 9:30 - 12 noon. Centro generally serves Mexican breakfasts. The December breakfast featured Puerto Rican food. Thanks to Carmen Robles and all the volunteers for making this a success.

\*\*\*\*\*

MANY THANKS TO THE FOLLOWING DONORS FOR CONTRIBUTING MONEY, FOOD OR TIME TO MAKE THE SENIORS CHRISTMAS DINNER AND THE CHILDRENS CHRISTMAS PARTY A SUCCESS:

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Schaper Manufacturing  
Lakeside Games  
Old Mexico Shop  
Concept Produce  
Panchos Restaurant  
Best Maid Cookies  
Litin Paper  
Pepitos Restaurant  
Aztlan  
United Way  
Casa Del Pueblo  
El Burrito  
Erickson's Super Value

Carmen Robles, Maria Michael, Tony Carter, Teresa Hernandez, Ben Dominguez, Marcela Trujillo and Elena DeVoto, plus Centro's staff who worked the entire weekend gratis. They do not get paid for overtime. Gracias to all

\*\*\*\*\*

This newsletter, VISIONES needs an Ad person. If you are interested in applying for this job, contact Willie Dominguez. You will be paid on commission depending on the amount of ads solicited.

Effective January 1, 1981, the ad rates for

Centro Cultural Chicano's Newsletter, VISIONES DE LA RAZA, will be as follows:

Full Page Ad	\$150.00
3/4 Page Ad	113.00
1/2 Page Ad	75.00
1/4 Page Ad	30.00
Less than 1/4 Page Ad	20.00

The Newsletter goes throughout Minnesota and many other states. We distribute the newsletter gratis, primarily to the Hispanic community of Minnesota. Our editorial staff also provides translation services in Spanish and English if so desired on ads placed in the newsletter. VISIONES staff welcomes standing contracts for ads on a yearly basis.

The Urban Coalition of Minneapolis has reported that 1980 brought little minority representation at the state level. "The two Minnesota Senators, David Durenberger and Rudy Boschwitz, had a total staff between them of 71 in 1980, which included only four black staff members, three working for Durenberger and one for Boschwitz. While the total Senatorial staff has increased by three from the 1979 level of 68, the number of minority staff decreased from six to 1979 (8.8%) to only four in 1980 (5.6%)." IMPACT further stated that Senator Durenberger now employs the same number of minority staff (3) as his 1977 counterpart, and Senator Boschwitz's reduction in minority staff leaves him with the worst record of any Minnesota U.S. Senator since the survey began.

While the Urban Coalition's newsletter, IMPACT cites the number of minorities working for the two senators, this newsletter must ask WHERE ARE THE HISPANICS. HISPANICS are never considered as racial minority representation by the senators, by the state, by the city or anyone else. The lack of Hispanics in meaningful state employment is zero to too few, and those jobs are generally considered tokenism or window dressing. It would seem that the two senators don't mind working for us, but they have reservations about working with us.

We commend the Urban Coalition for taking this survey.

CONFERENCE--HISPANIC C.D. TREATMENT AND  
AFTERCARE By Rudy Pacheco

A conference dealing with Hispanic C.D. treatment and aftercare issues was held on December 5, 1980 at the Neighborhood House, 179 E. Robie in St. Paul. The event was co-sponsored by Hispanos en Minnesota and Centro Cultural Chicano. The presenter was Antonio Navarro, M.S.A., who is the aftercare coordinator of the Alcoholism and Narcotic Unit of San Antonio State Hospital, San Antonio, Texas. A special guest was Jim Rothenberger, M.P.H. Chairperson, Citizen Advisory Committee on Alcohol and Drug Abuse.

The audience was composed of people on the decision-making level in Chemical Dependency. There was a good response from the Anglo community. There were many representations from some of the larger treatment centers in the Metropolitan Area. The conference was also attended by the staff of the C.D. Program at Centro Cultural Chicano.

The workshop and lectures were on Cultural Strength Therapy Models, Psycho Cultural Models, Cultural Assessment Tools and Aftercare Modalities for treatment programs.

The lectures were very well presented and very informative. Mr. Navarro made some profound statements, which will benefit the Anglo community when dealing with Hispanic clients, such as the importance of the family in the recovery process, and the strong sense of family that the Chicano has when entering into the continuum of care. The most important thing was making the Anglo aware of the cultural needs of the Hispanic clients in a treatment setting. In presenting these views, perhaps the Anglo community gained some insight into the dynamics of the chemically dependent Hispanic.

The conference was a success due to the efforts of dedicated people like Kathy Maldonado of HEM and Lee Bowman of Centro Cultural Chicano. Our thanks and congratulations to them and to the people who volunteered their time in this endeavor.

**Attention**  
**Minority & Women Services &  
 Supply Contractors**

Find out about business opportunities awaiting you through the Minneapolis Housing and Redevelopment Authority's Comprehensive Modernization Program—the proposed multi-million dollar revitalization of the MHRA's Public Housing Developments in the Sumner-Olson, Glenwood-Lyndale Communities.

Attend our informational briefing to learn more about this important potential market.

**January 10, 1981 10:00 a.m.**

**Zion Baptist Church**

**621 Elwood Ave. No.**

**Coffee & Doughnuts will be served**

For more information, contact Johnny Walker, Purchasing Agent, Minneapolis Housing and Redevelopment Authority, 790 Dupont Ave. No., Suite 437, Minneapolis, MN 55411.

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President  
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1800 Olson Hwy  
 Mpls., MN 55411

EDITOR, Augustine Dominguez

Contributors: The Public Relations Staff:  
 Lee Bowman, Rudy Pacheco, Jorge Charry,  
 Carmen Robles, Marcela Trujillo, Manuel Guzman  
 Irene Gomez Bethke, Elena deVoto

The newsletter is published monthly. Dead-  
 line for articles is the second week of the  
 month. We encourage all of the community  
 to participate in newsgathering and news  
 items.

We regret that we have not been able to publish this edition in bilingual style. We do not have the necessary staff this edition to bring VISIONES to you in this manner. Hopefully, we can increase the pages in our newsletter to be able to print all the news in Spanish and English. Since we are limited on funds for our newsletter, contributions are welcome. Make your checks payable to VISIONES, Centro Cultural Chicano. Gracias amigos, y adelante con mucho ánimo.

El primer Domingo de cada mes de 7:00 am hasta 8:00 am Centro Cultural Chicano presenta "Chicano/Latino Community" en el Canal 11, WTCN TV.

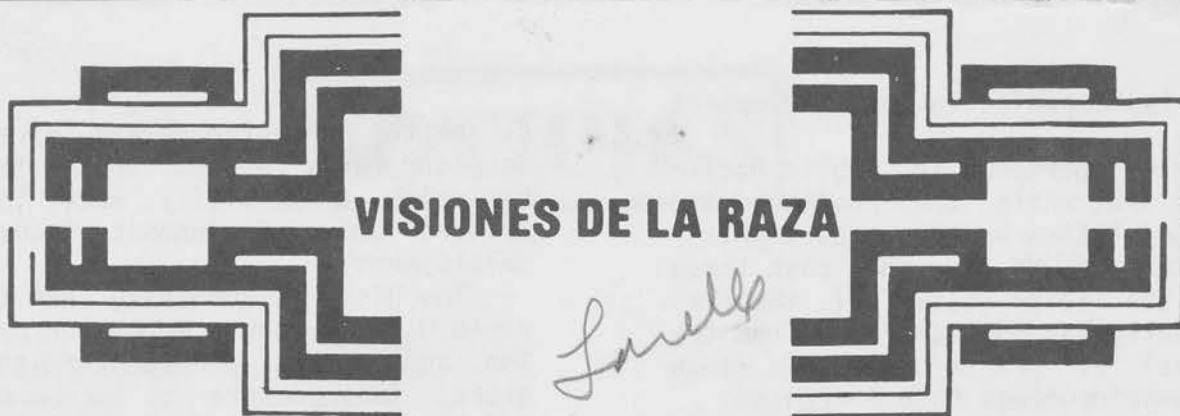
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# VISIONES DE LA RAZA

*Lucille*



## The Elderly Hispanic: In Double Jeopardy

A major paradox in public health policy is that while the health of the general population has improved significantly in the US in the past three decades, the health status of the Hispanic elderly has not benefited from the same level of progress and, in some cases, their problems have increased.

The single major problem faced by Hispanics and by Hispanic elderly in the US is exclusion from the decision making process and the subsequent lack of representation in this policy making network. This is compounded by the myth that the majority of Hispanic and minority elderly live in extended family environments and do not need much assistance. The fact is that, according to the US Census Bureau, less than 10 percent of Hispanic elderly live in such situations.

The Hispanic and minority elderly are widely recognized as exposed to multiple jeopardy due to the cumulative impact of age, race, ethnic origin, cultural and language differences, patterns of prejudice, discrimination and widespread stereotyping. The US Census Bureau reports that the number of Hispanic elderly increased about 23 percent between 1970 and 1975 and tripled during the past two decades. During 1978, the US estimates there were about 1.1 million Hispanics age 55 and over, or 9.2 percent of the Hispanic population. However, the National Association of Hispanic Elderly estimates that Hispanic elderly 55 and over number in excess of two million.

The incidence of illness and disability is higher among Hispanics than among the general population.

The Administration on Aging reports that the three groups that will grow the most dramatically in the future decades are: Women, the old-old or those 75 years and over, and non-white and minority elderly. This single trend has dramatic implications for the allocation of resources, for manpower training and research, and for public policy formulation. How can an equitable allocation of resources be provided during the 1980s and beyond to meet the growing need and the increasing numbers of Hispanic and other needy elderly in light of this era of limited resources? How can policy-makers and decision-makers

be better encouraged and directed to consider and respond to the important variables of ethnicity, race, language, culture and socioeconomic status in the development?

The Hispanic community and the Hispanic elderly share a common goal with the underserved people throughout the globe: they desire to become managers and shapers of their own destiny. Accomplishing this objective requires the collective energies and wisdom of all

### COMMENTARY

segments of our society. We as individuals and as a society must remember that the elderly represent our future selves.

Anson is a policy analyst with the White House Conference on Aging, on "detail" from the Department of Health and Human Services.

By: Roberto Anson  
the nation's health, October 1980

### In Memoriam

El compañero, Arturo Rivera, activista y luchador de la raza falleció el 8 de enero, 1981. His premature death has saddened the Hispanic community because he was a tireless leader, as well as an intellectual with ideals.

He practised what he preached. As Chairperson of the Spanish Speaking Affairs Council, Arturo Rivera led the Council into credibility and respectability. No task was too small, no person too unimportant as evidenced by all the causes and issues he supported.

Arturo Rivera will live as long as our memories recall his friendship and good deeds, and compañero, Arturo we will never forget you.....

## NOTICIAS

### "Un Primer Paso"

#### Una Conferencia Para La Mujer Latina

Un Primer Paso is the theme for the Latina Women's Conference that has been planned by the Communications Task Force of the Spanish Speaking Affairs Council since last August.

Women's issues that were determined after a survey was conducted indicated a serious need to set up a conference to inform and discuss issues relating to; la mujer y la educación, en la política, la mujer y la familia, la mujer migrante, la mujer del Caribe, la mujer golpeada, y muchos mas.

Un Primer Paso will be held at the College of St. Catherine in St. Paul on March 20th and 21st. Registration cost is \$15.00 which includes meals on both days.

Your participation is strongly encouraged. If you would like to register or need further information, please contact Elsa Vega Pérez at the Spanish Speaking Affairs Council at 296-9587. Council Office is located at 506 Rice Street, St. Paul 55103.

### ¡Todos bienvenidos!

#### International Women's Day Celebration-- A Dedication to the Equality for all Women

Sunday, March 8th 4 - 7:30 PM

Machinists Labor Temple

1399 Eustis (Hwy 280 & Como)  
(No admission - Child-care Provided)

Performers: Las Primas, El Ballet Folklórico de MN, Puerto Rican Folklórico in MN, The Eveready Gospel Singers, Mama's Apron String Band & more

Poetry: María Velasco, Marcela Trujillo, Assata Kambui

Guitar, speakers, food, booths & more!

For more info: 374-2996

Sponsored by - Women for Racial & Economic Equality-MN Chapter

Starting in April of this year, the Chemical Dependency staff of Centro Cultural Chicano will be attending an eight week course offered by Southwest Training Institute. The course is geared toward the Hispanic client in terms of counseling, treatment and after-care.

There will be ten to fifteen training modules presented. Several of them will be non-traditional. For instance, there will be a workshop on "Curanderismo" or faith-healing presented by a woman from San Antonio, Texas.

A needs assessment session was held on January 16, 1981 at the St. Paul Neighborhood House regarding the training course. It was attended by the Chemical Dependency staff of Centro.

After our views and opinions are heard, hopefully, the Southwest Training Institute will prepare a more comprehensive training package. We, at Centro, are looking forward to this new learning experience so we can better facilitate our Chemical Dependency program.

Rudy V. Pacheco

#### Urban Coalition Weatherization Program

The Urban Coalition Weatherization Program, a joint Project of the Minneapolis Community Action Agency has grants available for low and moderate income homeowners.

The M.H.F.A. Emergency Energy conservation grant will be available for a limited time Only. Homeowners, should contact Earby Chatham coordinator at 827-5465 or stop by 3737-3rd Ave. So.



## **JOBS:**

Persons in search of a job should come to Centro Cultural Chicano.

Career opportunities are posted in the Career Resources Center at Centro Cultural Chicano where those interested in either finding a job or continuing education can get information about the current positions available in:

1. Social Services
2. Clerical
3. Professional-Para-professional
4. Entry-level

Persons interested in discussing career goals and objections should call:

Daniel Vega  
Employment Specialist  
374-2996  
Daily from 9:00-5:00

### Current Openings

1. Children's Advocate, must have child care experience. Part-time \$6,500.
2. Senior Typist - 40 wpm \$7.95/hr., part-time.
3. Tractor Operator \$7.95/hr., Temporary
4. Financial Worker, bi-lingual Spanish-English.

For more information please call: Daniel Vega - 374-2996.

El primer Domingo de cada mes de 7:00 am hasta 8:00 am Centro Cultural Chicano presenta "Chicano/Latino Community" en el Canal 11, WTCN TV.

We regret that we have not been able to publish this edition in bilingual style. We do not have the necessary staff this edition to bring VISIONES to you in this manner. Hopefully, we can increase the pages in our newsletter to be able to print all the news in Spanish and English. Since we are limited on funds for our newsletter, contributions are welcome. Make your checks payable to VISIONES, Centro Cultural Chicano. Gracias amigos, y adelante con mucho ánimo.

EDITOR, Augustine Dominguez  
TYPIST, Pat T. Garcia

Contributors: The Public Relations Staff; Lee Bowman, Jorge Charry, Elena deVoto, Pat Garcia, Maria Hirai, Harry Gurrola, Marcela Lucero, Rudy Pacheco, Carmen Robles, Lolly Smith, Alfredo Garcia, and Eduardo Villalon.

The newsletter is published monthly. Deadline for articles is the second week of the month. We encourage all of the community to participate in newsgathering and news items.

### **CENTRO CULTURAL CHICANO**

**PRESENTA UN DESAJUNO EN  
NUESTRO EDIFICIO**

**CADA PRIMER SABADO DEL MES**

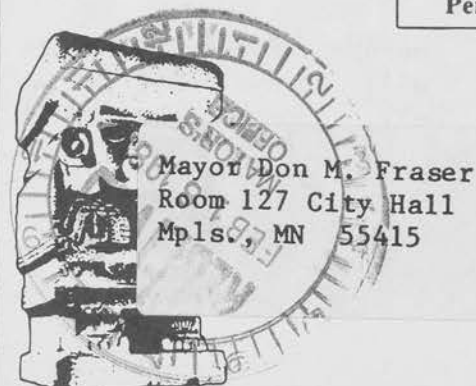
**DE LAS 9:30 AM HASTA LAS 12:30 PM  
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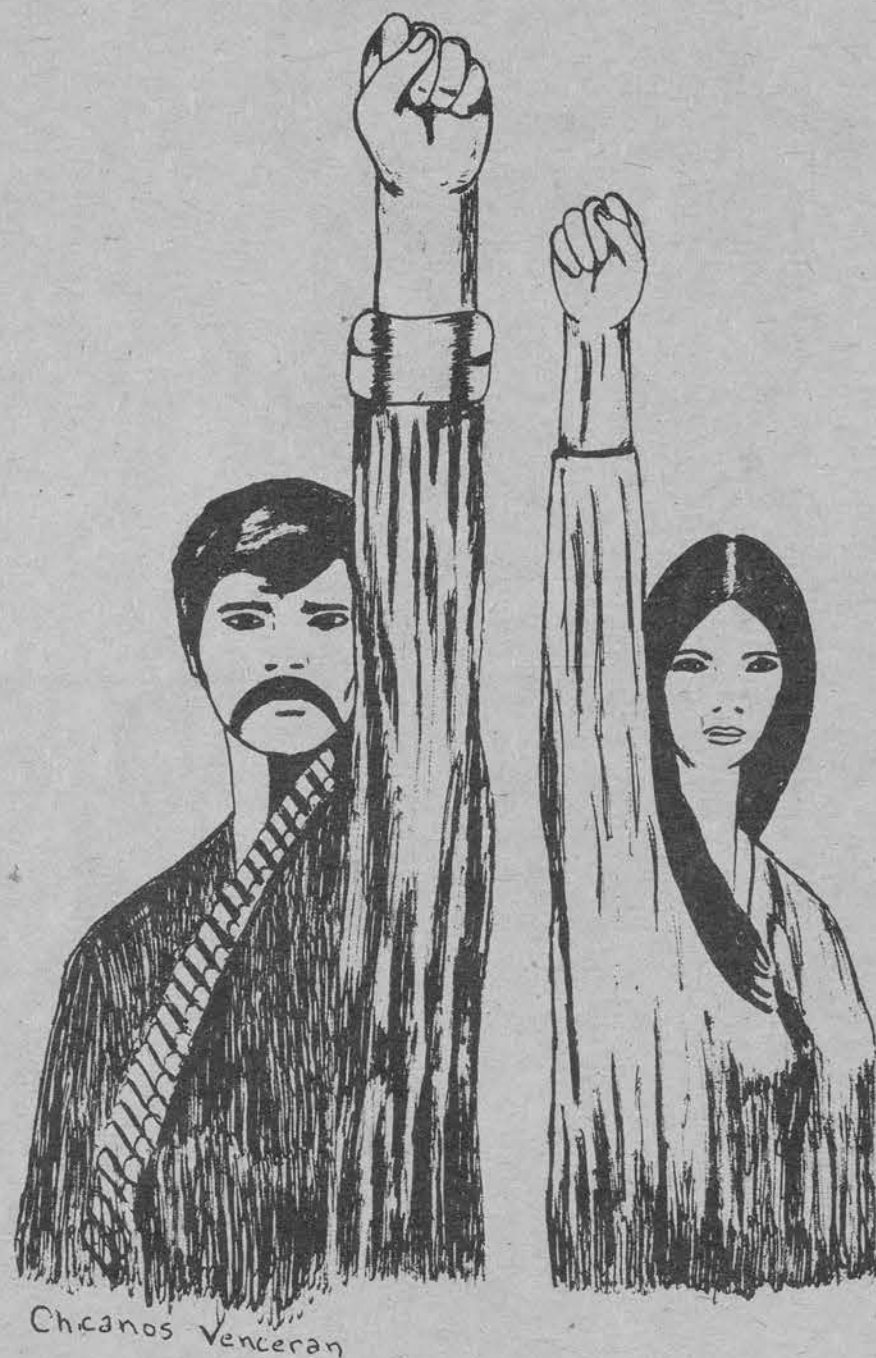
CHALCHIHUITLICUE  
WATER GODDESS

**VISIONES DE LA RAZA**

ART • ESSAYS • POETRY • RECIPES

ORGANIZATIONS





*D. Romero*

#### PUBLISHER'S NOTE

Centro Cultural Chicano (CCC), its staff, committees and the community are putting out this particular issue of Hispanic Ethnic Heritage Series since CCC is the only Chicano/Latino Agency in Minneapolis which services all of Hennepin County.

Chicanos everywhere are not a monolithic group, and in Minneapolis, we are not concentrated in any one particular neighborhood. But like our Latino brothers, we are everywhere, and are united around issues and causes. In Minneapolis, we may still be the "invisible minority" if one counts gains that have been made. The process has been slow because the dominant majority remains largely ignorant about the validity of our numbers, our rights and our cultural heritage. People in power may not even know that a large number of Chicano/Latino population resides here in Minneapolis. The census counts have not been accurate, and up-to-date literature on our population is out-dated, to say the least. Because we are dispersed everywhere throughout Minneapolis, it is more difficult to organize and be visible, but the network is there and we know where we are and what we can do. We are making efforts to promote our visibility and to educate others that we are not newly arrived Americans. But we cherish the right to retain our cultural pride and heritage as much as the other ethnic groups within this state.

Respect for diversity within unification is our mainstay, remembering Benito Juarez's dictum that "Respect for the rights of others, is peace." The Hispanic contributions to the state of Minnesota are overshadowed sometimes by the negative stereotypes which exist for the people of color.

In this issue, we bring you a compendium of articles from various community members. The articles do not necessarily reflect a cross-section of our total community talent. In order to truly know our hearts and souls, one must attend our functions and activities, partake in our causes and struggles to gain recognition, for we are Minnesota's largest minority.

This issue, then, is only a point of departure to presenting the Hispanic community of Minneapolis. We want to know your thoughts and feelings concerning this edition. Contact us at Centro Cultural Chicano, 374 - 2996.

Gracias, su amigo  
Augustine Dominguez



# CENTRO CULTURAL CHICANO AND THE COMMUNITY BY MARCELA LUCERO

(In this article "Chicano" means a U.S. citizen of Mexican descent; "Latino" means any person whose heritage is Latin, South Central American or the Caribbean; "Hispanic" is an umbrella term that includes all of the above, plus Spain).

Approximately ten years ago, a group of young Chicanos organized in north Minneapolis under the name of "Chicanos Venceran" (Chicanos will overcome). They organized for the purpose of acquiring visibility and identity as other minority groups had done, but more important, they sought to bring about social changes for the Spanish-surnamed, Spanish-speaking population which had been dependent on each other for their social needs. Moreover, these Chicanos realized that whenever their population was talked about, it was always the St. Paul Chicanos that received attention even in the Minneapolis media. In order to obtain funding, federal or from the private sector, it was necessary to become visible and vocal.

The group met regularly at each others houses. They formed a dance and theatre group and met with the mayor to form an advisory committee but were not recognized until 1977. They brought the community together at dances, but that was not enough. Chicanos Venceran held a historical conference at Springhill Conference Center in 1974 and one of the resolutions was the formulation of what is now Centro Cultural Chicano, a community agency that services the needs of the Chicano Latino population.

When the Minneapolis Public Schools fulfilled one of the goals which was bilingual education, Centro then saw the need and was imposed on by the community to direct its activity toward immediate social needs.

McKnight was the first foundation to recognize the need for such an agency. The initial funding of \$30,000.00 was the catalyst that set other foundations and agencies in motion so that eventually monies were available to provide for senior citizens. From an initial staff of three, Centro now has a staff of ten with some of the staff being funded by other sources which provide different services such as the Chemical dependency program, ESL (English as a second language) and a census component. Centro has gone from being a referral center to actively trying to resolve any socio-economic crisis of any client. Besides the social advocates, there is a Senior Citizens advocate, an employment counselor and a programmer. Centro's Board of Directors also participates actively through the various committees, and the number of community volunteers is growing. When the CETA program in Minneapolis was phased out, Centro took up the slack; when the Seniors Program was not refunded, Centro again took over these functions. Now with the influx of



Cuban refugees, Centro has come to the fore in not only helping Cubans with their social and educational needs, but is planning to sponsor two of them. Needless to say, the community needs are greater than the number of staff that Centro employs.

Although Minneapolis can boast of serving the social needs of all of its population, if there are no bilingual/bicultural personnel in the agencies and institutions, then they cannot service the Hispanic population adequately. Thus, Centro has been called on by various and sundry sources to service general and emergency needs. The Greyhound Bus terminal, for example, has Centro's number.

United Way began funding Centro in January of this year, although Centro had been in existence five years. Since its initial funding is always minimal, staff and directors have had to approach the private sector in order to obtain funds necessary for continuation.

At present, there are some institutions funded from other sources and these include the Puerto Rican Civic and Social Association, Instituto de Arte y Cultura, the Census office and the ESL classes. Centro also has an employment counselor and the social service advocates are employed in any area of human service, including filling out forms and acting as interpreters to the many Spanish-speaking clients including the Seniors.

Centro is located at 1800 Olson Memorial Highway which is fairly hidden from the main flow of traffic. The building is owned by HRA and some HRA offices are housed in the building. Centro has a lease with an option to buy and that lease states that Centro is responsible for all repairs, emergency or otherwise; for all code violations and for expensive rehab-

ilitation. The various functions held within the building with wall to wall people only point out the need that purchase and expansion are not a luxury, but a necessity. However, the purchase price must be accompanied by elaborate rehab plans plus financing for rehabilitation. This is a priority for the continuation of services and activity.

Minneapolis does not have a track record of CDBG funding for Hispanics. Minneapolis does not have much of a record of doing much for Hispanics period. The chief of police was not hired because he was an Hispanic, but because he was the most qualified individual, and even he came up against the system when he tried to get more minorities and women into the police department. And the Mayor's Hispanic Advisory Council has been reduced to letter writing to advocate their various positions. A committee can only be as effective as the system allows, it would seem.

Centro cannot get involved in political activity, and unfortunately most of the political leaders are either employed at Centro or volunteering their services to the community. Chicanos are not apolitical, but their energy and time which is dissipated into daily survival came make politics seem an item of luxury for the affluent or leisurely. There are too many social and economic issues and causes which demand immediate attention. Perhaps that is why MHAD (Minnesota Hispanic American Democrats) which is a chapter of the national organization has an impressive membership, but has been unsuccessful uniting around political causes which directly affect them.

# CHICANO/LATINO SUBSTANCE ABUSE - OUR PROBLEM TODAY YOURS TOMORROW BY PEDRO ROYBAL

Centro's Chemical Dependency Program is a component of Centro Cultural Chicano (The only bilingual organization in Hennepin County).

Centro's Chemical Dependency Program came into existence on October 21, 1979, through funding from Hennepin County. Funding was for two staff persons and was able to provide clients with access to the wide range of direct and referral services offered by its parent organization.

This was clearly noted when 1979 goals and objectives were met by Agency Outreach and our program of educational workshops that consisted of a five state workshop with the Chicano Alliance of Drug Abuse Programs that enabled Centro to set the standard for the decade of the 80's.

Centro has serviced over sixty new clients and was able to offer help to Chicano/Latinos and their "concerned others" with any problems related to substance use, abuse or dependency. Centro also assists other social service providers with improving their delivery of services to our target population. Other areas that we service through counseling and referral are: legal, financial, medical, employment and training.

Treatment for Chicano/Latino clients requires more time, therefore it costs more. Traditional therapeutic approaches that have been created, formulated and developed without Chicano input, will not impact. We all strive for equality, but we need not forget that there exists individual differences and the need to respect and recognize specific cultures.

Many times we are unable to complete the rehabilitation program of the individual. We give them therapy, food, shelter, but the treatment stops there. We do not have sufficient funds to follow through and give vocational training to create marketable skills: Our efforts to utilize the services of dominant culture programs through referral of our clients for the needed services, results in high drop-out rates and recidivism.

Chicanos have long been characterized by their underutilization of treatment services. The reasons have been attributed to a combination of social and cultural factors, including language barriers, distrust of dominant culture institutions, the absence of facilities and resources in Chicano communities and the non-number of Chicano persons on the staffs of existing programs. This knowledge has brought no action, consequently Chicano under-utilization of services continues.

Although little information exists regarding Chicano treatment and rehabilitation programs and virtually no proven treatment models exist, most researchers agree that programs, if they are to succeed, must take into account the beliefs, practices and characteristics of Chicano populations.





# The Foods of Mexico

by Irene Gomez de Bethke

Mexico is a huge country. It has a common border with the United States of almost two thousand miles. The topography, plant and animal life is as varied as its cuisine. Mexican food reflects the diverse cultures that have influenced Mexico historically. The Indian cultures, the Olmec, Maya and primarily the Aztec, and the Europeans, the Spanish, French and Australian have all left their mark on the cuisine. Some of Mexico's native food contributions have been food such as corn, sweet and white potatoes, tomatoes, squash, bananas, avocados, papaya, mango, coffee, tamarindo, nopales (cactus), beans, chilis, peanuts, pineapple, vanilla, chocolate and many others too numerous to mention. The bonanza encountered by the Spaniards was due to the highly advanced horticulture of the indigenous people.

Food was an important element in the ceremonial and religious life of the pre-hispanic cultures of Mexico. Cocoa was a food that was mixed with water to produce a beverage called chocolate. It was used only by the elite, the men of high rank. Today, chocolate is used in a multitude of ways and has forever changed the world's taste. Cocoa beans were used as currency. The tortilla is the bread of the people. Tortillas are made of corn and flour. They can be eaten plain, buttered or filled with a variety of foods and are delicious any way that they are eaten.

Many Anglos have the mistaken idea that every Mexican dish is hot and spicy. Such is not the case. A variety of chilis can be used. Some chilis are sweet and some are very tasty adding much flavor to the dishes they are used in. The following include the basic staples of Mexican cooking.

## Corn Tortillas

2 cups Masa Harina  
1 1/3 cups warm water  
dash salt

Mix masa flour with water until dough holds together. Shape dough into a ball and divide into 12 equal pieces. Roll these pieces into a ball. Place between two sheets of wax paper and press with a plate or a tortilla press if you have one. Peel off wax paper and place on preheated, ungreased griddle or heavy fry pan. Keep turning tortillas on griddle 1 1/2 to 2 minutes to cook evenly. Serve warm.



## Flour Tortillas

2 cups white flour  
1/4 cup lard or oil  
1 tsp salt  
1 tsp baking powder  
1/2 cup warm water

Put flour in mixing bowl. Add salt and baking powder to flour. Stir to mix. Add lard or oil and water. Mix to form into a ball. Knead until smooth. Divide into 8 - 11 balls and set aside to rise somewhat. Roll out dough until thin and round. Cook on hot, ungreased griddle or fry pan. Bake on both sides about 20 - 25 seconds. Serve at once.

## Enchiladas de Queso

Sauce  
6 ounces (or 10-12) whole chili ancho  
pasilla (name of chili).  
3 cups hot water  
1/2 cup stewed tomatoes  
1 small clove garlic  
1/4 cup salad oil or olive oil  
1 tsp salt  
1/4 tsp ground cumin

Toast chiles lightly in 400 oven for 3-4 minutes. Remove from oven. Remove stems, seeds and any membranes inside chiles. Rinse, drain and cover chiles with hot water. Let stand 1 hour. Place chiles and water in blender and blend until smooth. Add tomatoes, garlic, cumin, salt, oil and blend all ingredients. Transfer sauce to stove and simmer sauce gently for five minutes.

Filling  
1 cup sharp cheddar cheese  
1 cup monterey jack cheese  
1 1/2 cup chopped green onions (include some of the tops)  
20 tortillas

Prepare casserole by adding some sauce to the bottom of the dish. Place tortilla in simmering sauce until softened, place in casserole. Fill tortilla with 1 tbsp cheddar cheese, 1 tbsp monterey jack and 1 tsp chopped green onion. Roll tortilla around filling and place flap side down in casserole. Repeat until casserole is filled. Sprinkle with cheese and bake in 350 degree oven for 20 min. Makes 20 enchiladas.

## Chicken Mole

1-2 1/2 to 3 lb fryer chicken  
1/2 cup mole  
2 tbsp peanut butter  
1 tsp sugar  
1/4 tsp salt  
1 1/2 cup chicken broth

Boil chicken until almost tender, remove chicken and broth from pan. Mix 1/2 cup mole with broth, add peanut butter, sugar and salt. Boil and stir until smooth. Add chicken and simmer until chicken is done (can be served with refried beans, Spanish rice, and hot flour or corn tortillas).

## Mexican Sausage and Eggs

1/2 lb Chorizo (cho-REE-so)  
6 or 8 eggs  
1 doz white flour tortillas  
taco sauce (optional)

In 10" frying pan break apart Chorizo and cook over medium heat until well done. Stir frequently. Add eggs and cook, until eggs are dry. Serve warm tortillas, taco style or use small bite size pieces. (Taco sauce can be spooned on while eating. Optional.) Serves 4 to 5. This recipe can be used for any meal.

## Hot Mexican Pickled Peppers

1 qt fresh jalapeno peppers  
packed in jar.  
4 tbsp sugar  
1 tbsp pickling salt  
1 tsp chili piquin  
1 tsp Mexican pickling  
spice (in cheesecloth)

Simmer all ingredients (except peppers) together for 5 to 7 minutes. Remove cheesecloth bag. Pour liquid over peppers in jar. If you turn up a little short of juice just add hot water. Let sit for 3 weeks.

## Bean and Beef Enchiladas

1 lb ground beef  
1 small onion  
1 16-oz can refried beans  
Oil for frying tortillas  
2 cans enchilada sauce  
(10 oz)  
8 oz shredded cheese  
1/8 tsp garlic powder  
1/4 tsp cumin  
1/3 cup taco sauce  
12 corn tortillas

Saute meat and onion until meat is brown; add beans, cumin, garlic powder, salt and taco sauce, simmer til bubbly. Place tortillas, one at a time in hot oil to soften, drain quickly on paper towel. Heat enchilada sauce, pour about half into ungreased shallow 3 qt baking dish. Place about 2 tbsp ground beef/bean mixture on each tortilla. Roll and place flap side down in baking dish. Pour remaining enchilada sauce evenly on tortillas, cover with cheese. Bake uncovered in 350° oven for about 15 to 20 minutes. (Can be prepared a day ahead. Refrigerate covered. Allow 20 minutes extra baking time).

## Quesadillas

7 oz can green chili  
1 lb jack, longhorn or  
cheddar cheese  
12 soft corn or flour tortillas

Remove seeds from chili; cut in half. Cut cheese into slices about 1 inch wide. 4 inches long, 1/2 inch thick. Place 1/2 chili and a stick of cheese in center of tortilla. Fold tortilla over cheese (in and pin shut with a toothpick. Heat on medium hot, ungreased griddle or frying pan. Turn now and then with a fork or tongs until tortilla is soft and cheese is melted. Ready to serve 12.

## BY MARCELA LUCERO

Mexican American and Chicano are synonymous terms. Racially and politically they differ. The mixing of Spanish conquistadors with the native people of Mexico produced the Mexican race. When Mexico was conquered in 1519, the Spanish succeeded in superimposing their language, traditions, culture, customs and religion on the Indians and renamed the territory in Mexico and parts of the Southwest as New Spain. Thus, the first European colonization of the present U.S. Southwest was not on the eastern seaboard as we have been taught.

In 1598, Juan de Onate and his settlers came to what is now northern New Mexico and southern Colorado to establish a colony in the name of God and the King of Spain. Spain ruled Mexico and the Southwest until 1821 when Mexico revolted against Spanish rule. They were able to do so because the new race, the "mesitox," the Mexicans, and the other races of the unions, the mulattoes, the blacks and the Indians formed alliances to overthrow the Spanish rule.

Until 1821, the people in the United States called themselves *espanoles-mexicanos* (Spanish Mexicans); after the Spanish rule withdrew, they called themselves Mexicans because Mexico had won her independence and reclaimed the land and the political power. But Spain had been in the New World for centuries before that happened, and the language and customs were not easy to eradicate. The Mexicans began their quest for identity which continues to present day in the United States among Mexican Americans and Chicanos.

With the help of superior arms technology, the United States defeated Mexico in 1848, and the entire Southwest was lost to Mexico, terminating the Treaty of Gualalupe Hidalgo and the payment of \$15 million to the Mexican government. Although the Treaty guaranteed Mexicans who remained in the Southwest all of the rights of U.S. citizens including retention of their language, culture and customs, almost immediately, the Anglos began to encroach on, and to usurp the lands of the Indians and the Spanish-speaking populace in the Southwest. They accomplished this legally, for they changed the laws to work in their favor, through illegal taxation, through deceit, through bilingual Anglo lawyers who interpreted laws to work in their favor, and when that failed, through violence. The fact that the Texas Rangers were instituted to combat the resisters attests to that. The Rangers were, and are the law enforcement arm of the state. Texas was the site of the Mexican American War; Texas borders on Mexico; Texas continues to have a large Mexican American population; Texas is the only state that has Rangers.

The Mexican Americans (the Chicanos) were the only ethnic group to be conquered in their own land which is now called the United States. We did not come to the United States; it came to us. That war was only 132 years ago, and we are still living in the historical moment of that war, and although that history has been obliterated for Chicanos in history books, it is still living history.

But the Mexicans in the United States who stayed after that War continued resisting. They resisted the loss of their land, the Anglo infrastructure into their roads and trails; they objected to the new societal structures which eradicated their economy and legislated to all Hispanics, present and future, a legacy of second-class citizenship, a master-servant relationship, and subjugation and alienation through a colonized labor force.

Like the Indians, we have had to suffer through the false historical consciousness of the American media about how the West was won. When the Anglos came to the Southwest, they did not come as "pioneers" to a virgin land; they did not settle in a cultural, economic and social vacuum. They were not carrying out a civilizing mission proclaimed by Manifest Destiny. They came to Mexican American territory (the Southwest) to learn techniques and methods of activities which they needed, such as mining, dry-land cultivation and cowherding. For the Spanish had brought the cattle herds, the horses, the first fruit trees, rice, sugar cane and many other commodities now taken for granted. The major activities and cities had already been established. When the Anglos settled in the Southwest, they were settling on the foundations of centuries of Indian-Spanish Mexican experience in a particular geographic environment.

The California Gold Rush of 1849 attests to that. Once Mexico was conquered, once the Treaty had been signed (1848), the Anglos lost no time in rushing to California where they could join and later prohibit and exploit the many Mexicans and Latin Americans who had been mining there many years previous to "The Gold Rush of 1849."

The fact that Arizona and New Mexico were the last states admitted to the Union when the Union comprised 48 states, and that occurred in this century, 1912, also manifests the racism of the central governments to admit states which had a majority of Spanish-speaking people.

With the defeat of the Mexicans in the Southwest came the colonial labor system characterized by (1) labor repression, (2) the dual wage system, (3) occupational stratification, (4) Chicanos as a reserve labor force, and (5) Chicanos in a buffer role. The division of segmentation was predicated on the fact that the people they had conquered, Mexicans and Indians were racially different, plus the fact that the imported slaves were also racially different. The above aspects of the colonial labor system meant that the colonial labor distinctions were racial rather than ethnic. "On the subordinate side were all the racial minorities in the Southwest at that time: Native Americans, Asians, Blacks, Chicanos and other Latinos. On the other side were all the white groups, regardless of ethnicity. The main division was drawn between the racial minorities and the Anglos, broadly defined."

Relegated to second-class citizenship by the dispossession of lands and the means of production, the Mexican Americans were deprived of social mobility in the colonial labor system. Since there was no border patrol between Mexico and the United States until 1924, the Mexicans continued to come, particularly in 1910 during the Mexican Revolution. At that time, approximately 100,000 left Mexico and settled primarily in the Southwest, but more were coming to the Midwest and Northwest, the industrial regions.

Before the Mexicans came to Minnesota as migrant workers, and since 1894, the agricultural workers had been of Russian and German descent. The Minnesota Sugar Company which later became the Crystal Sugar Company at Chaska specifically wanted Mexican labor because it had proved so satisfactory.

But the many who were contracted to fill the increasing demand for agricultural workers, were later deported in the 1930s during the Depression. The reserve labor force and the Mexicans on welfare were deported to Mexico, whether or not they were citizens, naturalized or recent immigrants. These families were threatened with a cut-off in public assistance if they did not agree to leave.

Mrs. Maria Gomez of Robbinsdale, a senior citizen who began her life in Minnesota as a migrant from Texas, and later relocated to Minneapolis because of the exploitation on the farms, tells of the "Mexican" people picketing the trains that were carrying their neighbors and friends back to Mexico. For the older people, the memory of that persecution lingers and out of that has come a fear and mistrust of all Anglo institutions particularly the welfare office. Also, out of that experience has arisen an invisible network of services and support to all Mexican people, despite the fact that Minneapolis does not have Chicanos/Mexican Americans concentrated in any one barrio (neighborhood).



## In The Middle Of The Fall

Clouds fill the darkened sky  
hiding the sun's beauty.  
But the sun like the truth  
finds a way to break through.

My mind dark, and my soul cloudy  
forbids me see my heart.  
Yet I know love shines inside me  
for I feel its warmth.

Days grow shorter. The cold grows intense.  
Yet the trees strip themselves,  
and are naked  
to all.

In the middle of the fall,  
I too strip myself,  
but I am naked  
only to you.

Breathlessly I face the cold autumn wind,  
but surrounding me it becomes gentle,  
warmly whispering nothing.

I freeze outside bearing your fierce solitude,  
but you warm as you caress me.  
And though you say nothing your eyes  
gently whisper I love you.

Maria Victoria Rosas

## A Parting Friend

She goes away but she left me long ago.  
She goes across an ocean but a sea came between us.

A friend for always but drifts and changes  
move us away from ourselves and each other.

Perhaps when we meet again we will each other have grown  
closer to our cores, become clearer so that;

In that meeting be and bring more to each other,  
richly telling stories from the journey and

perhaps share again  
the joy in being friends.

Maria Victoria Rosas



Soledad, Soledad,  
O Soledad por que  
me sigues como la  
sombra que siempre  
camina donde quiera  
que voy

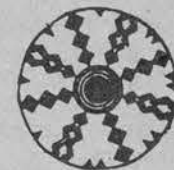
Soledad por que me  
sigues en fiestas  
que hay risas y se  
ve tanta alegría

Cuando conoci el  
amor tan corta fue  
mi alegría y  
apareciste una vez  
mas a mi vida  
Soledad

Entre familiares  
que dicen que son  
familia y me quieren,  
siempre apareceis  
tu y me dice  
"estas sola."

Por que Soledad?"

Carmen Mercado



## Un Pajarito

Un pajarito vuela solito.  
Buscas su tierra de su nacimiento.  
No la encuentra y en su tristza  
Sigue volando y sigue llorando.  
Arriba de las montanas, y cerca del mar,  
El ve a otros pajaros, pero ninguno lo conocen.  
Vuela y busca hasta que se para mirando el sol.  
Lo reconoce como el alma del universo.

Siento el calor como la sonrisa de Dios.

Tambien reconoce que en su alma y en su  
Corazon hay amor para toda la vida.  
El sabe que un dia  
Encontrara su tierra,  
Su lugar y su hogar,  
Su paz y su amor.  
Y hasta aquel tiempo, vuela y busca,  
Pero sigue cantando.

Maria Victoria Rosas

## FROM SAN FRANCISCO TO ST. PAUL

They ask me.  
Are you a Skin?  
Yes. Don't I look like one?  
Yes. What tribe?  
Aztec. I said to the Chippewa in San Francisco.

I was trying to remember  
Where I saw you.  
O yeah. You look like Montezuma.  
The Meskin said in St. Paul.

david gonzalez

## A poem by...LISA DE ROBLES WEWERKA

In the year nice and clear  
and really near to me  
I like to feel the cool wind  
and the rain fall down on me.

## CITY HALL EDICT









## These days, affordable family homes are few and far between.

### The Minneapolis Community Development Agency's New Construction Program



The MCDA can't begin to meet the overwhelming demand for affordable homeownership. But we're trying. Forty new homes at sale prices of around \$60,000, will be built in the coming months for sale to moderate income families through our New Construction Program. Your family may qualify to purchase one of these new, high-quality, three- and four-bedroom homes in

Minneapolis. Depending on the availability of low-interest mortgage financing through the Minneapolis/St. Paul Family Housing Program, house payments will range from as low as \$408.00, up to \$676.00 per month.

The preliminary application process is simple. Read the following information to find out who is eligible and how to apply.

#### Who is eligible?

- Your annual gross household income must be at least \$15,000 and may not exceed \$28,000.
- Only families, including single-parent families, with at least two dependents, qualify for these 3- and 4-bedroom units.
- You must intend to homestead (reside in) the property.

#### How are buyers selected?

- Buyers will be selected in an impartial public lottery to be held on Friday, October 2, at 5:00 at the MCDA South Office at 2636 Portland Ave. So.
- Priority will be given to applicants according to the following rating system:

**First Priority**—Eligible applicants who have been displaced by public action within the last three years.

**Second Priority**—Eligible applicants who are residents of Minneapolis.

**Third Priority**—All other applicants.

- Selected qualified buyers will be offered units as they are completed. Any selected buyer who refuses two opportunities to purchase will be disqualified. MCDA staff will make every effort to construct units in a location which will be acceptable to the selected qualified buyer.

#### I think I qualify — how can I apply?

- Call 348-4676 between September 1, 1981 and no later than September 30, 1981 and provide the following basic information:
  - Your name
  - Your address, including zip code
  - Your telephone number where you are most likely reached during normal working hours
  - If you have been displaced by public action, leave the address of the residence from which you were, or are, being displaced.
- Every caller who provides this information will be placed in the lottery. All other qualifying information will be gathered after the lottery is held to select and prioritize applications. If you are not sure if you qualify, but you meet the above requirements, apply anyway. Eligibility screening will take place after the lottery.

That's all there is to it. If you're wondering why there's so little paper work, it's because we're trying to save time and

money. If you're an applicant, we're saving you time — if you're a taxpayer, we're saving you money. Call today.



## Applications are now being accepted for the Minneapolis Urban Indian Housing Program

Now is the time to apply for affordable homeownership and rental opportunities offered through the Minneapolis Community Development Agency's Urban Indian Housing Program. Applications will be accepted until September 15, 1981 at 4:30 P.M.

Thirty units, including single family homes, duplexes and condominiums will be sold to American Indian families at low interest rates.

Ten more units will be rented to American Indian families who need rental assistance.

Buyers and renters will be selected from among the eligible applicants in lotteries to be conducted at Little Earth of United Tribes, Inc. on September 22, 1981.

For more information and eligibility requirements on the Minneapolis Urban Indian Housing Program, call the Minneapolis Community Development Agency.

348-6360 or 348-7486  
2636 Portland Ave. So.  
Minneapolis, MN 55407



Artwork reproduced by permission of *The Circle*



It is not unusual to see the entire "Mexican" community at funerals or weddings of people scarcely known. The fact that they are one of us is enough to help when help is needed and to support in any way possible.

This, then is the other side of the history of the depression that American writers such as John Steinbeck have ignored. While Americans were sympathizing with the dust-bowl refugees to California, America was oblivious to the anti-Mexican feeling in the nation because of the job competition in the agricultural fields, especially in California. During this time of extreme job discrimination, the status of Mexican Americans reached the bottom.

As stated before, the nomenclature has reflected the economic conditions of the times. In the 1920s, as the economy began to flounder, a change began to occur in the Anglo-Hispanic relations. It was about this time that such terms as "Spanish American" and "Hispanos" came into existence to designate the Southwestern colonials. In south Texas, the term "Latin American" began to be used in about 1927. This terminology was a denial of Mexican culture and heritage in an attempt to survive, assimilate, avoid deportation, incorporate into the mainstream, and better their standard of living—for they believed that if they changed their labels, they would obtain social mobility. However, this was not to be. Generally speaking, when new immigrants come into the country, they take the most menial jobs thereby pushing up the last group into more desirable positions. But Mexican American migrants, after 10 years of picking crops, can still be found in the same position.

The inclusion/exclusion policies of agribusiness in collaboration with the U. S. government, invites Mexican nationals when the economy is good and deports them when it is bad. Most Americans believe that all Mexican Americans are recent immigrants to this country. People do not know that most have migrated from Texas, and they do not understand that it is possible to be born and die in Texas speaking only Spanish. The retention of Spanish has been possible because of the fact that the U. S. borders on Mexico and the influx by Mexicans and other Chicanos from other states tends to perpetuate the culture, customs, traditions and language.

The passage of the Civil Rights Act of 1964 brought forth the visibility of minority movements. Once again the labeling process changed. Chicanos learned much from the Black movement. And as the Blacks emphasized their uniqueness in identity and culture, asking that they be called "Blacks," Mexican Americans and Spanish Americans, especially youth, chose the term "Chicano," which means a U. S. citizen of Mexican descent. But it means much more than that. Racially, they began to emphasize the Indian side of the racial component. Politically, it means an activist who is willing to make changes for the betterment of the Chicano

people. Socially, it means brotherhood and unification. Economically, it refers to grass roots people and movements. The word "Chicano" comes from the language of Calo, the language of the Pachucos, the zoot-suiters of the 1940s. It is considered slang, and Calo is a language of the subculture. The term is rejected by older people who associate Calo with street language, a "criminal argot" and a man's language. The fact that Chicanos took a negative term and made it positive also attests to a repudiation of the previous "positive" terms imposed by sociologists, anthropologists or by themselves in an effort to overcome the discrimination felt in using terms other than "Spanish American."

Chicanos who know their history reject the term "Mexican American" as a middle-class, elitist, escapist term, along with "Spanish American."

To call oneself "Mexican American" is redundant because a Mexican is an American. Mexico is part of the North American continent. Those immigrants who came from other countries, from other continents and adopted America when they came could call themselves "Irish American" and so on. The Mexican from Mexico has only immigrated from one part of the American continent to another part, and to add the term "American" only reinforces a complex caused by the dominant majority of people in the U. S. who feel that the term "American" is their exclusive right. On the other hand, the Chicano who knows that the origin of the word had a pejorative connotation, and uses the term as a repudiation of his second-class citizenship, also has in mind the daily conditions of the migrant worker everytime he uses the term. For the Chicano movement in its initial stages was closely allied with Cesar Chavez's farmworkers' movement, although Chavez made it very clear that his was a multi-ethnic movement of farmworkers and not exclusively a part of the Chicano movement.

Although the term "Chicano" has been around since about 1917, it did not become popular until the late 60s, and sometimes even Chicanos will use the term "Mexican American" interchangeably to explain their identity to the majority. I have been using the terms in this fashion myself, even anachronistically since the word "Chicano" did not appear in the dictionary before 1972.

It is all the more admirable that the few Chicano students at the University in the late 60s chose to call their department "Chicano Studies" and not "Mexican American Studies" as the more populous Chicano students were doing in the Southwest. On university campuses of the Southwest where there were thousands of Chicano students, they only succeeded in getting programs, not departments, and then most of them were called Mexican American Studies or La Raza Studies. The initial objective of Chicano Studies was to teach the students about Chicano history which had been distorted or obliterated in U. S. history text-

books. Other courses had to do with culture, and the Chicano perspective in the arts and humanities as in Chicano literature. Chicano Studies teachers became generalists as they became competent in teaching the Chicano perspective in fields such as the social sciences, anthropology, philosophy, bilingual education, linguistics and other areas.

Chicano Studies was to provide the link between the university and the community, and originally it did that. The teachers knew they had to work for the university and the community. Presently, Chicano Studies at the University of Minnesota is undergoing review and the trend is to take the teachers out of the community and have them serve only in the academic areas of teaching, research and publishing. The community has shown strong support for the present structure with emphasis on undergraduate students' retention and graduation.

Although the Minneapolis community does not have a barrio, they do come together on issues and causes. St. Paul, which does have a concentration in West St. Paul, is closely allied with the Minneapolis community in areas affecting the general Chicano population. Various agencies and the Spanish Speaking Affairs Council have been able to effect these changes and progress is being felt but we have a long way to go.

In Minneapolis, Centro Cultural Chicano finally seems to be getting recognized by the larger community now that it has been funded by the United Way, and is visible as the only Chicano agency in Minneapolis. There seems to be a pattern that where there are less Chicanos, there is relatively more progress. That is probably because Chicanos do not constitute a large voting block, except in West St. Paul, and consequently are not a political threat. The above-mentioned facts about Chicano students here getting a department and not a program for Chicano Studies; the fact that Minneapolis Chicanos had a Mayor's Advisory Committee before St. Paul; the fact that Chicanos in Minneapolis have the opportunity to purchase their own community building before the Chicanos in St. Paul, seems to manifest a liberal policy for small minority populations.

The facts, however, are otherwise. Chicanos constitute the largest minority population in Minnesota. In this decade, Hispanics will be the largest minority population in the United States. The average age of the Chicano nationally is 24 years and younger and is, in addition, the fastest growing minority population. "Hispanics" is the umbrella term for Chicanos, Mexican Americans, Latin Americans, Latinos, Spanish, Puerto Ricans, Cubans and any Spanish-surnamed person, and is now the term used by the federal government. It seems a contradiction that Washington politicians, even those from Minnesota, will court the Hispanic populations for votes and appointments in the Southwest but not in the Midwest, except for Chicago, because of the large population there.

cont. page 13

MHAD (Minnesota Hispanic American Democrats) is a chapter affiliated with the national HAD organization and is fast becoming the official political voice of Hispanic American Democrats. However, unless Hispanics in the Southwest lobby for our political interests, this Minnesota chapter will go largely unrecognized by politicians who go to the Southwest first, and then only indirectly to us. The political Hispanic living in the Southwest has a much better opportunity to be recognized by Washington than do the Hispanics of Minnesota. For this and other reasons, Hispanics here have not been able to organize politically for any great length of time. Around election time, and for political issues and causes, there is a great flurry of activity that subsides as time goes on.

The political issue now is that no Hispanic delegates have been named to attend the political conventions, and there is now talk of challenging the affirmative action plan. HAD is hosting the Hispanic delegates in New York, and it is imperative that Minnesota send a Hispanic representative, if only to show there are Hispanics in Minnesota who are interested in the political process.

Educationally, Chicanos are at the bottom rung of the ladder. They are the only ethnic group that does not have their own alternative schooling. There is a high attrition rate in the public schools which means that even less will go on to higher education. If they do, they almost always get put in General College, which has the image of a track system because so many enter and so few graduate.

The record is far worse for the College of Liberal Arts and other colleges in the University system. All of the Chicano Studies faculty have been brought in from out of state. To my knowledge, there are no known Minnesota natives with a Ph.D. or with an M.D. This is a sad commentary on the neglect or lack of motivation on the part of the school system, from elementary school to university. This is not to say that outside Chicano students should be ignored. Many who come from out of state remain here, help their community and lead productive lives. But the fact that they have to import professionals and educated people from out of state points out a real need for the school systems to motivate and retain Hispanic students by addressing their needs, cultural and academic.

Bilingual education is a start, and the community should be spared the frustration of returning year after year the same rationale for preserving and continuing the gains which have been made. The same people and the

same arguments can be found whether fighting for the continuance of Chicano Studies, Bilingual Education or any other program and agency that it threatened with a cutback.

Chicanos in Minnesota have a lot of catching up to do. In these hard times of recession and inflation, when we are barely starting to move, we may be stopped before we begin because of federal cutbacks and the general downward trend of the economy. Chicanos in Minnesota do not have a solid economic base. We do not have the housing or the shopping centers that other minorities or even other refugees have. We have only become knowledgeable about economic development, and hopefully the task force that is working on this project will materialize as an inspiration and possibility for all of us.

The Chicano community in Minnesota is like all Chicano communities everywhere. The unification is the extended family, and that extended family keeps expanding into all the other extended families until the whole community is one large extended family. No one knows better that I in my travels and residences in many other states. When my daughter and I came here and left our immediate family in Colorado we were welcomed into and have been accepted by the larger Minneapolis Chicano community as members of the total group. And when she married the youngest member of a family of 10, that helped even more to make us feel at home while growing roots in Minnesota.

## EL LIBRO





# Arm yourself against higher heating costs this winter.



First, make a list of the areas inside and outside your house where you need to caulk. Look closely around your doors and windows where the frames meet the siding. Check areas where masonry and siding meet...like the foundation or a chimney. And check areas where the siding forms corners. If you have a porch there could be a gap where it connects to the house. And be sure not to forget to check the basement windows. You should check many of these same spots on the inside. There may be gaps there, too.

Next, get your materials. There are a lot of different kinds of caulking material and application tools available. The ones to buy are the ones that best fit your needs. But it's always a good idea to get good quality materials. Ask your local hardware supplier for advice on what you should buy and how much you'll need. (And be sure to carefully follow the instructions for whatever you buy.)

Want more information on how to arm yourself against higher heating costs this winter? Just call ASK NSP at 330-6000 (if you live outside the Twin Cities area, call 0-612-330-6000, collect). Ask to hear any one of the following tapes:



Northern States Power Company

Tape No.	Title
101	Water Heater Efficiency
208	Third Party Policy—Minnesota and North Dakota
209	Can't Pay My Bill
601	Efficient Furnace Operation
1000	Insulation—The Basics
1001	Storm Windows and Doors
1002	Insulation—Types and R-Values
1003	Caulking and Weatherstripping
1005	NSP's Attic Reinsulation Finance Program
1006	Weatherproofing Sliding Glass Doors and Windows

Centro advertises itself through its newsletter VISIONES DE LA RAZA. The staff also broadcasts on Fresh Air Radio. On the first Saturday of every month, breakfast for a reasonable amount is held for the public. They also had a block party on August 19th and plan to do more in this area. The membership committee is also planning to have quarterly instead of annual committee meetings. Communication is hampered by the fact that Minneapolis does not have a concentration of Hispanics in any one neighborhood, rather they are dispersed throughout Hennepin County which makes it difficult to service those in the outlying areas.

The positive visibility that Chicanos Venceran strove for has not been a realization, to some extent. The negative stereotypes continue to plague us. Item: a Spanish language teacher (Anglo) is portrayed in THE STAR as being successful in her method by having her students (corporate executives) dress in Mexican charro suits with the big sombrero. Chicano readers cringe because these executives, as explained in the article, are doing business in Puerto Rico. Every Hispanic knows that Puerto Ricans and Mexicans do not dress the same. The big Mexican sombrero is only worn by the musicians (Mariachis) or on festive occasions, and only in Mexico, not Puerto Rico.

When Dave Brubeck had a capacity crowd (1976) at a downtown church featuring "LAS POSADAS" which is supposed to be a traditional Mexican Christmas celebration, and the only thing Mexican about it was the costumes, Chicanos felt insulted. When Chicanos go to some Mexican restaurants around the city, and the waiters and waitresses massacre the pronunciation of the food items, Chicanos cringe. Worse yet is eating in some restaurants filled to capacity and wondering if diners think that the food is truly authentic. Whoever heard of putting hamburger in tamales or opening cans of anything, except tomatoes, to make Mexican food? We are not speaking of Mexican restaurants owned by Mexican Americans (Chicanos), but of the Anglo-owned and operated. And the names of the restaurants leave something to be desired. "Chichis" in colloquial Spanish means "breast".

"Guadalarray's" is a corruption of "Guadalajara" supposedly, and so on. Everywhere that we confront Mexican culture being bastardized, anglicized for profit, and passed off as authentic, we cringe. But because we are so busy surviving or helping others to survive, we put our frustrations on the back burner, but they are there nevertheless, and are simmering.

Even Chicanos have sometimes been forced to go along with the food stereotypes when selling at booths for the larger community because this is the only food that the Anglo recognizes, especially tacos.

Centro Cultural Chicano was named for the Chicanos because it was the Chicanos who originated and initiated the agency, thanks to McKnight, but now Centro services all, and the client intake is now approximately 50-50, 50% Chicanos (Mexican Americans) and 50% Latinos and others.

As for the young people of "Chicano Venceran" who brought about the existence of this agency, they are now in their late 20's and early 30's. Some are still involved in Centro, having watched their ideas bear fruition, and some have gone in other directions suffering burn-out activist pains. One objective has been reached. Centro is no longer an agency of just younger people; the generational gap has been closed. Hopefully, the newer generation will keep alive the mission statement of the organization which is:

*Since 1974, Centro Cultural Chicano has been dedicated to the social, economic and cultural advancement of the Hispanic population, the largest minority in Minnesota. In addition to our human services, we provide educational and cultural activities to the bilingual/bicultural and monolingual persons of Hispanic origin who would not otherwise utilize opportunities and services available to the community at large. Ultimately, we strive for economic self-sufficiency, leading to a better standard of living, and for complete realization of our human resources.*



The Spanish Speaking Affairs Council is a state agency that advises the governor and state legislature on issues and concerns affecting the state's Hispanic-heritage community. It was created by the legislature in 1978. This came as a result of two years of lobbying effort by the Hispanic community. It was considered important to coordinate legislative efforts and a state council was viewed as the appropriate vehicle.

One of the major accomplishments of the Council was the Limited Proficiency Bill or Bilingual Bill. This legislation provided \$3.5 million for educating students whose English proficiency is low. The Council has also secured the appointment of the first Hispanic to a commissioner position. Marilyn Virgil de McClure was appointed Commissioner of Human Rights by Gov. Al Quie. This has been one of the principal objectives of the Council.

After Gov. Quie recommended that the legislature not provide funds for the Office of Minority and Special Students Affairs, OMSSA, at the University of Minnesota, Council members conducted a series of meetings with the Governor's staff, the minority students and the University's administrators. After several meetings the Governor reversed his position and supported funding OMSSA. The Council then recommended to the legislature that OMSSA be funded. The Office of Minority and Special Student Affairs was funded for \$750,000.

Further, the Council recommended that the legislature provide money for outreach services and advocacy for migrant health programs. This "Migrant Health" Bill was funded for \$50,000. Hispanos en Minnesota, a Hispanic social service agency, which originally proposed this legislation, was given funds to conduct the migrant health services outreach program. During 1979, JoAnn Cardenas de Enos, a community representative, requested that the Council explore the possibility of obtaining funds for a program to assist Hispanic battered women. This was viewed as a serious concern and the Council recommended that the Department of Corrections initiate such a program. After the Corrections Department made funds available, Hispanos en Minnesota submitted a proposal to conduct this program to assist battered women and received a \$16,000 grant. Antonia Vargas was hired as director of this project. Ms. Cardenas was subsequently appointed to the council by Gov. Quie.







# SIGNING OF THE PROCLAMATION FOR MINNESOTA NATIONAL HISPANIC HERITAGE WEEK, DONE EVERY YEAR.

*left to right*

*Manuel Cervantez - Minnesota Migrant Council  
Nick Puente - C.A.S.A.  
Alfredo Gonzalez - Minneapolis Public Schools  
Sandra Vargas - Economic Security - State of Minnesota  
Irene Gomez-Bethke - Coordinator, Hispanic Heritage Week  
JoAnn Cardenas Enos - Council Member  
Mario McCue - Community person  
Elsa Perez - Spanish Speaking Affairs Council  
Sylvia Carrillo - Spanish Speaking Affairs Council  
Augustine Dominguez - Centro Cultural Chicano  
Rebecca Garay-Heelan - St. Paul Public Schools  
Lisa Aguilar - 16th of September Queen-St. Paul  
Juan Lopez - Migrant Legal Services  
Carmen Robles - Puerto Rican Civic Association  
Isabelle Torrez - American Red Cross  
LuLu Stigen - Minnesota Migrant Council  
Antonia Vargas - Minnesota State Battered Womens Programs  
Kay Franey - Hispanos en Minnesota  
Rodolfo Mendazibel - Department of Economic Security*

*Governor Al Quie*

Due to the high cost of postage and printing we no longer can send our publica-  
tion free of charge (Visiones de La Raza) out of state. Please check appro-  
priate boxes below, and mail to:

Centro Cultural Chicano  
1800 Olson Memorial Hwy.  
Minneapolis, MN 55411

☐ Keep my name on the mailing list.

☐ Remove my name from the mailing list.

☐ I would like to make a contribution of \$ \_\_\_\_\_ to ensure my  
subscription for 1981.

Comments \_\_\_\_\_

Name and address correction requested \_\_\_\_\_

\*\*\*\*\*

Due to the high cost of postage and printing, we would like to be sure that  
everyone receiving Visiones de La Raza is reading it. Please check the  
appropriate boxes below and return to:

Centro Cultural Chicano  
1800 Olson Memorial Hwy.  
Minneapolis, MN 55411

☐ I read the publication, keep my name on the list.

☐ Remove my name for the list.

☐ I would like to make a donation (please enclose).

☐ I would like to make the following recommendations:

Name and address correction requested \_\_\_\_\_



# NOTICE - AVISO

Effective January 1, 1981, the ad rates for Centro Cultural Chicano's Newsletter, VISIONES DE LA RAZA, will be as follows:

Full Page Ad	\$150.00
3/4 Page Ad	113.00
1/2 Page Ad	75.00
1/4 Page Ad	30.00
Less than 1/4 Page Ad	20.00

The Newsletter goes throughout Minnesota and many other states. We distribute the newsletter gratis, primarily to the Hispanic community of Minnesota. Our editorial staff also provides translation services in Spanish and English if so desired on ads placed in the newsletter. VISIONES staff welcomes standing contracts for ads on a yearly basis.

## JOB HUNTING??

For MINNEAPOLIS CITY GOVERNMENT job listings — call our HOT LINE

**348-M.P.L.S.**  
24 hours a day

312 3rd Ave. So.  
Minneapolis, Minnesota 55415



La Ciudad de Minneapolis práctica  
igualdad de oportunidad en el empleo

An Affirmative Action  
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Direct help with:

- Welfare advocacy
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- Civil rights complaints investigated
- Escorting and interpreting for Senior Citizens - Lupe Villagomez
- Chemical dependency counseling
- Individual and family counseling
- Educational programs (ESL)
- Employment counseling and referral

Referrals and information on:

- Legal matters
- Emergency housing
- Cultural programs

Focus on Minneapolis and Hennepin County.

Serves all Hispanics.

Bilingual Staff - Donn J. Vargas, Executive Director,  
374-2996.

El primer Domingo de cada mes de 7:30am hasta 8:00 am Centro Cultural Chicano presenta "Chicano/Latino Community" en el Canal 11. WTCN TV.

FRESH AIR RADIO 90.3 FM  
CENTRO CULTURAL CHICANO INFORMA  
WEDNESDAY-MIERCOLES-WEDNESDAY-MIERCOLES  
1:00-1:30PM.

374-2996



**CHICANOS VENCERAN**

President  
ALFREDO GARCIA

1800 Olson Hwy  
Mpls., MN 55411

The newsletter is published monthly. Deadline for articles is the second week of the month. We encourage all of the community to participate in newsgathering and news items.

The articles printed in Visiones de la Raza do not necessarily reflect the views of Centro Cultural Chicano.

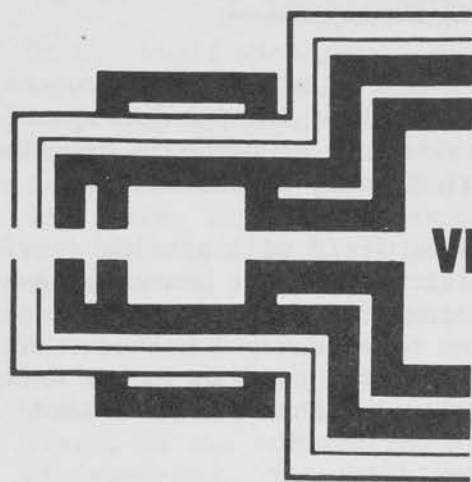
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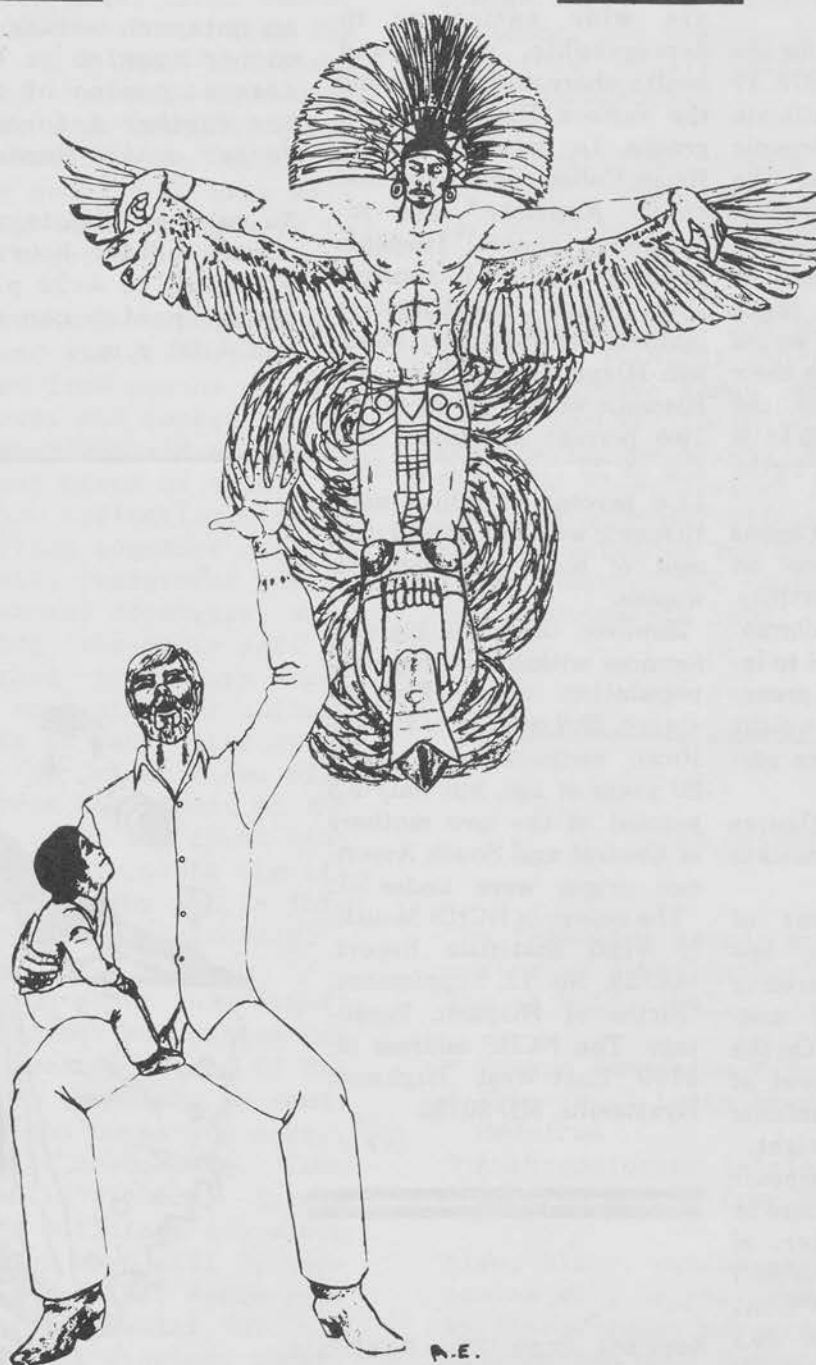
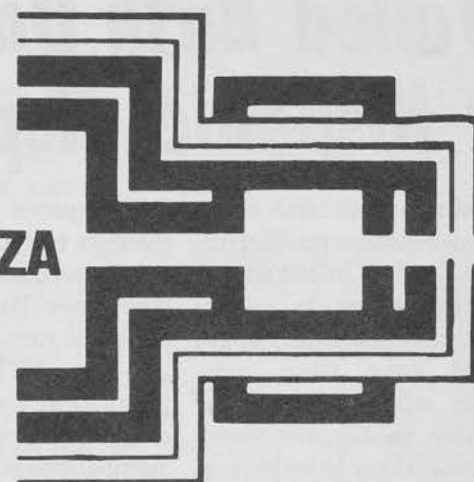
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# VISIONES DE LA RAZA





# Detailed Birth Data For Hispanics Reported

Some of the first birth certificate information on Hispanic births in the United States shows that Hispanic women are generally less likely to get prenatal care than non-Hispanic white women and that their babies are somewhat more likely to be born at a low birth weight.

The data is available for the first time because in 1978, 17 states added birth certificate items to identify the Hispanic or ethnic origins of the parents of the newborn. Those 17 states contained 60 percent of all Hispanic or Spanish origin births. Since that time five more states have added the item to their certificates, and thus the 1980 data will reflect 85 to 90 percent of the Hispanic births in this country.

The Bureau of the Census has some information on Hispanic births and fertility, but this is the first information on a national level to include facts — such as prenatal care and low birth weight — on births within one particular year.

Computation on the figures from the 17 states indicate that:

- about 6.7 percent of Hispanic infants are low weight at birth, compared to only 5.8 percent of non-Hispanic white babies. On the other hand, 12.8 percent of black non-Hispanic infants are born at low birth weight.

- 57.0 percent of Hispanic mothers got prenatal care in their first trimester of pregnancy compared to 80.7 percent of white non-Hispanic mothers and 59.1 percent black non-Hispanic mothers.

- Hispanic women had a median number of 9.3 prenatal visits, compared to 11.3 for white non-Hispanic and 10.7 for black non-Hispanics.

- The NCHS makes the point that data on Hispanic origin "do not refer to a homogeneous group.... There are wide variations in demographic, social, and health characteristics among the various Hispanic origin groups, i.e. Mexican, Puerto Rican, Cuban and Central and South American." For instance, in general Hispanic mothers are much younger than white non-Hispanic mothers but older than black non-Hispanic mothers. Of Hispanic women giving birth, 19.6 percent are under the age of 20 compared to only 12.4 percent of white non-Hispanic women and 26.2 percent of black non-Hispanic women.

However, there are big differences within the Hispanic population itself. For instance, 23.2 percent of Puerto Rican mothers were under 20 years of age, but only 9.3 percent of the new mothers of Central and South American origin were under 20.

The report is NCHS Monthly Vital Statistics Report, Vol. 29, No. 12, Supplement, "Births of Hispanic Parentage. The NCHS address is: 3700 East-West Highway, Hyattsville, MD 20782.

Reprint from "The Nation's Health" June 1981

Planned Parenthood of Minnesota announces a Tuesday evening clinic for Spanish-speaking women at the downtown Minneapolis location, 127 South 12th Street, second floor.

Spanish-speaking staff will provide services including pelvic and breast exams, pregnancy and V.D. testing, diagnosis of vaginal infections and birth control methods. These services are free for certain income eligible individuals and others are provided at low cost.

An outreach worker is available to meet with either Spanish or English speaking groups to discuss topics of their choice at no cost. For further information, contact Suzanne Jensen or Ann Romanczuk.

To make an appointment, call 332-8931 during office hours, Monday through Friday, 9:00a.m. to 4:30 p.m. Persons who only can speak Spanish can talk to Ann between 1:00 and 4:00 p.m.



## " THE GATHERING "

In the small Minnesota town of Saint Peter, resting in the valley of the Minnesota River, we are preparing for a cloudburst, a flight of herons, a lifting sign of cultural democracy. Hundreds will be arriving here in August, workers in the arts, scholars, writers, farmers, historians, shopkeepers, journalists, filmmakers, beekeepers, students, retired people...they meet to reflect deeply on the challenges facing us as a people, to speak about the place of performance and celebration in our lives, in the structuring of suitable human environments. They will talk, sing, dance, shout about these discoveries. That The Gathering takes place in a small heartland town, in spaces used by this community, gives rise to serious, even critical questions for cultural workers. What is it we want to share with our people; to what will we draw on our strengths, finding ways to work more effectively together?

The gathering is a working retreat. Collectives, formed around six frameworks for discussion that emerged from months of idea exchange, will meet over the course of the week to share perspectives and analysis, examine issues, suggest plans of action or public statements. Each collective, limited in number and pulling together a group of invited participants, registered participants, a media team and observers, will work consistently during the early part of each day, coming together in plenary sessions to tap into the work of other collectives. Representatives of many alternative publications, as well as video teams will be present to help extend the impact of the work, carry it further. Let the great blue heron fly almost noiselessly along the river pathways to startle the people into thoughts of harvest and acts of planting!

There's more to tell you about this August gathering near the ancient Mdwakanton Dakota crossing, "The Meeting Place Of The People." We think you know why we meet. You know the concerns and hopes you carry. You know the work that need doing.. Come and work. Come and build with us. Spread out in parks and public buildings and along the streets of this good town will be performances by theatre companies, dance companies, orchestras, bands, choirs, clowns; art exhibits; traditional dancing; poetry readings; storytelling; special workshops;

events for children; and circling through the town from four directions a great parade, a spectacle of poetry and music that cries "Let The Bird Of Earth, Fly!" Let the bird of earth fly!

El Teatro De La Esperanza (The Theater of Hope), Santa Barbara, California was founded in 1970 and is committed to producing and performing high quality theatre for all audiences, and particularly for those who do not generally have access to the arts. All of Esperanza's material is original, and though based on generations of Chicano experience, the message is aimed at enriching the lives of all people regardless of cultural background.

The festivities begin August 9th. through the 16th., 1981, in Saint Peter, Mn. El Teatro De La Esperanza will be performing at the gathering.

Registration Fee: \$50.00, housing \$64/eight days, or \$9/night and food service \$50.00/week (includes lunch and dinner for seven days, August 10-16, provided by catering service in the park). Registration, housing, and Food Service: \$164.00. Registration and Housing: \$114.00. For more information, write to The Gathering, c/o Cherry Creek Theatre, 406 South Third Street Saint Peter, Minnesota 56082.

## The Gathering

The following groups and people will all be coming to " The Gathering " at St. Peter MN August 9-16, 1981.

- \* Teatro Campesino \* Teatro de la Esperanza
- \* Theatre of Latin America Inc., Francisco Medeiros
- \* Anthropologist Sergio Ramirez
- \* Alberto Rivera from Bogota Colombia

Also, Black, Jewish, and women theater companies will be performing and participating in discussions, workshops, etc. For more information call Centro Cultural Chicano at 374-2996 ask for Eulalia Smith.



## Detailed Birth Data For Hispanics Reported

Some of the first birth certificate information on Hispanic births in the United States shows that Hispanic women are generally less likely to get prenatal care than non-Hispanic white women and that their babies are somewhat more likely to be born at a low birth weight.

The data is available for the first time because in 1978, 17 states added birth certificate items to identify the Hispanic or ethnic origins of the parents of the newborn. Those 17 states contained 60 percent of all Hispanic or Spanish origin births. Since that time five more states have added the item to their certificates, and thus the 1980 data will reflect 85 to 90 percent of the Hispanic births in this country.

The Bureau of the Census has some information on Hispanic births and fertility, but this is the first information on a national level to include facts — such as prenatal care and low birth weight — on births within one particular year.

Computation on the figures from the 17 states indicate that:

- about 6.7 percent of Hispanic infants are low weight at birth, compared to only 5.8 percent of non-Hispanic white babies. On the other hand, 12.8 percent of black non-Hispanic infants are born at low birth weight.

- 57.0 percent of Hispanic mothers got prenatal care in their first trimester of pregnancy compared to 80.7 percent of white non-Hispanic mothers and 59.1 percent black non-Hispanic mothers.

- Hispanic women had a median number of 9.3 prenatal visits, compared to 11.3 for white non-Hispanic and 10.7 for black non-Hispanics.

- The NCHS makes the point that data on Hispanic origin "do not refer to a homogeneous group.... There are wide variations in demographic, social, and health characteristics among the various Hispanic origin groups, i.e. Mexican, Puerto Rican, Cuban and Central and South American." For instance, in general Hispanic mothers are much younger than white non-Hispanic mothers but older than black non-Hispanic mothers. Of Hispanic women giving birth, 19.6 percent are under the age of 20 compared to only 12.4 percent of white non-Hispanic women and 26.2 percent of black non-Hispanic women.

However, there are big differences within the Hispanic population itself. For instance, 23.2 percent of Puerto Rican mothers were under 20 years of age, but only 9.3 percent of the new mothers of Central and South American origin were under 20.

The report is NCHS Monthly Vital Statistics Report, Vol. 29, No. 12, Supplement, "Births of Hispanic Parentage. The NCHS address is: 3700 East-West Highway, Hyattsville, MD 20782.

Reprint from "The Nation's Health" June 1981

Planned Parenthood of Minnesota announces a Tuesday evening clinic for Spanish-speaking women at the downtown Minneapolis location, 127 South 12th Street, second floor.

Spanish-speaking staff will provide services including pelvic and breast exams, pregnancy and V.D. testing, diagnosis of vaginal infections and birth control methods. These services are free for certain income eligible individuals and others are provided at low cost.

An outreach worker is available to meet with either Spanish or English speaking groups to discuss topics of their choice at no cost. For further information, contact Suzanne Jensen or Ann Romanczuk.

To make an appointment, call 332-8931 during office hours, Monday through Friday, 9:00a.m. to 4:30 p.m. Persons who only can speak Spanish can talk to Ann between 1:00 and 4:00 p.m.



## COMMUNITY NEWS

### GRADUATIONS

Congratulations to Virginia "Ginger" Chavez, who graduated June 8th. from North Community High School. Ginger received a scholarship from the Minneapolis Drafting School which she plans to attend this fall. Family and friends celebrated her graduation on Saturday June 6th. It was a wonderful occasion to celebrate because Ginger's birthday fell on the same day as her graduation day. Ginger's parents are Mr. and Mrs. Pedro Chavez. Best of luck, Ginger.

Edward Vasquez graduated from North Community High School, Monday June 8th. Edward's parents are Mr. and Mrs. John Vasquez. Congratulations and best wishes for your future plans Edward.

Congratulations to Patricia Trujillo-Garcia, who graduated from the College of Liberal Arts, University of Minnesota, June 7th. Pat received her B.A. in Chicano Studies and a minor in Sociology. Pat is an active member in the community and serves as Vice Chair on Centro Cultural Chicano's Board of Directors. She is currently seeking employment and wishes to work with her people, preferably with an Hispanic agency. Best of luck with your future plans Pat.

Congratulations to Dr. Marcela Lucero, who is the first Chicana to receive a P.H.D. from the College of Liberal Arts, University of Minnesota. She majored in Latin American Literature and Linguistics. Marcela taught in Chicano Studies for the past seven years. Best wishes, Marcela.

Congratulations to Linda Ceballos-Samels, who will be graduating this Summer with a B.A. in Anthropology from the College of Liberal Arts. Linda is a native of Minnesota. Best wishes in your future plans, Linda.

Congratulations to Maria Velasco who received her A.A. degree this Spring quarter from General College. Maria is an active student at the Chicano/Latino Student Cultural Center and a member of the Board of Directors of Centro Cultural Chicano. Best of luck, Maria.

Congratulations to Franklin Sanchez, who graduated with an A.A. degree from General College this Spring. Franklin is an active student at the University of Minnesota and is currently the Director of the Chicano/Latino Student Cultural Center on campus. Best of luck, Franklin.



We regret that we have not been able to publish this edition in bilingual style. We do not have the necessary staff this edition to bring VISIONES to you in this manner. Hopefully, we can increase the pages in our newsletter to be able to print all the news in Spanish and English. Since we are limited on funds for our newsletter, contributions are welcome. Make your checks payable to VISIONES, Centro Cultural Chicano. Gracias amigos, y adelante con mucho ánimo.

## COMMUNITY NEWS

Pillsbury House Cultural Arts presents "An Evening of Jazz with Carei Thomas & Friends" on Friday, July 31, at 8:00 p.m. Admission is \$1. Pillsbury House, 3501 Chicago. 824-0708.

Rodrigo Duarte Clark, of El Teatro de la Esperanza, will be in residence at Pillsbury House August 1-Sept. 30. He will conduct 3 workshops his first week here:

August 4	6-9 p.m.	Neighborhood House 179 E. Robie, St. Paul, Minn.
August 5	6-9 p.m.	Centro Cultural Chicano 1800 Olson Memorial Highway, Minneapolis
August 8	12-4 p.m.	Pillsbury House (workshop & auditions) 3501 Chicago, Minneapolis

Call 824-0708 for more information.

Teatro de Pantamimo de Cuba will perform "Expressions of Cuba" at Pillsbury House, 3501 Chicago, July 22 at 8:00 p.m. This is their first U. S. tour. For information call Meri Golden at 824-0708.

El Teatro de la Esperanza of Santa Barbara, Ca., will perform "The Octopus" at Pillsbury House, 3501 Chicago, Saturday, August 8, at 8:00 p.m. For more information call Judy at 824-0708.

Artists are invited to open up booths selling their wares for the Harvest Hoedown at Camp Manakiki on September 26. Call Judy Cooper at 824-0708.

### Al-Anon Family Groups

The Al-Anon family group will be meeting every Tuesday night at 7:00 p.m. at Centro Cultural Chicano.

Each Al-Anon Family group has one purpose: to help families and friends of alcoholics. This is achieved by:

Offering comfort, hope and friendship to the families and friends of compulsive drinkers.

Call Delia Metcalf at  
Centro Cultural Chicano  
1800 Olson Memorial Highway  
Minneapolis, Minnesota 55411  
374-2996.

### A. A. FELLOWSHIP

Come and join us in the fellow ship of A.A. (Alcoholics Anonymous). We are the only registered Bilingual group in Minneapolis, our group has grown to 18 members but there is always room for interested persons.

We are having out-door activities for the summer, such as picnics, ballgames, meetings etc.

Our meetings are held every Tuesday night at Centro Cultural Chicano, 1800 Olson Memorial Highway, Minneapolis, Minnesota at 7:00 p.m. If you wish more information contact Rudy Pacheco at 374-2996



# NOTICE - AVISO

IF YOU ARE CHICANO/LATINO AND ARE IN  
NEED OF ANY SOCIAL SERVICES, PLEASE  
CALL 374-2996 FOR MORE INFORMATION.

SI UD. ES CHICANO/LATINO Y NECESITA  
DE CUALQUIER SERVICIO SOCIAL, POR  
FAVOR LLAME AL 374-2996 PARA MÁS  
INFORMACIÓN.

## ATTENTION SENIORS

If you are a Senior and are interested  
in Congregate Dining, ( a meal provided  
for senior citizens) please call Lupe  
at 374-2996. Transportation is provided.

Also, transportation will be provided  
every Friday for Seniors to come to  
Centro Cultural Chicano where presen-  
tations will be given on Diabetes,  
Arthritis, Blood Pressure, Legal Aide,  
etc. Please call Lupe at 374-2996.

If you know of a Senior who is not  
utilizing our services, but, may be  
interested, please let us know.

**374-2996**



**CHICANOS VENCERÁN**

**President**  
**ALFREDO GARCIA**

**1800 Olson Hwy**  
**Mpls., MN 55411**

The newsletter is published monthly. Dead-  
line for articles is the second week of the  
month. We encourage all of the community  
to participate in newsgathering and news  
items.

Editor Augustine Dominguez

Typist Patty Garcia

Contributors: Paul Basques  
Armando Estrella (Posthumous)  
Ricardo Nevilles  
The Nation's Health  
Judy Gold

## JOB HUNTING??

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The Significance of the 5th of May  
To The Chicano and America

The 5th of May is a very significant day to the Chicano people. On this date in 1862, Mexico won the Battle of Puebla. This victory turned the tide against French intervention determined to make Mexico a French monarchy. Mexico finally regained its independence from France 5 years later on June 19, 1867. This was the second time Mexico had regained its freedom, the first time from Spain on September 16, 1810.

The triumph of the Mexican army over the more powerful French army at Puebla, Mexico is a deed of heroism, successful in part because of the sheer determination of the Mexican people to be in charge of their own destiny.

The commemoration of this battle affirms the premise that one must continually fight for one's freedom; that freedom is of equal value to the large and small nations, to the rich and the poor, to the strong and the weak. To our Chicano people who feel that we still have yet to acquire equality or our right to self determination, this commemoration reaffirms our faith in that the dignity of the weaker one can still impose itself against the insolence and paternalism of the stronger.

The Battle of Puebla is a victory not only for Mexico and its progeny, the Chicano, but for all of America. The battle was again another microcosm of what had long been the repeated need by some sovereign American nation to again spill blood to obtain or safeguard the emancipation from European powers, i.e., England, Spain, France, etc. Time and again heroic leaders had led their people against powers persisting to entrench colonialism and imperialism at the cost of people's rights and freedom. The foreign powers would wait until a weak nation was being left unguarded because of other preoccupations of the stronger nations in America, i.e., the United States, and then pounce on it like a vulture, cognizant of the fact that there was not a solid front of defense in the hemisphere. In this particular occasion, the United States was involved in its own Civil War and France was out testing its muscles.

Mexico, as all other countries in America, had its entrenchment of the privileged few. These privileges had come to be theirs from ancestral rights brought by or to them from European feudal and monarchical "destiny" of the elite. Now, Mexico was challenging such omni-potency and was demanding reforms for more equitable distribution of wealth and even demanding reforms which would limit the power of the church. Once again, the elite of Mexico was looking toward Europe for help to maintain their power.

by Sam Hernandez

Volume 4, Number 4, 1981



MEXICAN-AMERICAN  
ELECTED MAYOR IN TEXAS

Henry Cisneros has won San Antonio's mayoral election with 62 per cent of the 156,263 votes cast. He is the first Mexican-American to become mayor of a large U. S. city and the first Hispanic mayor that San Antonio has seen since 1843.

Mr. Cisneros will take office on May 1. According to the 1980 census, approximately 52 per cent of San Antonio's population of 788,000 is Hispanic. San Antonio is the ninth most populous city in the nation.

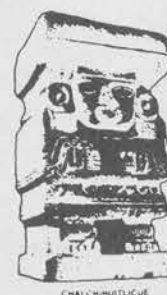
Centro Cultural Chicano sent a letter of congratulations to Mayor Cisneros.



**CENTRO CULTURAL CHICANO**

1800 Olson Memorial Highway  
Mpls., Minn. 55411  
(612) 374-2996

LEE BOWMAN  
Chemical  
Dependency Specialist



**CENTRO CULTURAL CHICANO**

1800 Olson Memorial Highway  
Mpls., Minn. 55411  
(612) 374-2996

RUDY V. PACHECO  
Chemical  
Dependency Practitioner

UNIVERSITY of MINNESOTA  
PERSONNEL DEPARTMENT

This University employs 11,000 people in 860 job classifications. While these job classifications cover a wide variety of occupational categories, the majority of vacancies occur in clerical, scientific/technical and support services positions.

Applications are accepted for specific Civil Service vacancies at the Personnel Department office, 1919 University Avenue, Saint Paul, Minnesota 55104. The hours are Monday-Friday from 8:00 a.m. to 4:30 p.m. (376-9696). Contact: Bartolo Martinez.

Perhaps the best way to look at University employment is to come into our office and examine the current vacancies. The job descriptions and required qualifications along with salary ranges can provide you with a good basis with which to evaluate University job openings.

La universidad de Minnesota emplea a mas de 11,000 personas en 860 diferente trabajos, o categorias. Esto significa que siempre hay vacantes en muchas clasificaciones, y que es en un lugar donde siempre deben de buscar trabajo cuando lo necesiten.

Las oficinas de empleo se encuentran en 1919 University Avenue, Saint Paul 55104. El horario es de 8 AM a 4:30 PM, Lunes a Viernes. El numero de telefono es 376-9696. Contact: Bartolo Martinez.

La mejor forma de buscar empleo en la Universidad de Minnesota es visitando a nuestras oficinas. Aputen la direccion 1919 University Avenue, Saint Paul. Las descripciones, y cualificaciones exigidas, mas los salarios estan detalladas aqui.



FAMOUS MEXICAN ARTIST  
EXHIBITS IN MINNEAPOLIS

Minneapolis has been honored to have in its midst a famous Mexican artist, Juan Manuel Guillen y Campos Huici whose pseudonym is "Gilmanj". This artist studied under the tutelage of Mexico's most famous artists, Diego Rivera, David Siqueiros and Jorge Gonzalez Camarena. His paintings have been exhibited in Palacio de las Bellas Artes, Pergolas of the Alameda Central and Romano Galleries in Mexico City, in the Armando Galleries of Taxco, in the Todd Galleries in San Antonio, Texas, as well as in other galleries in Canada.

His murals can be found in Mexico City in the following places: "5 de mayo" building, "Morquecho" Night Club, Mexico City Museum of Anthropology, "salon of the revolution" in Chapultepec Castle, as well as various other buildings. He has painted murals, sometimes in collaboration with Gonzalez Camarena in the Mexico City Museum of Anthropology, the University of Chile in Concepcion, San Cayetano Church in byzantine mosaic, and in "Teatro de la Ciudad", Mexico City, to name only a few.

Senor Guillen also founded and directed the "Coyocan Theatre" Gallery, and the School of Plastic Arts and Crafts in Toluca, the "Zapata Agrarista" School of Arts at El Oro in Morelos.

Senor Guillen contacted Centro Cultural Chicano and is willing to share his talent with the community. He will be donating a painting to Centro in the near future.

His art work will be on exhibit at the Lesch Galleries, Butler Square in June, 1981. His paintings will be on sale to the public.

ARTISTA FAMOSO MEXICANO  
TENDRA EXPOSICION ARTISTICA EN MINNEAPOLIS

Un artista famoso de Mexico, estudiante

Un artista famoso de Mexico, Juan Manuel Guillen y Campos Huici, estudiante de los grandes maestros famosos, Diego Rivera, David Siqueiros y Jose Gonzalez Camarena, esta en Minneapolis para presentar sus obras en una exposicion que se dara junio en la galeria Lesch de Butler Square.

En Mexico, sus pinturas han sido expuestas en Palacio de las Bellas Artes, en las Pergolas de la Alameda Central, en la galeria Romano, en la galeria Armando de Taxco, en la galeria Todd de San Antonio, Texas, tanto como en otros paises, incluso a la Canada.

Sus murales, a veces en colaboracion con Gonzalez Camarena se encuentran en edificio "5 de mayo", club "Morquecho", el Museo Nacional de Antropologia, "salon de la revolucion" del Castillo Chapultepec, para nombrar algunos. Tambien tiene murales en la Universidad de Chile en Concepcion, iglesia "San Cayetano" en mosaico bizantino, y en "teatro de la ciudad", Mexico, D.F. Algunos de estos murales son gigantescos, las figuras de las personas son mas altos de lo normal, y algunos murales se toman anos para cumplir, depende de la tarea, tal como la pintura en el cielo del edificio "teatro de la ciudad".

En la tristoria de su obra, tambien fundo y dirigio la galeria "Coyoacan Theatre" la escuela de artes plasticos de Toluca, y la escuela "Zapata Agrarista" de Morelos entre otro.

El maestro Guillen donara una pintura a Centro para la comunidad Chicana de la ciudad. El tendra una exposicion de su obra artistica en la galeria Lesch este junio. El publico esta invitado para participar en la venta de su arte y para charlar con este artista famoso.



MINNESOTA HISPANA WOMANS CONFERENCE/  
CONFERENCIA PARA LA MUJER HISPANA

"Un Primer Paso" (a First Step) draws over 200 participants.

Over two hundred individuals attended the first conference dealing with the issues and concerns of Hispanic Women--Un Primer Paso (A First Step), which was recently held at the College of St. Catherine in St. Paul. The conference, which was co-sponsored by the State of Minnesota Spanish Speaking Affairs Council and the Office of Intercultural Student Affairs at the College of St. Catherine, is the first effort to address the concerns of Hispanic Women in this state.

Conference participants expressed support for a continuing effort to deal with these concerns. One of the resolutions passed at the conference was the establishment of a permanent task force on Hispanic Women under the auspices of the Spanish Speaking Affairs Council. Carmen Delgado Votaw, the conference's main speaker, urged the participants to form coalitions in order to bring about needed social and economic changes.

Twelve workshops ranging from employment to health were held. Other workshop topics included political strategies, cross cultural relationships, networking and cultural values. All workshop facilitators were local women who have experiences in their field. The Spanish Speaking Affairs Council, in cooperation with the Office of Intercultural Student Affairs at St. Catherine's is planning to form a task force on Hispanic Women. In addition, plans are underway for a summer project to follow up the conference recommendations.

Communications Task Force, Spanish Speaking Affairs Council

Contact: Elsa Vega Perez/June Noronha  
296-9587 690-6784

Assertiveness Training  
for Hispanic Women

Class will be held at Centro Cultural Chicano on Tuesday, May 19, 1981, 7:30 p.m. to 9:00 p.m. For more information, call: Leonore Brandt, 871-0118.

MINNESOTA STATE HISPANIC  
BATTERED WOMEN'S PROGRAM

If there is violence in your home and you want help, or if you have been the victim of domestic assault and need information, support or shelter, call 374-2996 and ask for Tonia. SE HABLA ESPANOL.

ALL SERVICES ARE STRICTLY CONFIDENTIAL:

- \* INFORMATION AND REFERRAL
- \* ADVOCACY
- \* COUNSELING
- \* COMMUNITY EDUCATION
- \* SUPPORT GROUPS

Coordinator/Advocate, Antonia Vargas, from the Minnesota State Hispanic Battered Women's Program will now be available on Wednesdays at Centro, from 9:00 a.m. to 5:00 p.m.

NO ONE DESERVES TO BE BEATEN.

Ser golpeada dondequiera que ocurre, en el hogar o en la calle, ES UN CRIMEN. Consecuencias serias pueden suceder si no se obtiene ayuda rapida para la mujer y sus niños.

Si hay violencia en su hogar y si necesita ayuda, informacion o apoyo, llámenos, 374-2996, y pregunte por Tonia.

Antonia Vargas del programa para la ayuda a mujeres golpeadas estara en Centro los miercoles de las 9:00 a.m. a las 5:00 p.m.

TODOS SERVICIOS SON CONFIDENCIALES:

- \* INFORMACION
- \* CONSEJO Y AYUDA
- \* EDUCACION
- \* GRUPOS DE APOYO

NADIE MERECE SER GOLPEADA



ANNOUNCING  
CENTRO CULTURAL CHICANO'S

3rd Annual Banquet

May 8th 1981

6:00 p.m. Social Time

6:30-7:30 p.m. Buffet Dinner

7:30-8:30 p.m. Business Meeting

8:30-12:00 p.m. Baile con Los Primos

Gopher Hall, 2902 Chicago Ave. So., Mpls.

Dinner and Dance \$10.00

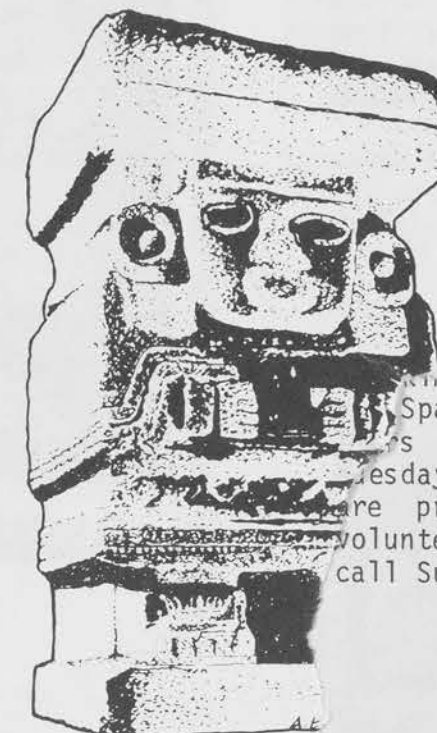
Dance only (after 8:30) \$5.00

Keynote Speaker:

Marilyn McClure

Director: Minnesota Department  
of Human Rights

For more information, call: 374-2996



...attending,  
... consists of one Spanish  
... M.D., two bilingual volunteers and  
... Spanish speaking counselor. The clinic  
... are from 4-9 p.m. and is open every  
... Tuesday night. The clinic is free. They  
... are presently looking for more bilingual  
... volunteers. If you are interested please  
... call Susan Jensen at 336-8931.



## TO WHOM IT MAY CONCERN

During the past two years that I played with La Orquesta Sabrosón, I've been approached by many people (mostly Chicanos) with the question "why do I play salsa and not Chicano music and what nationality am I --Chicano or Rican?"

So now I'll take the time to express myself. Number one: I am a musician so it doesn't matter to me whom I play with as long as we play together. Question number two: I love la música latina, and my música Mexicana.

Playing with La Orquesta Sabrosón, I've learned alot culturally and musically. It was different at first to adjust to the music, but I was eager to learn, moreover, I want to be the best at what I play.

Unfortunately, Chicanos, Puertorriqueños, Cubanos, are victims of our own prejudices. We've always had the reputation of not getting along.

Yes, it is a fact that our cultures are different, but not more different than other cultures that our own people in the past had or still are trying to adapt.

So for those who are concerned, and wondering if I am Chicano. Yes, and I am proud of it; I feel that I have struggled alot for my people and I will continue to do so.

I don't ask Mexicanos or Chicanos to change because we are what we are, but I would like to see our people accept or understand one another.

Y también, muchas gracias a mis hermanos que hayan ido a escuchar La Orquesta Sabrosón, and for their support and understanding.

Gracias 296-Subén "El Indio" Adán

Assertiveness Training  
for Hispanic Women

Class will be held at Centro Cultural Chicano on Tuesday, May 19, 1981, 7:30 p.m. to 9:00 p.m. For more information, call: Leonore Brandt, 871-0118.

Harriet Tubman Women's Shelter is conducting a seminar for working with battered women and their children.

### Dates of the training:

Saturday, April 25th 9 am - 5 pm

Sunday, April 26th 1 pm - 5 pm

Mondays, April 27th, May 4th, May 11th  
6 pm - 9 pm

Saturday, May 16th 9 am - 5 pm

(optional hospital training)

The six part training focuses on identifying the needs of victims and providing resources such as housing, legal, medical and counseling.

The cost is \$45, but persons who wish to volunteer for a minimum of 6 months may take the training at no cost.

For information, call 827-6105.



Painting by Juan Manuel Guillen

## NOTICE - AVISO

### AA SERVICES

Centro Cultural has started an AA group which meets every Tuesday night at 7:00 pm. It is an open group. Come join us. Everyone who is interested, is welcome.

Rudy Pacheco

### FILM FESTIVAL

There will be a Film Festival on Saturday, May 2nd, after the monthly breakfast. There will be 2 Chicano films and 1 Puerto Rican film. Questions and discussion will follow.

Breakfast and films will cost \$5.00 for both, breakfast only \$4.00, and film only \$2.00.

Breakfast will be served from 9:30-12:30, and films will begin at 12:30. Plan to come.

### ATTENTION SENIORS

If you are a Senior and are interested in Congregate Dining, (a meal provided for senior citizens) please call Lupe at 374-2996. Transportation is provided.

Also, transportation will be provided every Friday for Seniors to come to Centro Cultural Chicano where presentations will be given on Diabetes, Arthritis, Blood Pressure, Legal Aide, etc. Please call Lupe at 374-2996.

If you know of a Senior who is not utilizing our services, but, may be interested, please let us know.

### CLASES DE INGLÉS COMO SEGUNDA LENGUA

Los lunes y miércoles por la noche

Para más información, llame a  
Daniel Vega al 374-2996

NORTHSIDE SETTLEMENT SERVICES INC; 2507 Fremont Avenue North, will be presenting a day of workshops, focusing on the positive aspects of single parent families entitled "SINGLE PARENT FAMILIES: EMPHASIZING OUR POSITIVES", on Saturday, April 25, 1981 from 9:00-4:00 pm. There will be a variety of workshops including a panel of single parents, a representative from Working Opportunities For Women speaking on their Displaced Homemaker Program, educational counselors describing resources for furthering education and a speaker on other support services for single parent families. The cost will be \$1.00 individuals and \$5.00 for agency representatives. For further information and/or reservations, please call Anastasia Hoffman at 588-5788 or Pamela Pauley at 348-4794.

A new planned Parenthood Clinic has just opened for the Chicano/Latino community. It is the Minneapolis Clinic located at 127 South 10th street. Inland Building, Suite A. The staff consists of one Spanish speaking M.D., two bilingual volunteers and one Spanish speaking counselor. The clinic hours are from 4-9 p.m. and is open every Tuesday night. The clinic is free. They are presently looking for more bilingual volunteers. If you are interested please call Susan Jensen at 336-8931.

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El primer Domingo de cada mes de 7:30am hasta  
8:00 am Centro Cultural Chicano presenta  
"Chicano/Latino Community" en el Canal 11,  
WTCN TV.

IF YOU ARE CHICANO/LATINO AND ARE IN  
NEED OF ANY SOCIAL SERVICES, PLEASE  
CALL 374-2996 FOR MORE INFORMATION.

SI UD. ES CHICANO/LATINO Y NECESITA  
DE CUALQUIER SERVICIO SOCIAL, POR  
FAVOR LLAME AL 374-2996 PARA MÁS  
INFORMACIÓN.

### CENTRO CULTURAL CHICANO

PRESENTA UN DESAJUNO EN  
NUESTRO EDIFICIO

CADA PRIMER SABADO DEL MES

DE LAS 9:30 AM HASTA LAS 12:30 PM

PRECIOS: \$4.00 ADULTOS

\$2.00 NIÑOS MENOS DE 12 AÑOS

## ATTENTION SENIORS BOOST

If your SAT and math score combined  
is between 800 and 900, check out the  
Navy BOOST program, which if you qualify,  
can lead to an NROTC or Naval Academy  
scholarship. This program pays all tui-  
tions, fees, books, etc. (which includes  
room and board). It also provides the  
student with a monthly allowance of \$600.  
If interested, call Lcdr. Philpot at  
612/725-2171 by April 26, 1981.

## ATTENTION JUNIORS Naval Academy BOOST NROTC

Think ahead and prepare yourself  
for next year by checking out the Naval  
Academy, NROTC or BOOST scholarships.  
For further information, contact: Lcdr.  
Philpot at 612/725-2171.

The newsletter is published monthly.  
Deadline for articles is the second week  
of the month. We encourage all of the  
community to participate in newsgather-  
ing and news items.

The articles printed in Visiones de la  
Raza do not necessarily reflect the views  
of Centro Cultural Chicano.

Typists: Patty Garcia, Marguerite Harvey

EDITOR-IN-CHIEF AUGUSTINE DOMINQUEZ

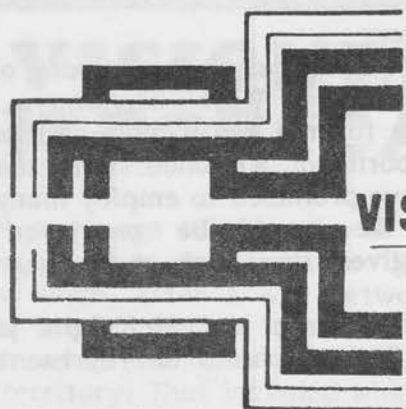
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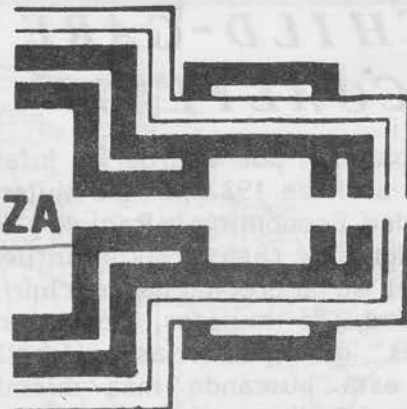


Irene & Jack Bethke  
4649 Decatur Ave N  
New Hope, MN 55428





## VISIONES DE LA RAZA



Volume 6, No. 2

February, 1983

### Pancho's New Store on Broadway

By Eulalia Reyes de Smith

Ernestino "Pancho" Rivera and his wife, Mary, have recently added a store to their restaurant, "Panchos," at 320 W. Broadway. Here is a little history of how the restaurant and store came to be.

Ernestino Rivera, oldest in a family of seven, came to Minnesota from Bridgeport, Texas, with his parents when he was six years old. From 1930 to 1937 he and his family worked the onion and beet fields of Minnesota in places like Grand Forks and Albert Lea. In 1937 the

cont. on page 5



Photo by Judy Gold

### Gomez Bethke Appointed State Human Rights Commissioner

by Paula Holden

Irene Gomez Bethke, well-known in the Hispanic community for her involvement with various organizations, was appointed Jan. 3, 1983, by Gov. Rudy Perpich to be State Human Rights Commissioner.

Irene formerly worked as administrative aid to Mayor Al Fraser, and before that as the food service director at Homeward Bound, Inc. She is a costume designer, researcher and consultant by training. All the costumes of the Ballet Folklórico de Minnesota were designed by her.

Beyond her job, Irene has served in many volunteer capacities. She was part of the original ad-hoc group which met and formed Centro Cultural Chicano. She was on the Executive Committee of Centro's Board for 2 terms, and helped in successfully getting the building that the agency is now buying.

Irene was the Executive Director of the Instituto de Arte y Cultura. In 1978 Gov. Perpich appointed her to the Spanish-Speaking Affairs

Council, where she served two terms, as vice-chair and as chair. She was the first chairwoman of the Hispanic Advisory Committee to Mayor Al Hofstad from 1978-80, served as vice-chair of the Urban Coalition, and is currently on the Board of Directors of United Way of Mpls.

In talking about her new job as Commissioner, Irene said, "This is an area I've always worked in anyway, so what it's going to do is focus my energy." When asked what she would like to see happen during her term, Irene replied that she has two specific goals: one is to reduce the time in processing claims of human rights violations, and the other is to reduce the case load, but not at the expense of due process.

Irene has already appointed three assistant commissioners. They are Dr. Oliver Spencer, who will be Deputy Commissioner, Rafael Esparza--Assistant Commissioner of Enforcement, and Deanne Lynn Fairbanks--Health Administrative Director for Leech Lake Reservation.



## CHILD-CARE COALITION

La Coalición por Guarderías Infantiles fué formada en abril de 1982 por las Mujeres en pro de la Igualdad Económica y Racial, y la Alianza de Trabajadores de Guarderías Infantiles. Desde su fundación, se ha crecido para incluir grupos de la comunidad, de mujeres, de obreros y de trabajadores de guarderías infantiles. Hoy "CAQCC" está buscando más miembros, especialmente familias, solteros, trabajadores de guarderías infantiles, organizaciones de la comunidad y quien tenga interés.

El programa de acción de la Coalición en enero y febrero enfocará en que la Legislatura renueve el programa de precios variables según los ingresos. Cuatro reuniones "desayunos" y por lo menos una reunión pública en el Capitolio estatal se están planificando. Los legisladores necesitan de nuestras opiniones. Juntase a nosotros para que se escuche su voz.

Para más información, llama a Maureen Sheehy al 377-4352.

The Coalition for Affordable and Quality Child-care (CAQCC) was formed by Women for Racial and Economic Equality (WREE) and the Child-care Workers Alliance (CCWA) in April of 1982. Since then, it has expanded to include women's, labor, community and child-care groups. Today, CAQCC is seeking even more members, especially families, single persons, child-care workers, community organizations and anyone concerned to join.

The Coalition's program of action in January and February will focus on getting the State Sliding Fee program renewed by the legislature. Four "breakfast" meetings with at least one rally at the State Capitol are being planned. Legislators need to hear from us. Join us and have your voice be heard.

For more information, call Maureen Sheehy at 377-4532.

### Bilingual/Bicultural Daycare/Babysitting

1. Bryant-Glenwood Montessori Schools  
430 Bryant Ave. No.  
ages 2 - 6  
sliding scale fees.  
call/llame: Ann Pineda 377-4516
2. Juanita Flores  
Licensed Day Care Provider  
3067 Oliver Ave. No.  
call/llame: 522-5889
3. Linda Perfecto Blum  
Licensed Day Care Provider  
515 Penn Ave. No.  
call/llame: 377-4487

To the Editor:

We are anticipating the opening of the new Target store on West Broadway. What a convenience for the low-income people living in that neighborhood! We understand that Target officials have promised to employ many of those residents. We would be overjoyed to see Hispanics given their per ratio share of employment.

P.S. How are the McKnight jobs being allocated? Will Hispanics be represented fairly there?

-Jose Gaitan and Eulalia Reyes de Smith



Founder - Ricardo Nevilles  
Editor/Coordinator - Paula Holden  
Advertising - Augustine Dominguez

Published monthly. All correspondence should be addressed to: Visiones de La Raza, 1800 Olson Highway, Mpls., MN 55411, (612)-374-2996. Visiones de la Raza is the publication of Centro Cultural Chicano, a non-profit organization founded for purposes of education about and reawakening of Hispanic culture, and for providing services to the Hispanic community. Centro strives towards helping all Hispanics become strong and self-sufficient, while achieving a better standard of living, as well as a continuing awareness and pride of the Hispanic heritage.

Contributors: Rene Cisneros, Fransisco Fernandez, Jose Gaitan, Judy Gold, Judi de Jesus, Betty Leone, Ricardo Levins Morales, Rudy Pacheco, Eulalia Reyes de Smith, Daniel Vega.

### VISIONES NECESITA SUS CONTRIBUCIONES

Sabe usted la fecha, tiempo, y ubicación para una actividad Hispana? Desea usted reportar noticias Hispanas? O desearía usted contribuir poesía, fotografía, caricaturas, o sus recetas favoritas para el siguiente ejemplar de VISIONES? VISIONES necesita su ayuda y apoyo para realizar un periódico que verdaderamente represente las comunidades Hispanas de Minnesota. Ésta es una oportunidad de aprender cómo producir el periódico también! Envíe sus contribuciones de eventos para el calendario, noticias, recetas, etc., antes del segundo viernes de cada mes para el número del siguiente mes.

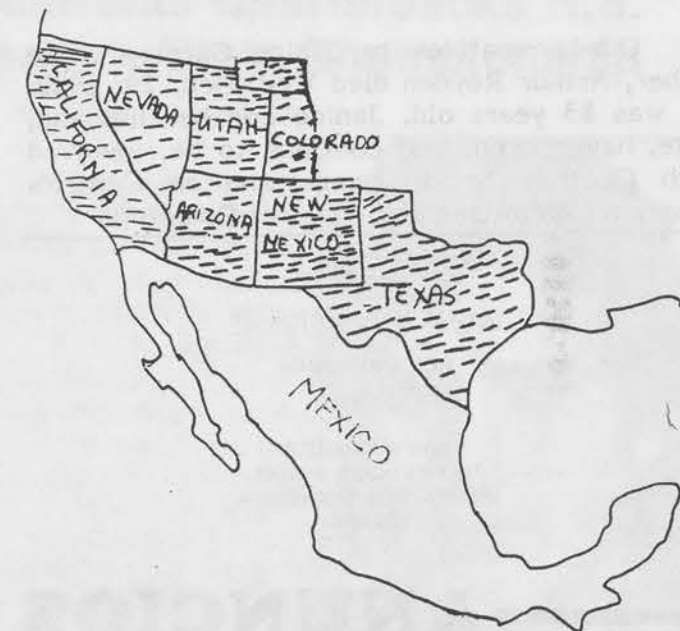
### VISIONES NEEDS YOUR CONTRIBUTIONS

Deadline for submitting newspaper items, i.e., news, calendar events, recipes, etc., is the second Friday of the month for the following month's issue.

Material from Visiones may be reprinted by non-profit organizations providing the source is credited. Views expressed in Visiones do not necessarily reflect the view of Centro Cultural Chicano or of Visiones.

## VISIONES HISTORICAS

135 years ago this month, on February 2, 1848, the Treaty of Guadalupe Hidalgo was signed in which, after a war between the two countries, Mexico ceded to the United States altogether what was then one-half of Mexico's national territory. That included what is now the states of California, Texas, Nevada, Utah, New Mexico, Arizona, part of Wyoming and the western part of Colorado. The war had been started after the U.S. annexed the state of Texas in 1845.



## CENTRO NEWS

### CAREER CENTER TO OPERATE MORE EFFICIENTLY AT CENTRO

As of the first of the year, Centro's Career Resource Center has been operating under new hours. For those persons who are new to the Center, it has been in operation for over two years and has become the focal point for the unemployed/underemployed Latino in the Twin Cities. Career Resource participants are seeking employment, career counseling, information on financial aid, and other information pertaining to their economic development. To better serve our current participants and our ever-growing list of newcomers it has become necessary to implement these new guidelines:

1. All persons who wish a job referral will be asked to call and make an appointment with the career programs specialist, Daniel Vega.

No one will be given a job lead over the phone without first seeing the career program specialist and discussing his or her employment objectives.

2. All persons will be required to attend a one hour job-seeking skills orientation before being sent out on an interview.

3. The Career Resource Center is open from 9 to 5 p.m., Monday to Friday, and all are welcome to view the bulletin boards where jobs are posted.

For those interested in other services pertaining to employment, please call Daniel Vega at 374-2996 for an appointment.

### Centro MELD News

Judi de Jesus, Parenting Program Coordinator, laments the resignation of Elsa Vega Perez from her facilitating role from the group. Thank you Elsa for all your help, support, participation and constructive insights into the program during its initial stages. Your time and efforts have been appreciated. Good luck in you educational/career pursuits. We'll look forward to future participation and joint efforts.

Two additional parent support groups for the MELD program will start in February. Anyone interested please call Judi de Jesus. Open house for Centro MELD will begin in February. Dates will be announced later.

Congratulations to the young people who participated in the Babysitters Skills Training at Centro and were certified! Their names are:

- Ruby Flores, 522-5889
- Amira Yunis, 348-4037
- Dennis Blum, 377-4487
- Amado (Tito) Blum, 377-4487

These folks are trained for babysitting. Feel free to call them if you need their services. More training sessions will be held. For more info: Judi de Jesus at 374-2996.



Arthur Royden

Our sympathies to Janice Garcia, whose father, Arthur Royden died Wed. Dec. 29, 1982. He was 83 years old. Janice and her husband, Pete, have been, and continue to be, involved with Centro's Senior group, and on Centro's Program Committee and Board of Directors.

west lake stylists

MEN AND WOMEN

DAN RODRIGUEZ  
719 WEST LAKE STREET  
MINNEAPOLIS, MINNESOTA  
825-4866

## ANUNCIOS

### CONVERSACION EN ESPANOL GRATIS

Disfrute de conversacion en Espanol todos los jueves de las 7:00 P.M. a las 8:30 P.M. en el VALLI PUB (sotano) en Dinkytown (412 14th Ave. S.E., MPLS.). Coordinador Rene Cisneros.

### Aquatennial Celebration

### MEJICO MAGNIFICO

Candidates wanted to represent  
Centro Cultural Chicano  
Midwest Queen, 18-25 yrs  
Jr. Royalty, 6-7½ yrs  
Deadline for Applications  
March 18, 1983

For info. call Alex Dominguez:  
office) 374-2996 home) 521-5074

### CLASSIFIEDS

Upholstery work: Will do custom work on your sofas or chairs. Also we have furniture for sale, (reasonable rates.) Call for more info to Alberto or Jenny, 872-4796

Necesita un mecanico? Llama a Nerio, 823-8750. Car need fixing? Call Nerio, 823-8750.

Spanish classes will be offered at Centro. If interested call Judy Gold at 374-2996.

Carlota Cruz

Carlota Cruz died on Jan. 7, 1983. She had been a participant with Centro's Seniors group. Carlota was a native of Puerto Rico. She came with the family of Clodomiro Hernandez and Providencia Velez and helped care for and raise their six children. Clodomiro remarks that Carlota y Providencia "eran como madre y hija." The children think of her as their grandmother. Carlota's blood son, George, died 2½ years ago. After a brief stay in Puerto Rico, Carlota returned to Mpls. in May, 1982, where she lived at Cedar Pines nursing home until her death. She will be sadly missed by Providencia Velez, Clodomiro Hernandez, their children Clodomiro Jr., Abraham, Patsy, Gudelia, Lucy and Juanita, her close friend Juanita Christiansen, and by her other friends in the community.

### CHICANO LATINO FILM SERIES

## One Way or Another

February 24 and 26

"...one of the best and most ideological complex Cuban films to date...Practically every aspect of current Cuban life comes under scrutiny (racial relationships, male-female extra-marital relationships, social conditions, religion, education, etc.), and no simplistic answers to any of these."

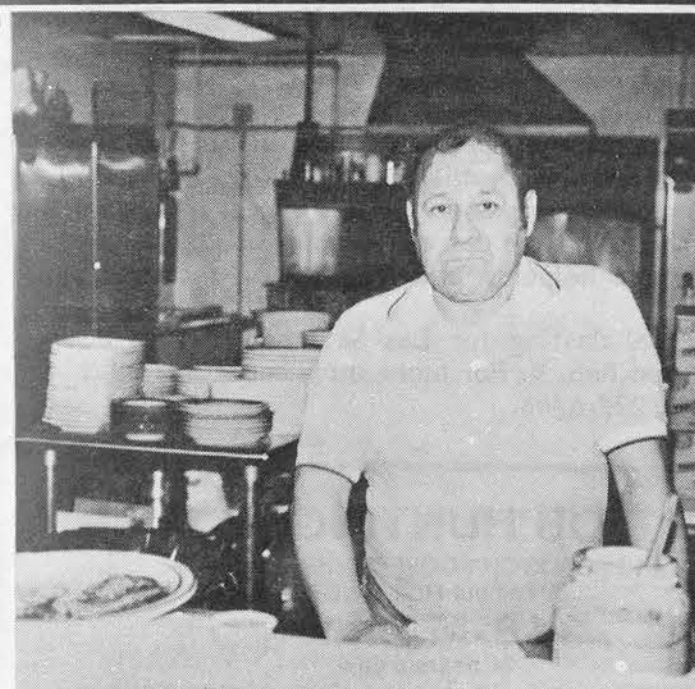
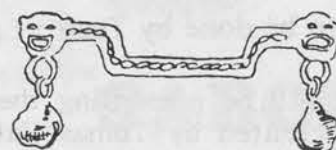
Soho Weekly News

Thurs. eve 24th - 7:30 pm.  
Sat. matinee 26th - 3:30 pm.  
\$1.50 students, \$2.00 others  
Coffman Theatre - Mpls.  
300 Washington Ave. - U of M

### Free Soup, Sandwich, & Coffee and for Mothers:

Free Milk, Cheese, Clothing & Shoes  
Monday - Friday 12 noon - 2 p.m.  
at 1000 Oliver Ave. No. (use back door)  
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Pastor Paul Arnopoulos 521-4666

ASALTO SEXUAL PUEDE SUCEDERLE A CUALQUIER PERSONA, Y LA PERSONA HACIENDOLE DANO PUEDE SER UN FAMILIAR O UN DESCONOCIDO. SI UD. ES VICTIMA DE ASALTO SEXUAL O ULTRAJE, LLAME AL MINNESOTA MIGRANT COUNCIL PARA ASISTENCIA CONFIDENCIAL. NUESTRO NUMERO ES 644-9185.



Pancho Rivera

Photo by Judy Gold

"Pancho's", cont. from p. 1

family moved to Minneapolis, living on Bradford St. His father found work with a fruit warehouse then on 9th and 3rd St. in North Minneapolis.

Ernestino ("Pancho" to his friends and acquaintances), always believed, "most things can be accomplished. You need only the initiative to try it." He says his idea of having a family restaurant came about several years before his retirement, which came early because of an accident. Before that he had worked for 27 years at an iron and metal manufacturing company. "Keeping active after my retirement was important to me," he says. "After the accident I started thinking more seriously of the restaurant idea." He needed \$4,000 to start the business, but was unsuccessful in getting it from local lending institutions. With his two grown children out of the home, he and his wife Mary tightened their belts and scrimped and saved that \$4,000. The restaurant became a reality in 1977.

One of the people Pancho says he is grateful to is Jose Gaitan, who gave him help and advice throughout the early years of his business.

Today, after several years of trying to

## Contreras Quarterbacks H.S. Team to State Championship

by Rudy V. Pacheco

Congratulations to David John Contreras who quarterbacked his Brooklyn Center High School football team to the State Class A Championship with eighteen touchdowns!

David's team qualified for the state tourney by winning the Tri-Metro Title. In the state tournament they beat regional champs Rochester, Hutchinson and Duluth. They defeated East Grand Forks for the state championship.

David is a junior at Brooklyn Center High and lives with his parents Karen and Albert John Contreras at 5338 Queen Ave. North in Minneapolis. David also excels in baseball and basketball. His advice to other teenagers is: "work hard at what you are good at, and live a clean life."

Again, congratulations to David, and lots of luck in the future!



Dave Contreras

MPLS Star & Trib. Photo

offer things the local Mexican Community might enjoy (Mexican entertainment with local musicians), he has opened a store in the same building as the restaurant. They sell Mexican food products, everything from tortillas de harina y de maiz to chorizo, fideo, nopales enlatados, etc. His line of products is almost as complete as the St. Paul Mexican stores, but it's in Minneapolis!!!

After business picks up, he would like to hire someone to work in the store, and also sell Mexican music, magazines y periodicos. What would he like to see from the Mexican Community? "More unity, more patronizing of each other's businesses, and more Mexican businesses on Broadway."

### Pancho's Store Hours

Mon. - Fri. 8 am to 10 pm  
Sat. & Sun. 8 am to 2 pm

### Restaurant Hours

Mon. - Fri. 8 am - 10:45 pm  
Sat. 12 pm - 10:45 pm  
Sun. 8 am - 2 pm



## HISPANIC WOMEN'S DEVELOPMENT CORP.

The Hispanic Women's Development Corporation was officially launched last December. Lupe Anguiano, a nationally recognized leader of minority women's issues, was present at a reception given by the Corporation. The HWDC is being housed at Centro Cultural Chicano, and the coordinator is Marta Lamas. It is a non-profit organization whose focus is to help Hispanic women. The idea is to create projects which will help Hispanic women get better educations, jobs, and general economic and social status, with the ultimate goal of achieving self-sufficiency.

One concrete plan is to set up mentor (helping), relationships with successfully employed Hispanic women who can share their experiences with other women seeking to learn more skills. The organization is interested in finding women at all economic levels who are interested in employment opportunities and advancement, and women who would be interested in becoming mentors.

A meeting will be held in Minneapolis on February 24 for women who are interested in this project. It will be from 6 - 9 p.m. at Centro Cultural Chicano. All Chicanos/Latinos are invited. If you would like more info please call Marta Lamas at 377-9571.



## BALLET FOLCLÓRICO NACIONAL DE MEXICO

SUNDAY, FEBRUARY 27 3 p.m.

Orchestra Hall

Tickets: \$12, \$10, \$7\* \*partial view

Tickets available at Orchestra Hall, Dayton's or CALL 371-5656.

## Las Salamandres to be done by Teatro Latino

Teatro Latino will be presenting the play "Las Salamandres," created by Tomas Vallejos. It will open May 5 at Pillsbury House, and auditions are being held Wednesdays, Jan. 26, Feb. 2, and Feb. 9 at the Pillsbury House, 3501 Chicago Ave. So.

"Las Salamandres" incorporates the myths of the ancient Aztecs with the struggle of a contemporary migrant farm worker family. Actors are needed to represent various Aztec gods, batos locos, parents and children of the Chicano migrant family, and gringo bankers, policemen, farmers and farmer's wives.

Teatro Latino can also always use technical and design helpers, and volunteers for misc. tasks.

Final casting for Las Salamandres will be completed Feb. 9. For more info, contact Tomas Vallejos, 722-6848.

## JOB HUNTING??

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## La Primera Vez En El Medio Oeste Para NACS

Va a tomar lugar La Reunion Nacional de La Asociacion de Estudios Chicanos, el 14 hasta el 16 de abril, en Eastern Michigan University, en Ypsilanti, Michigan. Varias personas de los Twin Cities se van a ir para presentar estudios, reportes o filmes. Se van a presentar muchas peliculas tales como Zoot Suit, The Life of Gregorio Cortez, Chulas Fronteras, El Grito de las Madres Dolorosas, I Am Joaquin, Chicano, Alambrista, Salt of the Earth, y otras. Para mas informacion o para recibir planillas/formas para inscripcion, escriban a:

Graduate School  
Eastern Michigan University  
Ypsilanti, MI 48197  
Attention: Gary D. Keller

o llamen al Depto. de Estudios Chicanos de la U. de Minn.: Nancy-373-9707, Rene-373-9768, Tomas-376-4920



## SABORES

We were going to print two different recipes for chorizo (Mexican sausage), but then realized that the two were almost exactly alike, except for one recipe called for one teaspoon of vinegar, and the other called for two. The one-tsp. recipe is from a cookbook by Elena Zayaleta called "Mexican Cooking." She is a blind lady who has published two cookbooks. The two-tsp. recipe is from Lavonne Martinez of Osseo who got it from her sister-in-law, Paula Martinez of St. Paul.

### Chorizo A La Mexicana

- 1 lb lean pork or pork sausage
- 1 tsp salt
- 2 tbsps chili powder
- 1 clove garlic mashed
- 1 tsp oregano rubbed between the palms of hands
- 1 (or 2) tsp vinegar

Add all ingredients together and mix thoroughly. Let stand for several hours. Fry without adding fat for 25-30 min. If you aren't going to use immediately, pack the uncooked chorizo in a crock or glass jar and keep in the refrigerator. It will keep for several weeks.

We are sponsoring a contest for the best name for this column. The column will appear every month with different recipes and notes about latino cooking. Whoever wins the contest by submitting the best name, will win 10 dozen homemade tortillas. We will announce the winner in the April issue of "Visiones." Deadline for entries is March 18, 1983. Buena Suerte!

## Chicanos/Latinos For Political Action

Would you like to see Chicanos/Latinos get their fair share of decent housing, jobs, and business opportunities?

Come to our next meeting: Feb. 19, 1983, 11:00 a.m., at the Centro Cultural Chicano, 1800 Olson Memorial Highway, Minneapolis.

Bring your concerns and your comadres/compadres. We want input from all areas of Minneapolis. Together we can make an impact on these and other issues. Let us begin now to prepare ourselves for future elections, etc.

-Jose Gaitan and E.R. Smith

## FREE SPICES AT CENTRO!

Some barrels (big ones!) of spices were donated to Centro, and we are giving bags of these spices to whoever wants to come and get them.

There is Italian Spice, and another dry spice called Mexican Sauce, which contains oregano, cumin seed, dried onion, chile, salt, black pepper, garlic and maybe laurel. Fermina Hernandez, of the Centro staff, suggests that the spice could be used in soups, Mexican dishes and even in mole.

## RECORTADO DE DINERO? AQUI HAY UN METODO BUENO PARA AYUDARLE

"Cómo encontrar dinero..."

Se usan varitas para encontrar dinero. Las varitas pueden ser de tres cosas: de acero puro, de oro, o de romero. Se ponen juntitas las varitas y se ponen a rezar. Las varitas se mueven hasta apuntar dónde está el dinero. (Creencia popular de La Antología del Saber Popular, Mongraph No. 2, Aztlan Pulbication, UCLA.)



Drawing by Rene Cisneros

Congratulations to the following people who were appointed to other offices in the Minnesota state government!

Michelle Jimenez, Governor's Aide.

Rafael Esparza, Assistant Commissioner, Dept. of Human Rights.

Alberto Quintela, Assistant Commissioner of Commerce.

Manuel Cervantes, Appointments Commission.



**Necesita Ayuda Con su Cuenta de Gas o de Luz?  
Todavía Hay Dolares Federales para Ayudarle.**

Los gastos de calentar la casa estan subiendo rapidamente para miles de Minnesotanos. Hay algun alivio atraves de la Agencia de Accion de la Comunidad de Minneapolis (Mpls. Community Action Agency). No importa si sea duenos de casa o si la estan rentando: todos pueden solicitar ayuda financiera. Aun si no tiene cuento de gas, pero el dueno del apartamento paga la califaccion, pueda que Ud. califica por esta ayuda, y vale la pena hacer aplicacion. Suplicantes califican para la asistencia basado en el tamano e ingreso de la familia. La mayoria de los dolares de asistencia van a las familias de bajo ingreso, pero es posible que familias de ingreso moderado tambien puedan calificar.

Para asistencia en espanol, llame a Elena de Voto (348-2255) o Lupe Villagomez o Fermina Hernandez (374-2996). Otro numero, para los que viven en el norte o noroeste de Minneapolis es 348-4811.



DIAGLE A SUS AMISTADES QUE LO LEYÓ EN VISIONES

**Centro Cultural Chicano**  
1800 Olson Mem. Hwy.  
Minneapolis, MN 55411



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374-2996

\$6 DONATION PER PERSON \$3 SENIORS

**La Prensa Mejicana En Peligro**

Segun LA OPINION, semanario de Chicago, Lic. Miguel de la Madrid, el nuevo presidente de México, prepara unos nuevos reglamentos para las actividades de la prensa mejicana. Han dicho politicos conservadores y liberales que "la ley podría convertir a México en un estado totalitario." Ésta acción es parte de la promesa del presidente nuevo que quiere "moralizar" el país, y que éso comenzará en la prensa.

Betty Leone

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# VISIONES DE LA RAZA

Chicano Latino Monthly News

Vol. VIII No. 4 April

Free



## Toney Anaya: Hispanics can make a difference

Toney Anaya:

*Toney Anaya, elected Governor of New Mexico in November, 1982, and the only state governor of Hispanic origin, is also chairman of Hispanic Force 84. Following are excerpts from an interview conducted January 27th at the Governor's office in Santa Fe.*

### What is Hispanic Force 84?

Hispanic Force 84 is an organization which a number of Hispanic leaders from around the country formed in Santa Fe, New Mexico in February of last year. It tries to impact in the 1984 presidential election and is a loose-knit organization of Democrats. It is an organization from around the country that is trying to help in various ways. One is to raise money for voter registration; we are not doing voter registration ourselves, we are raising money for other organizations such as the Southwest Voter's Registration Project, the Midwest Voters Registration, the Northeast Project in New York. Secondly, we are trying to get all of the presidential candidates, Democrats and Republicans, to understand the issues that Hispanics are concerned about. Finally we are trying to sensitize Hispanics around the country on how important it is for them to be registered and involved politically.

### How many Hispanics were eligible to vote in 1980? How many of those were registered and how many actually voted?

There were 3.4 million Hispanics who were registered and probably 40% to 50% of them turned out to vote, which means that a lot of people stayed home as is the case with the rest of the population. It's our feeling that there probably are at least another million that could be registered. We are trying to have 4.4 million registered by the 1984 national election.

Cont. on Pg. 4

## Dona Isabel . . . First Hispanic Woman Judge in Minnesota

Her Honor Señora Isabel Gomez-Edwards, Hennepin County Municipal Court Judge, was recently feted to a warming and well deserved reception at the home of a colleague, Counsel Cooper.

Doña Isabel is the first Hispanic woman judge appointed to the bench in Minnesota, as well as the first Hispanic judge to serve in Hennepin County.



Doña Isabel, echoing the sonorous name of her illustrious historical predecessor, also a first, "Isabel La Catolica", is an exemplary model for the Hispanic youth of Minnesota and to all the Hispanic women, our "compañeras" in the struggle and the "Movimiento" for the advancement and progress of our people.

Among the notables present were Ramsey County Municipal Court Judge Alberto Miera, also a pathfinder in Minnesota, former Superior Court Judge Manuel Guerrero, from Indiana, as well as a bevy of young attorneys including Minneapolis barristers Manuel P. Guzman and Arcelia Romo-Perez, and Frank Gallegeos from St. Paul. Also in the group was aspiring attorney Luis Caire.

Various Hispanic community representatives were visibly present, including constituents from the Cuban, Mexican and Salvadorean communities as evidenced by the participation of Dr. Maria Elena Calderon, also of St. Paul.

The community showed its support and pride in the attainments of Doña Isabel by its presence and wish her a salvo of good wishes and continuing support of her efforts as a model Hispanic.

Alfredo M. Gonzalez

## Misas en Honor del Arzobispo Oscar A. Romero

Dos misas se celebraron para honrar la vida y muerte del Arzobispo Oscar Arnulfo Romero, de El Salvador. Monseñor Romero fue asesinado el 24 de marzo de 1980, cuando celebraba una misa en la capilla de *La Divina Providencia*, por los escuadrones de la muerte. Monseñor Romero había recibido amenazas de muerte unos meses antes del asesinato, debido a su abierta denuncia de la represión por parte del ejército, la pobreza, persecución de sacerdotes y hablar de una iglesia comprometida por la justicia social.

Una misa se llevó a cabo en la *Catedral de San Pablo*, el viernes 23 de marzo. Asistieron cerca de 2000 personas. La misa incluyó canciones en inglés y español, oraciones por la gente de El Salvador, testimonios personales de misioneros, reverendos y personas que recién han visitado El Salvador. Se hizo una comunión por la paz, y los asistentes comieron pedazos de pan. Se habló de la vida de Monseñor Romero, su dedicación por la justicia social, predicar un evangelio para los pobres. Las canciones y oraciones simbolizaron el mensaje de Monseñor Romero: "Dios nos llama a hacer de este mundo, una mesa de fraternidad. Trabajando y orando juntos, compartiendo la propiedad".

Después de la misa hubo una marcha de la Catedral al Capitolio para protestar por la ayuda militar de Reagan a El Salvador. En el rally hablaron Guillermo de Paz, representante del FDR-FMLN en el Midwest; Vernon Bellecourt, dirigente del American Indian Movement; Joan Growe, tesorera del estado, y otros más.



Photo by Ruben Medina

La otra misa se llevó a cabo en la *Iglesia Nuestra Señora de Guadalupe*, el domingo 25 de marzo. La misa fue en español y asistieron cerca de 500 personas. Se presentaron diapositivas con la imagen de Monseñor Oscar Romero dando misa y comunión. Una de las diapositivas con la imagen de Monseñor Romero decía: "Si Dios acepta el sacrificio de mi vida, mi esperanza es que mi sangre será como una semilla de libertad y un signo de que nuestras esperanzas serán pronto una realidad".

También se leyeron pasajes de sus misas que expresan la preocupación de la Iglesia por la justicia social, la importancia de la fe, la esperanza y la unidad con Dios para reestablecer un mundo más humano y poner en acción los principios cristianos. La misa terminó con la canción *Yo tengo Fe* (Yo tengo fe que

todo cambiará. Que triunfará por siempre el amor. Yo tengo fe que siempre brillará, la luz de la esperanza no se apagará jamás". Después de la misa hubo un almuerzo de típica comida salvadoreña, pan con chumpe (pavo). Y dos parejas de jóvenes bailaron una danza también de El Salvador.

Rubén Medina

## Centro Cultural

### Chicano's

### Annual Meeting:

Saturday, April 21

On Saturday, April 21, Centro Cultural Chicano will hold its annual membership meeting. Those of you that attend this meeting will become members of the corporation and will be able to exercise your authority by choosing new members to the Board of Directors or voting on matters included in this year's agenda.

During this meeting the membership will elect a part of the Board of Directors by filling vacancies and deciding whether to reinstate current board members up for re-election or replacing them.

If you are interested in becoming a member yourself or nominating someone else, this is your opportunity. Come and be heard by becoming a member. Your opinion counts.

Centro Cultural Chicano  
1800 Olson Memorial Hwy.  
Minneapolis, MN 55411

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Irene Gomez Bethke  
MN. Dep. of Human Rights  
Bremer Tower 7th & MN St.  
St. Paul, MN 55101





...furthermore, I have been assured of no more seath squad raids by reliable sources.

## ¿Le Gustaría Ser Bombero?

La Comisión del Servicio Civil de la Ciudad de Minneapolis, aceptará aplicaciones para la posición de bombero.

El día primero de mayo hasta el día 30 del mismo mes, Centro Cultural Chicano, será una de las estaciones contratadas por la comisión para el reclutamiento de personas hispanas y de otros grupos de minorías étnicas.

El Centro Cultural Chicano tiene y puede darle a toda persona interesada cualquier información que desee. Igualmente habrá un bombero hispano para ayudarle a usted con cualquier pregunta sobre el Departamento de Bomberos.

Para más información acuda usted en persona a Centro Cultural Chicano, 1800 Olson Memorial Highway, o llame al teléfono 374-2996 al departamento de empleos del Centro. *Ramón Almeida*

## Mexican Brunch

Great amounts of good Mexican food were consumed on Sunday, March 25 when Centro Cultural Chicano held a Mexican Brunch. Over 120 people came to the event, which was a fundraiser for Centro's upcoming Spanish film project. Those who worked on the event say it was definitely a success and that they were very happy to see a good number of community folks come out.

### BILINGUAL CLERK/TYPIST

\$6.20/hr. plus benefits. Full time, requires conversational & writing ability in Spanish & English. Typing 45 wpm. One year secretarial experience necessary. Send resume to:

Spanish Speaking Affairs Council  
506 Rice St.  
St. Paul, MN 55103  
Att. Ruby Lee

Closing Date: April 16th.

The cartoon was done by David Montemayor. If you're interested in contributing artwork, give us a call.

### VISIONES de la RAZA

Founder: Rick Nevilles

Editors: Rubén Medina y Francisco Fernández

Editorial Advisory Committee:  
Ann Fernandez, Francisco Fernandez,  
Alfredo Gonzales, Paula Holden,  
Rubén Medina, Donn Vargas

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## Editorial

### La Iglesia y la Paz Social

Las misas en honor de la vida y muerte del Arzobispo Oscar Arnulfo, celebradas en la Catedral de San Pablo y Nuestra Señora de Guadalupe, a finales de Marzo, son una muestra verdadera de fe e la palabra de Dios y esperanza en la paz social que simboliza Monseñor Oscar Arnulfo Romero.

No es nueva la participación de la Iglesia católica en los problemas sociales de los países de América. A principios del siglo 17, el Padre Bartolomé de las Casas, en una carta de 80 páginas dirigida a la Corte de España y al Rey, se opuso a la esclavitud del indio y calificó la conquista de América como un acto ilegal e inmoral y de violación de propiedad y derechos humanos de los indios americanos. Durante la colonia, frailes y sacerdotes se dedicaron a mejorar la situación del indio en trabajo, educación y vivienda. Vasco de Quiroja fue un fraile muy querido en Michoacán, México. En 1810, el cura Hidalgo inició la Independencia de México portando un estandarte de la Virgen de Guadalupe. La Independencia terminó con la esclavitud del indio. De 1890 a 1910, Santa Teresa de Urrea, luchó por unificar a mexicanos y texanos para pelear contra Porfirio Díaz. Santa Teresa fue muy popular en el suroeste de Los Estados Unidos. Durante el porfiriato, ella vio una Iglesia aliada al presidente Díaz y otra Iglesia del lado de los pobres. Por los pasados 20 años, Monseñor Méndez Arceo, continúa la labor de Vasco de Quiroja en Cuernavaca, México. A finales del 79, Monseñor Romero escribió una carta al presidente Carter, pidiéndole para la ayuda militar a El Salvador. Dos meses después que Reagan asumió la presidencia, fue asesinado. *Rubén Medina*

## SSAC Rejects Gomez-Bethke

On Saturday, March 24, the Spanish Speaking Affairs Council voted not to accept Governor Perpich's recommendation to hire Ms. Irene Gomez-Bethke (former Human Rights Commissioner), but instead to hire a Clerk typist/ Receptionist for additional clerical support. The Council felt that a priority was for increased communication between the Hispanic Community and the Council. This could only come about by the addition of a Clerk typist/ Receptionist responsible for soliciting community concerns and dispersing Council news through the use of a newsletter. In addition, the Council felt that they were being forced to hire Ms. Gomez-Bethke by the Governor and felt that they should not be put in that type of position.

Apparently, the whole issue of placing Ms. Gomez-Bethke at the Spanish Speaking Affairs Council came about through miscommunication and possibly an error in judgement by the Council.

On February 20, the Governor's office contacted Mr. Jose Trejo (Executive Director, S.S.A.C.), regarding the possibility of placing Ms. Gomez-Bethke at the Council in some capacity. Mr. Trejo responded that currently the only position available was the position of Community Liaison and that Ms. Gomez-Bethke was overqualified due to her past experience. However, the Council was planning to adopt a reorganized staff structure that would possibly include upgrading the Community Liaison position to one of Legislative Liaison, and that Ms. Gomez-Bethke would be an asset to the Council in that position. The major barrier would be the salary structure for the Legislative Liaison position. Mr. Trejo stated that additional monies would be needed to compensate Ms. Gomez-Bethke. Once again the Governor's office stated that monies would be transferred to the Council to augment the annual budget if the Council was to hire Ms. Gomez-Bethke.

At this point, confusion seems to start.

The Governor's office was under the impression that there would be a realistic possibility of placing Ms. Gomez-Bethke with the Spanish Speaking Affairs Council by the enthusiastic response that it received from both Jose Trejo and Mr. Juan Lopez, Chairman of the Spanish Speaking Affairs Council. In fact under the direction of Mr. Lopez, negotiations were under way by Mr. Trejo with the Governor's office to solidify the position of Legislative Liaison, process the funding formula for the salary structure and initiate discussion on a starting date for Ms. Gomez-Bethke.

Mr. Alberto O. Miera, a member of the Governor's Hispanic Appointments Commission, and a proponent of the Governor's recommendation, stated that the Governor's recommendation to the Spanish Speaking Affairs Council was met with enthusiasm by the Council's Chairman and Executive Director. The continued negotiations followed, only because the Governor's office was led to believe that Ms. Gomez-Bethke would be hired. If it was never the intention of the Council to hire Ms. Gomez-Bethke, Mr. Trejo and Mr. Lopez should have made that clear from the start and not mislead the Governor's office.

Ultimately, the Spanish Speaking Affairs Council decided not to adopt a Legislative Liaison position, or for that matter keep the position of Community Liaison, that Ms. Elsa Vega-Perez had held for the past four years.

The staffing pattern that was ratified by the Council calls for an Executive Director, an Office Manager and a Clerk typist/Receptionist. *Donn Vargas*

## III Encuentro: Esperanza y Compromiso

La Conferencia Nacional de Obispos Católicos de los Estados Unidos Ha publicado una carta pastoral en la que invitan a todas las personas a reconocer los dones especiales que los Hispanos traen a la iglesia. El documento se intitula: "LA PRESENCIA HISPANA: ESPERANZA Y COMPROMISO" y toca puntos importantes como el de buscar posibilidades creativas para responder con innovación, flexibilidad y prontitud a la presencia Hispana en este país. En el mismo documento invitan al Pueblo Hispano a elevar su voz profética en el III ENCuentro Nacional Hispano que se llevará a cabo en Agosto de 1985 en Washington, D.C.

Hubo dos Encuentros anteriores a éste: El primero se llevó a cabo en 1972 en Trinity College en Washington, D.C., y su objetivo fue el de empezar a desarrollar un Plan Pastoral para las comunidades hispanas de los Estados Unidos. El segundo se realizó en 1977, también en Washington, D.C., y se trató el tema de Evangelización, bajo el cual giraron los temas de Derechos Humanos, Evangelización para los Ministerios, Educación Integral, Responsabilidad Política y Unidad en el Pluralismo. Los Encuentros Hispanos de Pastoral son de gran trascendencia, son momentos claves en la vida de este pueblo que lucha por mantener su cultura, sus valores, su lengua,

## Adios! de Judi De Jesus

Let me take this opportunity to extend my farewell to the Minneapolis community. It has been truly challenging yet rewarding to have worked with and for all of you. I have been give a 30-day notice and told the program will not be offered. This will take place as of March 30, 1984. I have begun many tasks which I feel have not been completed. I feel I have only begun to dent the surface on issues which are dear, real and very personal to us all. However, I repeat, this has been beyond my control and I have been told I have no choice in the matter. Therefore, forgive me for my uncompleted tasks and I wish all of you a lot of luck and warm wishes.

Judi De Jesus  
Parenting Program Coordinator

## Si Se Puede . . .

That successful, rewarding, and productive Hispanic Leadership Projects can be effected, is being proved by the progressive Minnesota Hispanic Leadership Project. This effort is one more of the various commendable and worthwhile endeavors fomented by the Spanish Speaking Affairs Council through the direction of Jose Trejo, director and long time Hispanic affairs activist.

Coordinator of the project, Sam Verdeja, enthusiastically reported that the diversity, variety, and plurality of the Hispanic participants is indicative and reflective of the Hispanic Community in Minnesota. A variety of socio-economic backgrounds, a diversity of academic educational attainments, a plurality of Hispanic cultures and nationalities, as well as a spectrum of varying age groups comprise the present cadre of participants. "It is a variety rich in aspirations and full of impetus to serve and to achieve," according to the reporting source.

While many areas of leadership are being investigated and studied, one of the most vital facets of interest is the Civic participation and the development of cognizance and applied skills in Legislative Advocacy, Government and Civic Responsibilities and Participation. Another vital and important area is the discovery and cementing of ties among and between members of the various Hispanic constituencies in the total community.

Pioneer families, new arrivals, migrants, immigrants, resettled citizenry, in toto, all the myriad rainbow of what constitutes Hispanism and La Raza.

*Alfredo M. Gonzales*

## Exhibition of Guatemala's Folklore and Culture

On April 27, 28 and 29, El Comité Socio-Cultural Guatemalteco of the State of Minnesota, will be participating for the second year in the Festival of Nations, Minnesota's largest ethnic celebration.

El Comité Socio-Cultural Guatemalteco was formed a year ago and currently has 40 guatemalan members who live in the cities. Their involvement in the Festival this year will include a Folkloric dance at the main evening Program, representing "EL PAABANC", a Maya-Kekchi Ceremony, which means "Reaffirmation of Our Beliefs"; and the exhibit area, where the Guatemalan Group will display many of their beautiful weavings and hand made items.

"We were motivated to participate in the Festival of Nations, when we realized Latin America was not well represented and at the same time, we wanted to show other cultures of the beauty of our country through our customs, folklore and traditions" said Ruby Lee, current President of the committee.

This year's Festival, entitled "BLOSSOMS OF SPRING", is expecting more than 70,000 visitors, who will be welcome to enjoy the wine tasting adventure and who may register for a free drawing for a round trip air fare for two to Tokyo, Japan.

Besides this, volunteers from other 55 ethnic countries will be participating in the cafe, where you can delight yourself with different ethnic foods, the Bazaar area, where you may buy items from abroad and the demonstrations area, where you can actually see how these items are made.

Along with Guatemala, this year El Salvador, Mexico and Puerto Rico will be participating in the Folkloric Dances, during the three day Festival (Check

## Sandra Vargas, Commissioner for EEO

The Minnesota Department of Transportation has created a new position responsible for increasing the number of contracts awarded to minority and women-owned businesses. Sandra Vargas was named assistant to the commissioner for Equal Employment Opportunity contract management March 12.

Before joining the Department of Transportation Vargas directed the Minneapolis Women and Minority Business Enterprise Program. Previously she was also a consultant to small businesses with the Minnesota Department of Energy and Economic Development.

Minnesota's Department of Trans-

## Luis Aguilar a la Escuela de Leyes

Cuando uno oye nombres como Luis Aguilar y Jorge Negrete en la Universidad de Minnesota, Minneapolis, uno no deja de expresar una sonrisa y recordar aquellas películas mexicanas de los 50's donde actuaron esos famosos cantantes. Películas como "A Toda Máquina, ATM", "Dos tipos de Cuidado". Pero Jorge Negrete es un estudiante sin parentesco con el artista, y Luis Aguilar ha sido director del Chicano Learning Resource Center (LRC), y ahora ha sido aceptado en la Escuela de Leyes, para empezar el próximo agosto.

Por los pasados cuatro años, Luis Aguilar ha dirigido el Chicano LRC. Sus funciones como director son buscar y traer estudiantes hispanos a la Universidad. Ir a escuelas en diferentes partes del Estado y hablar con estudiantes y familiares. Las pláticas tienen el propósito de convencerlos de la importancia de continuar los estudios y ayudarles a conseguir apoyo financiero. Otra función del Centro es proveerles consejeros y tutores a los estudiantes. Según Luis Aguilar, el año pasado disminuyó el número de estudiantes hispanos, debido a que la Universidad cambio su forma de información sobre los programas, y porque la situación económica ha empeorado. Sin embargo, afirma que "hay buenos planes y para el próximo instituto de verano



Accel Higueros and Irma Urrutia modeling some of Guatemala's most beautiful costumes, along with girls Maria and Carmen Higueros.

Newspapers for schedules).

"We hope to see many Hispanics visiting the Festival this year and most of all, we hope to see more Latin American Countries being represented in next year's Festival", said Irma Urrutia, one of the Committee's member.

Advanced-discounted tickets will be sold by the Guatemalan Committee up to April 20th, at \$5.00 adults and \$4.00 children (5-16), which will give you the opportunity to see different worlds and learn from different cultures. Tickets at the door will be \$6.00 adults and \$4.00 children (5-16).

For further information on the Guatemalan Committee or the Festival activities, please contact Ruby Lee at 296-9587.

*Ruby Lee*

portation has a goal of awarding 10 percent of the federally funded highway and mass transit contracts to firms owned by racial and ethnic minorities. Vargas will be responsible for the Department's effort to achieve this goal as well as the goal of awarding 2 percent of state and federally funded contracts to firms owned by women. She will be conducting outreach to assist minority and women-owned firms to become certified to bid on contracts. Vargas commented that, "The long-term goal of our program is to help firms owned by minorities and women become more competitive. The percentage goal is one method to help achieve this purpose."

*Paula Holden*

hemos recibido gran cantidad de solicitudes, pasando la cuota. Tenemos 32". La posición de Luis Aguilar, como director, va a quedar vacante a partir de agosto.

Luis Aguilar nació en Nebraska, pero sus padres son de Tamaulipas. Y se crió en el Valle de Yakima, en el Estado de Washington. Allí, en la Universidad del Estado, obtuvo la licenciatura (B.A.) en 1975, y dos años después terminó la maestría en Trabajo Social. Después trabajó en un Community College. Y vino a Minneapolis, hace cuatro años, contratado para la actual posición. Luis es casado, su esposa se llama Tules, del estado de Nuevo León. Tienen dos hijos, un niño de 9 meses y una niña de 5 años.

El interés de Luis Aguilar en la Escuela de Leyes es Educativo. Cuando le pregunté qué era eso, dijo: "Bueno, se trata de resolver los problemas que hay en el sistema educativo. Por ejemplo, hay 50% de estudiantes hispanos en Los Angeles, de kinder a preparatoria, y solamente 4% en la Universidad. Entonces hay que exigir que se implementen leyes igualitarias". Sólo nos queda desearle suerte a Luis en los 3 años de cursos y exámenes, y felicitaciones.

*Rubén Medina*

## Poetry

### Winter of Oppression, 1982

The cold in my chest comes from having to decide

while the ice builds up on this side of my new-york-apt.-bldg.-living window, whose death has been marked upon the collective forehead of this continent, this shattering globe the most indelibly.

Indelible. A catholic word I learned when I learned that there were catholics and there were not.

But somehow we did not count the Jews among the have-nots, only protestants with their cold & bloodless god with no candles/no incense/no bloody sacrifice or spirits lurking.

Protestantism. The white people's religion.

\*\*\*\*\*

First time I remember seeing pictures of the Holocaust was in the tenth grade and the moving pictures were already there in my mind somehow before they showed me what I already understood that these people were killed

to see white shaved/starved burned/buried the boned bodies stacked & bulldozed into huge craters made by men and machines and at fifteen I counted 22 bodies only in the far left-hand corner of the movie screen & I kept running through my mind and I'm only one count one it could be me it could be me I'm nothing to this cruelty.

\*\*\*\*\*

Somehow tonight, is it the particular coldness where my lover sleeps with a scarf to keep it out that causes me to toss and turn the events of the last weeks and last years of my life around in sleep? Is it the same white coldness that forces my back up

against the wall—choose choose.

I cannot choose to forget

how simple to fall back upon rehearsed racial memory.

I work to remember what I never dreamed possible for the spirit-blood that runs through them.

They were like us in this. Ethnic people with long last names with vowels at the end or the wrong type of consonants combined a colored kind of white people.

But let me tell you first time I saw an actual picture glossy photo of a lynching I was already grown & active & living & loving Jewish. Black. White. Puerto Rican.

And the image blasted my consciousness split it wide I had never though seen heard of such a thing never even imagined the look of the man the weight dead hanging swinging heavy the fact of the white people cold bloodless looking on It

had never occurred to me I tell you I the nuns failed to mention this could happen, too how could such a thing happen?

because somehow dark real dark was not quite real people killed but some thing not taken to heart in the same way it feels

what my consciousness could never contrive.

Whoever I am

I must believe I am not and will never be the only one who suffers.

*Cherrie Moraga*

(Cherrie Moraga is a Chicana poet from L.A. Born in 1952, she lives now in NYC. She edited *This Bridge Called My Back* in 1981, and *Loving in War Years* (Lo que nunca pasó por sus labios), in 1983. She will be in town May 4, 5, and 6, giving talks and reading her poetry. See *Calendario*)

## Acaso Estoy en un Lecho de Rosas?!

"Acaso estoy en un lecho de rosas?!", meaning "by chance am I in a rose garden" is a well known phrase in Mexico. When some unlucky soul complains of something, oblivious that his or her companions also must endure it, the retort by a companion could appropriately be "acaso estoy en un lecho de rosas?!".

This phrase captures more than a quick response, it expresses the stoicism of the last Aztec Emperor "Cuauhtémoc" who ruled the Aztec Empire Tenochtitlán, 1520-1525. During this period, Tenochtitlán (what is now Mexico, D.F.) was under the siege of Hernán Cortés and his army.

In their quest for gold, the Spanish attempted to force a confession out of the emperor and a compatriot, as to where the gold was kept by burning their feet. Cuauhtémoc, the emperor's compatriot,

wailed in desperation "Cuauhtémoc, están quemando mis pies!", to which the emperor replied, "acaso estoy en un lecho de rosas?!".

*Claudia Fuentes*





## Cuide su salud con poco ejercicio

¿Se levanta usted en la mañana queriendo dormir 8 horas más? ¿Se siente cansado todo el tiempo? Puede ser que todo lo que usted necesita es mantenerse en buen estado físico y, como premio, estará en camino de mejorar su salud. Las personas siempre cansadas y fatigadas están por lo general inactivas. Esto no quiere decir que usted no esté ocupado, sino que no hace el tipo de ejercicio que necesita. Si se siente tenso y cansado todo el tiempo, puede pensar que no tiene energía suficiente para hacer ejercicio, pero de todas maneras dese ese empujoncito inicial. ¡Quedará asombrado de la deferencia!

Una de las mejores formas de ejercicio, y de las más baratas, que usted puede hacer, es caminar! Tan sólo 15-30 minutos de caminata vigorosa 3 veces por semana puede ayudarlo a tener un corazón más sano, a eliminar el exceso de peso, a endurecer esos músculos flojos y a dormir mejor. ¿No es maravilloso lo sencillo que es?

Si piensa que todavía necesita un empujoncito, pruebe esto:

- 1. Salga a caminar a algún lugar agradable, como parque, río o un lago.
- 2. Haga un trato con un amigo o un familiar. Caminar con alguien puede ser mucho más divertido y no es tan fácil darse por vencido cuando sabe que alguien cuenta con usted.
- 3. Use un par de zapatos cómodos.
- 4. No trate de hacer en una hora lo que no ha hecho en 10 años. Usted puede lograr un buen estado físico sin sacrificio, tensión o dolor, y lo disfrutará más.
- 5. Sobre todo elija actividades que le gustan. Así es más probable que haga ejercicio con regularidad y que continúe haciéndolo.

En el Centro Médico de la Comunidad de West Side, en St. Paul, le daremos toda la información y los folletos que usted necesite para hacerlo. Usted puede darse cuenta lo duro que es un ejercicio vigilando su corazón. La velocidad cardíaca máxima es lo más rápido que su corazón puede latir y si hace que su corazón lata tan rápido resulta demasiado penoso.



Este programa de ejercicios lo ayudará a ponerse en marcha.

Si usted recién empieza, deberá tratar de que su pulso esté en el número más bajo de la zona blanca. Por ejemplo, a los 45 años, verifique su pulso después de unos minutos de ejercicio energético, y si es más alto de 105-110 latidos por minuto, afloje el paso, ¡pero siga moviéndose! Con placer contestaremos todas las preguntas que tenga con respecto a su puesta en marcha!

Elleen Wuertz

### Governor, in which states do you think that the Hispanic vote could be decisive in the 1984 elections?

There are five key states that could turn the election and Hispanics could play a big role: California, Texas, Florida, New York and Illinois. Illinois less than the other states but there is still a heavy influence of Hispanics.

In California the target is to register between 400,000 and 600,000 new Hispanics for the 1984 elections. If it happens, it could make a very big difference in the presidential election as well as electing Hispanics to other offices.

California will be a battleground but many people feel because Ronald Reagan is from California, it will be tough to beat him there. But Texas definitely can be a Democratic state in the next presidential election with the Hispanic vote, and so can New York.

Florida is going to be a tough one. The Hispanic vote is going to be crucial there because of the heavy Cuban influence in Miami, much of it Republican. That's probably the one place where Ronald Reagan stands a good chance of getting a large turnout by Hispanics.

In Illinois, as crucial as that state is, finally both parties are awakening to the fact that there might be as much as 7 to 8% of the vote that is Hispanic. If they turn out to vote in large numbers, they could make the difference because that state is always a very tight state.

Governor, in 1980 President Reagan won 35% of the Hispanic vote. You have been quoted as saying that you are sure this time he will not get that number and that your goal is to limit it to 10%. Why are you so sure you can accomplish this?

## Review: Las Gringas

The Nicaraguan revolution is well known for the involvement of its women in the fight for political freedom. The spirit and vision of these women has been the inspiration for *At The Foot Of The Mountain's* latest production. In *Las Gringas* the lives of several North American women are touched and transformed by six Nicaraguan women. As a political theater, something like Brecht's "epic" theater which was invented as a vehicle for social change, this group seeks to also touch and transform the audience.

In the play we meet gringas from all social classes, from a senator's wife to a call girl. Each is somehow victimized, or deluded. The same six performers play the roles of the Nicaraguan "compañeras" who appear, almost like visions, to communicate the message of hope and solidarity to their gringa sisters. Interjected here and there are accounts of Columbus's invasion of the New World which serves as a link to other forms of aggression, whether it be battered women or U.S. imperialism. Historical information about Nicaragua is woven into the women's narrative and we hear Spanish in chants, a poem, and songs. The action moves back and forth from Nicaragua to the States as we witness the transformation of women in little vignettes. Several times a spectral figure, cloaked in black, weaves dizzily across the stage. The juxtaposition of all these is striking and very effective and the performers are talented and creative women who handle the constant transitions from one character to another very well by merely changing a jacket, shoes, or a belt.

By learning of the lives and struggles for liberation of the Nicaraguan women *Las Gringas* realizes the meaning this has for them and for the world and are then, able to actualize change in their own lives. Most importantly they become aware of the need for collective liberation and global peace. "Why get through war

what we can get through love" a Nicaraguan woman says.

This performance of *At The Foot Of The Mountain* inspires solidarity, hope and a vision. It conveys clearly our connection to other human struggles, our shared destinies on this planet and the responsibility we have to each other as individuals and as nations. This is a productive and talented theater collective which has always addressed very timely and crucial issues and this one specially relates to Hispanics. Sometimes the attempt to sing or chant in Spanish sounds unnatural (agringado) and is merely distracting, but is done with respect. A serious flaw in this production, which limits its appeal, is that the radical feminist orientation sometimes closely resembles propaganda. The Nicaraguan women are idealized as role models for feminine strength and liberation to what seems an unrealistic degree. Without a doubt the women of the Nicaraguan revolution have excelled collectively and achieved astounding success not seen anywhere else in Latin America. But it seems unlikely that separate camps of women fighters exist as depicted here. In an article by Tomas Borge on Nicaraguan women in the revolution he mentions only mixed battalions. Ironically, in a play which stresses humanity, the treatment of males alluded to is not magnanimous. They are mostly brutal batterers or unprincipled capitalists whom the women at last flee from to find freedom. There is no indication that the possibility of renewal or change is open for them as it was for the gringas who were also once deluded and blind. Although compassion is an essential component of the spirit of solidarity there is none for these men who are victimized by the same system.

*Las Gringas* will be playing at the Peoples Center through April 22.

Victoria Amaris

Two reasons. One is the Reagan record: in 1980 when he got the large percentage, and it was a relatively large percentage for a Republican president to get, a lot of Hispanics were turned off by Jimmy Carter, as was true with a lot of the population in this country. They were appealed to by Ronald Reagan as a good communicator. He delivers a good message and they flocked to him. But by the time the elections roll around we will have had four years to point out—and I don't think we need to point out, I think Hispanics are going to know it intuitively—how Ronald Reagan has a very anti-Hispanic record. He has been anti-civil rights, anti-equal opportunity, anti-education, anti-housing. I think Ronald Reagan's record as opposed to his rhetoric is going to come back to haunt him.

Do you feel that Hispanics object to Reagan's Central American policy?

At least in the circles that I have been around in, in the various trips that I have made around the country, Latin American policy seems to be very much in the minds of Hispanics. Hispanics in America, because of the language and culture, relate to Hispanics in Central America. There is a deep feeling, although many people would not like to talk about it, that if we find ourselves in a war certainly we will go there and defend our country, but it's going to be Hispanic Americans against Hispanic Central Americans. I don't think any of us wants to see that.

(reprinted from *Hispanic Monitor*, Vol. 1, No. 2)

Cont. next issue.

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## CALENDARIO

#### APRIL 15

Servicio Del Domingo De Ramos a las 4:00 p.m.  
por el Padre Raymond Monsour (en Español).  
Iglesia de Ascension 1723 Bryant Avenue N. Mpls.

#### APRIL 20

Rosario Ibarra De Piedra, former presidential  
candidate in Mexico and member of Disappeared  
Persons Commission will speak. Sponsored by  
Nicaraguan Solidarity Committee, call 378-1460  
for information.

Habra un Servicio El día de Viernes Santo en  
Español at 7:00 p.m.

Servicio del Día de Resurrección, 11:00 a.m.

Domingo, 22 de April.

Primera Iglesia Evangelica Bautista 720 13th  
Avenue S., Minneapolis. Tambien habran reuniones  
todos los domingos con el Pastor Intvelt a las  
7:00 p.m. en la Union Gospel Mission, 287 E.  
Winifred, St. Paul.

#### MAY 4, 5, 6

The Great Midwestern Bookshow. An exhibition of  
small press books and magazines, reading, panels  
music - Latin-american, (Kati y Leo Lara), Heart  
of the Beast Puppet Theater, breakdancers,  
Redwood Song, etc. At Wiley Hall, West Bank,  
U of M. All programs are FREE.

#### MAY 5

The Writer and the Multicultural Reader,  
creating bridges between cultures through  
literature. Linda Hogan, Susan Bright, Shawn  
Wong, and Leola Johnson. 125 Wiley Hall, U of M  
1:30 p.m., FREE.

#### APRIL 23-29

Students at Macalester College will celebrate  
Hispanic week. On Saturday 28 Sabrosón will play  
at the college Spring Fest. For more information  
call 696-6309.

#### APRIL 28

Peace Culture Nite: Twin Cities area Peace  
Coalition's evening of music and poetry at 8 p.m.  
at St. Stephens school auditorium, 2133 Clinton  
Ave. S., Minneapolis. Advance tickets are \$4, at  
the door tickets are \$5.  
(reduced rates for seniors and students are  
available, call 292-1858)

#### APRIL 27-29

Festival of Nations at the St. Paul Civic Center:  
there will be music, food, folk art, and  
entertainment from all over the world, along with  
local groups representing Latinos. Sponsored by  
the International Institute of Minnesota. For  
more information call 647-0191.

#### MAY 6

What Women Write. Cherrie Moraga, Judith Katz,  
Martha Roth and Eleanor Bender. West Bank Union  
Auditorium, 2:30 p.m., FREE.

Cherrie Moraga Reading. Chicano poet from L.A.  
will read poetry and excerpts from a play. At the  
Foot of the Mountain Theater, Cedar Riverside  
Peoples Center, 2000 5th St., 7:30 p.m. \$4.





Gratis

# VISIONES DE LA RAZA

## Chicano Latino Monthly News

Vol. VIII No. 5

May

Free

### Elections, Candidates and Hispanics Issues

The *Hispanic Monitor* recently questioned officials of some of the nation's principal Hispanic organizations about the presidential election campaign. The officials were asked questions such as preference among presidential candidates; President Reagan's record in relation to Hispanics; the meaning of Jesse Jackson's campaign; and more important domestic and international issues for Hispanics. Following are excerpts from the leader's responses.

**Richard Fajardo—Staff Lawyer, Mexican-American Legal Defense and Educational Fund (MALDEF).**

The issues of primary concern to us have been immigration control and in particular the Simpson-Mazzoli bill. And we are concerned about bilingual education, some of the Higher Education Act, and getting the Legal Services Corporation reauthorized.

We've had a lot of problems with Reagan's presidency and we've had a lot of problems with Reagan, particularly because of his stand on some of these different civil rights issues. He has not enforced the laws, he has made major reversals of various stands that have taken place before. A perfect example is what he has done with the tax credits to schools that discriminate...Reagan is starting to cut back on a lot of the gains that Hispanics and other minorities have made.

**Raul Izaguirre—President, National Council of la Raza**

The administration's policies I think have directly contributed to increasing poverty among the Hispanic community and to a relaxation of civil rights enforcement and to the...lack of progress in our community the last three years.

Jesse Jackson's campaign has been largely positive in several ways. Number one, I think it has shown that a minority candidate can be taken seriously...If a minority candidate who has no previous political office can do as well as Jesse, one can imagine how someone like Toney Anaya, who has been a governor, might do if he decided to go for national office.

I think the most important issue for Hispanics is whether or not the Federal government will take its responsibility seriously in terms of promoting social and economic justice.

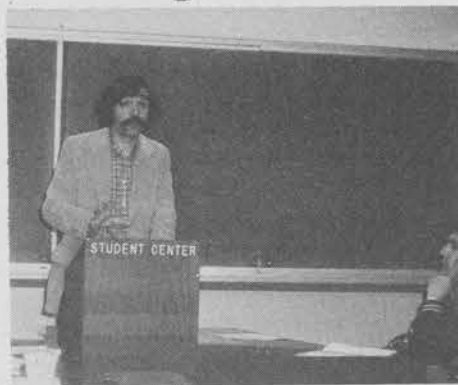
Foreign policy in Central and Latin America, and specifically our continued military involvement in Central America, are vital concerns. We haven't done enough in terms of negotiations, diplomacy, and in terms of economic development.

I think there's a feeling of kinship. All of a sudden it's people that look like us, that speak like us, that have common historical antecedents with these folks. It reawakens memories of intervention in Mexico and the Caribbean which have left some very bad memories.

### Mexicans and Chicanos: A dialogue

On April 13, the University of Minnesota Asociacion de Estudiantes Mexicanos heard Professor Dennis Valdés speak on "Middle Class Mexican Migration to the U.S." La Asociacion invited Prof. Valdes to meet with them because of their ongoing interest in becoming better acquainted with the history and current situation of Mexicanos in the U.S. Prof. Valdés, who is from Michigan, teaches in the Departments of Chicano Studies and History at the University.

Valdes described three major eras of middle class migration and influence from Mexico. The first took place in the first half of the 19th century, when the Southwest was a part of Mexico, and was marked by the gradual and almost complete loss of land by the Mexicanos. The second period was from 1848-1912, a period when New Mexico was still a territory of the United States (and therefore unprotected by statehood), and a period when such leaders as Ignacio Zaragoza (of Cinco de Mayo's Battle of Puebla) emerged from the Southwest. The last period is the 20th century, beginning with exiles from the Mexican revolution (supporters of Madero, Porfirio Díaz, or Pancho Villa), and followed by those who came in response to the need for labor during three wars (World Wars I and II, and Vietnam). This last wave of immigration also includes those students who



come to study in the U.S., and stay.

In discussing each of these three eras, Prof. Valdes also described some of the experiences of the Mexicanos in the U.S. Racism, lack of job opportunities, a restriction of mobility, and a loss of social prestige accompanied their arrivals in the U.S. However, each wave of immigration has brought diversity to the U.S. communities, and continue to do so.

After Valdes' talk, the members of the Asociación participated in a lively question and answer period. Language, bilingual education, Chicano-Mexicano relations, and political realities were all part of the discussion. It was agreed by those present that an ongoing dialogue with Chicano student groups be maintained, but that cultural activities also be shared—like a dance!

### Isabel Gomez-Edwards is Sworn In

On Tuesday April 3, among much fanfare and jubilation, Mrs. Isabel Gomez-Edwards was elevated from the post of Juris Doctor, attorney at law to the esteemed position of Municipal Court Judge for Hennepin County. This ceremony was held at the Government Center in Hennepin County and presided over by the Honorable Judge



This event was precedent setting primarily due to the fact that Mrs. Gomez-Edwards is the first Hispanic woman to be appointed to the bench in Minnesota as well as the first Hispanic Judge to serve in Hennepin County.

Prior to being appointed to the bench, Mrs. Gomez-Edwards was a staff attorney for three years at the Neighborhood Justice Center, providing counsel to Hispanics in the St. Paul area. In addition Mrs. Gomez-Edwards was active in various community and civic affairs, volunteering many hours sitting on boards and commissions.

One of the most notable moments of the whole proceedings came during the

recognition speech of Judge Gomez-Edwards. After acknowledging the presence of her family members and friends, Judge Gomez-Edwards went on to recount how her family had instilled in her a sense of fair play and concern for others as well as striving for as much personal growth as possible. Judge Gomez-Edwards stated that her mother had told her at one time that being a wife and mother was important but it was not a career, and on that note she assumed her new role.

Donn J. Vargas

### MIDWEST HIGH LEVEL POLITICAL INVOLVEMENT OF LA RAZA

"Midwest Hispanic Referendum '84" was the name of a very successful conference held in Milwaukee, Wisconsin on April 5, 6, 7. The sponsor was the Latin American Union Civil Rights Foundation, Inc.

In line with the sponsoring Agency's goals of "assisting persons in the community to prepare for a better future for themselves and their families" and in order to insure that hispanics "become more involved in the formulation of public policy" the conference was held in the belief that the event was one more concrete step in the process of developing the effective and marked leadership and participation of Hispanics in the political system.

Workshops addressing all these areas were divided into some of the following: Education, Immigration, Employment and Training, the Media, Foreign Policy, and Civil Rights and the Political Power and Representation arena.

The conference was successful in the numbers of participants and the major goal of constituting one more link in the coalition or federation of: "multiples pueblos libres de Aztlan" in accordance with the Plan Espiritual de Aztlan and the Chicano Manifesto. This concept becomes more and more a reality as the Hispanics become more involved and participate, all within the democratic process and the structures of too long or too little practiced civic and political rights.

It is gratifying to observe that this conference follows closely after the Midwest Voter Registration Education Project Conference held in Chicago at which Jesse Jackson of the major presidential aspirants spoke and gave "animo" as well as a "viva!" for Hispanic involvement in national politics and the ever growing importance and weight of the Hispanic vote in politics.

Alfredo M. Gonzalez

Our congratulations to Mr. Roberto Pineda of Minneapolis who was recently accepted to the University of Minnesota Medical School.

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Dear editor:

My compliments to your report on the Spanish Speaking Affairs Council's vote against Governor Perpich's recommendation for the Legislative Liaison position. The television and Minneapolis paper's coverage contained many errors of facts.

The Governor's office had inquired about our Community Liaison position vacancy as we were urging that Ms. Gomez-Bethke be placed. The Executive Director did report this inquiry to the SSAC on the February 25th SSAC meeting. The SSAC did not register objections to this effort but one member did ask if the Governor or the SSAC had final authority on the decision. I, as chairperson, urged that discussion, and negotiations continue for a fair and equitable salary on this appointment recommendation.

The SSAC has shown that this was merely a recommendation and not the Governor forcing the SSAC to appoint Ms. Gomez-Bethke as portrayed by the media.

Some members of the Hispanic community opposed the Governor's recommendation with an invalid affirmative action argument. Why? Because they failed to distinguish between the law of appointment authority in unclassified positions and classified positions that require an open application process. Under the law the SSAC had legal authority to appoint, not unlike our state commissioners that select their assistant commissioners by appointment.

I will admit, however, that I am an opportunist, but in the positive sense of the word, not in the negative sense. After all, do we not seek opportunities for our community? I am proud of my efforts and my record of service to my community.

Finally, I respect the decision of the SSAC and I believe that time will tell us if this was the right decision. I appreciate the time and efforts of people that provided testimony for us against the recommendation and although I cannot agree with everyone I do respect the opinions of everyone.

Sincerely,

Juan Lopez, Chairperson, SSAC

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## VISIONES de la RAZA

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## EDITORIAL

## THE GRASS ROOTS POLITICAL PROCESS AND THE HISPANIC COMMUNITY

On April 7, 1984, the 59 A District Convention of the DFL was held in south Minneapolis at South High School. Several strong impressions were observed that ought to be an incentive, an impetus and a goodly lesson to be learned and emulated and practiced by most of our Hispanic constituencies. First and most affirmatively striking was the strong, visible and orally effective representation of members from the Jewish Community. It is to their credit and honor that many and outstanding models of their community involve themselves in the political process. Their numbers represented successful models to be emulated by all who would be successful, affirmatively aggressive and knowledgeable representatives of their respective wards and districts. Although the Jewish population of Minneapolis may be relatively small in numbers their participation and influence in the political movement at the precinct and districts levels is obviously successful and a laudable model to be imitated.

Lawyers, Educators, Housewives, Youth, Senior Citizens, indeed, the full range of community representation was notably represented and they made their views and affiliations noted.

Secondly, the participation by Asians was also impressive and marked, in view of their limited numbers amidst the population.

Qué Pasa Raza?? As Cesar Chavez said: "SI SE PUEDE!" Ya es hora de despertar! In my recollection the only Hispanic delegate to have ever been sent to a National Democratic Convention from Minnesota and elected by Hispanics at the State Convention, was Sam Verdeja. We can certainly do better! This editorial may chide but it is meant to urge, to awaken, to inspire, to promote greater participation. It is precisely pointed because two issues ago, we reminded all our Hermanos en La Raza to participate and make our presence known and weighty in the political arena. For all of you who do and did participate also and bring them along. Ya estamos marcando nuestra presencia más y más, hagámoslo con todas las raíces!

Alfredo M. Gonzalez



## Cabrito Para La Cuaresma

Members of the Spanish Speaking Cultural Club of Minnesota, in conjunction with Our Lady of Guadalupe Parish, and the outstanding efforts of

Manuel Gomez—President, Cuban American Committee

Many Cuban-Americans automatically...tend to support Mr. Reagan. We in the committee think that goes against our very interests as a community, both as Hispanics and as Cuban-Americans. Mr. Reagan's policies domestically have hurt Hispanics, including Cubans, in terms of unemployment, in terms of housing support, programs for the elderly, particularly, bilingual and bicultural educational approaches.

President Reagan's views and his policies have actually harmed the interests of the Cuban-American community. People are now in Havana who have exit permits... twelve thousand, either spouses or children of permanent residents in the U.S. are... not being allowed to come to the U.S. because the Reagan administration is not issuing the visas in the consular section of Havana, and it is doing that because of its tough policy toward Cuba.

Both Hart and Mondale are better than Mr. Reagan. They both tend to favor more negotiation than confrontation in the international issues and both tend to have domestic policies that are more reasonable and more fair.

The Jackson candidacy has been extremely important. First, because it is the first time that a black person has aspired to the presidency of the United States in such a forceful way...Secondly, because he has brought to the fore issues having to do with minority rights.

Hector R. Villafaña—First Vice President, National Congress for Puerto Rican Rights

As an organization we have not taken a position in support of any particular candidate, although we have a position against the principles of the current administration...considering the massive cutbacks in Federal programs.

There has been very little attention to programs that are impacting on our community. Some are in the area of Federal bilingual-educational programs.

We feel that in the overall area of health, Federal programs that service our community have been diminished...likewise in housing.

The background that Jesse Jackson brings to bear as a black man and the program of Operation Push are beneficial to minority communities.

The most important domestic issues revolve around programs in our community, in particular housing and health...The Federal government should not go back on its pledge to the Puerto Ricans to stabilize our community, especially in economic development. We are totally in disfavor of what we consider the dismantling of the U.S. Commission on Civil Rights, and of the positions being taken, especially by the current Staff Director of the Commission, Linda Chávez. We think she is utterly disgraceful as a Hispanic for the positions that she has taken regarding civil rights issues.

Internationally we feel that the most important issues revolve around the United States constantly serving as the watchdog in Latin America, especially in Nicaragua and El Salvador and for what we call a farce, this fighting of Communism or Imminent Communism.

## C.L.E.O.

Chicano Latino Employment Opportunities (C.L.E.O.) is a non-profit organization established to serve Hispanics in the Twin Cities Metropolitan area. We have an office in St. Paul and this month we've opened an office in Minneapolis, located at Centro Cultural Chicano.

C.L.E.O. has initiated a Hispanic Legal Educational Program and during the summer will be conducting three hour seminars three times per week to groups of 10 Spanish speaking individuals concerning their legal rights.

Seminars will be taught in the following areas: criminal law, civic law including divorce and custody, consumer rights and responsibilities, tenants rights, traffic laws, and immigration laws.

The purpose of the seminars is to educate and inform. They will be free to participants and open to all Spanish speaking individuals, not only to refugees.

If you are interested and would like more information, please feel free to contact Laura Rubel, Legal Specialist, 374-2996.

## UN PASO MÁS

Lulu Stigen, Coordinator of the Young Hispanic Women's Education Program at the College of St. Catherine in St. Paul has announced the continuation of the Summer Institute to serve the needs of the students enrolled in the program.

This year the program has expanded to include participants from Minneapolis. Among the sponsors who have made the continuation of this valuable and inspiring as well as enriching program is the St. Paul Foundation.

This program which is one of the programs developed under the auspices of the Hispanic Women's Development Corporation continues to exhibit the vision and progress proposed as goals for the Hispanic women in Minnesota.

Alfredo M. Gonzalez



Emil Torrez, an executive of the Honeywell Corporation presents a check to Elsa Vega Perez, Chairperson of the Un Primer Paso Advisory Committee of the Hispanic Women's Development Corporation. The contribution from Honeywell is in support of the Young Hispanic Women's Motivational Project being administered out of the College of St. Catherine by HWDC and is part of a successful fund raising effort by Lulu Stigen on behalf of that program.



## Chicano Celebration

**Saturday, May 5,** Los Astros del Norte will provide music for the dance at Radisson Hotel, 11 E Kellogg Blvd., St. Paul, from 7:30 - 12:30. Donation \$3.



## Invitación a Nuestra Comunidad

The Chicano Week Committee would like to invite all of our community members to be part of our Chicano Week activities. Chicano Week is a very important gain made by the Chicano

## Cronologia Chicana

embargo, se desplaza al chicano de las ocupaciones económicas y políticas, por medio de actos ilegales.

**1875-1900 La subordinación.** Hay un auge de la agricultura, la cría del ganado; el desarrollo del ferrocarril aísla las comunidades. Para los chicanos es un período de marginalización social, política y económica. En esta período se forma la comunidad chicana. Los angloamericanos empiezan a doblar el número de chicanos en el suroeste. Hay pocas posibilidades de educación y participación política.

**1900-1920 Urbanización y emigración.** Los comunidades urbanas adquieren una importancia capital. Se empiezan a formar barrios. Hay una intensa lucha laboral. Las comunidades chicanas se propagaron a otras partes del país. La Revolución mexicana tuvo fuerte impacto en las comunidades, además originó más emigración.

**1920-1941 La Represión.** Es un período de intensa represión por la gran actividad chicana en lo laboral y político. Durante la Gran Depresión hay muchas privaciones políticas y económicas y deportaciones masivas de ciudadanos norteamericanos de origen mexicano. Las comunidades rurales quedan totalmente aisladas. Se empiezan a crear organizaciones políticas, empresariales, y culturales. Hay una división política e ideológica en la comunidad chicana: los que aconsejan la asimilación y los que prefieren la pluralidad cultural y la autodeterminación política. La Segunda Guerra Mundial realizó tres cambios: 1) la escasez de mano de obra que incorpora a la chicana al trabajo afectó los costumbres y las relaciones internas de la familia; 2) las relaciones de trabajo perdieron su carácter de casta a causa de

la resistencia chicana legal y extralegal. A través de la política y el periodismo se lucha por conservar la tierra, las costumbres y la cultura. También hay alzamientos armados para proteger los intereses de la comunidad. Sin embargo, se desplaza al chicano de las ocupaciones económicas y políticas, por medio de actos ilegales.

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**1900-1920 Urbanización y emigración.** Los comunidades urbanas adquieren una importancia capital. Se empiezan a formar barrios. Hay una intensa lucha laboral. Las comunidades chicanas se propagaron a otras partes del país. La Revolución mexicana tuvo fuerte impacto en las comunidades, además originó más emigración.

**1920-1941 La Represión.** Es un período de intensa represión por la gran actividad chicana en lo laboral y político. Durante la Gran Depresión hay muchas privaciones políticas y económicas y deportaciones masivas de ciudadanos norteamericanos de origen mexicano. Las comunidades rurales quedan totalmente aisladas. Se empiezan a crear organizaciones políticas, empresariales, y culturales. Hay una división política e ideológica en la comunidad chicana: los que aconsejan la asimilación y los que prefieren la pluralidad cultural y la autodeterminación política. La Segunda Guerra Mundial realizó tres cambios: 1) la escasez de mano de obra que incorpora a la chicana al trabajo afectó los costumbres y las relaciones internas de la familia; 2) las relaciones de trabajo perdieron su carácter de casta a causa de

la resistencia chicana legal y extralegal. A través de la política y el periodismo se lucha por conservar la tierra, las costumbres y la cultura. También hay alzamientos armados para proteger los intereses de la comunidad. Sin embargo, se desplaza al chicano de las ocupaciones económicas y políticas, por medio de actos ilegales.

## Poetry

## La Esperada

Cuando te encuentras  
alrededor de otra gente desconocida  
en otro mundo donde nadie te conoce  
piensas y dices a ti mismo  
que lo que está lejos era tuyo  
tu pasado, tu vida, tu cultura  
tu misma gente  
todo era tuyo.  
El canto del gorrión te hace recordar  
el polvoriento camino con las alpagatas  
caminando páramo arriba  
y el poncho para darte abrigo  
en tus desvelados sueños de tristeza  
y agonía inmundada  
todo eso te llega a tu memoria.  
Pero todo está allá esperándote camarada  
lucharemos nuevamete juntos  
en nuestra propia tierra  
con nuestra propia gente  
trabajaremos con nuestros corazones  
para liberarnos de la miseria  
y alcanzar el grito de libertad  
y vivir en paz.

## Entendiendo

Entendiendo una de las realidades  
de la vida

he comenzado a pensar  
que todo lo que se hace  
sin haber estado de acuerdo  
con alguien que se ama y se vive,  
muere,

y comienzan a perderse las ideas  
y las cosas en el espacio.  
Como que se ahogan

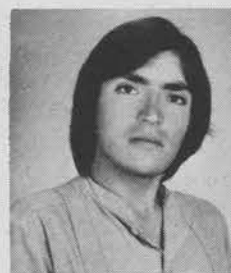
las palabras que me salen,  
cuando miro, hago o digo donde  
está esto,  
nadie responde.

Estoy desesperado de angustia  
y soledad

mientras ando conociendo  
nuevas formas de vida, lenguaje,  
para decirte aquí estoy mujer,  
no me has perdido.

Mujer aquí está mi alma y mi vida  
completa,

vengo a ti para siempre, conociendo  
lo no conocido.



Luis Campana is a 28 year old artist from Cotopaxi, Ecuador, where he was a member of the Association of Trabajadores de la Cultura de Cotopaxi. He has been here in Minnesota for two years and is now working with Teatro Latino de Minnesota.

organizar MAPA (Mexican American Political Association); su primer presidente fue el congresista Eduardo Roybal. En 1965 junto con Jimmy Delgadillo, Héctor Abeytia y Eduardo Quevedo fueron parte de un equipo consultante para la Secretaría del Trabajo, para la terminación del programa de braceros. En 1967 fue nominado para la Comisión de Derechos Civiles. En 1968 formó la CASA-Hermandad General de Trabajadores, para ayudar a los trabajadores indocumentados.

Por la pasada década, Corona ha continuado con su labor sindical, electoral y comunitaria. Ha escrito libros, artículos, y ha sido invitado a dar conferencias a Universidades del país y México, sobre la lucha de los chicanos y sus experiencias personales. Últimamente, Corona trabaja en la campaña de Jesse Jackson, en California.

Lázaro Zapata



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## Legal Advice

As a new feature, every month the office of Centro Cegal will respond to a legal question that has been posed by a reader. If you would like an opportunity to have your question answered, please submit the question to the Legal Advice Column, c/o Visiones de la Raza. This column is designed to respond primarily to legal questions of a general nature only.

## Consumer Advice

When you buy a used car from a car lot and the purchase contract states that the vehicle is being sold "as is," that is exactly what it means, as is!, period.

This column is presented to you by the office of Centro Legal, Inc. 179 E. Robie St., St. Paul, MN 55107 (612) 291-0110 and 2929 So. 4th St., Minneapolis, MN 55408 (612) 870-0110.

The information provided is for general use only. Specific individual facts and conditions may change the response. If you have a specific legal problem, please consult with an attorney. We will be pleased to assist you in identifying the appropriate resource depending on your eligibility and legal problem.

## CALENDARIO

May 5

Our Lady of Guadalupe Church will hold a dance fundraiser at the St. Paul YWCA, 65 E. Kellogg. Food, beer and set-ups will be available. Music by Los Mundiales de Jesse Ramos. \$5.00 per person. 8:00 pm.

May 5

Pillsbury House will be sponsoring a free 5 de Mayo program featuring: dancing by Ballet Mexicano (a group in residence), South American folksinging by Leo and Cathy Lara, poetry by Maria Velasco, a children's exposition from Ecuador by Luis Campana, plus piñatas and puppets. 2-4 p.m. For more information contact Kathleen or Judy at 824-0708.

May 10

The West Side Chicano community will hold its *Third Annual Dia de las Madres Celebration* at Roosevelt School in St. Paul, 160 E. Isabel St. A pot luck supper will be served at 6 p.m. Entertainment will be provided by students from the West Side schools. 5:30-8:30 p.m. For reservations and pot luck information call: Sra. Medina at 291-0006, or Gilberto De la O 277-9291.

May 10 & 12 & 15

*They Don't Wear a Black Tie...* "compassionate portrait of a working class family living in Sao Paulo becomes a microcosm of political issues that afflict present-day industrial Brazil with its promises of economic development and consumer values." 7:30 p.m. on the 10th, 5:00 p.m. on the 12th, 9:30 p.m. on the 15th. University Film Society. Bell Museum, U of M.

May 12

Centro Cultural Chicano will sponsor a *Mother's Day Dance* at the Gopher Hall, 2902 Chicago Ave. S. Donations: \$6.00, \$3.00 for Seniors. Food, Beer and Set-ups available. Music by Jesse Ramos and his Mundiales. (Free flowers for Moms). For more information call 374-2996. 8 p.m.

May 10-12, 17-19

Teatro Latino de Minnesota production of *The Victim (La Victima)* will be playing at Pillsbury House, at 7:30 p.m. Admission is \$3-adults, \$1.50-children. For ticket information contact Luis Campana at 824-0708.

May 14

Congressman James Oberstar will speak on National Defense & Central America; International Peace & Issues Forum, United Ministries, 331 17th Ave. SE, Mpls. (brown bag lunch). For more information call 331-3658; not a speech/lecture, but a time to ask questions. 12:15 p.m.

May 15

History of Peace Movement forum on Mideast & Central America, Pratt Community Center, 66 Malcolm Ave. SE. \$1.00, for more information call 781-2561. 7 p.m.

May 19

"Crisis: Central America" forum, films *America in Transition* and *Honduras on the Border of War*. Minnesota Church Center, 122 W. Franklin Ave. For more information call 827-5364. 9:30 a.m. - 1:00 p.m.

May 19

*Demons in the Garden*. A film by Spanish director Manuel Gutiérrez Aragón. "...an ironic chronicle of an emotional education of a Spanish family in provincial Spain during post-war Franco years." 9:30 p.m. Bell Museum, U of M.

May 23

*El Tango Es Una Historia* was shot at a music festival in Mexico City by expatriate Argentinians. It centers on three of the greatest living tango performers: Oswaldo Pugliese, Astor Piazzolla and Susana Rinaldi. 9:30 p.m., University Film Society. Bell Museum, U of M.

June 1

*Carmen*. A film of Carlos Saura. "Spanish dance institution Antonio Gades and Scorching newcomer Laura de Sol take the romantic leads in the immortal love story utilizing both the Bizet classical score as well as flamenco dance and guitar." 7:30 and 9:30 p.m., University Film Society. Bell Museum, U of M.

### • NOTICE OF VACANCY •

#### EXECUTIVE DIRECTOR MINNEAPOLIS DEPARTMENT OF CIVIL RIGHTS

Responsibilities: enforcement of anti-discrimination provisions of City ordinances which include investigation of individual complaints, enforceable contract compliance program, public education and active community involvement.

Provides support for Civil Rights Commission and prepares and administers Civil Rights Department's budget, personnel and staffing, program.

Candidates must have thorough knowledge of Civil Rights law and 3 to 5 years experience at management level in a similar agency.

Submit resumes with letter of application before May 1, 1984 to Jan Hively, Deputy to the Mayor, 127 City Hall, Minneapolis, MN 55415. (612) 348-2100

## Teatro Latino's Spring Show

Teatro Latino de Minnesota will present the Chicano Theatre Classic, *The Victim (La Victima)* at the Pillsbury House. This widely toured play has been seen throughout the United States and in various parts of the world including Sweden, Poland, Yugoslavia, Mexico and Cuba. The piece was collectively written by the members of El Teatro de la Esperanza (1976) in Santa Barbara, California, and will be directed here in the Twin Cities by one of its co-authors, Rodrigo Duarte Clark.

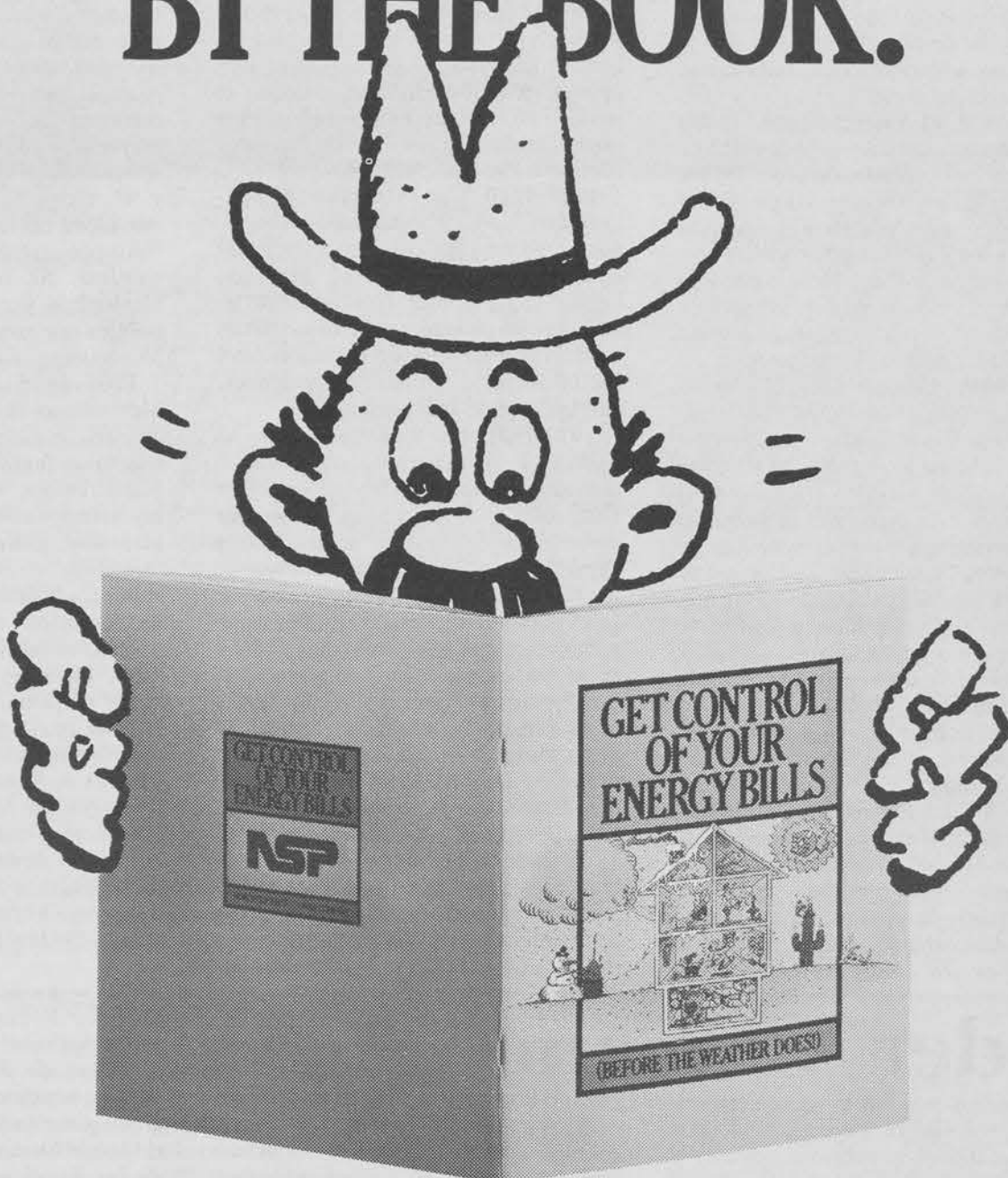
The story chronicles an immigrant family through three generations making their way through history, crossing borders and adapting to different cultures and circumstances. The play follows Amparo, who as a young girl leaves her beloved Mexico for the first time as her family flees the Mexican Revolution of 1910; it follows Amparo as a young mother as her own family is deported back to Mexico during the Depression and in the process loses her oldest son, Samuel. He remains in the United States, dissolves into the American melting pot. His daughter, in turn, as a college student in the late 60's, in search of her roots, challenges her father's cultural values as he rises through American middle classdom.

Meanwhile, Amparo, now in her old age, and her son and daughter, driven by economic hardship in Mexico, immigrate illegally to the United States. In a stunning series of events, Samuel, now a rising senior immigration officer, is reunited with his family and his mother in a dramatic and surprising climax.

The staging of the play is fresh and fascinating. The cast of 12, utilizing Brechtian acting techniques, is continually in view of the audiences, transforming from character to character, aging and evolving through some 48 characters. The narrative music is lively, employing Mexican ballads (corridos). The language is an effective blend of English and Spanish (Spanglish) cleverly made understandable to all regardless of native tongue. Through it is, above all a dramatic piece, it has wonderfully hilarious moments of comedy. As it weren't enough to move us, it makes us think, asks us disturbing questions, in fact, it begins a dialogue with its public.

This is Teatro Latino's sixth production going back to September of 1981. Duarte Clark, who is also teaching as a visiting lecturer at the University of Minnesota for the Spring quarter, directed that initial production to positive reviews. Teatro Latino and Duarte Clark are happily re-united for this moving and powerful production of *The Victim*.

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# VISIONES DE LA RAZA

## Chicano Latino Monthly News

VOL. VIII NO. 2

### Marcela Lucero Trujillo, Activist Chicana Dies



The Chicano community of the Twin Cities was deeply saddened late last month to learn of the death of Marcela Lucero (formerly Marcela Trujillo). Marcela was diagnosed two months ago with cancer, and died in her sleep on January 24, 1984 at the age of 53, in Denver, Colorado.

In the 1960's Marcela was active in Colorado with Corky Gonzales and the Crusade for Justice. In 1970 she was invited to participate in a Chicano Student Summer Institute conference at the University of Minnesota at the time when activists at the U. were laying the groundwork for the Chicano Studies Department. In 1972 when that dream became a reality, Marcela was recruited to become the first faculty in the new department. Alfredo Gonzalez, Chair of the Chicano Studies Department at that time, recalls, "She was a poet, a writer and a dedicated educator. She developed the first academic courses on La Chicana at the U." Marcela went on to get her doctorate at the U. of M.

"She was a person to emulate, a success story," said Manuel Guzman, a Minneapolis lawyer who first met Marcela as a student. "She wasn't a radical, and not a revolutionary, but an activist. She had been moved by social injustice and had the guts to do something about it. She had no problem with grabbing a picket sign and getting in there with the rest of us."

"Not only was Marcela an academic person," said Alfredo Gonzalez, "but she was definitely involved in all sorts of community efforts." Marcela was a member of Chicanos Venceran, the group that was trying to establish Centro Cultural Chicano. "I was glad she was around at that time," recalled Ramon Almeida, who was involved in the same effort. "The other workers on Centro were young, and students at the U., looking for her advice. She was our right hand, our leader. She had considerable knowledge from the past and she brought that expertise with her." Donn Vargas, Director of Centro added, "She provided leadership and insight about the corporate community which helped us in knowing how to approach other organizations—things like how to get funding from foundations. She helped lend credibility to the image of Centro because of her positive history." Marcela served on the Board of Centro Cultural Chicano, helped Centro obtain its building, and in many other ways. "This was all a result of donated time—she never got paid for any of it," added Willie Dominguez of Centro. Marcela was also active in the Hispanic Women's Political Caucus and the Governor's committee for appointments.

Marcela Trujillo was also a feminist. Manuel Guzman pointed out, "In spite of the fact that she came from a background where the roles that women are allowed to have are restricted, she broke the barriers." Marcela not only set an example by breaking the barriers herself but by pushing other Chicana women to be active. "She had a big impact on me," said Eulalia (Lolly) Reyes de Smith, Associate Director of Centro. Lolly explained that hearing Marcela speak at the Spring Hill conference, just preceding the founding of Centro Cultural Chicano, motivated her to really get involved. "Marcela was always talking about culture and values," said Lolly. "I never thought I had culture. She made me realize that my culture was what I was living. She wanted la mujer, la chicana, to wake up and do something for themselves and the community."

Women are not the only ones Marcela affected. "She raised a lot of consciousness with men about their own chauvinism, and that was important," said Manuel Guzman. "She was willing to work with everybody. She didn't threaten men because her allegiance was to ideas—to protecting ideas and affecting change."

Her friends describe her as someone who affected their lives, who raised their consciousness and guided them. Marcela Trujillo earned the respect and admiration of those who knew her. As Manuel Guzman said, "She achieved as an individual, and also as something bigger than herself."

P. H.

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### New Director for Centro Cultural Chicano

The incoming director of Centro Cultural Chicano, John Pacheco, Jr., officially assumed his new responsibilities on February 1, 1984. Pacheco, the son of Frances and John Pacheco, Sr., grew up in Minneapolis. He was involved at an early age with Chicanos Venceran, and has been a member of Centro Cultural Chicano since its inception nearly 10 years ago. For the last four years John has been on Centro's Board of Directors, and for three of those years he served as treasurer and finance chair.

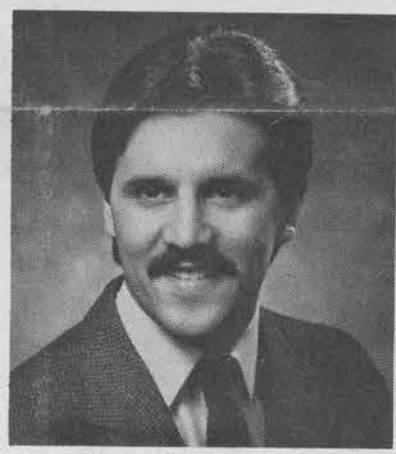
Pacheco is no newcomer to working with people. He spent three years on staff at the Portland House. Following that he worked with young people at The City/

Southside, an alternative high school in Minneapolis. There he continued his family's tradition of boxing (John is a former Golden Gloves champion), and shared his skills by coaching a team of young men. After three years at The City/Southside, Pacheco moved on to spend the next three years at the Minneapolis Urban Coalition investigating and developing policy that affects poor people in Minneapolis.

When asked what prompted him to apply for the directorship of Centro, Pacheco replied, "I saw the potential in Centro Cultural Chicano's growth and I felt I not only wanted to be a part of it but through my experience I could assist in that growth."

John says that a goal of his while he is director is, "to balance Centro's social services with ongoing cultural programming for the Hispanic community. I see as a goal to provide not only for those who need social services but also for the working people, the community people who just want to get involved." He added, "That is not to say that we will retreat in any way from social services, but we will couple them with the cultural programs." Some ideas that John is talking about are to have more dances sponsored by Centro, movies in Spanish, theatre and classes in Spanish and English.

Paula Holden



John Pacheco, Jr.,

### Minority Hiring Practices Revealed in Urban Coalition Survey

According to Steve Belton, president of the Urban Coalition of Minneapolis, "Minnesota's minority population is inadequately represented on the staffs of some of our elected officials. . . . Only three of our members of the U.S. House of Representatives have any minority staff—on each." Belton's comments come with the January 13 release of the Urban Coalition's seventh annual Survey on the staffs of elected officials and constitutional offices in the state. This survey "is designed to monitor the level and type of employment of racial minorities on the staffs of the state's 16 highest elected officials."

While the percentage of minorities on the staffs of the constitutional officers rose from 5.8% last year to 6.6% this year, that rise was partially due to an overall cutback on the total number of employees. The greatest increase was in the combined category of Governor/Lieutenant Governor staffs. Those two offices now employ 5 minorities, or 15% of their total staffs.

Among other minorities (Blacks, Asians, Native American Indians), there are Hispanics working in the following positions: the Governor's office (a staff aide); the Secretary of State (a clerk typist); and the State Auditor (a professional auditor).

The survey looked at who was employed; what position was held; what salary was held; and whether the position was a more secure civil service position, or was unclassified. About the same percentage of minority and white staff were in professional positions, but a higher percentage of minority staff were in clerical positions, and a much higher percentage of white staff held managerial positions.

The Coalition's report states that the Minnesota delegation to the U.S. House of Representatives has the worst minority hiring record there. This hasn't changed in the seven years that the Urban Coalition has been conducting this survey. It also appeared that some of the problems of minority representation and affirmative action were underscored by the fact that one senator refused to cooperate with the Coalition's survey. Senator Rudy Boschwitz would not give any information on his own staff. Senator Durenberger's staff, however, has 10% minority representation.

The report ends with the comment that it is important for Minnesota's elected representatives to remember that they make decisions that affect us all, while they work in Washington D.C.—a city with a 73.1% "minority" population.

Jan Sternbach



# Letter

To the Editor:

How can I express what Marcela Lucero was to me... she was my mentor, not through a planned curricula or guided steps, but merely by speaking, she was a walking, talking teacher of Mexican history. She was a great inspiration to me, she opened my eyes to the world around me, to reality. She validated my existence by raising my awareness and pride in what we are as a Mexican/Chicano people.

Even though she was a newcomer to our community she had a commitment to its development, by stressing the importance of education regardless of age; by enlightening us on how the local/national social, economic, educational and political systems influence our daily lives, and she demonstrated it in all she did. She helped establish the first Hispanic Advisory Committee to the Mayor of Minneapolis, helped implement the first bilingual education program in Minneapolis, helped Centro buy our own building, became the first Hispanic Minneapolis Housing and Redevelopment Authority Commissioner and worked to get the U. of M. to make Chicano Studies a department rather than just a program, to name a few.

She was also a strong advocate of women's rights, taking myself and several others to the local conference in St. Cloud, MN during International Women's Year, 1977, and later secured monies for us to be unofficial observers at the national conference in Houston, Texas. She taught the "La Chicana" course at the U. of M., exposing many of us for the first time to nationally known positive role models from within our race.

Through her I realized how much majority society was influencing and at times dictating my norms, causing me to unconsciously reject my identity, my values and my people. I feel grateful to have known Marcela—grateful that she passed through here. Our community is stronger in spirit and otherwise because of her.

¡Que Dios la tenga en el Cielo!

Eulalia Reyes de Smith



## VISIONES DE LA RAZA

Founder: Rick Nevilles

Editors: Rubén Medina y Francisco Fernández

Editorial Advisory Committee: Richard Caraballo, Alfredo Gonzales, Francisco Fernandez, Ann Fernandez, Paula Holden, Ruben Medina, Tony Negron y Jan Sternbach.

Published monthly. All correspondence should be addressed to: *Visiones de la Raza*, 1800 Olson Memorial Highway, Mpls, MN 55411, (612) 374-2996. *Visiones de la Raza* is the publication of Centro Cultural Chicano, a non-profit organization founded for purposes of education about and reawakening of Chicano/Latino/Hispanic culture, and for providing services to the Chicano/Latino/Hispanic community. Centro strives towards helping all Chicano/Latino/Hispanics become strong and self-sufficient, while achieving a better standard of living, as well as continuing awareness and pride of the Chicano/Latino/Hispanic heritage. Material from *Visiones de la Raza* may be reprinted by non-profit organizations providing the source is credited. Views expressed in *Visiones* do not necessarily reflect the views of Centro Cultural Chicano or of *Visiones*.

Copy deadline for FEBRUARY, is January 15, 1984.

To all volunteers and contributors who helped the Editors and Advisory Committee in this issue: Muchas Gracias!

# EDITORIAL

## Where Are We Going?

Frequently in the community, one hears or participates in conversations about our cultural and ethnic identity. The question is always: who are we? what do we call ourselves? These questions always give rise to arguments about whether we call ourselves Mexicanos, Hispanos, Chicanos, Latinos, or Mexican-Americans. The problem of terminology comes from the fact that there is much diversity among us. And this diversity, in some ways, determines the name we take for ourselves.

By making very bold generalizations, we are able to distinguish three tendencies in *la comunidad chicana*. One is traditional, another is integrationist, and a third takes characteristics of the first two. The basis of cultural identity for the traditional tendency is the Mexican heritage: ideas about family, church, customs, society, etc. People of this tendency speak Spanish and English and try to maintain a Mexican cultural identity, although their image of Mexico is static in the sense that there have been many changes that have occurred in Mexico, such as the social role of the church or changes in family customs. Mexico is now living through great social, economic, and political problems—basically a struggle between a rich minority and a poor majority.

People of the integrationist tendency often don't speak Spanish, but have an emotional and moral identification with Mexican culture. Because of the linguistic barrier, their image of Mexican culture is folkloric, through music, food. This tendency has adapted to much of the way of life of the white middle class, but has a moral commitment with the community.

The third tendency chooses some characteristics from the Mexican culture and some from the North American. It has as a model the continuation of the process of cultural *mestizaje*. People of this tendency are bicultural and bilingual. In addition to their identification with Mexico, they also identify with Latin America and with minorities in the U.S. These three tendencies are each part of the community, and historically have all worked in one way or another to improve the community's situation.

Because of this diversity it is difficult to arrive at a unanimous agreement on terminology. The problem can be solved by asking, along with who are we? the question where are we going?—by defining our goals and necessities. Once this is defined, it is not so important whether we are called Chicano, Mexicano, or Mexican-American. One of the things that has united these tendencies, or united Chicanos, Puertorriqueños, and other Latinos is the struggle for shared goals.

The terms "hispanos" and "latinos" are useful because they unite everyone, and unity is essential. People can go on calling themselves anything they want to once there is unity in the face of our problems and solutions. The community does not need definitions, but rather social, service, cultural, and educational programs as well as jobs and representatives in public offices.

Rubén Medina

## KFAI: Fresh Airwaves Spread Latin Sounds Across Twin Cities

As of January 9 we are hearing the sounds of Latin music and news all over the Twin Cities area from KFAI "Fresh Air" 90.3 FM radio. The community radio station operated for 5½ years at a power of 10 watts and generally could be heard much further. Programmers say that they are receiving calls from listeners in places as far away as Richfield, Shoreview, Crystal and Wisconsin.

"This is a really exciting time for us!" said Barry Kleider, co-host of the Friday afternoon program, *Vientos del Pueblo*. "We're getting flooded with phone calls, almost all from Spanish-speaking people, asking us how long we've been around, why they've never heard us before and asking if we'll be around all the time now."

The non-commercial, listener-supported station is run by approximately 150 volunteers and coordinated by two paid staff. Their programming shows a commitment to women's and minorities' issues. KFAI's grassroots approach means that there are always opportunities for anyone who's interested in learning the skills of broadcasting to get some practice.

KFAI's weekly schedule of Latin-related programs includes:

**Mondays:** 3 pm - 6 pm, *Shake & Bake*, Reggae, Calypso, Salsa and Cumbia with Tony Paul.

**Tuesdays:** 10 pm - 12 midnight, *Radio Antilles*, Island music with Doug and Wally.

**Tuesdays:** 1:30 pm - 2:00 pm, *Central America News*

**Wednesdays:** 1 pm - 1:30 pm, *Centro Cultural Chicano*, Latino music and public affairs with Maria Traxler and Dolores Suarez.

**Fridays:** 6:30 pm - 7:30 pm, *Vientos del Pueblo*, a bilingual program of Latino music and cultural affairs, with Carla Hagen and Barry Kleider.

**Saturdays:** 11:00 am - 1:00 pm, *A Few Moments With Our Latin Friends*, Latino music and cultural affairs with Abraham y Susana Ybarra.

**Sundays:** 11:00 am - 1:00 pm, *Latin American Weekly Review*, Music, bilingual news and commentaries from and about Latin America with Rafael Varela and Barbara Wrigley.

Paula Holden

## Romo-Perez, Gonzalez Appointed to Schools Committee

Superintendent Richard Green of the Minneapolis Public School system has constituted a Blue Ribbon Committee comprised of diverse representation. The Hispanic representatives on this important committee are attorney Arcelia Romo-Perez and educator Alfredo M. Gonzalez of Minneapolis.

The charge of the select Committee on Educational Standards is divided into four main areas. These are: (1) to review policies and practices used to set educational standards for Minneapolis students, including teacher/parent expectations, local and state requirements, and grading procedures; (2) to develop a process for implementing the suggested improvements; (3) to review the recommendations regarding standards found

in recent national studies on educational excellence in America and compare them to those found in the Five Year Plan; and (4) to assist the Superintendent by providing community input on appropriate educational standards for the future.

The committee consists of community representatives as well as school staff, teachers and administrators. Participation is on an equal basis and should strengthen the partnership approach in this venture.

The whole enterprise is linked to national studies and concerns in the field of education, and the input of Minneapolis shows the interest and investment in education that the state of Minnesota and the region have in this most important civic matter.

Alfredo M. Gonzalez

## Human Rights Commission Under Fire

Currently the Minnesota Department of Human Rights is being scrutinized by two bodies, one governmental, the other a special "Blue Ribbon Committee" that Governor Perpich established. The charge of both panels is to review the track record of the Human Rights Department, evaluate its effectiveness based on the past performance, and make recommendations on modifications that will improve the overall department. The bottom line is to determine whether the Minnesota Department of Human Rights is a functional entity or not.

The State Department of Administration review panel headed by State Representative Randy Staten has issued a report detailing specific recommendations. These recommendations in part call for Ms. Irene Gomez-Bethke (Human Rights Commissioner) to be removed, that a major reorganization of administrative responsibilities be undertaken, that an intake system be developed to screen cases for priority ranking and finally, if all else fails, that the Department of Human Rights be abolished.

The "Blue Ribbon Commission" headed by Steven Belton, President of the Minneapolis Urban Coalition, has submitted a preliminary draft of their report. The most startling difference between the two reports is that the Blue Ribbon Commission has come out in support of Ms. Gomez-Bethke and indications are that she is doing a good job. Other recommendations are that salary adjustments be made to increase management salaries in order to attract and keep top level management, that the legislature increase the budget of the Human Rights Department in order to hire additional investigators to reduce investigation and case management time, develop a screening process at the front desk to determine those cases that may warrant staff time, and prioritize the case load. Mr. Belton plans to submit a final draft with all of the recommendations to Governor Perpich the first part of February, 1984.

While the information contained in both reports is preliminary, the governor will be expected to make a statement some time soon. Ms. Irene Gomez-Bethke has already made some organizational changes that she expects will cut down on the investigation time needed, as well as allow for more staff time to be made available to address itself to the dwindling back log that she inherited from the past administration. Ms. Bethke has been developing her reorganizational plan and will be releasing to the public her report within the next few weeks.

Donn J. Vargas



## Sympathy to Serna Family

Centro Cultural Chicano and its staff send its deepest sympathy to Luis and Virginia Serna due to the death of their twin children, a boy and a girl, who were born four months prematurely and passed away Sunday afternoon, January 22. Services were held at Sundeth-Anderson Mortuary and they were buried at Crystal Lake Cemetery on January 26.

Hispanics continue to contribute and support the efforts of the school systems to avail Hispanic children of equal and effective learning environments and successful educational experiences.

## El Norte: Salir de Guatemala para entrar a Guatepeor o los peligros de la muerte.

*El Norte* es una extraordinaria película que cuenta la jornada de dos guatemaltecos hacia los Estados Unidos. Y una de las cosas que llama la atención en esta película, además del tratamiento artístico del tema, fotografía y música, es el hecho de ser dirigida por un chicano, Gregory Nava y producida enteramente fuera de Hollywood.

Hasta ahora las reseñas en los periódicos solo han señalado el lado artesanal y poético de la película. Pero no han hecho hincapié en la significación o tratamiento del tema. En lo que se refiere al uso de símbolos culturales, la mezcla de realidad y fantasía, solo han podido comparar esta característica con Luis Buñuel. La visión del director de Guatemala y México, para el reseñista anglo, es incidental y solo han señalado las desventajas de Rosa y Enrique en Los Angeles. Y con esto se neutraliza la significación total de la película. En *El Norte* hay una coherencia de significado de lo que les pasa a Rosa y Enrique en cada etapa de su jornada. No es gratuito que la película esta dividida en tres partes y cada una de ellas tiene nombre.

En *El Norte* colaboran actores, músicos y técnicos mexicanos, chicanos y norteamericanos. Por los pasados diez años ha sido una tónica en el cine latinoamericano unir los esfuerzos continentales como lo han hecho el cine cubano, boliviano y el chileno en el exilio. Anteriormente también artistas chicanos y mexicanos han trabajado juntos. Un producto de este trabajo es *Raíces de Sangre* del director chicano Jesús Treviño. En *El Norte* da gusto encontrarse con caras conocidas: Eracilio Zepeda que ha personificado dos veces a Pancho Villa en *México Insurgente* y *Campanas Rojas*; Ernesto Gómez Cruz (*El Apando*); Lupe Ontiveros y Abel Franco (*Zoot Suit*). Y también encontrarse con la música de Los Folkloristas.

Casi ninguna película en la historia del cine norteamericano hollywoodense ha tenido como director y protagonistas a chicanos o latinoamericanos. Esto ha ocasionado que nunca tenemos la propia visión de la vida y los problemas de latinos y chicanos. Quizá la única excepción es *La Sal de la Tierra* de Herbert Biberman, en la cual el propio dirigente sindical Juan Chacón personifica en la película la lucha de la comunidad mexicana en las minas de Nuevo Mexico durante los 50's. Sin duda ha habido

Rubén Medina

## Carlos Fuentes Talks to the United States

Carlos Fuentes is a Mexican diplomat and an internationally acclaimed writer. Among his works are *La región más transparente*, *La Muerte de Artemio Cruz*, *Terra Nostra*, *La Cabeza de Hidra*, *Aura* and many others. He has taught literature in European and U.S. universities. Recently he spoke at Harvard University. A great deal of the speech refers to U.S.-Latin America relations.

"The problems of Nicaragua are Nicaraguan, but they will cease to be so if that country is deprived of all possibility for normal survival. Why is the United States so impatient with four years of Sandinismo, when it was so tolerant of forty-five years of Somoziismo? Why is it so worried about free elections in Nicaragua, but so indifferent to free elections in Chile? And why, if it respects democracy so much, did the United States not rush to the defense of the democratically elected president of Chile, Salvador Allende, when he was overthrown by General Augusto Pinochet?"

Nicaragua is being attacked and invaded by forces sponsored by the United States. It is being invaded by counter-revolutionary bands led by former com-

Maria Luna and Bessie Ybarra, members of Centro's seniors program, are both in the hospital. We wish them well.



cambios cualitativos en la visión de latinos y chicanos en Hollywood desde las representaciones racistas del bandido mexicano pasando por la caracterización de Marlo Brando como el gral. Emiliano Zapata hasta la interesante película *Under Fire* que tiene como subtema a la Revolución Sandinista.

Sin embargo, *El Norte* es un ejemplo de como tratar un tema latinoamericano sin paternalismo y sin caer en la caricatura. Aquí el tema es tratado con su complejidad socioeconómica y cultural y con independencia. Los personajes expresan sus propios puntos de vista y se expresan sin restricciones culturales por eso en la película escuchamos tres idiomas: quiché, español e inglés. La película esta estructurada con una gran variedad de símbolos e imágenes que señalan los componentes de la cultura latinoamericana y chicana que ayudan a darnos una visión de ese mundo: pájaros, sueños, maullidos de gatos, canciones, flores, virgenes, colores. Estos elementos captan los contrastes de la realidad de los personajes.

En general creo que la película hace énfasis en la situación laboral del indígena guatemalteco y en su cultura indígena. Una vez entendido esto podemos ver en la película a dos miembros de la comunidad quiché que tienen que dejar Guatemala porque corren peligro de muerte. De allí en adelante Rosa y Enrique inician una jornada por dos países. Es decir, participan de otros sistemas de vida y su cultura indígena entra en conflicto. Hay un proceso de alienación y a la misma vez un paulatino entendimiento de lo que es México y Estados Unidos. Bueno, no se pierdan esta interesante película.

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# POETRY

## Love Poem for My People

## The Snowflake

Once upon a time there was a nice blue sky and nice blue clouds. Out came a snowflake. It came from a cloud. Then a whole bunch came out. They were going to Snowflake School.

The teacher's name was Cassie. Cassie was a nice teacher. She teaches snowflakes how to fly. Then the school year was over.

The snowflakes started flying through the air. One fell on a roof. He said, "Ouch! That hurt!" because the roof was wood and the wood hurt. Then another one fell on a fence hook and that especially hurt.

Then they heard awful noises. They were people's footsteps. They were making me into something. I ended up in a snowman!

Elena Contreras

Submitted by Alfredo M. Gonzalez, in an effort to discover the precious and outstanding talent of La Raza early and at all ages.

do not let artificial lamps make strange shadows out of you do not dream if you want your dreams to come true you knew how to sing before you was issued a birth certificate turn off the stereo this country gave you it is out of order your breath is your promiseland if you want to feel very rich look at your hands that is where the definition of magic is located at

Pedro Pietri (from *Puerto Rican obituary*, 1973.)

# RECIPE

## Valentine Party Cake

Ingredients:

½ cup maraschino cherries, cut into four pieces each  
1 cup butter  
1 pound powdered sugar  
5 eggs  
1 cup shredded coconut  
½ cup nuts, chopped very fine  
¾ cups flour  
2 teaspoons baking powder  
½ teaspoon salt  
some milk

Directions:

Drain the cherry juice into an 8 ounce measuring cup and fill the rest of the way with milk. Cream butter until fluffy; add sugar gradually and cream thoroughly. Add eggs one at a time, beating well after each one. Sift flour, baking powder and salt together; add alternately with cherry-milk mixture. Add coconut, nuts, and cherries (fold in lightly).

Pour into a lightly greased Bundt or other tube pan. Bake at 350 degrees for one hour and fifteen minutes or until done (a toothpick inserted near the center will come out clean when done).

Patricia M.

## "Candelaria" Brings Hispanic Festivities to a Close



Candelaria Celebration in western Puerto Rico

The solemnity and the celebration of these feasts are not only traditional and seminally religious in nature but, more importantly to La Raza, the repositories of popular and folkloric as well as traditional cultural events.

The ethos of our people is in part reflected in these celebrations and it is gratifying to see, hear, and participate in the litanies and hymns that celebrate an indigenous amerindian heritage and past, along with the european and middle-eastern traditions and heritage—at times spiced with flavorings of Africa and Asia.

In observing the celebration of December 12 at our Lady of Guadalupe Church, one lesson to be learned is that it is the very old and the very young who seem to tie the unending knot, and the middle aged people, the supporters and facilitators of the traditions. Perhaps the teen-agers and other young people, who remember their participation as youngsters, will retain and propagate the legacy with pride, to remember and feel pride in the furthering of traditional cultural rites that are older than even our United States republic.

It is interesting to note, that the established church, in the presence of its ordained ministry and prelates, takes its place along the older and more ancient traditions and the melting thereof, that our amerindian heritage represents.

As long as there are Raza so long will our ethos exist and it exists because it is rich, it is ancient, and because it is Puro Corazón!

Alfredo M. Gonzalez



# CALENDARIO

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Feb. 6

In the Parish Hall a Community meeting in regard to employment issues. Non-partisan meeting by Councilman Scheibel. 7:30 - 9:30 pm. Our Lady of Guadalupe Church.

Feb. 8

There will be an American Indian Professional Youth Career Exploration Day from 10 am to 4 pm at the Native American Center, 1530 E. Franklin. For more information contact Lee Cook at 332-2195.

Feb. 12

Annual Mexican Fiesta Plate Dinner at Our Lady of Guadalupe Church, 530 Andrew St., St. Paul, MN 55107. Adults—\$5.00. From 12 noon - 4 pm. Take out available.

Feb. 14

Valentine's Day Poetry Reading: Nancy Paddock, Patricia Francisco, Monica Ochtrup and Sandra King. WARM Gallery, 414 1st Ave. So. \$2.50.



Feb. 16

"Dialogue on Education" sponsored by Minneapolis Public Schools, at two sites: Northeast Jr. High, 2955 N.E. Hayes St., 5 - 8 pm; and Washburn High School, 201 West 29th St., 7 - 10 pm. The meetings are open to all citizens who have an interest in the education of young people in this community. The perspective of those who attend will be sent to Commissioner of Education Ruth Randall to be used in future decision making about the direction of education.

Mar. 2

Peña del Pueblo: an evening of multicultural poetry, music and food. This event is a benefit for the Twin Cities Cultural Workers Association's newspaper, *Cultural Worker*. Great Hall, Coffman Union at University of Minnesota. 7 pm. \$3.00.

Habrá un almuerzo en el Centro Cultural Chicano el Domingo 5 de Febrero a las, 9:30 - 12:00. Precio: adultos—\$3.00. Niños hasta 12 años y Seniors—\$1.50. Madres de 50 años gratis.

## Bobby Chacón Perdió Pelea De Campeonato

El gran boxeador chicano, Bobby Chacón, se enfrentó con el campeón de peso liviano, Ray (Boom Boom) Mancini, en una pelea a quince asaltos por el campeonato mundial de la Asociación Mundial de Boxeo (WBA).

Chacón fue derrotado en el tercer asalto. La pelea se llevó a cabo en Reno, Nevada, el sábado 14 de enero. En el

primer asalto los dos boxeadores cambiaron varios golpes, pero Mancini conectó varios "jabs" izquierdos a la cara de Chacón, y ganchos izquierdos a la cabeza. Aunque Chacón contestó con varios derechazos, al terminar el primer asalto Chacón sangraba de la nariz y ceja del ojo izquierdo.

En el segundo asalto Mancini conectó

un tremendo derechazo y varios golpes duros en la cabeza mandándolo a las cuerdas. Allí los dos pelearon y Mancini conectó otro golpe a la cabeza de Chacón. Mancini se daba cuenta que tenía controlada la pelea y que era el boxeador superior.

En el tercer asalto Mancini llevó a Chacón a las cuerdas en una esquina

natural y allí conectó un izquierdazo y otros golpes al cuerpo de Chacón. Chacón quiso pelear en su defensa pero se sentía herido y el arbitro, Richard Steele detuvo la pelea con apenas un minuto y 16 segundos del tercer asalto.

Chacón deseaba conquistar su tercera corona mundial. Antes de su pelea con Ray Mancini, había sido campeón de peso pluma. Sin embargo, el público hispano le desea buena suerte a este boxeador Chicano de Oroville, Califas.

Ramón Almeida

## Martin Luther King and Hispanics

Tony Bonilla

(Here is an excerpt of a speech given by Tony Bonilla from League of United Latin American Citizens (LULAC), about the meaning of Dr. King's Dream for Hispanics.)

"I am here today on behalf of Hispanic America to reaffirm that the dream of Dr. Martin Luther King, Jr., is alive despite the fact that the Reagan Administration has attempted to make this dream a nightmare for minorities, women, elderly, and the handicapped of this country.

While our country has millions unemployed, the President proposes to solve the unemployment problem by working the youth at less than the minimum wage; by importing foreign workers to displace more American workers; by counting the military service personnel as employed; by eliminating public works programs; by abolishing the Comprehensive Employment and Training Act; by requiring I.D. cards as proposed by the Simpson-Mazzoli Bill, thus opening the doors to more discrimination; by retreating on affirmative action and removing our Hispanic and Black representatives from the U.S. Commission on Civil Rights; and by returning to battleship diplomacy, creating an atmosphere for war in Central America and putting our young people to work by sending them off to a war that we don't want.

Today Hispanics number in excess of 20 million in the United States, and although we represent only 8% of the population, we find more than 15% unemployed. In some regions of the country, unemployment of Hispanics exceeds 25% and among the youth it exceeds 30%.

Twenty years ago Dr. Martin Luther King stood here and had a dream of the type of America he saw. Today I have a vision that Dr. King's dream will be fulfilled. I have a vision that from this march will emerge a mosaic coalition of different colors that will shine brightly even during the stormiest times. I have a vision that this coalition will help change the direction of our country.

I have a vision that our united effort of registering millions of unregistered voters and getting those millions of registered voters out to vote in November of 1984 will enable us to return Ronald Reagan to Hollywood and elect a real President to the White House."



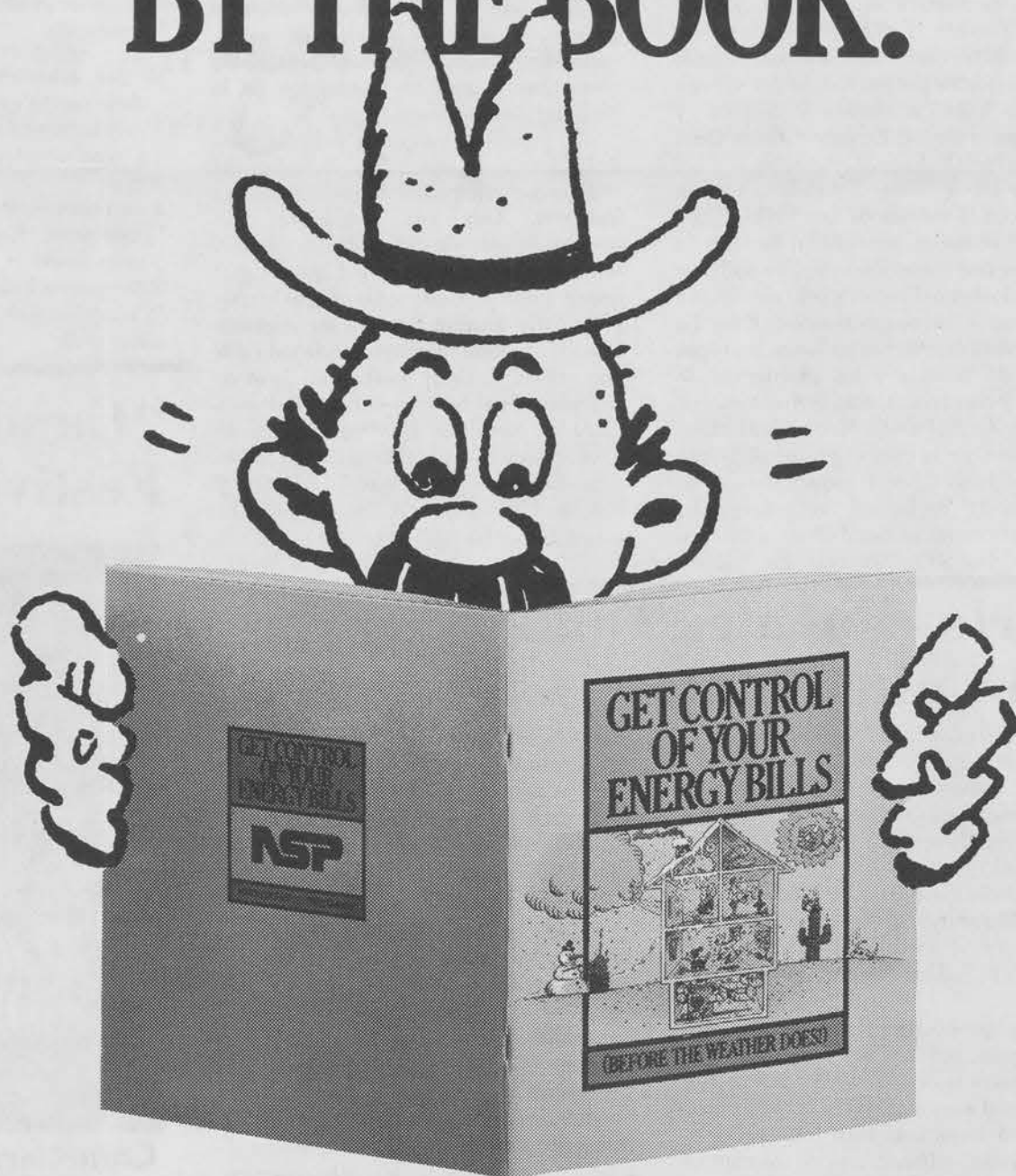
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# VISIONES DE LA RAZA

Chicano Latino Monthly News

Gratis

Vol. X No. 7 July, 1986

Free



## Special Achievement Award for a Hispanic Leader

The U.S. Department of Housing and Urban Development recently honored Alex-Edmund DaHinten, director of community services for West Side Neighborhood Housing Services, during a luncheon ceremony held at the University of Minnesota Earl Brown Center.

Robert Gerber, HUD Deputy Director, mentioned DaHinten's service for fair housing as HUD appointed director of the Greater Saint Paul Community Housing Resource Board and as a charter member appointed by Governor Perpich to the New Horizon Task Force, as well as his work as director of community services for WSNHS. Among other accomplishments, Gerber pointed to DaHinten's chairmanship of the State's Spanish Speaking Affairs Council Hispanic Leadership Program, his long service working for human rights and his work for refugees with Catholic Charities.

Garland Davis, HUD director of equal opportunity, then presented DaHinten with the U.S. Department of Housing and Urban Development "Special Achievement Award".

The Awards Program Luncheon featured an informative and educational program on "The Magic of Attitudes and Perceptions" conducted by Robert Chalmers.

DaHinten is a former university professor and researcher in social science; has applied social science to medicine, dentistry and psychology. Attended Georgetown University, University of San Carlos and University of Oregon, where he graduated and also received his Master of Arts degree; later completed postgraduate studies at the University of Valle. He has had extensive experience in community development, program management, research, evaluation, public relations and fund raising. Previous to his work with WSNHS he worked for Catholic Charities coordinating a refugee program.

Recently he has been a recipient of the "Archbishop John Ireland Award" presented by the Archbishop of Saint Paul and Minneapolis and of the "Special Achievement Award" presented by the U.S. Department of Housing and Urban Development for his contributions to the advocacy of fair housing. He serves as Director of the Greater Saint Paul Community Housing Resource Board; Director of the Torre de San Miguel Homes Board; Chairman of Guadalupe CARES; Treasurer of the Riverview Community Council; member of The Minneapolis Foundation MNSHIP Advisory Committee; member of the Midwest Association of Latin American Studies; and is past Chairman of the Spanish Speaking Affairs Council Hispanic Leadership Program.

## Bilingual Chemical Dependency Treatment Program Available

Starting in early July, an alcoholism/chemical dependency outpatient treatment program for Hispanics will be available to the community.

The program is a new component of Hispanos en Minnesota Inc., a private non-profit human service agency located in the Neighborhood House facility on the West Side of St. Paul.

The outpatient treatment program will be provided by bilingual/bicultural staff

to Hispanic individuals and families and community residents.

The find out more about the program call 227-0831. The program is designed to meet the growing needs of the Hispanic population in chemical health. With a bilingual staff, trained and experienced in understanding the uniqueness of Hispanic cultures the program is best able to address cultural or language barriers to recovery.

## Comite De Ayuda A Cuban



En Junio 12, 1986, Albert Garcia, Presidente de la Junta, y James Rhodes, Director Administrativo del Centro Cultural Chicano, se reunieron en las oficinas del Congresista Martin D. Sabo.

En esa fecha se discutió ampliamente la situación en que se encuentran los veintiseis Cubanos retenidos como prisioneros en el centro penal de Stillwater. El Congresista Martin Sabo informó que, tanto él como su personal, han estado en contacto con las oficinas del Servicio de Migración de St. Paul y Washington para obtener una respuesta clara en cada uno de estos casos.

También el mencionado Congresista informó que continuarán sus esfuerzos para establecer un programa que analice

a aquellos prisioneros Cubanos elegibles para lograr su libertad.

Bajo la ayuda del Centro Cultural Chicano se ha formado una comisión especial para buscar algunas alternativas o rectificaciones por las injusticias que estas personas están sufriendo.

Creemos que, como miembros de esta comunidad, debemos de ver las posibilidades u oportunidades que estos prisioneros tengan de poderse integrar posteriormente a su vida normal y poner al servicio de esta sociedad sus conocimientos y habilidades.

By Mario Duarte.

## Noticia de Ultima Hora!!!

News of the tragic death of Luis Garcia one of the Cuban prisoners under INS hold at the Federal Unit, Stillwater came to our office as this edition was going to press. His death was self inflicted, by hanging on June 24. This act of desperation is an invitation to us to be more aware of the plight of all those Cubans who are incarcerated awaiting deportation.

## HOW'S YOUR VISION... OF LA RAZA?

Visiones de la Raza is currently expanding in both scope and size. If you would like to participate and be a part of our cultural, community-oriented, bilingual publication, we are interested in hearing from you. Volunteer writers, photographers-reporters, designers, artists are specially welcome. Articles, feature stories, letters to the editor, sport news, announcements, ads, and suggestions are just some of the areas in which your ideas can be put into practical use.

All materials are subject to the approval of our Editorial Board, which reserves the right to edit for space, readability, and taste. In addition, all materials submitted must be signed by the author(s). Views expressed in Visiones do not necessarily reflect the views of Centro Cultural Chicano or of Visiones. Please submit any ideas or materials to:

VISIONES DE LA RAZA  
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# Editorial

## Centro Cultural Chicano: Where To Go From Here?

by Alberto Garcia, Jr.

As the new Chairman of the Board for Centro Cultural Chicano I appreciate this opportunity to discuss the course I hope to set for our Board of Directors and agency in the next year.

First, I feel it is incumbent upon the Board of Directors to help foster and develop new leadership within our agency, board and community. We need to develop a futuristic vision, one that will bring new people into community action, and one that will help our people take charge of their own lives.

We will begin this task by developing the leadership and experience that is needed for our Board of Directors. By expanding our base, and giving leadership opportunities to all, we can continue the great growth that Centro has experienced in these first 10 years.

Second, a priority for this board must continue to be one of broadening our programs so that we can more fully serve our community; this will include the developing of day care services, youth programs, business development programs and increasing our cultural programs, employment, education programs, and of course our seniors programs.

In order to accomplish these tasks the board must and will continue to explore, and implement the building of a new facility or the acquiring of Ascencio Club or a similar facility. This was a task I first proposed almost 5½ years ago during my first tenure as Chairman of the Board, and now if we continue to act as one, and keep all actions steadfast, it will become a reality!

These are just a few of the ideas that the Board of Directors will be dealing with in the next year. In doing so, we must continue to remind ourselves that our community is as diverse, as its growing numbers continue make us the largest minority peoples in this state. Hence no one person nor no one agency can speak for all, but if we do our jobs right, and contribute where our talents give us the ability to do so — we, as a board and a community can have a great impact on the state and society.

## VISIONES DE LA RAZA

Founder: Rick Neville  
Editor: Mario Duarte  
Editorial Advisory Committee:  
Alfredo Gonzalez  
John Pacheco  
Jorge Chinea  
Donn Vargas  
Al Garcia

Published monthly. All correspondence should be addressed to: Visiones de la Raza, 1800 Olson Memorial Highway, Mpls., MN 55411, (612) 374-2996. Visiones de la Raza is the publication of Centro Cultural Chicano, a non-profit organization founded for purposes of education about the reawakening of Chicano/Latino/Hispanic culture, and for providing services to the Chicano/Latino/Hispanic community. Centro strives towards helping all Chicano/Latino/Hispanic become strong and self-sufficient, while achieving a better standard of living, as well as continuing awareness and pride of the Chicano/Latino/Hispanic heritage. Material from Visiones de la Raza may be reprinted by non-profit organizations providing the source is credited. Views expressed in Visiones do not necessarily reflect the views of Centro Cultural Chicano or of Visiones.

## \$ ENTER VISIONES CONTEST \$ Deadline Extended

Visiones de la Raza needs a newer logo that expresses our commitment to the Chicano/Latino community as a non-profit social services provider. We need more than simply a map about Latin America. To participate in this contest you must design a logo that fits our aims and submit it to:

The Editorial Board  
Visiones de la Raza  
1800 Olson Memorial Highway  
Minneapolis, MN 55411

All entries must have the designer's address and signature. Send all entries to the address above by or before August 15, 1986. The winning logo will be used as the paper's cover logo. The winner will also receive a \$25 check and will be interviewed for a Visions story. The logo, however, will become the sole property of Visiones de la Raza and may not be used for any other artistic or promotional purposes unless approved by the Editorial Board. Buena suerte.

## Program to Help Minority and Women Owned Small Businesses

On June 18, 1986, a group of government, business and community leaders formally launched the opening of the Business Marketing Opportunities Clearinghouse (BMOC). The Clearinghouse is a metropolitan inter-governmental program to help women and minority owned small businesses to increase the number of contracts received from government agencies and private businesses.

To celebrate the opening of this program, a number of prominent business and government leaders, including Mayor George Latimer and Sam Sivanich, Chairman of the Board of Hennepin County Commissioners, attended the ceremony at noon on Wednesday, June 18, 1986 at 1014 Plymouth Avenue North, Minneapolis. There was an open house throughout the afternoon.

The Business Marketing Opportunities Clearinghouse provides centralized information and professional services to help women and minority owned businesses to successfully develop profitable relationships with government agencies and major corporations.

Guided by a committee of representatives from various governmental jurisdictions, particularly Hennepin County and the Minneapolis Community Development Agency (MCDA), the Clearinghouse provides an important program to ensure the growth of women and minority owned businesses. Other participating jurisdictions include the City of Minneapolis, the City of Saint Paul, Metropolitan Transit Commission, Metropolitan Waste Control Commission, Ramsey County, the St. Paul Planning and Development Agency, St. Paul Public Schools, and the State of Minnesota and the University of Minnesota.

The Business Marketing Opportunities Clearinghouse: A Metropolitan Inter-Governmental Program for Women and Minority-Owned Businesses, formally the W/MBE Clearinghouse, is the result of a collective effort by various governmental agencies to renew their commitment to increase women and minority participation in government and business contracts.

Johnny Walker, currently the Director of the W/MBE Clearinghouse will continue as the Director of the BMOC.



Peter Bell, director of MIBCA and current president of the Hennepin County Council of CD Programs awards a certificate to Manuel Carrillo, a member of Centro's Board of Directors.

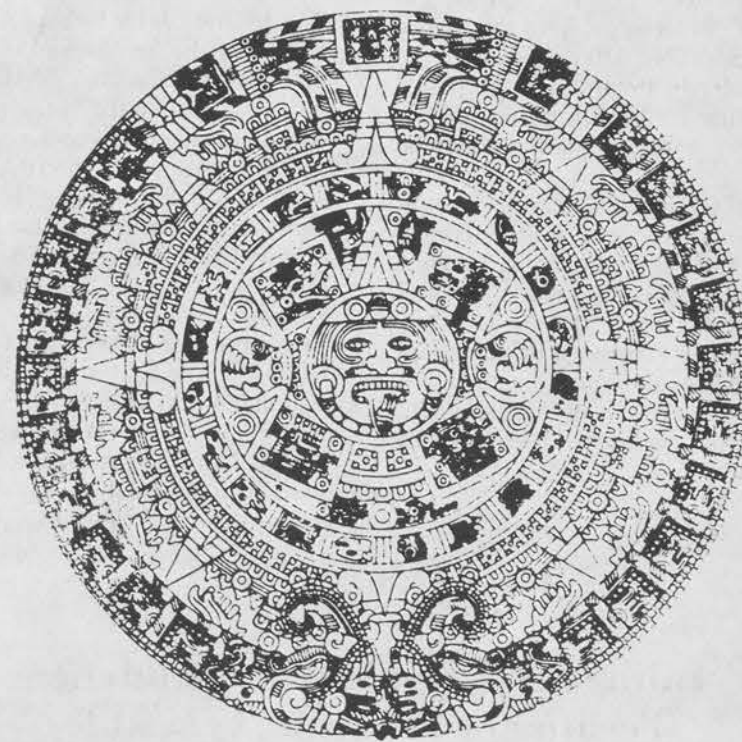
## Manuel Carrillo Recognized for Volunteer Service

Recognition was given recently to Manuel Carrillo by the Hennepin County Council of Chemical Dependency Programs for outstanding volunteer service. Manuel was presented a certificate of appreciation on June 11 in a midday award ceremony at Hennepin Government Center, where representatives of the 35 operated and contracted programs of the county were present.

Manuel has been an important part of the beginnings and continuity of the bilingual AA group which meets at Centro. This past year the group has become two groups, one continuing to meet at the Olson Memorial Highway center, the other at the 1900 Chicago Ave. office (now moved to CES offices at 1900 11th Ave. So.). Manuel has been a regular supportive presence to the Southside group. He has also stimulated the organization of breakfasts and picnics which provide social opportunities to AA members and their families and friends. He has also provided transportation to those who needed it.

In the Awards Ceremony, other volunteers awarded certificates were: Robert Perkins and Joan Hawkinson. Line staff recognized for outstanding achievement were Jim Bransford, Dennis Moore and Bob Normean, and Pat Teel. A plaque of special appreciation was given to Lorraine Teel, former director of Eden House, and a principal influence in the founding of the HCCCDP.

Richard Podvin



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The surprisingly accurate chronological table of the Ancient Aztecs. The stone is three feet thick and the disk part is twelve feet in diameter. It reveals an advanced knowledge of astronomy that is in sharp contrast with the barbarous practices and rituals of the Aztecs.

## Programa Para Personas De Mayor Edad



"Es muy interesante y ameno". "Me gusta porque he conocido muchos amigos". "He aprendido a compartir mis experiencias y conocimientos".

Estas son algunas de las expresiones que las personas de mayor edad, o seniors, han mencionado cuando se refieren al programa conducido por el Centro Cultural Chicano. Es muy interesante ver la participación y la actividad que todas estas personas hacen dentro de este programa. Las actividades están planificadas dentro de diferentes campos como son: arte, diseños, educación comunal, presentación artística, viajes dentro y fuera de la ciudad, e intercambio con otras organizaciones.

Aunque, originalmente, el programa estaba enfocado hacia los hispanos, poco a poco se ha extendido a todas aquellas personas que necesitan ayuda, o que se encuentran aisladas. Así es como ahora el programa tiene una interesante mezcla de seniors que son de diferentes culturas, tales como: México, Cuba, Puerto Rico, España, Nicaragua, Paraguay; además de ciudadanos Anglos.

El Centro, como Agencia interesada en el desarrollo y bienestar de la comunidad, apoya con todo entusiasmo y esfuerzo para que este programa se mejore y se extienda cada día más y mejor. Con ese objetivo, la Dirección gestionó por mucho tiempo y contra varios problemas, la adquisición de un bus para la transportación de todos nuestros queridos seniors.

Ahora el Centro tiene un bus con capacidad para 60 personas y con facilidades para personas incapacitadas. Con él, a los señores se les recoge en sus propias casas, y luego se les moviliza a las diferentes actividades o eventos, planificados con anticipación, tal como se muestra en el calendario que se detalla junto a este artículo.

Tres son los principales objetivos del programa. El primero es aumentar la confianza y dependencia en sí mismo y, gradualmente, dejar la dependencia de otras personas. El segundo es la interrelación entre los Hispanos de mayor edad. Y el tercer — muy importante — es el uso y participación en los servicios sociales y programas existentes en la comunidad. Todos estos objetivos son manejados y supervisados por una persona muy responsable que vela porque se cumpla lo establecido, o atienda cualquier queja o sugerencia que los seniors puedan hacer.

Queremos invitar a todos aquellos seniors que aún no pertenecen a este programa, para que se unan a este grupo tan activo, al que no le importa muchas veces el frío el calor que haga, para realizar las actividades programadas. Ustedes pueden contactar, con toda confianza, con Fernina Hernández al teléfono 374-2996; ella, con mucho gusto, les dará toda información y asistirá en sus preguntas o inquietudes.

by Mario Duarte

## Centro Cultural Chicano Senior Schedule

July - Julio 1986

Sunday	Monday	Tuesday	Wednesday	Thursday
		1 Con el ministerio de Discapacidad 9:30 a.m.	2 Al Centro 10:00 a.m. Comer con los Hnos. 1:30 p.m.	3 Compras en St. Paul 10:30 a.m. comer afuera
6	7 Al Parque 10:00 a.m.	8 Al Centro artesanal 10:00 a.m. comer con Hnos. 1:30 p.m.	9 A las tiradas 10:00 a.m. comer con Hnos. 1:30	10 Al Parque 10:00 a.m. comer afuera
13 Misa en español 4:00 p.m.	14 A recoger fresas 10:00 comer afuera	15 Fort Snelling Tour 10:00 a.m.	16 Día de campo en el lago Wirth 10:00 a.m.	17 A recoger fresas 10:00 a.m.
20	21 Al centro 10:00 a.m. comer con los Hnos. 1:30 p.m.	22 To Centro 10:00 a.m. congregate dining 1:30 p.m.	23	24 Mpls. shopping 10 a.m.
27	28 Con los mayores la edad en No. Mpls. 10:00 a.m.	29	30 Celebrar cumpleaños traer comida Bingo 1:00 p.m.	31

## La Independencia del Peru: 28 del Julio de 1821

Cuando la Historia se mira desde abajo y se humaniza, el mundo se ve más ancho y se hace más comprensible que desde el aloado mirador de las biografías. Lo que se pierde en colores e gana en emoción humana. Como es obvio el intelectual deslumbrado y amigo de la Epica no toma de la sopa del mundo sino la rubia espuma y deja para otro o para nadie la sustancia que hierve en el fondo de la caldera."

La leyenda nos dice que: De las profundidades de la tierra y en el medio de las aguas verdes del Lago Titicaca, surgieron los hijos del Sol, Manco Capac y Mama Ocello, cuya misión fue la de enseñar a los habitantes de la Pachamama a cultivar y construir el floreciente Imperio de los Incas.

Dos Milenios y medio, nos respaldan como los descendientes de las Culturas Pre Incas, tales como la cultura Chavin, Paracas, Nazca, Chimú, y Chanca, que dieron origen con su aporte cultural, a la grandeza del Tahuantinsuyo, con sede en el ombligo de la tierra, El Cusco, la capital del Imperio.

La faja Costanera, y los imponentes Andes serranos del continente Sudamericano, fueron dominios Incaicos, en los que 12 gobernantes cobrizos reinaron con mucha sabiduría Los Suyos del Ecuador, Colombia, Bolivia, Argentina y Chile. Hasta que en el año 1532, marcó la venida del hombre blanco y barbado, llamados así mismos conquistadores. Seguidores del Descubridor de las Américas, Don Cristobal Colón, hombre de gran talento y coraje, en comparación con los poco o casi nada educados hombres de hierro.

Los nuevos Dioses de acero, ni se interesaron en el avance de estos nobles habitantes ni en su cultura, sólo la fiebre del oro y el abuso del indio, eran su ambición de conquista y en nombre de Dios y los Reyes de España, interrumpieron el crecimiento de una de las más avanzadas culturas del planeta.

El tiempo y el continuo contacto de las razas, trajo el nacimiento del nuevo habitante de los escombros de lo que fue un tiempo el centro de la civilización Incaica, el enraizado Mestizo, hombre de dos almas, la del puma de los Andes, y la del Leon de Castilla. El mismo que se rebeló ante los abusos de sus Emperadores y tiranos relativos, Los Españoles. Una de las figuras mas importantes de esa época, fue el inaudito cudilo de la revolución de los mestizos, TUPAC AMARU, pre-emancipador de los oprimidos, a quien no son bastó el cortarle la lengua, sino el de partirlo en pedazos, enfrente de su pueblo y familia. Esto sólo fue el comi-

enzo de los muchos que tuvieron que entregar sus vidas en aras de la Libertad. maria Parado de Bellido, Mariano Melgar, los hermanos Angulo y otros, fueron los precusores de la Independencia.

Pasaron muchísimos años después de las insurgencias, y, para ser más preciso, en el año de 1817, las encarnizadas batallas de Chacabuco y Maipú, abren sus puertas al lider Argentino Don José de San Martín, experimentado en las huestes Francesas de Napoleón Bonaparte. Estrategia galante la que empleó en el Paso de los Andes, en compañía del General Toribio de Luzuriaga, posteriormente encabezan la escuadra naval hacia el sur del Perú, desde Pisco hasta el desembarco en la Bahías de Paracas.

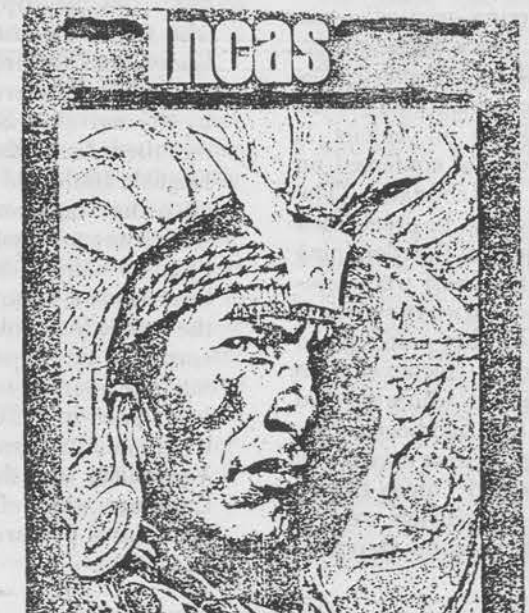
Las fuezas combatientes de Patriotas Peruanos y Chilenos, más las cargas de los Regimientos de Granaderos del General Arenales, en el valle de Ica, desconcertaron a los Realistas Españoles, especialmente al Virrey Joaquín de la Pezuela. Y por si fuera poco, al mismo tiempo por otro lado de la Gran Lima, Ciudad de los Virreyes, guerrillas y montoneros cargaban con todas sus mañas y fuerzas contra los tiranos ocupantes. Fue en estas circunstancias que desde Huaura, se dicta un Reglamento Provisorio, para afirmar la autenticidad de la Constitución del Perú Independiente, por el que se modifica la división de la Colonia.

Finalmente el 28 de Julio de 1821, en un tablado, en la Plaza de Armas de Lima se enarbola el Pendón Nacional con el escudo de Armas del Perú. Fue allí donde el General Don José de San Martín, pronunció estas palabras que permanecieron esculpidas en el corazón de todo Peruano eternamente:

"El Peru es desde este momento libre e independiente por la voluntad general de los pueblos y por la justicia de su causa que Dios defiende." Viva La Patria! Viva La Independencia! Viva La Libertad!

Dos siglos y medio han pasado desde entonces, hoy en nuestro presente y con la voz al cuello, exclamamos juntamente con el Presidente Alan García, un Viva El Perú! en toda su magnitud de fraternidad, igualdad y libertad.

by Hugo E. Artola  
Presidente de la Asociación  
Peruana de Minnesota





# Venezuela :

Origins of Rebellion

The example of the British colonies of North America with their Declaration of Independence and successful revolution against King George III of England, followed in 1789 by the French Revolution, had powerful attraction for the *criollos* of the Spanish colonies of the Americas. Spanish-American aristocrats, well educated and often well traveled and widely acquainted abroad, resented the exploitation of their country by Spain. On the other hand, the prospect of political change had little or no meaning for the submerged classes. The *Mestizos*, the Indians, and the Negroes were serfs or slaves and remained ignorant and illiterate.

Venezuela became the leader in the struggle of Spain's South American colonies for independence, partly because of its situation as one of the least-regarded provinces of Spanish America and its remoteness from the administrative centers, first of Santo Domingo and later of Bogotá. This operated to increase the authority of the local *cabildos* and gave to the *criollos* who sat in them a taste of independence and experience in government, which increased their intolerance of Spanish rule.

After the abortive revolt of 1749 no significant rebellions occurred until 1797, when young *criollos* tried to rouse planters and army officers to revolt. Their plot was exposed, however, and the participants were executed. The leader, José España, who was hanged and quartered, is honored as the country's first martyr in the cause of independence.

## Simón Bolívar :

### The Liberator

One of the patriot leaders who avoided Spanish retaliation after the fall of the First Republic was Bolívar. Born in Caracas on July 24, 1783, of a wealthy *criollo* family long prominent in Venezuelan affairs, he enjoyed all the advantages of his class. His father had corresponded with Miranda in seeking aid for Venezuelan independence. Orphaned early, Bolívar was greatly influenced by his favorite Simón Rodríguez, a devotee of Jean Jacques Rousseau and an advocate of liberty for Spanish America.

In Colombia, which had declared its independence shortly after Venezuela, patriot factions were still fighting the Spaniards, so Bolívar went to Colombia. Given a small command, he fought his way back into western Venezuela during 1813. Here, apparently for the purpose of forcing the people to take sides, Bolívar issued his famous proclamation of "war to the death" against the Spaniards but clemency for Spanish Americans. This had the effect of detaching from the royalist cause wavering *criollos*, some *mestizos*, and even many of the clergy. Gaining strength as he advanced, Bolívar, in a brilliant campaign, forced his way back into Caracas on August 7, 1813. The joyous capital conferred on Bolívar the title of El Libertador (The Liberator) and, as dictator, he proclaimed the Second Republic. But the remaining Spanish forces on the coast were reinforced from Spain, which was now free of the Bonapartes. Also, they were joined by a horde of *llaneros* (cowboys) from the plains of the Orinoco, who were glad, to fight for loot and who had been promised land and revenge on their masters by a Spanish leader named Tomás Boves. By the fall of 1814 the patriots were in full retreat, and the Second Republic ended.

## The Struggle for Independence

### Early Efforts

The independence movement got its real start through the activities of Francisco de Miranda, a *criollo* lieutenant colonel who left the Spanish colonial army to represent a revolutionary group in Venezuela. He sought aid for his country's liberation from the new United States in 1784 and later from most of the capitals of Europe. After the French Revolution in 1789, he was made lieutenant general in the French revolutionary army. By 1805 he was back in the United States recruiting and raising money for an expedition that set sail in 1806. With help from the British at Trinidad, a landing was made at Coro, but there was no popular uprising; the Spanish, with superior numbers, forced Miranda and his little forces to reembark. He went to England, discouraged, but still seeking aid for Venezuela's liberation.

In 1808, when Napoleon usurped the Spanish monarchy and made his brother Joseph king of Spain, the *cabildo* in Caracas deposed the Spanish governor and formed a governing council as a form of trusteeship for the deposed Ferdinand. This junta sent a mission to England to seek British support. The leader of the mission, a young *criollo* colonel of the militia named Simón Bolívar, persuaded Miranda to return to Venezuela in December 1810.

With Miranda's return, the movement for complete independence intensified. The junta resigned and surrendered its power to the first Venezuelan Congress, which, after prolonged debate, voted independence from Spain on July 5, 1811. Venezuelans are proud of being the first Latin Americans to take such definitive action.

Forced in exile for the second time, Bolívar returned to Cartagena only to find the Colombian patriots divided and the Spanish, heavily reinforced, moving to the siege of Cartagena. Again Bolívar left South America, this time for Jamaica. There he composed the famous "Letter from Jamaica," in which he reaffirmed his faith in independence for Spanish America and visualized for South America a collection of autonomous states, each under a centralized, unitary form of government and headed by a lifetime president.

"Later Bolívar went to Haiti, where President Alexandre Pétion offered ships and men for a new attempt. A landing on the Venezuelan coast in 1815 was repulsed. Bolívar then changed his plans. Collecting reinforcements from Haiti, in 1817 he struck into the heart of the plains country to seize Angostura (now Ciudad Bolívar) on the Orinoco River. There, in 1819, Bolívar called a congress to frame a new constitution. This Congress of Angostura, adopting a constitution embodying few of Bolívar's ideas, nevertheless elected him president of Venezuela's Third Republic.

In the plains of the Orinoco River Bolívar won the support of the *llaneros*, who were now under a *mestizo* patriot leader, José Antonio Páez. Here, with a secure base, his forces were strengthened by the arrival of European adventurers recruited from the soldiers - mostly English, Irish, and German - disbanded after the Napoleonic wars in Europe. After some successful skirmishes against Spanish sallies from the mountains, Bolívar made a dramatic march west over the Andes into Colombia and at Boyacá surprised and destroyed a Spanish army. The Spanish asked for a truce, which was signed in 1820, but it proved short lived, and in June 1821, Bolívar, in Venezuela, won the decisive victory at Carabobo, which effectively ended Spanish control of Caribbean South America.

## West Side NHS Celebrated Successes During National NHS Week



St. Paul Mayor George Latimer (r) and West Side NHS President Bob Reuter sign the papers turning over a Community Development Block Grant to the NHS. Looking on is Council member Jim Schiebel.

West Side Neighborhood Housing Services celebrated National Neighborhood Housing Services Week, June 1 to 7, with three main activities.

An Open House was held on June 4, from 2:30 to 4:30 pm, many West Side residents and interested persons attended.

On Saturday June 7, from 1 to 3 pm, on the lawn surrounding the WSNHS office, staff and contractors demonstrated some alternative ways to repair windows and do some other home improvements. Ramsey Action Program had a booth with information on weatherization, energy programs and other RAP programs. Northern States Power provided information on NSP programs and gave door prizes for those attending. A slide show showing various WSNHS home improvement projects was running continuously during the two hours. Refreshments and snacks were served to make this event an even more pleasant experience for those who came.

"West Siders came with questions on their particular home improvement concerns and asked for free advice" said Herminia Cardenas, chairperson of the WSNHS Community Services Committee, which organized this celebration "it is a good idea to take advantage of the experts and all the information we will have available" she added.

During the same Saturday June 7, from noon to 2 pm, the Neighborhood Housing Development Company, a subsidiary of WSNHS and DBNHS, had an Open House at 611 Livingston. This is one of the properties that NHDC is offering for sale at affordable terms; it is a two bedroom, two story, brick house, conveniently located and is near Humboldt High School. A person can become a homeowner with only \$850 down payment and monthly payments depending upon income, of as low as \$349 a month, which would include taxes and insurance. Individuals or families with of \$12,000 or more are eligible.

Since this property still needs to be improved, this is a good opportunity to plan the improvements the buyer wants, with the professional services of the WSNHS Rehab Specialist and the benefits of adding value to this home through the buyer's own work. The public is invited to come and explore this, as well as other opportunities for affordable home ownership through NHDC, a non profit organization.

There were many reasons to celebrate WSNHS successes. Since WSNHS was established in 1981, it has provided housing assistance to almost 25% of the owner-occupied homes in the neighbor-

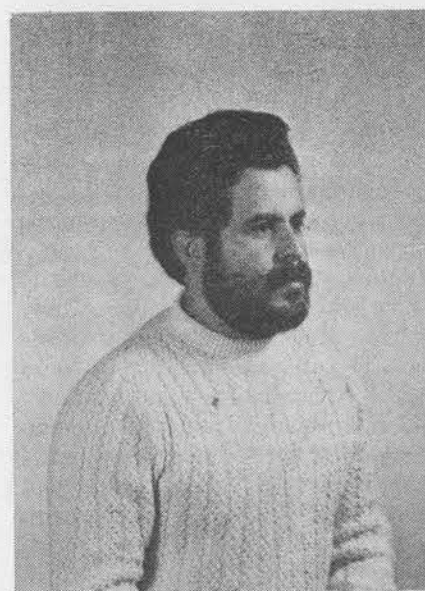
hood and has administered the direct investment of over two million dollars in housing improvements for low and moderate income residents, who are the majority in the West Side. More than 750 families have been helped. Direct financial assistance, involving free home inspections, rehab specifications, bids and construction monitoring has been provided to about 250 families; to help them rehabilitate their properties and improve the West Side. More than 500 families were helped with technical assistance, packaging of loans for other funds, housing inspections, construction monitoring and/or referral to other housing loan programs. "Only during last year we helped to provide West Siders with well over one half of a million dollars in low interest loans and more than \$75,000 in home improvement grants" said Alex Edmund DaHinten, WSNHS Director of Community Services.

WSNHS helped to launch the Riverview Neighborhood Crime Watch and formed, with Dayton's Bluff NHS, the Neighborhood Housing Development Company, a subsidiary of both organizations. NHDC has been working to acquire vacant and problem properties, to rehabilitate them and offer them at affordable financing. Both the Riverview Neighborhood Crime Watch and the Neighborhood Housing Development Company work out of the same WSNHS office.

WSNHS is part of a national network of private non profit organization revitalizing 208 neighborhoods in 134 cities. Nationwide, NHSs have generated more than \$3.5 billion in neighborhood reinvestment through the efforts of a partnership of residents, local business leaders and government officials, in which residents form the majority.

Bob Reuter, a West Side resident, serves as the corporation's President; Peggy Schneider, a resident, serves as Vice-President; Bill Field of American Family Insurance, is the Secretary; Vicki Murray of the City of Saint Paul, the Treasurer. Members of the Board of Directors include: Herminia Cardenas, Juanita Vail, Mario Duarte, Jim Dieter, Noah Rios, all residents; Denise Lassey of First Bank Saint Paul, LeRoy Petrask of Cherokee State Bank and Tom Schaak of Signal State Bank. Shirley Sailors is the Executive Director.

For more information about WSNHS, contact Alex-Edmund DaHinten, Director of Community Services, at 1 East George, Saint Paul, MN 55107. Phone 292-8710.



## Alfredo Lares: Un Nuevo Americano

For years Alfredo Lares of Albert Lea dreamed about earning the rights and privileges many Americans take for granted. Saturday his family watched that dream come true when Lares became a United States citizen during a special ceremony in St. Paul.

"I wanted to become a citizen because I love this country. There are so many opportunities for people to have a good life here," said Lares.

Born in Mexico City Lares earned a law degree in criminology before coming to America and moving to Albert Lea about nine years ago. His wife, Linda, and their two sons, Benjamin, 6, and Adam, 2 were born in Albert Lea and are very proud that Lares is becoming a citizen too, he said.

To earn his citizenship Lares spent many hours studying on his own. Applicants must live in the U.S. for at least five years, be able to speak, read, and write English, and are tested on their knowledge of America, he said. To pass the test Lares had to learn about the Constitution, Bill of Rights, history of the 13 colonies, and know the names of all his senators and representatives. Most of his information came from books at the library.

Lares, who is a member of the National Guard and a para legal, said he is looking forward to the right to vote and having input into what laws are passed and who is elected to run the government.

"It is very important to vote. If you don't vote, you are nobody in this country," he said.

As a new citizen Lares said he hopes to help bridge the gap that exists between the Hispanic and Anglo communities in Freeborn County.

"There is no communication between the Anglos and Hispanics. I want to invite people to share our culture and learn more about us. If they knew us better they would realize that we are not so very different."

Lares said a desire to do something for his community and the recognition of problems many Hispanic people face led to his present job coordinating the Hispanic community outreach program through the Albert Lea Office of Southern Minnesota Regional Legal Services. The program provides information and assistance to local Hispanic residents and Anglos at no charge.

"A lot of Hispanic people in our community need information concerning their rights and the services available to them. Hispanics need to know the laws and the system to utilize it," he said.

Lares is bilingual and much of his job involves translating. Many migrant workers and older Hispanics do not speak English and need help understanding the benefits they are entitled to. He will translate free of charge brochures, posters or other forms of information and can accompany people outside the office who need an interpreter. He also works with problems involving health care, employment, housing, education, and can provide information about immigration and naturalization law.

The lack of bilingual or Hispanic employees in any of Freeborn County's government offices contributes to the communications problem Hispanics have, said Lares. There are 1,500 to 2,000 Hispanics in the county and discrimination is a possible reason they are not hired for county jobs, he said.

"There is discrimination against Hispanic people in this community, especially when applying for jobs. I know people who applied for jobs and were qualified but they never even got an interview. I believe they should be offered the opportunity for employment in Freeborn County."

When organizations in the community have important meetings, they must think about printing the announcements in both Spanish and English, Lares said. He would also like to see the public library carry more books written in Spanish.

One program that is doing an excellent job of addressing the needs of Hispanics is the Community Adult Education program, he said. They offer classes in English as a second language and help Hispanics who want to earn their GED, which is equivalent to a high school diploma.

"Education is very important and I would like to see more Hispanics further their education. You need a good education to get ahead in this country, he said."

The Hispanic outreach program is proving beneficial to all members of the community, and although it is only funded for 12 weeks, Lares said he hopes it will be continued.

"With this program we can do a lot of good things for the Hispanic community and we can help bring all the people of the community closer together," he said.

By Pat Jensen

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Note: You can contact Alfredo Lares by phone at 507-377-2831 for any information you might need.



## New Organization for Democracy in Central America

Midwest Coalition for Democracy in Central America is pleased to announce its formation, and its plans to add its voice to the on-going discussion of Central American issues in Minnesota and surrounding states. The group has a bipartisan membership, and intends to carry out a three-fold purpose. We wish, first, to educate our members and the public concerning Central American economic, political and social conditions; second, to mobilize public opinion in support of democratic solutions to Central American problems; and third, to promote humanitarian work in the region.

Our membership is purposefully diverse, and includes clergy and religious lay people of a number of denominations; students; business people and community leaders; farmers; professors; doctors and allied health professionals who have worked with the Miskito Indians in Honduras; and a variety of others, some of whom are Central American natives and some of whom have recently visited the region.

We are drawn together by three convictions. First, we believe that the countries of Central America must establish democracies, as opposed to dictatorships of the right or left, if the region's complex problems are to be effectively addressed



## ALBERTO J. FERREY:

## toda una experiencia artistica.

Recientemente se nos presentó la oportunidad de conocer personalmente en el Centro Cultural Chicano de la ciudad de Minneapolis, a un valor artístico Centroamericano, figura destacada en el teatro y la radio Latinoamericana. Nos referimos al escritor y actor, en el género humorístico, Alberto José Ferrey, mejor conocido en los escenarios y micrófonos de catorce países de nuestra América Hispana, como el Campesino PANTA-LEON.

Alberto Ferrey nació en Granada, Nicaragua. Inició su carrera artística desde temprana edad llegando a alcanzar un record muy amplio de actuaciones en la primera emisora de cada uno de los países que ha visitado, entre las que se pueden enumerar: XEW de la ciudad de México; WAPA Radio El Mundo de San Juan, Puerto Rico; L. Voz Dominicana; Radio Continente, Caracas; Radio Sociedad Nacional de Minería, Santiago de Chile; LR-1, Radio El Mundo de Buenos Aires, Argentina. CX-16, Radio Carve, Montevideo; YSU Radio Mil Cincuenta, San Salvador, El Salvador, y tantas otras, primeras en audiencia en cada país.

Mario Duarte

## Charlene Cole is New Project Director

TACTICS, Inc., has selected Charlene Cole as Project Director of Pilot City Regional Center. Ms. Cole has been Comptroller at PCRC since December, 1985, prior to which she served for 6 years as a member of the TACTICS Board of Directors.

Ms. Cole came to Minneapolis from Chicago in 1977. While in Chicago, she was an active participant in grass roots community organizations, as well as organizations and committees for the development and implementation of primary and secondary educational programs. Ms. Cole has continued her community interests, here in Minneapolis, where she has made a number of contributions to area improvement. She is a charter member and current President of H.A.N.D.S., Inc., (Hawthorne Area Neighborhood Dispute Service). Additionally, Ms. Cole has been a member of Hawthorne Area Community Council, Northside Resident Redevelopment Council, and Northside Services, Inc. Issues that concern children are of particular interest to Ms. Cole; she was involved with the Minneapolis School Board during the time when Title I was utilized to assist children with learning disabilities. She has also been active in the Girl Scouts and North Polar Parents.

by Katherine Kersten, Chairman



# The Future of Education in the Hispanic Community

by Francisco Trejo

The Hispanic middle class is in serious jeopardy of becoming extinct. To realize the magnitude of the problem and the importance it is necessary to study current economic trends in American but more importantly the trends in our own state of Minnesota.

American Hoist Inc. (AMHOIST), once an employment haven for Minnesotans, has closed its door. Whirlpool has done the same. Meat packers such as Swift, Armour and more recently Iowa pork, have closed shop. Traditional semi-skilled and skilled blue collar labor is no longer in great demand. Ironically, the high tech labor market is not any more secure in Minnesota. Over 6,000 computer tech related jobs were lost in Minnesota in 1985, including over 5,800 from Control Data Corp. The agricultural economy is completely bankrupt with no new jobs expected in this area in the foreseeable future. Only service related occupations seem to be healthy and on the rise in Minnesota.

The emerging service industry in this state will have few openings for top level positions in banking, insurance, health and other such areas. These few positions will be highly selective and competitive. The rest of the new openings will be low paying jobs in the service sector such as non-technical clerical and hotel/motel caretakers. The nature of these low paying jobs will be such that they will not be able to economically replace jobs lost in the other sectors of the economy thus continuing the decline of middle class options for Minnesota.

The effects of these trends have been analyzed by federal, state and local agencies, church groups, foundations and many others. It is documented that job displacement in any of these areas is permanent with little or no chance of finding a job in a similar occupation. Numerous reports indicate the need for retaining displaced workers for jobs that will maintain them in the mainstream, middle class, of the American economic and social lifestyle. It is the demise of the American middle-class that most worries sociologists, futurists and others.

All reports, however, neglect to study the effect these labor changes will have on the just recently emerging Hispanic middle-class in Minnesota. The railroads, meat packing firms such as Armour, Swift and Iowa Pork, as well as Amhoist, Whirlpool and Control Data created the Hispanic economic middle class. Economic security, part and parcel of the middle class in turn, created the opportunity to act upon and develop middle class options, such as a post secondary education, investment and political power. The closing of these firms dramatically stops the continued development of the Hispanic middle-class, consequently, it destroys economic security and its desired options.

What does it all mean? The employed Hispanic community in Minnesota, today's middle-class Hispanics, will become tomorrow's new urban migrant worker. They, like their migrant counterpart, will have the lowest paying jobs, with little or no upper mobility, security or other fringe benefits. Today's Hispanic children will reenter the cycle of poverty their parents left when they climbed out of the farm related migrant stream or low paying service oriented jobs.

The main problem is the fact that few, if any, of the Hispanic parents are aware of this bleak forecast. Although it is still one of the most critical issues, the school system's insensitivity to the needs of minority children is no longer the only issue. *Parental awareness, involvement and leadership* is the focus of any plan to assure that today's children do not, in fact, fall back to a resigned approach to education that will leave them ill prepared to enter the highly competitive and highly selective labor market in Minnesota.

In order for the Hispanic community to maintain its momentum toward economic middle class status, a larger number of Hispanic students must enroll in post-secondary or higher educational institutes. More Hispanic must graduate for high school and achieve an academic excellence that meets or exceeds an institute's requirement. St. Paul's Humboldt High School's student body which is more than 25% Hispanic, must never even again place dead last in the state of Minnesota college entrance exam as it did recently on the S.A.T. scores. Hispanics must place at the top of all tests in Minnesota. Competition for admittance into post-secondary institutes is just to great to leave it to chance or to wait for special recruitment.

Early, often pre-school, parental involvement must be part of the child's educational strategies if the children are to achieve that academic excellence. Other school/student relationship factors will need to be addressed but none will have the impact that parental involvement will on the retention of Hispanic high school students and their enrollment into post-secondary institutes.

In order to increase parental involvement there is a need to determine what the Hispanic community sees as its major concerns, solutions and priorities. This can only be done by directly asking the Hispanic parents and then following up with remedial strategies. Only after the community determines that its input was not only solicited but also acted upon, will it feel encouraged to look at the trends, develop strategies and proceed with a plan to guarantee its rightful place in the state's economic strata.

(note: the second part of article, will be in our August issue)

**DAVID RIVERA**  
Attorney/Abogado  
291-2978  
General Legal Practice  
720 Conwed Tower  
Town Square

## New Opportunities for Minorities in St. Paul

Minorities are an important focus of college education programs at the St. Paul Learning Center operated by Inver Hills and Lakewood Community Colleges.

Because of the importance of education in a growing minority population, special services offer students a chance to succeed.

Two years Associate Degree programs in Liberal Arts, Human Services, and several Business specializations such as Accounting, Transportation Management, Sales and Marketing, Secretarial (Executive, Legal, and Medical), etc. prepare students for employment. For those needing additional skills in English, the Center offers English as a Second Language classes.

As students get involved in the program they choose, they have a chance to make personal contacts with the fellow students, instructors, and SPLC staff who may be helpful in directing them to job opportunities. This network can provide valuable resources and a support system for the individual.

Neighborhood locations make classes convenient to participants. In the West Side area, classes are held in the Neighborhood House, Humboldt Sr. and Jr. High, and Wilder Senior Residence. In the Summit-University area, locations include Central High School, and in the West Seventh area, classes are held at Monroe Community School, Salvation Army, W. 7th Community Center, and Oneida Education Center.

For individuals who are already employed, college classes can help them advance in their careers. Business, Computer Science, Math, Human Services, are often directly relevant to the work they are doing. Classes in other areas such as Liberal Arts and written and verbal communications contribute to career growth. Classes are offered in the evening so that these working adults can attend.

For minorities who work in downtown St. Paul, special opportunities are available through the INSTITUTE FOR WORKING WOMEN. This program offers credit courses in the work place at sites in the downtown area. The program does not exclude men.

Bilingual Staff members are often willing to direct program participants to appropriate community services when necessary. They are available for educational and career counseling, program advising, financial aid consultation and study skills development. Students are welcome, by appointment, days and evenings. Call the Learning Center office at Oneida Education Center in the West Seventh neighborhood, at 227-7803.

by Mercedes Castro

## Tips to Prevent Summertime Crime

by Aaron Rubenstein  
Community Crime Prevention (Retired)

With the arrival of summer, Minneapolitans open up their homes to let in the fresh, warm air. Chances are we are away from home more, too. These habits make our homes more vulnerable to burglars. Like the mercury, crime usually increases during the summer to its highest point of the year. Here are some tips to help keep us safe:

• **Lock up!** This applies to your house or apartment and your car. If you are working or sunning in the yard, or lounging on the porch, lock your doors, especially the one at the other end of the house. Some burglars cruise a neighborhood looking for people working in their

yards and then get in through the front door, for example, if the person is working in the back yard. Lock up! Nearly 30% of the burglaries reported in the city during 1985 were unforced, i.e., entry was gained through an open or unlocked door or window. The percentage is much higher in the summer.

• **Secure your windows**, especially first floor and basement windows. Many burglaries are committed by cutting screens. The ubiquitous clam shell locks and window ventilating locks are almost worthless. Instead, pin double hung windows by drilling two holes at a slightly downward angle in the upper corners of the lower sash. Drill all the way through the lower sash and into but not through the upper sash behind. Then pin the window by dropping nails into the holes. For security and ventilation, you can raise the lower sash six inches and drill another pair of holes into the upper sash. Call Community Crime prevention at 348-6292 if you would like a simple instruction sheet.

• Another option for securing double hung windows is **track fillers**. Cut a piece of wooden dowel or quarter round molding to wedge into the track on the side of the window above the lower sash. If fastened with velcro, the track filler can be cut six inches shorter to allow the bottom sash to open a bit for ventilation.

• **Close and lock your garage door**, even if you are working in the yard. It doesn't take long to snatch a bicycle or a lawn mower. Consider covering up garage windows with wood, curtains or reflective film so that people can't see what you have inside.

• **Make your house look occupied**. Leave lights on when you go out, or use a timer. Some people make their homes sound occupied, too, by turning on a radio (it uses less electricity than a T.V.).

• **Before you go away on vacation**, ask nearby neighbors whom you trust to watch your home. Make sure the grass will be mowed and the mail and newspaper stopped or picked up by a neighbor. Newspaper "stop" lists have been known to be seen by the "wrong" people, so you might want to ask a neighbor to pick it up instead. An overgrown lawn is a sign that you may be out of town; circulars, newspapers and mail collecting around your door are an almost sure sign.

• In the realm of **personal safety**, walk with someone else if possible, particularly at night. Carry keys and money in a pocket, not in a purse or wallet. Stay alert to who is around you and where you might go for help. Don't feel rude or guilty about verifying the identity of a stranger at your door before you open it.

• **Don't leave anything in your car if possible**. If not, put valuable items, purses and/or packages in the trunk or out sight before you arrive at your destination.

• Don't leave a ladder outside in your yard. It could be used by a burglar to gain entry.

• Don't leave a key "hidden" under your door mat or anywhere near your door. The burglars know where to look.

• Call 911 if you see suspicious behavior or a crime in progress and any other time you want a squad car to respond. The police would rather you call 911 when you see something suspicious, even if it turns out to be a false alarm, than to be called after the fact.

• **Know your neighbors and watch out for each other**. That's your best burglar alarm. Help to organize a Neighborhood Watch block club or host a block party. For information on block clubs, home security and personal safety, call Community Crime Prevention at 348-6523. Help take a bite out of crime and have a good, safe summer!



## Sociales

### Felicitaciones . . !



Nos place sobremanera enviar nuestras felicitaciones a Albert Garcia, Presidente de la Junta Directiva del Centro Cultural Chicano por su reciente matrimonio con la bella señorita Sheila Marie Bernhardt.

La boda se llevó a cabo el día 7 de Junio pasado a la una de la tarde, en la Santa Iglesia de la Ascension, en 1728 Bryant Ave. N., la que lució bellamente adornada para tal ocasión. El Revdo. Padre Manzur ofició la Misa, impartiendo sus

bendiciones y oraciones a los felices contrayentes. Posteriormente hubo una elegante recepción en los salones del Knights of Columbus, en la cual la alegría estuvo con los novios y la concurrencia.

Muchas felicidades y triunfos en el futuro de Al y Sheila.

By Mario Duarte.



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EL BALLET MEXICANO



## Calendar of Hispanic Events 1986

### Cuisine of Central America

#### July

- 3 Fiestas de las Flores con Sabor a Mexico - Chicago
- 4 Fajitas Cook-Off - Lubbock
- 4-6 Border Festival 7 Flags Over Laredo - Laredo
- 5 Venezuelan Independence Day
- 9 Argentine Independence Day
- 17 Muñoz Rivera's Birthday - Puerto Rico
- 20 Colombian Independence Day
- 25 Dia de la Constiucion de Puerto Rico - Puerto Rico
- 27 Barbosa's Birthday - Puerto Rico
- 28 Peruvian Independence Day
- La Fiesta del Sol - Chicago (Date to be announced)
- Hispanic World Fair - Corpus Christi (Date to be announced)
- Feria Hispanica - Corpus Christi (Date to be announced)
- Fiesta Noche del Rio - San Diego (Date to be announced)
- Fiesta Noche del Rio - San Diego (Date to be announced)
- OTI Festival - Local event in most cities (Date to be announced)

#### Pollos Encebollados El Salvador

- 2 Pollos 2 1/2 lbs.
- 12 Cebollas cortadas en rodajas gruesas
- 1/2 Taza de margarina
- 10 Tomates pelados sin semilla y enteros
- 1/4 Taza de vino o vinagre
- 2 Cts. De Consomé Concentrado de pollo
- 2 Tazas de agua
- 1 Pizca de tomillo, pimienta y sal al gusto
- 1 Hoja de laurel

#### Procedimiento

Cortar los pollos en piezas y sazónarlos con sal, pimienta y tomillo a su gusto. Una vez condimentados colocarlos en un tazón y rociarlos el vino y dejarlos en refrigeración toda la noche o algunas horas antes de prepararlos. Al día siguiente en una cacerola grande calentar la margarina y freír en ella los trozos de pollo que hemos sacado del tazón, dejarlos dorar. A medida que van dorando, sáquelos y sofía en la misma margarina las 6 cebollas ya cortadas y separados los anillos. Dejarlos sofír hasta que esten transparentes, agregar allí los tomates, sofreír un momento más (2 minutos). Regresar el pollo a la cacerola, agregar el caldo preparado con el consomé y las 2 tazas de agua, la mezcla que quedó en el tazón en donde durmieron los pollos, y 1 hoja de laurel. Dejar romper hervor, probar el sazón y tapar la cacerola. Dejar cocinar 20 minutos, pasado el tiempo agregar las otras 6 cebollas cortadas en rodajas. Terminar de cocinar hasta que los pollos estén tiernos.

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# JOB OPPORTUNITIES

## CONTRACT SPECIALIST

U.S. Army Corps of Engineers in St. Paul, MN has an opening for a Contract Specialist. Duties include a mixture of contract formulation, preparation, works with project manager and representatives, provides a variety of technical assistance. For more details call Centro at 374-2996.

## LABORATORY TECHNICIAN

Macalester College is seeking a Laboratory Technician for it's Biology Department. Must have B.A. in Biology or Medical Technology. Duties include performing laboratory procedure in the preparation of tissues, perform transplants on animals. Call Ramon Almeida at 374-2996 for more information.

## CLERK AND CARRIER

The United States Postal Service has positions in 2 different areas for Clerk and Carrier. Applications will not be accepted prior to July 21, 1986. Starting salary \$19,427 per year. Call Centro for more information.

## PERSONNEL REPRESENTATIVE

Hennepin County has a current vacancy in it's Personnel Department Recruitment. The job requires a bachelor degree in Public or Business Administration. Applications are available at the Hennepin County Personnel office or you can call Centro for more information.

## SPORTS COACH

Macalester College has an opening for a Women's Basketball and either Softball or Tennis Coach for a 9½ month appointment. Qualifications include a master's degree in Physical Education or related field. Duties are for coaching, planning, scheduling, budgeting, and carrying out the program. Please call Ramon Almeida 374-2996 for more details.

## WOMEN'S PROGRAM COORDINATOR

Centro Cultural Chicano has a full time opening for a Women's Program Coordinator. Must be a bilingual/bicultural individual capable of organizing a women's program, that is focused on education, counseling and orientation. Applicants must have experience in providing advocacy services and knowledge regarding Hispanic women's issues. Minimum qualifications: Bilingual/Bicultural, B.S. in Social Services, counseling experience preferred, valid drivers license. Call Jim Rhodes 374-2996. Deadline for applications is July 15, 1986.

## SECRETARIAL POSITION

Full-time secretary, must type 55 wpm, word processing experience helpful. Send resume to: City, Inc., 1545 East Lake Street, Minneapolis, MN 55407

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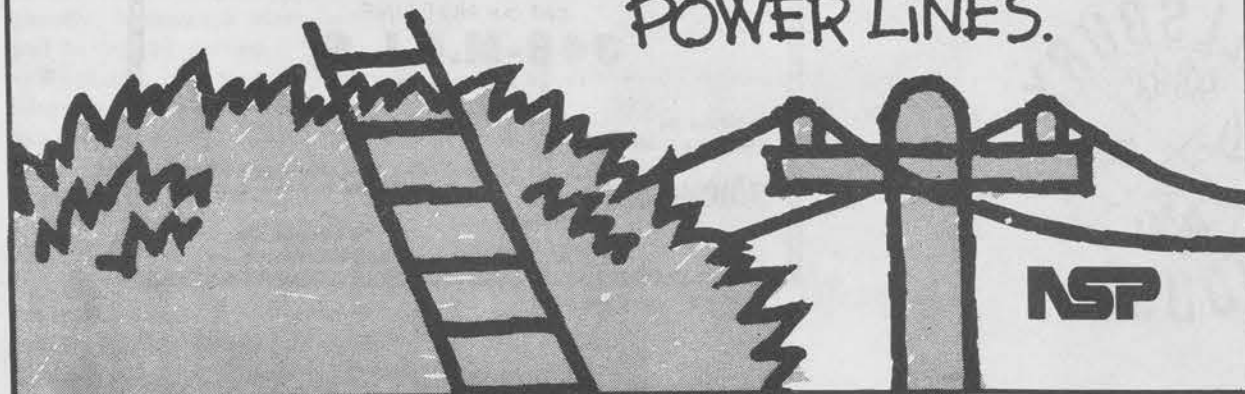
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# VISIONES DE LA RAZA

Chicano Latino Monthly News  
Minneapolis, MN

Gratis

Vol. X No. 9

September, 1986

Free

## Minnesota Hispanic Youth Leadership Conference



The Spanish Speaking Affairs Council held over a three day period at a designated conference facility. The first two days were designed to provide as much relevant information and allow time for individual and small group discussions in the proposed workshops. Each workshop provided with a Hispanic role model, who acted as a mentor and helped groups prepare a report to be presented on the third day of the Conference, to the general public in attendance at the State Capitol.

The topics of discussion presented by Hispanic, as well as non-Hispanic individuals qualified or knowledgeable in the subject matter. The workshops were designed, so that upon successful completion of the second day, each participant had developed a comprehensive understanding of his/her role in the Hispanic, as well as the non-Hispanic communities on a local and national level, as well as their short and long term basis effect and impact. Upon reviewing the results, the Hispanic Leadership structure, was able to establish a viable program of work with specific focus on Hispanic youth.

Jose H. Trejo, Executive Director of Spanish Speaking Affairs Council, Terri Barreiro, Director Planning and Allocation of United Way, Stephen W. Copper, Executive Director of Neighborhood Justice Center, Juan Lopez, Associate Director of MN Unemployment Project, were among the key speakers for this conference. They addressed the youth in topics related to: Leadership, Ethics, Employment and the Hispanic Community.

The third and final day of the Conference was held at the Minnesota State Capitol, House of Representative's Chamber. The State Capitol provided the atmosphere for the youth and designated mentor to present their report on the results of their assigned or selected topic of discussion during the previous two days.

The Hispanic community and general public were invited to attend and participate in the Saturday's session. The end results will be put into report form by the SSAC and will be presented along with other program of work "reports" to the governor. The legislature and other appropriate Hispanic as well as non-Hispanic decision and policy making bodies.

By June 30, 1987 (end of fiscal year), a report based on a series of interviews of the diversity of conference participants, will be made available by the SSAC and a recognized external evaluation tool, as a follow up to the Conference. This follow up will help the Hispanic community and the Council, determine the degree of success of the **Minnesota Hispanic Youth Leadership conference**.

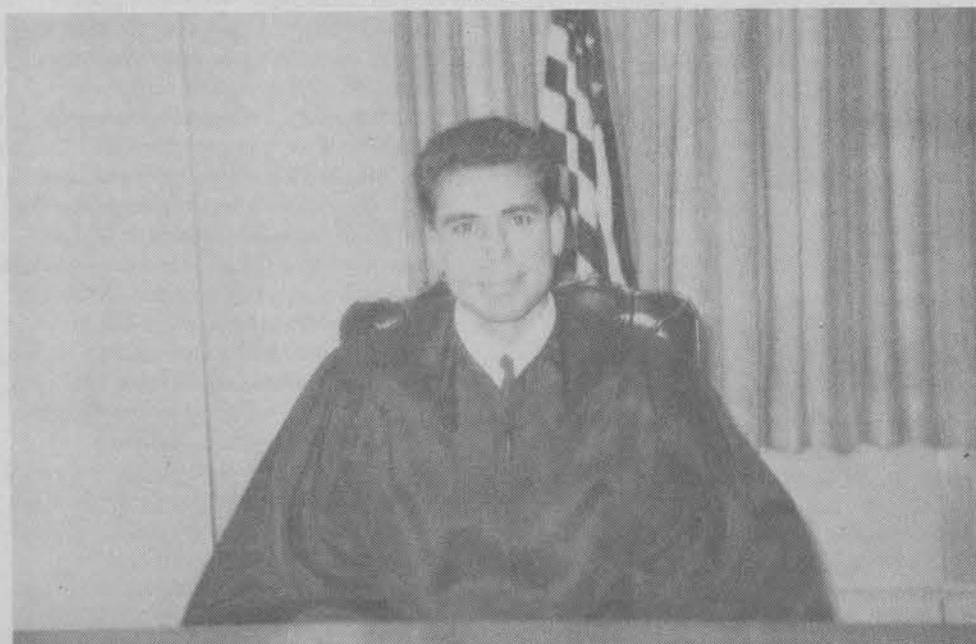
### PARTICIPANTS

Theresa Blazek  
Bridget Rosario  
Lisa Saindon  
Paula Patterson  
Debbie Olivo  
Dave Olivo  
Celia Puentes  
Alicia Menanteau  
Elena Garcia  
Judy Flores  
Diana Chapa  
Nils Heymann  
Gilbert Adams  
Ricardo Gonzalez  
John Villarreal  
Amy Gonzales

by Ruby Lee

## Manuel J. Cervantes

### Appointed Judge



Governor Rudy Perpich recently announced the appointment of Manuel J. Cervantes, the Workers' Compensation Court of Appeals.

Cervantes term will run for six years. He will replace Raymond Adel of Brooklyn Center.

The five member court handles worker's compensation cases that are appealed from the decisions of administrative law judges. There are five judges on the appeals court and cases are generally handled in panels of three judges. Precedent setting cases are often handled by all five judges on the court. Governor Perpich has now appointed three of the judges.

Governor Perpich explained his appointment of Cervantes by saying that "Manuel Cervantes is well qualified. He has broad-based support and a good record of community

activity."

Cervantes, a native of Albert Lea, Minnesota holds degrees from Macalester College and the University of Minnesota Law School. He served as a labor-management attorney for the American Federation of Government Employees from 1981 to 1985. In 1980 and 1981, he was a housing management specialist for the U.S. Department of Housing and Urban Development.

Cervantes is a member of the Minnesota Minority Lawyers Association and is legal counsel for the Minnesota Hispanic Chamber of Commerce.

The Hispanic Community is very pleased and glad for Cervantes' appointment. Centro Cultural Chicano expresses to him and his family our warm congratulations.

### HOW'S YOUR VISION... OF LA RAZA?

Visiones de la Raza is currently expanding in both scope and size. If you would like to participate and be a part of our cultural, community-oriented, bilingual publication, we are interested in hearing from you. Volunteer writers, photographers-reporters, designers, artists are specially welcome. Articles, feature stories, letters to the editor, sport news, announcements, ads, and suggestions are just some of the areas in which your ideas can be put into practical use.

All materials are subject to the approval of our Editorial Board, which reserves the right to edit for space, readability, and taste. In addition, all materials submitted must be signed by the author(s). Views expressed in Visiones do not necessarily reflect the views of Centro Cultural Chicano or of Visiones. Please submit any ideas or materials to:

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# "The Chairman's Corner" Candidatos y Funcionarios Hispanos en Conferencia



by Alberto Garcia, Jr.  
Chairman Centro Cultral Chicano

On August 16, 1986, my wife and I had the opportunity to attend Julio Iglesias performance at the St. Paul Civic Center. It was disappointing to see that of the people in attendance to see this singing legend, that only about 20% - 30% were from our Hispanic community. In fact when you consider that he is the number one singer in the world, given his extreme popularity in Mexico, Spain and all of Latin America for the past sixteen years, and the fact that on the August evening in his 1 1/2 hour performance, all but 3 or 4 songs were in Spanish, it was extremely disappointing to see that our community was so unwilling to support one of its own brothers. In my opinion, by giving a show such as this in almost total Spanish to an audience of approximately 10 - 13,000 non-Spanish speaking, non-Hispanic Minnesotans, that in one night, he made such an impact on that Minnesota crowd for our culture, language, and people than almost every Hispanic agency as a group, has done in the past 5 years. We must not let that moment go by without further increasing the awareness of Hispanics in Minnesota and the qualities we can bring to each other and to this state.

However, I also found that experience quite rewarding, especially given the fact that Centro Cultural Chicano is on the verge of embarking on its strategic plan for the next five years. In the months ahead, Centro will be reviewing the mission statement of that five year plan that emphasize what Julio Iglesias did that rainy August evening... the richness of our peoples, our language, culture, and sense of family.

In a sense, Centro will be moving in a direction that no other Hispanic is functioning on. Although it is or will not be a direction to abandon our need to provide social services, as we hope to increase our range of services. However, Centro seems ready to directly return to the version that was laid by our founders and which is inscribed in our Articles of Incorporation. To some, and to the founders, this may be seem as overdue, but to others, it is the sense, that now is the right time to make the modification in our mission. In that sense, and in field of all social agencies serving direct populations, Centro's commitment to the future will be revolutionary. Through this intergration of social services and activities closely linked to the themes of the Hispanic family, religion, language, heritage and Culture; Centro will be working to improve the lives of all our people and trying to strengthen our families and community.

So keep your ears and eyes open as we discuss Centro's mission for the future, the building of a new facility and/or moving to a new building. Be prepared to help us start helping and supporting ourselves.

I wish to thank a reader for pointing out that one brother, Julio Almanza, was elected to the South Washington County School Board in May 1986.

I also wish to thank the Star and Tribune for a recent article on Juan Lazo, who is a member of the Grand Rapids City Council. Please remember to vote September 9th. Porque? Su voto es su voz y la voz de nuestra comunidad.



En el pasado mes de Julio, los días Viernes 25 y Sábado 26, el Spanish Speaking Affairs Council, en asocio con el Centro Cultural Chicano, Urban Concerns Workshop, Inc., el Minnesota Hispanic Leadership Alumni Association, el United Mexican-Americans of Minnesota, y el Midwest Voter Registration and Education Project, sostuvieron una interesante conferencia entre líderes hispanos del Estado de Minnesota.

Tan interesante conferencia se inició a las 7:00 PM del día Viernes 25 de Julio en el Holiday Inn-Capitol. El señor Mario Obledo, Consejero Legal de la Coalición Nacional de Organizaciones Hispánicas, en Sacramento, California, se dirigió a la concurrencia en forma clara y precisa.

Las personas electas y candidatos para cargos públicos sostuvieron una reunión oficial con elementos hispanos en el Capitolio del Estado de Minnesota, el Sábado 26 de Julio. Entre los asistentes figuraban: El Señor Gobernador Rudy Perpich; la Vice-Gobernadora Marlene Johnson; Arvonne Fraser, Candidato a Lt. Gobernador; Hubert H. Humphrey,

Abogado General; Lew Freeman, candidato a Abogado General; Arnie Carlson, Auditor del Estado; Myron Nysether, candidato para Secretario del Estado; John Drew, candidato para Tesorero del Estado; Enrique Serra, candidato para 50 Congreso de Distrito; Harold Stassen, candidato para 40 Congreso de Distrito; Sandy Pappas, Representante de Distrito 65B; Isabel Gómez-Edwards, Juez del Condado Municipal de Hennepin.

Importantes oradores en el Capitolio el Sábado fueron: el señor Juan Andrade, Jr., Director Ejecutivo del MIDWEST Voter Registration Education Project y el señor Samuel O. Berdeja, director del Minnesota Hispanic Leadership Program del Spanish Speaking Affairs Council.

El tema principal de esa conferencia de dos días fue el de proporcionar información a la Comunidad Hispana en: Cómo organizar una campaña política. Cómo organizar el registro para votar para personas que no pertenecen a un partido definido. Cómo organizar liderazgos políticos.

Las conferencias resultaron exitosas.

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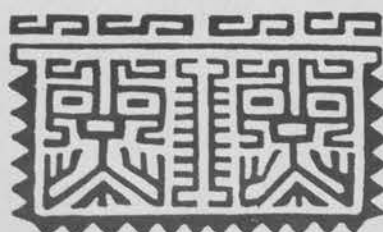
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## New Hispanic Association For Education

Minnesota Hispanic Education Association is offering a forum for change in Minnesota's education concerning Hispanics: Improving communication with all groups that are concerned with 1) educational issues 2) legislation 3) development of Hispanic educators, students, programs, and research.

We, the officers: Luis Ortega, Luz María Serrano, Annabella Romer, and Darcia Narvaez, would like to promote awareness of this new organization. We are also inviting you to join us in our efforts to improve the success of all Hispanics in Minnesota.

For further information, write or call Minnesota Hispanic Education Association (MHEA) at CLUES, 200 South Robert St., Suite 103, St. Paul, MN 55107 (612) 292-0117.

Stay in tune for our fall gathering in October.

Annabella Romer

## León Children to Arrive in Twin Cities October 15



Nancy Trenchsel,

A delegation of eleven children between 12 and 18 years old from Leon will visit Minnesota October 15 - November 2. The group includes representatives from five PML projects: Villa De 23 de Julio Cooperative, A.H.P. Elementary School, LaSalle Technical Institute, M.I.L.T. Agricultural School and the Municipal Band. Children were chosen by these organizations based on individual communication skills, maturity and commitment to learning more about the people of Minnesota.

Children are being sponsored by Minnesota individuals and groups and will stay with host families in the Twin Cities. They will take day trips to surrounding communities and will also spend five days with families in northern Minnesota, mainly in the Bemidji and Grand Rapids areas. Elizabeth Sander and Doreen Johnson, PML coordinators in Leon,

are already conducting weekly orientations, and the children are preparing a presentation of music, dance and skits to share with their Minnesota friends. Elizabeth, who reports that the group's biggest fear seems to be the airplane ride, will accompany the children to Minnesota, along with Rigoberto Cano, Director of the Villa.

In early spring, 1987, a reciprocal delegation of Minnesota young people will visit Leon. PML hopes this exchange project will touch the lives of many Minnesotans and will strengthen the ties of friendship between our two states.

Interested in the Children's Exchange Project? Still needed are: a couple of host families and sponsoring groups; support service volunteers — translators and drivers; groups to make welcome signs and banners and participate in the public welcome at the Capitol; possible opportunities for speaking. Call the PML office 374-9788 — soon — for more information.

## FOCO Conference at the U of M

The Chicano Studies Department, the Chicano-Latino Learning Resource Center, and the Raza Student Cultural Center of the University of Minnesota are pleased to announce the National Association of Chicano Studies Ninth Annual Midwest FOCO Conference. Focusing on Hispanic issues, the conference will be held in Coffman Memorial Union, 300 Washington Avenue on Saturday November 1, 1986. This year's theme is "Nuevos Horizontes" or "New Horizons".

During the past eight years, scholars, university students and community representatives from throughout the Midwest have gathered every Fall at different universities for a scholarly exchange of ideas and dialogue on important issues which affect the Hispanic in the midwest today.

Hosted for the first time at the University of Minnesota, a wide range of educational, political, literary, and artistic topics will be discussed.

In addition, a big recruitment day is planned for October 31, 1986. Hispanic students from the local high schools will be invited to the campus to explore the educational opportunities at the U of M and to participate in the unique learning experience of the conference the next day.

Registration fees: \$15 Faculty, \$10 Staff, and \$5 for university students and community representatives; which cover partial costs of continental breakfast, lunch, published conference proceedings and cultural events of October 31 and November 1.

For further information, contact either Professor Guillermo Rojas of the Chicano Studies Department at 624-6309 or Santos Martinez of the Chicano/Latino Learning Resource Center at 625-6013.

by Santos Martinez

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# Por qué celebramos el 16 de Septiembre?

Entre los mexicanos y chicanos la respuesta a esta pregunta es sencilla; celebramos este día porque significa un paso hacia la libertad, significa una ruptura con el mal gobierno español en las provincias mexicanas en los años de 1810.

Don Miguel Hidalgo y Costilla, padre de la independencia, inicia la rebelión mexicana con el famoso Grito de Dolores. Hidalgo, Miguel Allende, Miguel Domínguez y doña Josefa Ortiz conspiraban contra el gobierno español cuando el movimiento fue descubierto por las autoridades. Sigue la historia: "los conjurados obraron rápidamente; doña Josefa envió mensajeros a Allende y a Hidalgo, quienes se reunieron en Dolores en la madrugada del 16 de septiembre. Analizaron la situación y sólo encontraron un remedio, dar inmediatamente el Grito de Independencia. A las cinco de la mañana del mismo día se llamó a misa dominical; después de ella, Hidalgo reunió a los feligreses explicándoles su determinación e invitándolos a seguirlos en la lucha que se avecinaba. Terminó su arenga gritando emocionadamente: Viva América! Viva Fernando VIII! Muera el mal gobierno!"

"Y no esperaron más. Un numeroso grupo de indígenas, armados con lanzas, machetes, arcos y flechas, hondas y garrotes, se dispuso a 'coger gachupines'. Así comenzó la revolución por la Independencia de México."

"De Dolores, los insurgentes se dirigieron a Atotonilco; allí fue donde Hidalgo le dio una bandera al movimiento. Fue ésta un estandarte de la Virgen de Guadalupe, sobre el que escribió el siguiente lema: Viva la Religión! Viva nuestra Madre Santísima de Guadalupe! Viva Fernando VII! Muera el mal gobierno!"

Los insurgentes dominaron luego los pueblos de San Miguel el Grande y Celaya. Ya el número de insurgentes era de treinta mil hombres.

"Había en Guanajuato un almacén destinado a guardar granos, que era conocido como la Alhóndiga de Granaditas; la Alhóndiga fue saqueada."

Hidalgo luego estableció el orden, nombró autoridades, acuñó moneda, fundió cañones y trató de organizar a sus hombres.

En Valladolid, hoy Morelia Michoacán, Hidalgo publicó un decreto aboliendo la esclavitud en esa provincia y prohibió el comercio de esclavos, bajo pena de muerte.

El obispo de Michoacán, don Manuel Abad y Queipo había dictado ex-comunión en contra de Miguel Hidalgo por ser revolucionario y enemigo del orden social. Los curas hacían propaganda contra la Independencia (muy semejante a las muchas veces que vemos hoy en Centro América). Hidalgo "contestó a las censuras eclesiásticas con un manifiesto en que recomendaba a los americanos no escuchar 'las seductoras voces de nuestros enemigos, que bajo el velo de la religión y de amistad os quieren hacer víctimas de su insaciable codicia.'"

La lucha por la independencia se propagó por distintas regiones del país. De Valladolid, Hidalgo se dirigió a Guadalajara. Los realistas persiguieron a los insurgentes quienes se retiraron a Aguascalientes. En Aculco y Calderón los insurgentes sufrieron derrotas. Estas sembraron la discordia entre Miguel Allende y Miguel Hidalgo. "Allende representaba al elemento militar, y el cura Hidalgo al elemento civil; Allende había concebido la Independencia como obra militar, mientras Hidalgo la concebía como obra social. "Esta divergencia de criterio hizo crisis, y el grupo militar, encabezado por Allende, destituyó del mando a Hidalgo, nombrando a aquél en su lugar." Los insurgentes se dirigieron a Zacatecas para llegar más tarde a Saltillo. "Estaban los insurgentes en tratos con Ignacio Elizondo, antiguo revolucionario, sin saber que formaba parte de una contrarrevolución." Elizondo traicionó a los caudillos Hidalgo, Allende, Aldama, Jimenez Y Abasolo. Abasolo fue condenado a prisión en España; Allende, Aldama y Jimenez fueron fusilados en Junio de 1811 y Miguel Hidalgo fue fusilado en el patio del hospital de Chihuahua el 30 de julio de 1811.

Así terminó la primera etapa de la Revolución de Independencia y por haber iniciado el sendero libertario el gran héroe Miguel Hidalgo y Costilla celebramos el 16 de septiembre conmemorando el gran sacrificio humano que Hidalgo brindó a la lucha libertadora de nuestro pueblo.

Hoy como en otros momentos de nuestras vidas cotidianas deberíamos de recordar este gran sacrificio más de nuestra lucha libertadora hispanoamericana.

Por El Doctor Guillermo Rojas

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## Hispanic Culture Donation



Recently, members of the Freeborn County's Hispanic Community, donated to the Freeborn Historical Society various antique household utensils. The coordinators and organizers of this project were Alfredo Lares and Raul Cardona who gathered most of these artifacts from different families like: Cruz, Flores, Velez, Navarro, Sierra, Garcia, all residents of this community.

The items were brought back in 1920 by Mexican families, who later settled in the Albert Lea area. With these valuable donations, the Albert Lea Historical Museum, where all the items are displayed, will be the only one in the state of Minnesota that has a good representation of the Mexican cultural heritage and also means another step in bringing the Hispanic culture to the community.

The items donated are:  
1. **Molcajete** - This is used to grind or mash pepper, corn for tortillas and spices. It is handmade out of volcanic rocks.

2. **Tortillera** - This cast iron apparatus is used to make corn tortillas. The dough is placed in the center of the bottom plate and compressed by the upper plate by using the handle.

by Alfredo Lares

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## Independence Fiesta Queen Candidates



**Gloria Huerta** - 16 years  
Junior, Central High, St. Paul.  
Cheerleader, member of school band.  
Parents: Jose Antonio & Linda Huerta



**Gina Verdeja** - 16 years  
Junior, Derham Hall High, St. Paul.  
Member Romo Folklorico Dance Troup.  
Parents: Pedro & Beatrice Verdeja.



**Victoria Zamora** - 15 years  
Sophomore, Como Jr. High, St. Paul.  
Plays tennis and softball.  
Parents: Pedro Zamora & Florinda Luna.



**Dalia Arredondo** - 17 years  
Senior at Roosevelt High, Minneapolis.  
Member of Spanish Club & CCD  
Teacher at Our Lady of Guadalupe Church.  
Parents: Nicolas & Olivia Arredondo.



**Jodi Cruz** - 17 years  
Senior, Johnson High, St. Paul.  
Member of InRoads Career Program and choir.  
Parents: Jose & Janice Cruz.

## Northside Celebration

Neighborhood organizations on the Northside of Minneapolis have united to develop a community event called "Northside Celebration - An Affirmation of Our Neighborhoods."

Residents and Northside community organizations are working hard to bring the "Northside Celebration" to Minneapolis. The celebration will take place in North Commons Park Saturday, September 27th, from 11:00 am - 4:00 pm.

The event will be a treat for the entire family! Races, free throw contests, and more will add a lot of fun to the event. Also, Edmund Lukaszewski will create a special moment as he leads an old-fashioned sing-a-long. Some may remember Mr. Lukaszewski leading such sing-a-longs in North Commons during the 1940's and 1950's.

In addition, the celebration will feature the sensational entertainment of Dr. Reginald Buckner, the choirs of Prince of Glory and Redeemer Lutheran Churches, Kids-in-Action, the Hamline University Jazz Band, and many more talented people.

Also, Northside residents will display their culinary and artistic skills in the many food and arts/crafts booths at the festival. And over 25 Northside organizations will share important information about community services and how to improve a person's life.

Admission is one dollar. The general public is very welcome. For more information call Yolanda Williams, Northside Residents Redevelopment Council, 348-7025.

## Community Calendar

Thursday,  
September 4

Jam and Company 7 will present the famous Stevie Wonder at St. Paul Civic Center 8 p.m. Call 922-0777 for information or 375-2987 for tickets.

Saturday,  
September 6

Harrison Neighborhood Association will hold its Third Annual Fall Festival, from 11 a.m. to 5 p.m., in Basset Creek Park. Call Anastasia Mickelson 374-4849 for more details.

Saturday,  
September 13

Our Lady of Guadalupe Church invites you to join in celebrating the Fiestas Patrias Parade, from 12:30 to 3:30 p.m. Everyone welcome to march with costume or without. Call 228-0506 for information.

Also, Our Lady of Guadalupe will hold a Dance and Queen Coronation at Majestic Ball Room from 6 p.m. to 1 a.m. Featuring the bands Lowriders, from Holland, Michigan, and Los Aztecas. Tickets \$10.

Thurs-Sat,  
September 11-13

Johnson Institute will hold a seminar "Intervention" on how to help those who don't want help. Call Sharon Duffy 341-0435, for further information.

Fri-Sat,  
September 12-13

Minneapolis Urban League and Early Childhood Program will cosponsor a two-day workshop "High-Scope Curriculum." Call Glennoria Clomen 874-9667 for complete details.

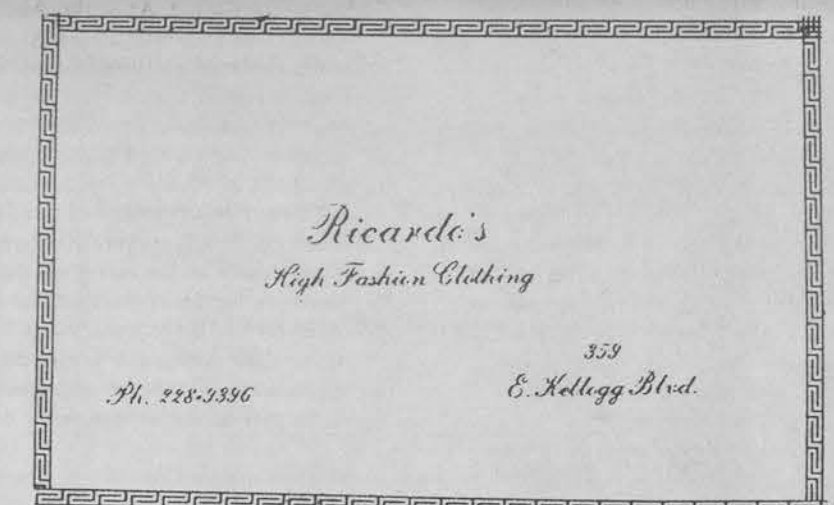
Wednesday,  
September 17

Alexandra Home will be offering training sessions for people interested in serving as volunteers for battered women. The location is YWCA, 1130 Nicollet Mall, Mpls. or call 780-2332 for more information.

## Upcoming Events at the Centro Cultural Chicano

October 11, 1986  
Día de La Raza Dance

October 31, 1986  
Halloween Dance



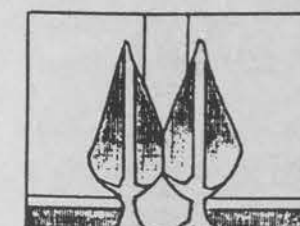
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# El Renew o El Renuevo



Es una renovación espiritual que nos ayuda a desarrollar una relación muy cerca a Cristo.

La Arquidiócesis de San Pablo y Minneapolis, se ha encomendada la misión de invitar a todos los fieles a participar en este proceso durante los próximos tres años.

Hay cuatro etapas que seguir, tales: -Primera: habrán misas especiales los domingos.

-Segunda: reuniones de grupos grandes para celebrar la renovación en nuestras vidas.

-Tercera: los materiales de educación espiritual del Renuevo que se pueden llevar al hogar o a la casa con la familia.

-Cuarta: esta parte tal vez es el corazón del Renew. Es la formación de grupos pequeños para celebrar y compartir nuestra Fe entre todos.

El Renew o el Renuevo, es en la actualidad de este mundo moderno, una manifestación de la voluntad de Dios que nos invita a todos: jóvenes, adultos y ancianos, a reunirse de nuevo con nuestros hermanos y hermanas orar, cantar, y dar gracias a nuestro Padre Celestial que somos hijos e hijas de él. Así juntos podemos construir esa relación íntima con Jesús.

Además de lo que ya hemos dicho del Renew, también hay otras formas como este proceso se manifiesta en nuestra vida: en el corazón, la mente, la familia, la vida, la parroquia y en la comunidad.

El Renew, es una oración de alabanza y una canción que se canta con alegría y con las fuerzas del corazón. Las palabras son el Padre nuestro, el Ave María y el Santa María. La música es la misma música de la guitarra, del piano, del órgano, del violín y de la trompeta. Esto se puede experimentar en cualquier de las cuatro etapas: en la misa, los grupos pequeños o en los grupos grandes, y en el hogar.

El Renew, es un amanecer y un despertar a la mente para volver a vivir nuestra fe en Dios y en la Virgen María nuestra Madre. También volver a alabar a Dios en nuestro Idioma con



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Willie Domínguez y Mario Duarte les invitan a sintonizar el programa radial a nuestro cargo, con Música e informaciones de la Comunidad, todos los Miércoles, de las 2 a las 3 pm, a través de la Emisora KFAI, en 90.3 FM.

Todas aquellas personas interesadas en hacer conocer a la comunidad de cualquier evento que se organice, nos pueden llamar al Centro Cultural Chicano 374-2996, o los días miércoles a los estudios: 721-4936. Nosotros, con mucho gusto, pondremos en el aire sus noticias.

nuestras tradiciones, costumbres y también celebrar y vivir en nombre de Dios la herencia de nuestra cultura.

El Renew, es una invitación a la familia: hijos, nietos, papá, mamá, y abuelos, para reunirse de nuevo y vivir la gracia de ser una familia de Dios. Una familia unida con amor, cariño, amistad y con una fe fuerte para trabajar en el reino y hacer la voluntad de Dios aquí en la tierra. Una oportunidad de hacer uso de los materiales de Renew que se pueden llevar al hogar.

El Renew, es como un nuevo soplo de viento a la vida para fortalecer nuestros brazos en el trabajo, nuestra voz para hablar de las obras de Dios y todo nuestro cuerpo y así dar gracias a Nuestro Creador por habernos hecho a imagen de él. Esto nos da una oportunidad para rezar por la salud y el bienestar de nosotros mismos como también del prójimo.

El Renew, es una actividad, un evento o un encuentro en nuestra Parroquia y en la comunidad Hispana. Todos estamos invitados a participar a compartir y a convivir las experiencias personales, las experiencias de la familia y también a escuchar las experiencias de los demás miembros de cómo todos nosotros de una u otra forma hemos visto a Dios en nuestra vida.

El Renew, es algo que favorece a nuestra Comunidad. Porque le trae bendiciones, le trae amistad, compañerismo y hermandad. Si una persona de la comunidad tiene un talento, puede compartirlo con los otros. Se van a necesitar músicos, lectores, facilitadores y participantes. Esta es una oportunidad para darse a conocer. También esta Renovación Espiritual a todos nos traerá paz al corazón, fortaleza para seguir adelante en la lucha por la vida y nos traerá amor para compartir y que no exista obstáculos o barreras entre razas, color de la piel o divisiones entre culturas.

Por Emiliano Chagil

Miembro del Comité de Publicidad

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## Bilingual Directory Available

A 100 page Bilingual Resource Directory has been prepared by the Spanish Speaking Affairs Council and it is now ready for distribution.

The reproduction of this directory was made possible through a grant from Dayton-Hudson Foundation and Northwestern Bell.

The information listed in the directory, consists of 85 agencies and/or organizations that provide bilingual services, their address, telephone number, contact person, services provided, area served and eligibility criteria. This information is printed in both English and Spanish and the resources listed alphabetically and by category.

In addition to the detailed information for these agencies there is a listing of Hispanic media, (newsletters, newspapers, radio and T.V. programs); Hispanic specialty stores, restaurants and catering services and Hispanic entertainment (folkloric dancers and musical groups).

This directory will be distributed to the Hispanic as well as the non-Hispanic communities and organizations, such as social service agencies, government and businesses, foundations and corporations, educational and religious institutions, etc.

A limited number of copies will be distributed to individuals, so if you would like to obtain a copy, please contact the SSAC at (612) 296-9587 and leave your name, address and telephone number, so that we can send you a copy of the SSAC's Bilingual Resource Directory.

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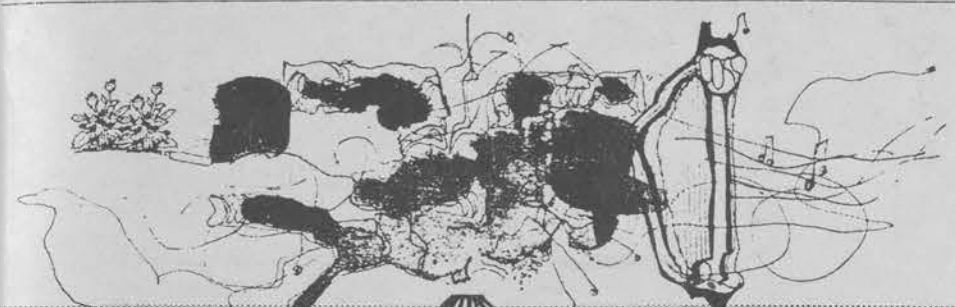
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## Poetry



EXTASIS

CADA rosa gentil ayer nacida,  
cada aurora que apunta entre sonrojos,  
dejan mi alma en el éxtasis sumida . . .  
¡Nunca se cansan de mirar mis ojos  
el perpetuo milagro de la vida!

Años ha que contemplo las estrellas,  
en las diáfanos noches españolas,  
y las encuentro cada vez más bellas.  
¡Años ha que en el mar, conmigo a solas,  
de las olas escucho las querellas,  
y aun me pasma el prodigio de las olas!

Cada vez hallo a la naturaleza  
más sobrenatural, más pura y santa.  
Para mí, en rededor, todo es belleza;  
y con la misma plenitud me encanta  
la boca de la madre cuando reza,  
que la boca del niño cuando canta.

Quiero ser inmortal, con sed intensa,  
porque es maravilloso el panorama  
con que nos brinda la creación inmensa;  
porque cada lucero me reclama,  
diciéndome al brillar: "¡aquí se piensa  
también, aquí se lucha, aquí se ama!"

AMADO NERVO (1870-1919):

Periodista, maestro, diplomático, poeta de independiente técnica y de tendencias crecientemente místicas, escritor de fácil prosa. Entre sus mejores obras están *Ellos* (prosa), *En Voz baja y Serenidad* (poesía). Mexicano (Tepic, 1870).

## ECSTASY

EACH lovely rose that budded yesterday,  
Each dawn that breaks 'mid blushes rosy-hued,  
Leaves deepest ecstasy my soul enfolding;  
My eyes are never weary of beholding  
Life's miracle, eternally renewed.

Long years ago I looked upon the stars,  
In Spain's clear nights, when peace hushed vale and  
hill,  
And every time I find them yet more fair.  
Alone upon the deep, with heart athrill,  
Long since I heard the murmur of the waves;  
The marvel of the waves astounds me still!

Nature more supernatural and more fair,  
More holy, every time appears to be;  
Beauty I see in everything around,  
And with an equal charm entrances me  
The mother's mouth, when she is rapt in prayer,  
The child's mouth, when he sings in careless glee.

Keenly for immortality I long,  
Because so wonderful, below, above,  
Creation's panorama woos our eyes;  
Because each star that shines o'er hill and grove  
Cries out to me, while sparkling in the sky,  
"Here too they think, they struggle, and they love!"

**DEADLINE OUR NEXT ISSUE:  
September 20, 1986**

Si ha tenido un accidente o ha recibido  
heridas de consideración,  
llame al abogado Ralph S. Parker II  
para una entrevista.

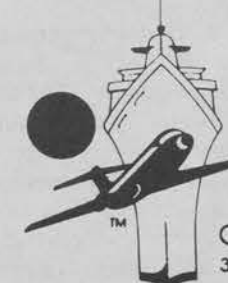
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11:30 - 12:30 Lunch with Entertainment  
12:30 - 1:30 Workshop on Interviewing Skills  
1:30 - 2:00 Break  
2:00 - 3:00 Workshop on Completing the Financial Aid Package  
3:00 - 4:00 Entertainment & Closing Remarks

(Coffee will be available all day. Lunch will be available to all participants.)

For more information, or to confirm, contact:  
Karlene Espinoza  
Career Assessment Center  
1530 E. Franklin  
Minneapolis, MN 55404  
(612) 871-4655



## Job Opportunities

### COUNSELOR - GROUP LEADER

Multi Resource Centers Inc. has a part-time position for Counselor-Group Leader in day treatment program for MI Adults MIN. Req. B.A. in human service. For Application information call 871-2402.

**ADMINISTRATIVE ASSISTANT CHILD NET** is currently seeking for a PT Challenging position with a growing Child advocacy organization. Call Ramon Almeida 374-2996.

### SUPPORT STAFF

Metropolitan Center for Independent Living is recruiting persons with disabilities to serve as peer support staff. Application on these paid part-time positions can be requested from MCIL, or call Centro for information.

### MARKETING DIRECTOR

At the Foot of the Mountain has a FT opening for Marketing Director. Exp. marketing arts for non-profit org. Salary will be commensurate with experience. Call Centro 374-2996 for more information.

### BOX OFFICE WORKER

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Greater Mpls. Council of Churches has an open position for an administrative assistant for home delivered meals. Please call Centro 374-2996 for further information.

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### Sale - Sale - Sale

A group garage sale will be held Thursday, September 11, and Friday, September 12, at 1113 Amble Drive, Arden Hills (two blocks south of Highway 96, off Lexington), from 9:00 a.m. to 4:00 p.m.

The garage sale is a fund-raiser for the Hispanic Orphans Project for Education (HOPE).

HOPE is a non-profit organization dedicated to helping provide education for orphaned or abandoned Hispanic children.

For further information, please call 631-0602.


## HISPANIC CAREER FAIR

The Fourth Annual Hispanic Career Fair will be held at Minneapolis Technical Institute, 1415 Hennepin Ave., Minneapolis, October 23, 1986, from 8:30 a.m. to 2:30 p.m. for Hispanic students grades 9 through 12. Also open to the general public.

PLEASE CONTACT YOUR COUNSELOR OR FRANCES M. TREJO AT 612 227-8739 FOR MORE INFORMATION.


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We are **Visiones De La Raza**, a newspaper for and about the area's large Hispanic population, with a strong focus nationally, regionally and locally.

We distribute **Visiones De La Raza** monthly, to readers throughout the entire State and the nation.

Our Twin Cities distribution is varied. We make the paper accessible to the Hispanic population, but we are also in the business of presenting the Hispanic community to the rest of the metropolitan area.

Therefore, we make sure the paper goes to social, governmental and educational institutions, as well as many other businesses throughout the Twin Cities. So, your business reaches other businesses.

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### METROPOLITAN COUNCIL

#### PUBLIC HEARING ON 1987 WORK PROGRAM AND BUDGET

The Metropolitan Council will hold a public hearing on its proposed 1987 work program and budget on Thursday, September 11, 1986, 5 p.m., at the Metropolitan Council Chambers, 300 Metro Square Bldg., 7th and Robert Sts., St. Paul. All interested persons are encouraged to attend the hearing and offer comments. People may register to speak in advance by calling Jane Larson at 291-6500.

Copies of the proposed work program and budget will be available for public inspection beginning Monday, August 18 at designated libraries throughout the region. For information on the location of these libraries or a free copy of the budget document, call 291-6464.

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# VISIONES DE LA RAZA

Chicano Latino Monthly News  
Minneapolis, MN

Gratis

Vol. X No. 8 August, 1986

Free

## Minnesota Migrant Council



### 15 Años Sirviendo a la Comunidad

El día 18 de Julio recién pasado, Minnesota Migrant Council celebró sus primeros quince años de continuos y eficientes servicios a los pobres, a los trabajadores del campo, y a los Hispanos necesitados en esta parte del país.

Con motivo de tan relevante suceso, se llevó a cabo un interesante programa en el Radisson Hotel de St. Paul. Se inició dicho programa con una recepción social, luego un magnífico banquete seguido de un animado baile. También tuvo efecto una interesante conferencia.

Punto sobresaliente del programa fue la entrega de placas de reconocimiento y de estímulo a quienes han hecho honor al mismo colaborando efectiva y eficientemente en su buena marcha y positivos logros. Incluyendo un Grupo de Jovenes Hispanos.

Dio realce a este acto la asistencia de varios líderes hispanos de diferentes organizaciones, políticos y miembros de la comunidad hispana.

Invitado especial para esa noche fue el Sr. Juan Andrade, Director Ejecutivo del Programa Educativo de Votación para el Medio Oeste,

quien disertó sobre la importancia del voto y su significado tan necesario en la vida de todos los Hispanos.

El Sr. Andrade ha sido reconocido como uno de los cien líderes hispanos más influyentes en los Estados Unidos. Tiene un vasto conocimiento sobre el desarrollo demográfico y político de los hispanos en el Medio Oeste.

MMC ha desarrollado, durante estos quince años, una diversidad de programas, como son: Servicios para empleos y entrenamientos, asistencia para colegios, servicios comunales, y ayuda a mujeres ultrajadas.

Estos programas han beneficiado sobremanera a todas aquellas personas pobres y necesitadas que han recurrido en solicitud de sus servicios, los que son prestados en Minnesota, North y South Dakota.

Enviamos nuestras cordiales felicitaciones a Lalo Zavala y a todos los valiosos miembros de su staff por el excelente trabajo desarrollado durante estos años, y les motivamos para que sigan haciéndolo hoy y siempre.

**Congratulaciones!!!**

Por Mario Duarte



SIGN 4 ATONATIUH (Sun of water). Fourth cosmogonic age in which everything was destructed under hard and stormy rains, thus water covered even the highest mountains. This time man was transmuted into fish to be saved from the universal deluge.

## "Un Primer Paso" Program Means "First Step" to Hispanic Girls



"Un Primer Paso," an educational program at the College of St. Catherine this summer, is celebrating its fifth year motivating young Hispanic girls to say those three words to themselves — and believe them. "Un Primer Paso" means "a first step."

Since Un Primer Paso's first year in 1981, more than 200 junior high-aged Hispanic girls in the Twin Cities metropolitan area have enrolled in the program. Their goal: realizing their potential and understanding their educational and occupational options.

According to Un Primer Paso director Darcia Narvaez, Hispanic students have some of the highest high school dropout rates in the nation,

with 40 percent of those who leave school doing so before reaching the tenth grade. Few who drop out ever return, and even fewer enter college.

"Hispanic women have even more difficult time," said Narvaez, "especially when the Hispanic tradition has de-emphasized the importance of education for women. Hispanic women tend to place higher priority on their family lives and sometimes lose sight of their educational goals. We seek to balance the importance of the family with individual success."

Narvaez, Minneapolis, is a former human resource development professional for the Minnesota Migrant

Continues on page 5

### HOW'S YOUR VISION... OF LA RAZA?

Visiones de la Raza is currently expanding in both scope and size. If you would like to participate and be a part of our cultural, community-oriented, bilingual publication, we are interested in hearing from you. Volunteer writers, photographers-reporters, designers, artists are specially welcome. Articles, feature stories, letters to the editor, sport news, announcements, ads, and suggestions are just some of the areas in which your ideas can be put into practical use.

All materials are subject to the approval of our Editorial Board, which reserves the right to edit for space, readability, and taste. In addition, all materials submitted must be signed by the author(s). Views expressed in Visiones do not necessarily reflect the views of Centro Cultural Chicano or of Visiones. Please submit any ideas or materials to:

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## "The Chairman's Corner"



By Albert Garcia, Jr.

I will not attempt to judge each candidate, because that is not my responsibility. However, I do encourage you to look at our candidates this year, their issues, campaign and parties they represent. In my opinion, just because they are Hispanic doesn't mean you "have to" or "should" support them. But, they do warrant your careful consideration, and you must decide if they can represent you.

As a Hispanic Community, we must start coming together as one. There is a great importance in electing our brothers and sisters to office. This year, you should see if those candidates running can represent the district you live in. And second, will they be responsive to the needs of our diverse Hispanic culture?

Our Hispanic "leaders", DFLers, Republicans, or whatever interest, must come together and establish priorities, points of agreement, and points of difference. This year with Sen. Conrad Vega leaving office after ten years of excellent service, we are faced with the real possibility of having no Hispanic representative in the State Legislature. I simply believe that the State Legislature raised this year the percent of the most realistic chances of electoral success for the Hispanic community. Therefore, I would strongly urge all to consider helping the efforts of Sam Verdeja and Winnie Estrada in their efforts for the State Legislature.

With Edwina Garcia on the Richfield City Council and Alberto Miera, Isabel Gomez-Edwards, who is also running for re-election in Hennepin County this year, and recently appointed Manuel Cervantes now sitting as judges in our state — we must not begin moving backwards. We must continue our efforts, agree where possible and continue fighting toward self determination.

## Hispanic Youth Awarded in Art



Nils Heymann, a young Hispanic Artist, was the winner of the First Prize in Acrylic Painting in the 1986 Spring Art Show at Archbishop Brady High School, West St. Paul. He was also awarded with the "Best of the Art School" category with the piece "Two Faces in Blue" and an honorable mention in ceramics.

And for the 3rd consecutive time, he has received an underclassman award for Art.

Nils came to Minnesota three years ago from El Salvador, where he was born. Since he was a kid, he liked painting and also all kinds of music and entertainment.

Nils also completed a visual arts workshop at the University of Minnesota in Duluth, and he sent a painting to the Soviet union in a

cultural exchange at the beginning of the summer as a sign of understanding and peace. He describes himself as being liberal and open minded and he tries to get his point across through his works.

His instructor is Ms. Gloria Broderson and he will be taking independent studies next year as a senior.

At the age of 16 he thinks that he can improve his ability by working hard, and he hopes to study at the College of Art and Design in Minneapolis. He plans to become a Fashion Illustrator Designer.

We wish him good luck in the future. And in his career, good work, Nils!

By Mario Duarte

## Gracias, Voluntarios . . . Muchas Gracias

Es una satisfacción para nosotros—y lo hacemos con orgullo—reconocer públicamente toda la ayuda y el esfuerzo personal que muchas personas voluntarias han contribuido al éxito de los variados programas del Centro Cultural Chicano llevados a cabo en diferentes formas y lugares.

Hemos recibido esta valiosa ayuda en muchas oportunidades y eventos que se han planificado en el Centro.

Para citar algunos, diremos, por ejemplo, el Pic-nic hispano realizado en el Parque Elliot y programado con gran éxito por Lolly Smith, contando con la colaboración de Rosa Barrientez, Leticia Garza, Nicha Barrientez, Lola Guzmán, Rosa Shannon, Lillian Villarreal y Connie Dominguez.

En el programa de nuestros queridos Seniors siempre contamos con la eficiente ayuda del Sr. y la Sra. Jesús Duque y la Sra. Lillian Villarreal; ellos siempre están ansiosos

y dispuestos a cooperar, ya sea preparando deliciosas comidas u organizando diferentes actividades. Ramón Almeida, en el programa de Empleos, ha contado también con la colaboración de la Sra. Elijah Mobley del U.S. Dept. of Labor, Compliance Dep.

Y en Comunicaciones, la cooperación ha sido fabulosa. En primer término, las personas que amablemente nos han enviado artículos para "Visiones". Y en segundo, a las personas colaboradoras como Ricardo Miranda, Michael Mark, Alberto Ferrey R., quienes han hecho posible que el periódico llegue a tiempo a manos de sus lectores.

A tan valiosos colaboradores, gracias, muchas gracias por su tiempo tan valioso cedido y por su interés tan eficientemente desplegado.

por Mario Duarte

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## BOLIVIA: La Hija Predilecta del Libertador

by Ruben Soruco

Para una mejor comprensión, la Historia de Bolivia se ha dividido en 4 épocas y éstas en periodos. Sería muy extenso el tratar de cubrir todo esto en pocos renglones, sin embargo haremos una síntesis de todo esto.

La primera época incluye: los tiempos primitivos, con la explicación del hombre americano y sus teorías: La Atlántida, la desmembración de los continentes y desde luego la más aceptada la del Estrecho de Behring; y la aparición en el Collasuyu (primer nombre del territorio boliviano) de los Urus y los Chipayas (1000 AC - 500 AC) seguida por la ocupación de los Collas (500 AC - 1440 DC) que establecen un idioma, el aymara y fundan su capital Tiahuanacu en la costa sur del Lago Titicaca. Como todo imperio, tiene sus periodos: Antiguo, Clásico y Decadente. Adoran a Khuno, creador de todas las cosas: a Pachamama, diosa de la fecundidad de la tierra, Huiracocha, dios del diluvio. Cinco preceptos prescriben la pena de muerte: rebelarse, flojea, mentir, robar y el estupro.

La segunda época de la historia comprende el Imperio Inca (1440-1475-1535). Esta cultura fue un desprendimiento de la civilización de Tiahuanacu en su época decadente. Su historia se explica con la leyenda de la aparición de Manco Kapac y Mama Ojillo, en la Isla del Sol del Lago Titicaca, quienes enviados por su padre el Dios Sol debían fundar una nueva civilización en donde se hundiera la varilla de oro que llevaban consigo y usar una nueva lengua, el quechua. Los incas o nobles de la nueva civilización mandaban a los súbditos, era gente laboriosa y de campo, construyeron caminos empedrados y establecieron comunicación entre sus pueblos gracias a los quipus, cuerdas de lana anudadas y de diferentes colores y transportadas por los chasquis. Los Incas fueron trece siendo el último Atahualpa, quien ofreció a Pizarro, dos habitaciones llenas de oro por su vida, lo cual de nada le sirvió.

La tercera época corresponde a la dominación española, descubrimientos, conquistas y fundaciones de nuevas ciudades. En este tiempo de la conquista Bolivia recibe el nombre de Charcas durante la fundación de la ciudad del mismo nombre que al mismo tiempo se conocía como la ciudad de La Plata en 1539. Esta época comprende desde 1535 a 1809. En 1546 se funda Potosí en las faldas del Cerro Rico. En 1548 se funda La Paz y luego Santa Cruz y Cochabamba. Durante el coloniaje Bolivia se conoce como El Alto Perú y sigue con este nombre hasta su independencia. Esta se produjo después de 16 años de una cruenta lucha entre españoles, criollos,

mestizos e indios. El 25 de mayo de 1809 fue el primer grito libertario del Alto Perú, seguido por el 16 de julio de 1809 en La Paz y otros como el de Cochabamba.

La cuarta y última época corresponde a La República (1825-1886) que se divide en cuatro periodos: desde su Independencia y fundación hasta la Batalla de Ingavi (1841). Desde la Batalla de Ingavi hasta la Guerra del Pacífico (1879). Desde la Guerra del Pacífico hasta la Guerra del Chaco (1932). Y desde la Guerra del Chaco hasta nuestros días. Al comienzo de esta época el Libertador Bolívar y su lugarteniente Sucre llegan al Alto Perú después de las victorias de Junín y Ayacucho, se firma la independencia del nuevo país y se le da el nombre de República de Bolívar, transformándose después a República de Bolivia.

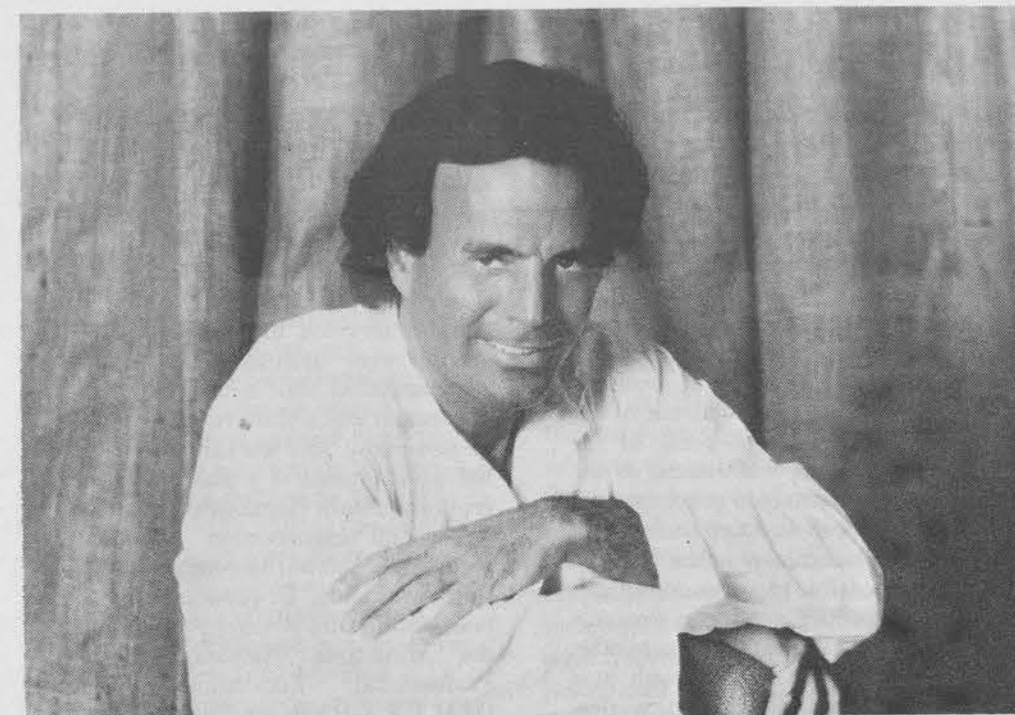
Bolivia cuenta con todos los relieves físicos: montañas, punas, valles, vegas, y llanos tropicales. Cuenta con tres hoya hidrográficas: la hoya del Madera, afluente del Amazonas; la hoya Central o Lacustre en el Altiplano, y la hoya del Plata en el sur. La cultura indígena ha sido también llamada "la cultura de la papa" y ahí encuentran su cuna los instrumentos musicales de viento como son el pinquillo, la quena, la tarka y la zampona, muy utilizados hoy por conjuntos folklóricos de otros países. Entre los instrumentos de cuerda adaptados se encuentra el típico charango hecho con el caparazón del quirquincho o armadillo. La música folklórica boliviana posee ritmos de cueca, bailecito, yaravi, carnavalito, morenada, etc.

En cuanto a la literatura, pintura y escultura, Bolivia siempre se ha distinguido por poseer su propio estilo y el carácter integral de su pueblo. Son importantes sus museos en donde se sigue las épocas de su historia desde los tiempos primitivos, los tiahuanacos y los modernos. Su economía se basa en la explotación mineral del estaño, zinc, oro y plata; también forma parte integral de su economía el petróleo. En la agricultura se autoabastecen en artículos de primera necesidad y en algodón, arroz y ganado vacuno, porcino y cabrino.

Debido a la falta de carbón o plantas de energía eléctrica la industria es muy limitada, aunque ahora deben estar llevando a cabo muchas mejoras en este sentido.

Bolivia es un país mediterráneo, sin embargo, tenemos la esperanza que en un día no lejano se lleguen a acuerdos internacionales con los hermanos países del Perú y Chile y se de a Bolivia un pulmón al mar, que tanto se lo merece.

## Julio Iglesias To Perform At St. Paul Civic Center



International recording artist Julio Iglesias will perform for one night only at the St. Paul Civic Center Saturday, August 16 at 8:00 p.m. Performing past hits and newly released material, Iglesias promises to captivate his American audience with his European charm.

Iglesias, best known for his duet with Willie Nelson, "To All the Girls I've Loved Before", has been enchanting audiences world-wide since his career began sixteen years ago. Recording in a half-dozen languages, Iglesias has had 965 gold and 350 platinum record awards internationally.

Iglesias consistently sold out shows during his 1983 tour. He played to multi-night full houses at Radio City Music Hall in New York, the Universal Amphitheatre in Los Angeles and the MGM Grand in Las Vegas. His touring also took him to Canada, Europe, Africa, the Philippines and Japan where he broke the country's concert attendance records. His popularity with American listeners led to many other appearances. The **Tonight Show**, the Country Music Awards, the Grammy Awards, Bob Hope Specials, visits to the White House, and even a

U.S. News and World Report cover have made Iglesias, as Barbara Walters said, "the biggest solo recording artist ever."

Julio Iglesias is the world's number one musical ambassador. Every 30 seconds one of his songs is played on a radio station around the world. Julio is a record and trend-setter. His newest album tries to improve that record. "Retreating from any kind of specific musical and cultural influences," Julio selected the Bahamas to record **LIBRA** near his home in Nassau. "I wanted to have time to create and make my music universal."

Julio co-wrote two songs on the Ramon Arcusa produced album titled "Tu Y Yo," and "Todo Y Nada." The musical material on **LIBRA** runs the gamut from the traditional "Felicidades" (a duet with Pedro Vargas) to the new style and sound of "Ni Te Tengo, Ni Te Olvido." Julio also recorded one English song, "I've Got You Under My Skin." "I recorded this song because it is a recognized standard around the world — it is universal," Julio says. He should know about universality after his first English album, **1100 BEL AIRE PLACE** stepped into the heart of American pop music and made him a household name.

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### \$ ENTER VISIONES CONTEST \$ Deadline Extended

Visiones de la Raza needs a newer logo that expresses our commitment to the Chicano/Latino community as a non-profit social services provider. We need more than simply a map about Latin America. To participate in this contest you must design a logo that fits our aims and submit it to:

The Editorial Board  
Visiones de la Raza  
1800 Olson Memorial Highway  
Minneapolis, MN 55411

All entries must have the designer's address and signature. Send all entries to the address above by or before August 15, 1986. The winning logo will be used as the paper's cover logo. The winner will also receive a \$25 check and will be interviewed for a Visions story. The logo, however, will become the sole property of Visiones de la Raza and may not be used for any other artistic or promotional purposes unless approved by the Editorial Board. Buena suerte.



# The Future of Education in the Hispanic Community

by Francisco Trejo

Second Part.

The Future of the Hispanic Community continued

A study conducted by the Minnesota Higher Education Coordinating Board reported that only 2% of all Hispanics in Minnesota were enrolled in a post-secondary or higher educational institute. This became a chief concern of a group of Minnesota Hispanics cognizant of the fact that the future well-being of the Minnesota Hispanic was related to the community's readiness to move into the higher echelons of the new industries. They were also cognizant of the fact that it will be impossible to grasp opportunities without proper academic preparations. A plan was developed then to offer four workshops that would result in a higher percentage of Hispanics preparing for leadership positions in the new industries. The workshops would investigate all aspects relating to retention and recruitment of students into higher or post-secondary education. Community support service agencies, educators, recruiters and parents were targeted as the main individuals that needed to come together to resolve the issue. The workshops were then designed to bring together each one of these groups. They were to determine needs, solicit solutions, plan strategies and give recommendations. The ultimate goal in all of this was a conference, to be held in 1987, that will highlight the education of Hispanic students.

All four workshops, sponsored by the M.H.T.P.E.D., have taken place and have been acclaimed a success. The first one, *Hispanic Education*, brought together community agencies and school personnel to determine needs, resources and approaches. The second one, *Make Something Happen*, brought together almost all Hispanics educators in Minnesota. The workshop resulted in the Hispanic teachers enumerating their concerns about the community and the students. Low achievement, absenteeism and lack of motivation were mentioned most frequently. Suggestions for improvement mentioned: better communications, more responsive school personnel and more parental involvement. The workshop also resulted in the development of the Minnesota Hispanic Education Association.

Over 30 individuals charged with the recruitment and retention of Hispanic students into Universities, Colleges and Technical Institutes met for the third workshop, *Hispanic Student Recruitment*. Problems ranging from low academic preparation, lack of appropriate support services, little cultural support groups were discussed and solutions recommended. But again, parental involvement was a chief variable that concerned many. This workshop resulted in the development of a plan to better recruit and retain Hispanics.

Parental involvement became the focus even before the completion of the third workshop. In process was a proposal to the Otto Bremer Foundation by the Minnesota Hispanic Technical Professional Education Program (M.H.T.P.E.P.) to fund a survey of the Hispanic parents on the education of their children. The survey revealed little surprises, 90% of all Hispanic parents value education and feel the need for it. The vast majority think schools are doing a good job, but they also agree that much more is needed and can only be accomplished with more dedicated and persistent parental involvement. The fourth workshop then, was molded by the results of the survey. Parents who took the survey were encouraged to participate. The fourth workshop, *The Value of Education: Hispanic Parent Perspective*, was a two day affair that took place on two Saturdays a month apart. A statement declaring what the parents saw as the problems, and what they thought should be done about it was formulated and will be used as the unifying statement for future involvement.

Efforts are on the roll. By this fall it is projected that the M.H.T.P.E.P. will sponsor a two or three day conference to kick off a year of the education of the Hispanic student. This major effort will have as its goal the evaluation of the value of education in the Hispanic community. Its goal will be to revitalize and give rebirth, to the value we placed on the education of our children.

We welcome and need you input. If you are interested in the education of your child please contact us at 221-1332, 292-0117 or 277-8739. The Minnesota Hispanic Technical and Professional Program welcomes you.

## ORACIÓN por la PAZ

LEVAME de la MUERTE a la VIDA, de la FALSIDAD a la VERDAD  
LEVAME de la DESESPERACIÓN a la ESPERANZA, del MIEDO a la CONFIANZA  
LEVAME del ODIO al AMOR, de la GUERRA a la PAZ  
PERMITE que la PAZ LLENE NUESTRO CORAZÓN, NUESTRO MUNDO, NUESTRO UNIVERSO  
PAZ • PAZ • PAZ

## Undocumented Mexicans A Case of Perpetual Underemployment

In March of 1986 a local Minneapolis manufacturer was raided by immigration officials and a number of undocumented Mexicans were quickly shipped to Wisconsin within hours. Many had no opportunity to contact either their families or lawyers or provide papers to the authorities. This incident pointed out again to the local Mexican American community the severity of the problem.

Minnesota is a state with a relatively large number of Mexican Americans most whom are legal U.S. citizens by birth or naturalization. Some have permanent alien status with the right to work. Others have lived here for 15, 30, or more years and have the right to remain. However, there is a small number of people who come here in search of work who are undocumented. Some are actually U.S. citizens born in the U.S. but have no papers to prove it. Only a very small number are non-legal, but they are the focus of much attention, mythology, fear, and persecution.

The non-legal workers are part of a larger problem which they themselves did not create. 1. Non-legal workers tend to be so hungry that they forgo sub-standard wages. As a result, their households suffer and the local wage rate is depressed. 2. Non-legal workers have almost no rights. When they are shipped out, they lose the Social Security they are entitled to. Often they are raided just before a paycheck is due and they lose that. 3. Even when they have rights, many do not know them or are afraid to exercise them for fear of reprisals against other members of the household.

Perhaps the worst part of all is that the few occasional non-legal aliens are used as an excuse to persecute other legal members of the Mexican community. There are many cases of Mexican Americans, some who are third and fourth generation U.S. citizens, have been treated as non-legals and in some, actually deported. There are also numerous accounts where local citizens of Mexican

descent visit Mexico, but are not permitted to return to this country because the border patrol did not honor Minnesota State issued Birth Certificates. Although the cases were eventually settled, they caused needless delays, hardship and evidence an insensitivity to our people.

In one memorable case in the winter of 1985, a U.S.-born Mexican American woman lived in a van on the street in St. Paul with her six children. She could not get a job and was refused welfare because she had no documents to prove her U.S. citizenship. Members of the community helped her as much as possible, but before the winter ended, her infant daughter died of malnutrition related disease in a St. Paul hospital. One woman who was helping her could not take her into her own home for the winter because she lived in a housing project which limited the number of persons who could stay there.

This is not an isolated case. Infant mortality among people of color in the Twin Cities is more than double that of the white population and is about the same as many underdeveloped countries. It is also increasing, not only here, but around the country.

Employment in the Mexican American community is close to 35% and underemployment is also high, which means that possibly as many as half the households live close to or below the poverty line.

The solution is not to focus on non-legal Mexicans, but to focus on people's rights. It is important to see how the rights of all persons can be protected so that poverty and hunger are eliminated not only here in Minnesota, but in the U.S. and in Mexico. Only then, will the problem be resolved by Juan Lopez

From: Newsletter of the Minnesota Unemployment Project  
Volume II, April 1986  
Revised

## Proyecto Minnesota-León Yankees, Welcome

Escribe Alberto Ferrey



"Bienvenidos, Americanos..." es el saludo que se escucha en diferentes latitudes de nuestra América Latina. Concretamente nos vamos a referir, en esta ocasión, a la vieja ciudad colonial de León en Nicaragua. Dicha ciudad, cabecera departamental del Estado del mismo nombre, está situada a unas 25 millas de la Capital, Managua. El Departamento de León ha sido proclamado hermano del Estado de Minnesota, y del cual recibe constante y valiosa ayuda, no sólo en dinero e implementos necesarios para el desarrollo de las comunidades pobres de León, sino — y con satisfacción lo decimos — en la colaboración directa y personal de verdaderos filántropos de Minnesota, quienes, dejando sus comodidades en su propio país, van a convivir por un buen tiempo con los nicaragüenses del Estado de León, salvando mil y tantas dificultades para llevar ayuda material, física y moral a aquellas gentes pobres, víctimas inocentes de los efectos de una guerra que aún no termina.

El programa de ayuda se titula Proyecto Minnesota/León (MLP). Destacadamente se han perfilado en ese programa vecinos de Minnesota, tales como Ray Stock, 43 años, propietario de una Galería de Arte en Wayzata, Minn. Unidos a Mr. Stock han estado ejecutando el proyecto, reporteros free-lance, fotógrafos corresponsales, enfermeras, amas de casa, todos de Minnesota, y han realizado el viaje a Nicaragua por su propio esfuerzo y bolsillo, sin ninguna ayuda del Gobierno de los Estados Unidos ni de ningún otro gobierno, pero sí ayudados por donaciones de más de 70 Iglesias, escuelas y organizaciones de Minnesota. El proyecto se cubre anualmente con \$60,000.00.

Este proyecto, ya en ejecución, es completamente apolítico, lo que se demuestra por el hecho de no ser mal visto ni por el gobierno sandinista ni por los "contras"; y allí tenemos a trabajadores sociales como Bryce Hamilton y a Mary Foster; esta última vive en Minneapolis, y son sus declaraciones: "Nosotros queríamos fundar una organización de pueblo a pueblo y lo hemos logrado. La idea de estos dos estados hermanos ha sido el vehículo que ha venido a humanizar nuestras relaciones con gentes de todas partes del mundo." Y decía Hamilton: "Habrá quienes piensen que nuestro proyecto es político, pero yo aseguro que no. Tratamos por todos los medios posibles de que no lo sea; solamente luchamos por acercarnos a las gentes más necesitadas y ayudarlas."

Otro valioso elemento del personal del Proyecto Minnesota/León es Elizabeth Sanders, quien fue asistente de un Senador del Estado, y ha vivido en León desde la iniciación del

Proyecto, hace más de dos años.

Y tenemos a Diana Carey quien realizó el viaje a Nicaragua obsesionada por la idea de brindar ayuda para reducir la mortalidad infantil en aquel país. Así mismo Doreen Johnson, 31 años, del personal del Proyecto, quien antes fuera trabajadora social para la Iglesia Luterana Americana; y Lory Anderson, Secretaria de la Cooperativa Land O'Lake Dairy. Y debemos mencionar con orgullo a una matrona de cabellos blancos, quien ha tomado el papel de "abuela" de muchos niños huérfanos en León, Nancy Trenchel, 53 años, originaria de Independence, Minn. Nancy es, en verdad, abuela en este su país, y allá en León desempeña también ese humanitario papel con niños desvalidos y huérfanos. Y con Nancy Trenchel, otro destacado altruista, Maynard Jones, retirado Ejecutivo de la Northwestern Bell, de Minnetonka, ha dado gran impulso al Proyecto.

Y tenemos a otro luchador decidido en el Proyecto MPL, Kevin Hartman. Todos ellos han convivido con los habitantes de León en casas humildes, comiendo lo que ellos comen y trabajando hombro a hombro, edificando escuelas, abriendo pozos artesanos, ayudando en las cosechas. El Departamento de Bomberos de New Auburn, Minn., envió de obsequio un equipo de incendio y cascos para los bomberos de su Estado hermano, León; y, según declararon los Minnesota: "Nuestra ayuda en ese obsequio no tiene nada que ver con la política del Presidente Reagan ni con la del Gobierno de Nicaragua; sólo queremos ayudar, y es lo que estamos haciendo."

El Proyecto se desarrolla por etapas, y pudimos conocer el final de una de ellas. Los habitantes de la Villa donde habían compartido sus viviendas con sus amigos y benefactores de Minnesota, prepararon una despedida con exquisitos platos típicos, bebidas refrescantes, pinGata para los niños y el clásico juego de "pegarle la cola al burro". Los Leoneses engalanaron el local-escuela y se ataviaron, como se dice, con "sus trapitos de domingo". Discursos emotivos de despedida; lágrimas; promesas de escribirse cartas amistosas; obsequios.

Y allá, en el pizarrón de las escuelas obsequiada y construida por los Minnesota, en grandes letras, aunque no en perfecto Inglés, se leía: "FAREWELL, MINNESOTA. THANKS YOU", palabras que significaban el verdadero sentimiento de gratitud para estos "gringos" a quienes no se les pide "Go Home", sino que se les despiden con lágrimas de agradecimiento con verdadero amor de hermanos.

## Voces Que Nos Conmueven

Amigos del "Centro Cultural Chicano"

Estimados amigos:

Hoy mi corazón llora de tristeza por la pérdida irremediable de un compañero, de un amigo, de un hermano. Las fuerzas de mi alma se han desvanecido ante la crueldad con que mancillan la memoria de quien vió como única salida de liberación, acogerse a las manos de Dios, después de hacer todo lo posible por reclamar sus justos derechos de humano.

Es cruel que en un país democrático como los Estados Unidos, que proclaman los Derechos Humanos mundialmente, exista tan injusta discriminación para quienes no tienen conocimiento de las leyes de un país, y aún más, la mala fortuna de no tener representación legal para el reclamo de sus derechos como seres humanos.

Luis García dio término a su vida al verse desesperado en manos de sus verdugos. Anteriormente mantuvo una huelga de hambre por doce días tratando de encontrar una solución a la discriminatoria situación que los guardias mantenían para con él. El fue confinado a segregación por una falta a las reglas disciplinarias de la institución. Pero busquemos las causas que lo conllevaron a faltar a tales reglas. El motivo: Hablar con otro Cubano, en voz alta, de una unidad a otra preguntando cuál era la razón por la cual los oficiales no querían dar recreación; que era abusivo lo que los guardias tenían para con nosotros los cubanos; que cuál sería la resolución a tomar para no ser tan discriminados como estaban siendo, por el simple hecho de que no les gustaban los cubanos. La causa El oficial X, en tono ofensivo y con palabras denigrantes, le ordenó que se callara la boca o que se expresara en Inglés. Ello motivó para que Luis García fuera enviado a segregación, maltratado y vapseado por los oficiales de seguridad.

García pidió que le localizaran a la Abogada Susane para plantearle la situación. Pero fue en vano; no pudo hacer prevalecer sus inválidos derechos, porque nosotros los Cubanos no los tenemos. Sus doce días en huelga de hambre de nada le sirvieron ni sus ruegos ni su sacrificio. Cómo puede tener una buena comunicación para su defensa quien no habla bien el Inglés?

Esta razón, y muchas más, debilitaron las esperanzas de un hombre joven con ansias de libertad y rompieron las cadenas de su voluntad y de su amor por la vida, y lo llevaron a buscar el único camino de la verdad: Las manos de Dios...! Porque en las de los hombres que lo discriminaron y lo mancillaron, sólo encontró el desprecio y la humillación.

Su voluntad y amor a la vida no se quebró por cobardía o por temor a la misma vida.

No, Luis García quiso poner término a la injusticia y a la discriminación, para que su sacrificio no quedara ignorado ante la opinión pública que desconoce cuanto estamos sufriendo los Cubanos por esta injusta determinación que mantiene el Departamento de Migración.

Luis García izó la bandera de la libertad y su estandarte será la glorificación que romperá las cadenas que nos atan a nuestros verdugos, que nos mancillan y discriminan y nos quitan nuestros derechos humanos y constitucionales; nos privan de lo más sagrado de la humanidad: LA LIBERTAD!

Pedro Rodríguez Ortiz  
Immigration-Unit  
Stillwater Prison

## "Un Primer Paso" Program

Council. She was appointed in April and has already stimulated some exciting developments in the program. She holds her Master of Divinity degree from Luther Northwestern Seminary and is a trained musician and teacher who has incorporated "whole brain" learning techniques into the Un Primer Paso program and in "E-SPAN," a program of spanish language study for adults which she teaches as well.

Un Primer Paso students learn through relaxation, visualization, drama, movement, games, music and humor — all of which stimulate the brain to assimilate new information. Educators have used whole brain techniques on very young children; teachers of music and foreign languages have found whole brain techniques to be very successful as well. Students learn how to manipulate information through enjoyable activities rather than objectively learning about something.

Everyone's involved in the program — members of the Hispanic community, who have served as advisors, lecturers and role models; parents and teachers; even Hispanic college students in the area who are helping to make college aspirations more real to Un Primer Paso's students. The program identifies and recruits Hispanic students from the entire metropolitan area and is funded through grants from the St. Paul Companies and the federal government, among other funding agencies.

Personal attention, peer contact and adult Hispanic role models combine to help students improve their academic performance and retention. This summer's six-week institute, a series of three academic sessions at the College of St. Catherine, consists of courses in math and science, Spanish and social studies, and computer science and language arts. A year-round program brings together junior high students and student advisors in activities such as field trips to colleges and universities, visits to workplaces of local Hispanic professionals and special events in the metropolitan area.

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# Una historia de la musica de la frontera

## Texas-Mexican



### The Songs

#### Tequila Smugglers

In 1930, gentlemen, your attention please, In the jail of Del Rio this song was made into poetry.

I would just as soon not remember the jail of Del Rio Where on the 17th of March they were going to sentence us.

They took us out of the jail straight to the Calle Real And the Colorado told us that he was going to take our pictures.

After they had taken our pictures they took us to the jail And we didn't know our sentence because they didn't explain it to us.

A pretty jail in Del Rio but it doesn't console me Because they just give us beans and a little plate of oatmeal.

A pretty jail in Del Rio but it's still unbelievable, You can count the friends that want to go see you.

I tell my friends when they are going to cross (the river) Watch out for the informers, that they don't turn you in.

I tell my friends when they're on the other side, Be careful on the trails where the Colorado passes.

Perhaps in Naquevi they have already caught a comrade Who sold out to an informer on the 30th day of January.

Watch it, informer, because I am telling it, That for love of money you were selling us.

But of that there is not danger neither must one think, We're going to drink some beer and later mess around.

#### The Happy Boy

I am the happy boy who gets up in the morning singing With my bottle of wine and my playing cards.

If you want to know who I am, come I'll give you some proof, We'll play a game of Conquian with that new deck of cards.

I would like to see you play with a new deck of cards To see if to me you lose the very way you walk.

I have neither father nor mother, nor anyone to worry about me, All I have is a brother who is far away from me.

I am born from nothing and of nothing was I born, I have neither father nor mother, nor anyone to worry about me.

Even the rocks in the fields throw themselves against me, The only thing that feels sorry for me is the bed in which I sleep.

I am the happy boy that gets up in the morning singing, With my bottle of wine and my playing cards.

There goes my goodbye on the edge of a green field, For this sing with me, I am a happy boy.

## Entrevista Exclusiva con Maria Irene Fornés



Entrevista hecha por Mario Duarte a Maria Irene Fornés, con motivo de su visita a las Twin Cities.

- M.** Una cosa, Irene, quisiera preguntarle es... cuánto tiempo ha estado usted en el Show-business?
- I.** Desde el año 60, de modo que llevo ya 26 años de escribir.
- M.** Toda una experiencia. Y, hay algo que usted quisiera relatarnos; algo que le sucedió y que le llegue a su mente como digno de recordarse?
- I.** Bueno... yo pintaba, antes. Yo era pintora. Pero para mí, pintar era difícil, tenía que disciplinarme, esforzarme, no era una cosa que yo hacía con un gran placer, con un gran interés.
- M.** O sea que, originalmente, era pintora.
- I.** Si.
- M.** Y cómo fue ese cambio?
- I.** Entonces me di cuenta que pintar, significaba pasarme horas pintando y obligada a hacerlo, y me di cuenta que si a uno tienen que obligarle a una cosa, posiblemente eso no sea a lo que una deba dedicarse, porque la vida es muy corta y uno debe tratar de hacer el tipo de trabajo que a uno le haga disfrutar. Yo entiendo que uno debe hacer el trabajo, no en el que gane más dinero o más prestigio, sino el que uno pueda disfrutar. Entonces, si le agrada, lo hace bien. Yo no sabía entonces que iba a hacer, y dejé de pintar. Ya no pintaba. Entonces, un día se me ocurrió una idea para una obra de teatro. Y no es que haya pensado en que iba a ser una dramaturga; eso me parecía muy romántico, glamoroso, además, yo no sabía nada de teatro; no había ido mucho al teatro, no conocía a nadie en el teatro; así que no sabía ni cómo era un ensayo, ni nada.
- M.** Un campo nuevo y totalmente desconocido para Ud.?
- I.** Si. Pero se me ocurrió eso; y era casi una idea obsesiva; pensaba en esta obra continuamente, hasta que me decidí a escribir la obra. Gentes que yo conocía me decían: "No debes escribirla. Primero debes saber cómo se escribe". "Es muy difícil"; "se tienen que saber muchas cosas." Pero me decía yo: "Pero si yo no estoy escribiendo para que se ponga en escena ni porque piense yo ser una dramaturga; yo la quiero escribir porque siento la necesidad de hacerlo." Es como si usted quisiera pintar un cuadro porque se le hubiera ocurrido una imagen que quiere pintar, pero no porque vaya a ser un pintor para exhibirla y para que alguien la compre, sino porque quiere pintar esa cosa.
- M.** O sea, algo que le nació a usted... como un profundo deseo?
- I.** Completamente. Entonces la escribí. Y fue para mí un placer tan grande escribirla, que esos personajes se convirtieron como en personas reales.
- M.** Me pudiera mencionar el nombre de esa obra y brevemente decírnosle de que se trata?

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## COMMUNITY EVENTS

- Sunday August 3** **OUR LADY OF GUADALUPE**  
Will hold an International Festival, from noon to 5 P.M. Foods—Games—Art—Music—Crafts—Take-out. Call 228-0506 for information.
- Wednesday August 6** **BOLIVIA INDEPENDENCE DAY**  
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- Friday August 8** **NORTHROP AUDITORIUM U. OF M.**  
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- Saturday August 16** **COMPANY 7 INC.**  
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- Sunday August 31** **CENTRO CULTURAL CHICANO**  
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## Unemployment

### Issue

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It is with this in mind that Centro Cultural Chicano found the necessity to establish an employment referral resource department.

The employment resource department was established and started operations in 1981. It became and still is a United Way Program. Its ultimate goal is to help you find gainful employment. The department has a "Job Bank" consisting of job positions from various employers being a large corporation or a small business, or any part of the Government sectors. We also do recruiting for many of the building trades apprenticeship programs, city, state and country municipalities when requested.

We also help you to become job ready by assessing your skills, and recommending the appropriate referral services to alleviate any problems if at all present.

If you are in search of a job, or you are under employed, please do not hesitate to call Ramon Almeida, 374-2996 for assistance.

By Ramon Almeida

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## Job Opportunities

### CLERK

Macalester College is currently seeking a clerk for its Post office/mail room. Qualifications preferred are related clerical experience. Call Ramon Almeida at Centro for details.

### B.I.M.S. PROGRAM WORKER

Pillsbury United Neighborhood has a full time position for a B.I.M.S. worker. Requires B.A. in human sexuality or wealth, or 4 years job experience. Able to develop and implement new program. All benefits. Call Ramon Almeida at 374-2996 for information.

### POLICE OFFICER

City of Minneapolis will accept applications from Monday, August 18/86 to Friday August 29/86. Must possess MN driver's license. Successfully passed P.O.S.T. examination. Academic requirements. Call C.C.Ch. 374-2996/Ramon Almeida, or Mary Ann Stark 348-2157 for more information.

### CLERK AND CARRIER

United States Postal Service announces an examination for these positions. Centro Cultural Chicano, in conjunction with Postal Service Office, are planning a training session for applicants in early September. Call Ramon Almeida 374-2996 to register.

### ADVOCATE SPECIALIST

Catholic Charities of St. Paul / Minneapolis has an opening for a Vista Volunteer to work as a member of a 7-people team. Responsibilities include assessment, counseling, and advocacy. Call Centro at 374-2996 for more information.

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# VISIONES DE LA RAZA

Chicano Latino Monthly News

Gratis

Vol. X No. 10 October, 1986

Free

## Juan Lazo: Un Nuevo Lider Hispano



Juan Lazo posa con hijos Benji (8 años), Heather (5 años), Elisa (6 años) y su estimada esposa Tina.

Tenía él 18 años cuando vino a Minnesota y se sentía un extraño fuera de su tierra, Perú. Recién salía del Colegio donde había gozado de una beca del American Field Service. Para ser exactos, esto fue hace doce años.

Actualmente, Juan Lazo, en sus 30 años, es dueño de un negocio en la localidad y pertenece como miembro activo, a la Reserva de la Policía y a la Cámara de Comercio de Grand Rapids y fue nombrado miembro del concejo. Así se ha dado a conocer, y todos saben hoy quién es Juan Lazo.

La primera impresión no muy agradable que llevó acá a su llegada, fue el Invierno, uno de los más crudos en aquellos años. "En Perú tenemos solamente dos estaciones, fresca y caliente" Nos decía.

Muy temprano entonces, se enamoró de una estudiante de Colegio en Grand Rapids, Cristina Lang. Nadie se imaginó cómo terminaría eso. Decía Juan: "Todos creían que éramos muy jóvenes para establecer un noviazgo. Pero nosotros teníamos fe en nuestros sentimientos y nuestros deseos. Para mí nunca hubo discriminación."

Justamente un día después de graduarse en 1976, Cristina viajó al Perú, y siete meses más tarde formaba con Juan una pareja feliz de casados.

De regreso a Grand Rapids, Juan y Cristina ingresaron al Community College de Itasca. Por su parte, Juan consiguió un trabajo en la Blandin Paper Co., labor que no le satisfacía mucho; ellos tenían mayores ambiciones.

Primero, instalaron un pequeño almacén de regalos y artículos de fantasía que titularon Treasure Bay Gifts. Juan tenía gran afición por el dibujo y la impresión, y en ello trabajó en casa. Pronto se dio a conocer en sus aptitudes, y ya los pedidos y órdenes le abundaban. Entonces desistió del primer negocio y se dedicó más de lleno a la impresión, instalando una pequeña planta, Treasure Bay Printing. Ellos ahora dan trabajo a siete empleados.

Por aquellos días Juan era un estudiante para médico y surgió la oportunidad del llegar a figurar en el County Board of Commissioners; luchó por ocupar ese cargo y lo consiguió. Cuando hubo ganado, expresó: "Entonces supe que yo podía pelear por algo en lo que yo creía sin tener que ir a la cárcel."

En una ocasión Juan tuvo que concurrir al City Hall reclamado porque su negocio carecía del espacio suficiente para estacionamiento de vehículos. Esta vez perdió el pleito. Cuando se le indicó construir una acera en su negocio, Juan pensó que la Municipalidad estaba interfiriendo demasiado en el Sector Privado. Fue nuevamente al City Hall, y también esta vez perdió el caso.

Vino a su mente el viejo adagio: "Si no puedes vencer a tu enemigo, únete a él" y Juan decidió, en 1983, volver al Concejo.

Seis personas se postularon para la apertura del Concejo, entre ellas Juan, quien llegó en segundo lugar con 850 votos. Entonces perdió. Pero hoy si está ya en el Concejo respondiendo a un sinnúmero de preguntas y solicitudes en diferentes aspectos. Juan escucha y atiende a las personas en sus deseos. Las reuniones del Concejo las considera hoy mucho más interesantes y beneficiosas. Por supuesto que no siempre gana en sus gestiones y propósitos; a veces pierde 4 a 1, pero aun cuando pierde, las gentes le dicen: "Bueno, pero me alegro de que hayas hecho tal proposición."

Juan se ha establecido definitivamente en Grand Rapids. Gusta de la pesca y la caza de venados.

Como miembro del Concejo, pertenece también al Planning Commission y a la Comisión de Parques y Recreaciones.

Y doce años después, aquel huraño extranjero venido del Perú se ha convertido en algo muy importante para su familia y para la comunidad.

## Committee to Retain Judge Gomez-Edwards



The Honorable Judge Isabel Gomez-Edwards posed in the the Office.

As the November election draws near, the Honorable Judge Isabel Gomez-Edwards is one of the fourteen incumbent judges up for election. She is a role model that all in our community can look at with pride. Isabel was appointed to the Hennepin County Municipal Court by Governor Rudy Perpich in 1984. This is historic because she is the first Hispanic appointed to the Hennepin County bench.

Judge Gomez-Edwards brings to the bench a remarkable record of intellectual ability, professional accomplishment, and community service. She attained a Bachelor of Arts degree from Middlebury College and has complete graduate work in History as a Woodrow Wilson fellow at the University of Minnesota. She later attended Arizona State University law school, where she served as Articles Editor of the law review and directed a clinical program for the Arizona Women's Prison, and received her law degree.

Isabel, the mother of two teen-aged children, has had diverse career experiences, ranging from teacher to criminal defense attorney. Because of her varied interests and her

commitment to the betterment of society, she has a long record of service on boards of organizations concerned with education, law enforcement, battered women, the hispanic community, and the arts. The McKnight Foundation recently recognized her exceptional leadership and intellectual abilities by selecting her to attend an international conference on philosophy and public policy in Salzburg, Austria with the world's leading philosophy scholars.

Judge Gomez-Edwards has demonstrated a deep commitment to justice for all, including those whose opportunities have been limited by circumstances and other barriers. And because of this, we feel that she should be retained to continue her work as a municipal Court judge in Hennepin County.

A potluck dinner for Judge Gomez-Edwards will be held at the Ascencion Club Church, 1723 Bryant Ave. No. All the community is invited to attend. For more information please call RoseAnn Zimbardo at 375-0406. The date is Sunday, October 12, starting at 5:00 p.m.

by Irene Gomez-Bethke & RoseAnn Zimbardo

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# "The Chairman's Corner"



by Alberto Garcia, Jr.  
Chairman Centro Cultural Chicano

to say, these procedures will also allow the board to conduct its business in a timely manner the same evening. Unless changed, the following dates will be the schedule for the Board of Director meetings in 1986: October 16th, November 20th, December 18th. All meetings are held at 7:00 pm at 1800 Olson Highway.

At its regular August meeting the Board of Directors unanimously appointed to the Board Gabriel Pinida, Daniel Rodriguez, and Ricardo Nevilles. I would like to congratulate them and offer them a warm welcome, along with Felino De La Peña, Vangie Ortega, Carlos Mariani-Rosa, Raquel Cervantes, Donn Vargas, and Father Ray Monsour who were appointed in June.

Lastly, let me point out that there are currently 3 vacancies on the Board of Directors. At the last board meeting, it was decided that we would strongly encourage women to apply for consideration. If you would like to volunteer or if you know of someone you think would be a good boardmember, please don't hesitate to call me or our membership committee chairperson Alfredo Gonzalez. Without your dedication, commitment, and support the struggle cannot continue!!

During the next few months the Board of Directors of Centro Cultural Chicano will be deciding whether or not we will be moving into the Ascension Club facility in north Minneapolis. Last month, I told you of the long range plan that Centro is now considering. If adopted, this plan of action will slightly change the emphasis of Centro's current activities. I expect both of these decisions to be made at the October board meeting.

If you would like to comment on these matters or any matter concerning Centro and our community, you can address the full board at its regular monthly board meeting held at Centro every 3rd Thursday of the month at 7:00 p.m. All board meetings, unless changed, are open to the public. To further allow and encourage discussion, and to receive input from the community, the board has adopted a set of "procedures relating to Public Comments." Prior to conducting any actions, at each meeting there will be designated a Public Comment period. Anyone who wishes to address the board must contact the Chair or the Executive Director (who shall immediately notify the Chair) prior to the meeting or while at the board meeting sign up to speak during the public comment period. It is my feeling that the above procedure will enhance Centro's commitment to an open and fair process, while at the same time ensure a productive and meaningful public discourse. Needless



## INROADS Names New Director

INROADS President Reginald D. Dickson announced the appointment of Jackie A. Looney to Director of INROADS/Minneapolis-St. Paul, Inc., a career development organization for college and college-bound minority students.

Ms. Looney joined INROADS/Minneapolis St. Paul as office manager in 1979 and later served as Coordinator. In June of 1983 she was promoted to Assistant Director of Training and Development.

A 1979 graduate of the University of Minnesota, Ms. Looney earned a bachelor's degree in psychology and completed the Industrial Relations Certificate Program, a master's degree equivalent offered by the University. She is on the Board of The St. Paul Companies' Metropolitan Minority Outreach Committee for Information Services and is active on several of its sub-committees. Ms. Looney is a member of the Twin cities Personnel Association.

Ms. Looney replaces Constance T. Haqq, who was named Director of INROADS, Northeast Ohio. Located in Cleveland, Ms. Haqq's hometown, the affiliate also serves the communities of Akron, Warren, and Youngstown Ohio.

INROADS recruits and prepares talent minority youth for positions of leadership in corporate America and in the community. Entirely privately supported, the organization provides up to four years of intensive training, career counseling, and summer internships at local sponsoring companies for students who meet high academic and job performance. Headquartered in St. Louis, INROADS has 26 affiliates, 2,600 high school and college students, and more than 800 sponsoring corporations. More than 900 graduates are pursuing professional careers at some 500 companies.

## A Fair of the Heart a Success



A group of seniors participated in the "Fair of the Heart".

Free and open to the public at Minnehaha Park, the second annual A Fair of the Heart, Sunday, September 7 from noon to 5 p.m. marked the beginning of the 1986 United Way campaigns in Minneapolis and St. Paul.

There was something special that sets A Fair of the Heart apart from other community festivals. The most important element of the day was to showcase many of the components that contribute to the quality of our community... local corporations, small businesses, non-profit agencies and performing groups working together and donating their time and talent to provide a fun-filled day for families and individuals to enjoy.

At 12 noon, thousands of St. Paulites and Minneapolisians came together on the Ford Parkways Bridge spanning the Mississippi River to kick-

off the event with a Twin Cities attempt at the "World's Largest Sing-along." Up With People, a 140 member song and dance troupe, showcased in the center of the bridge, Mitch Mill directed Up With People and more than 1,000 high school band members with audience joining in for the sing-along.

The best in Twin Cities live entertainment was featured on three stages where performances ran simultaneously throughout the afternoon. Featured groups were: Rio Nido; Great Nation; Zebop; Shirley Witherspoon; the American Brass Revue; Jules Herman; the Wolverines; Spirit; Connie Brannock; and J.S.B. and Company. Up With People also performed on one of the stages later in the day. Groups from United Way's "Summer '86 Youth Arts Ensemble" opened acts on the stages.

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## VISIONES DE LA RAZA

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Donn Vargas  
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## FOCO

Conference Program

FRIDAY, OCTOBER 31, 1986

Cultural Event: 8:00 PM  
"Quien Sabe Quien Soy"  
Teatro presentation by Teatro Latino de Minnesota (a series of satirical vignettes exploring the identity crisis of Latinos living in the United States). Coffman Theater Lecture Hall.

SATURDAY, NOV. 1, 1986

Conference Program  
Coffman Union, Rooms 320, 325, 326, 352

8:00-9:00 AM  
REGISTRATION  
(Continental Breakfast of pan dulce and coffee)

9:00-9:10 AM  
Opening Remarks

9:15-10:00 AM  
Session I: Sociology  
Session II: Campesinos and the Church

10:15-11:00 AM  
Session III: Student Services  
Session IV: Chicano Literature

11:15-12:00 PM  
Session V: Chicanos and the Law  
Session VI: Education

12:00-1:00 PM  
LUNCH  
(provided by Casa del Pueblo)

1:15-2:00 PM  
Session VII: Poetry Reading  
(Maria & Angelita Velasco)  
Session VIII: Music

2:15-3:00 PM  
Business Meeting  
1) Committee Report on Midwest Latino research institute  
2) Site for next Annual FOCO Meeting  
3) Other business

Cultural Event: 8:00 PM  
Dance with "El Grupo Deseo"  
Coffman Union: The Whole

REGISTRATION FEES:  
\$15.00 Faculty  
\$10.00 Staff  
\$5.00 Students and Community Representatives  
This will cover costs of continental breakfast, admission to conference sessions, lunch, and cultural events.

Admission to Cultural events only:  
\$3.00 per event Public  
\$1.50 per event Students with ID and Fall 1986 fee Statement

### CONGRATULATIONS!!!

We would like to congratulate Juan Lopez for his recent appointment as Personal Representative for Hennepin county. Juan will be conducting research recruitments in the minority community.

**HISPANO VOTA**  
NOV. 4



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## Job Opportunities

TRAINING SPECIALIST MN/DOT

A two year temporary position to design and establish in House OJT Program. Call Centro Cultural Chicano at 374-2996, for more info.

EXECUTIVE DIRECTOR

MN Coalition is currently seeking a person to be responsible for fiscal management, preparing and overseeing budget and supervising accounting procedures. Call Ramon Almeida at 374-2996 for details.

VICE PROVOST

Northend Community College has a FT position which requires the incumbent to supervise on and off-campus. For further info call Centro at 374-2996.

PROGRAM COORDINATOR

MN Hispanic Women's Development Corp. is seeking applicants for the position of coordinator of the "Un Primer Paso" motivational program. Call Centro at 374-2996 for info.

POSITION AVAILABLE

FT Secretary. Typing \$5 w.p.m.; word processing experience helpful. Send resumes by October 15, 1986 to: The City Inc., 1545 E. Lake St., Minneapolis, MN 55407.

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Responsible baby-sitter to start early October  
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## Proyecto

### Minnesota/Leon

Una delegación integrada por once niños, entre las edades de 12 y 18 años, procedentes de la ciudad de León, República de Nicaragua, estará de visita en Minnesota a partir del día 15 de Octubre hasta el 2 de Noviembre del corriente año. El grupo incluye a representantes de cinco proyectos del Programa Minnesota Leon, que con tanto éxito funciona en aquel país Centroamericano, gracias a la cooperación de ciudadanos del Estado de Minnesota. Esos proyectos son: Cooperativa Villa 23 de Julio; Escuela Elemental A.H.P.; Instituto Técnico La Salle; Escuela de Agricultura M.I.L.T. y la Banda Municipal de León.

Los niños fueron escogidos en dichas organizaciones tomando en cuenta sus aptitudes y deseos de comunicarse y aprender lo mejor posible, acerca del Estado y de las gentes de Minnesota.

Todos los niños vienen auspiciados por personas de buena voluntad en nuestras Ciudades Gemelas y algunas agrupaciones, y estarán hospedados y atendidos por familias de nuestras comunidades del Norte de Minnesota, especialmente de Bemidji y Grand Rapids. Con las familias a que serán asignados los niños, pasarán cinco días y efectuarán viajes y visitas a diferentes regiones del Estado y entidades donde estos niños aprendan mucho más de lo que pudieran aprender sin este desinteresado apoyo de Ciudadanos Norteamericanos.

Los coordinadores al programa a seguir para estos niños Nicaraguenses son: Elizabeth Sander y Doreen Johnson, quienes están conduciendo, con todo acierto, los eventos y actividades a desarrollarse. Por su parte, los niños Nicaraguenses traen preparado un variado programa de música, bailes del folklore de su tierra, dispuestos a agradar a sus distinguidos anfitriones. Elizabeth, actualmente en León, acompañara al grupo en el avión, y es la encargada de hacer todos los arreglos necesarios a fin de que el viaje sea todo un éxito. Y no podía faltar, desde luego, el Director del grupo Leonés, Rigoberto Cano.

Si ha tenido un accidente o ha recibido heridas de consideración,  
llame al abogado Ralph S. Parker II para una entrevista.

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## Be a Foster Parent and Help a Hispanic Child

People in the Hispanic Community are being asked to come forward to be foster parents. Foster care is a program that provides temporary homes for children who can't live at home for various reasons. Children are placed in foster care because they have been physically or sexually abused or are mentally retarded or physically handicapped. Sometimes their parents have problems such as being emotionally ill, chemically dependent or physically ill.

Whatever the reason, when a child can't live with his own family, it is important that the foster family be of the same culture as the child. This makes it easier for the child to adjust to the placement. As a Hispanic foster parent, one of the most important things you could do is the help keep the child in a familiar setting. In doing this, the child can feel good about himself and the fact that he was not removed from his culture even though he is not at home.

Foster parents receive monthly payment based on the age of the child. In addition, each foster child has paid medical coverage. In order to be a foster parent, you must be at least 21 years old, have income to meet your own needs, you can be married or single, and you can rent or own your house or apartment. Foster parents should be people who really like children, are patient and have an understanding of a child's needs.

Foster children range in age from infants to teens. If you would like to help, call your local county office. In Hennepin County call, Raquel, at 348-8070. In Ramsey County call 298-KIDS.

by Patricia Hughes-Alfred



# Community Calendar October 1986

Thursday 2

**NORTH CAMPUS HENNEPIN TECH CENTER** will sponsor an openhouse "Visiones of Excellence", from 3 to 9 PM., at 9000 Brooklyn Boulevard. For more information, call 425-3800.

Friday 3

**JAM AND COMPANY 7** will present the famous Lionel Richie One Night Show at St. Paul Civic Center, at 8 PM. Tickets available at Box Office or call 375-2987.

Monday 6 & Tuesday 7

**HUMPHREY INSTITUTE U. of M.** will hold two days conference intended to serve as a springboard for dialogue of our citizens, neighborhoods and communities in the Juvenile Crime Issue.

Friday 17

**PROJECT MINNESOTA/LEON** invite all public to welcome eleven young people from Leon, Nicaragua, at the State Capitol Rotunda. Event will start at 12 noon. Contact Carol Slothower, 546-7273 for further information.

Friday 17

**TEATRO LATINO DE MINNESOTA** will start a series of performances with the bilingual "Quien sabe; Quien soy Yo?". For further info., contact Ana Maria Mendez, 627-4151.

Wednesday 22

**GOVERNOR MENTAL HEALTH COMMISSION** will sponsor a educational workshop "Mental Illness Isn't a Choice", from 1:00 to 5:00 PM, at the Lutheran Brotherhood Building 625 4th Ave. S. Mpls, MN. Call 297-4081 for more information.

Sunday 26

**CENTRO CULTURAL CHICANO** will present it's monthly TV Show, with the Committee members for the Hispanic Career Fair as guest. Show will start at 7:30 AM.

Tuesday 28

**UNITED WAY VOLUNTARY ACTION CENTER** will sponsor a workshop "Attracting the Corporate Volunteer" at Stuart Wells Room 404 S. 8th St., from 8:30 to 11:00 AM., or call 340-7423 for further details.



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## MINNESOTA HISPANIC CHAMBER OF COMMERCE MONTHLY INFORMATIONAL MEETING

DATE: Thursday, October 2, 1986

TIME: 6:30 P.M. Cocktail Hour

PLACE: University Club of St. Paul  
420 Summit Avenue  
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GUEST SPEAKERS: Honorable Judge Isabel Gomez-Edwards  
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## Two Saint Paul Men Evacuate Friends and Neighbors From Blazing Fire

On Friday, September 12 at 2:00 p.m. in Mayor Latimer's Office, Rufino Lucio and Juan Davila were awarded Saint Paul Fire Department's Meritorious Service Award.

Rufino Lucio is employed by Hauenstein and Burmeister Incorporated and Juan Davila is unemployed. Juan resides at 822 Park Street in St. Paul, and Rufino Lucio resided at 500 Arundel. As a result of the fire Mr. Lucio now resides at 822 Park Street with friend Juan Davila. Both Rufino, and Juan evacuated several St. Paul citizens from a multiple three alarm blaze on Friday, August 30. Juan Davila first noticed the smoke and fire when driving past 436 Sherburne and evacuated a mother and her baby from the danger of that building. As a result of the fire at 436 Sherburne, the neighboring house - 500 Arundel - caught fire. Juan then went to this address and alerted and evacuated eleven more citizens.

Rufino Lucio, a resident of 500 Arundel went into the flaming building of 436 Sherburne and evacuated another mother and her baby from one of three upstairs apartments. He knocked and kicked on the remaining apartment doors with no response. As a result of this heroic action, Rufino is trapped by flame and smoke and is forced to cross from one building to another receiving lacerations while fleeing to safety.



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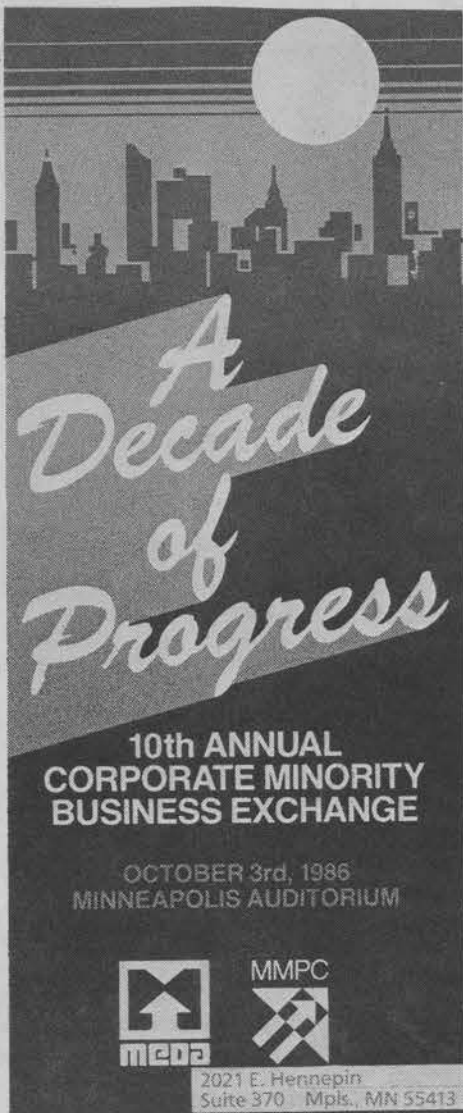
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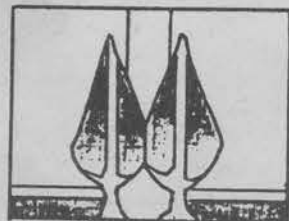
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## Aida Gonzalez Mori: To lead the MN Hispanic Women's Development Corp.



Executive Director, Aida G. Mori in her recent visit to Centro.

Aida G. Mori is the new Executive Director for the Minnesota Hispanic Women's Development Corporation, a corporation organized in response to the needs of the Hispanic women in our community. According to Aida, the corporation has three different projects. The first one, called "Un Primer Paso" is to motivate the Hispanic youth into higher education. Besides a summer institute, the program provides tutoring, advisory, and group support.

The second one is called "Un Paso Mas" which has three different components; a bicultural training curriculum specifically designed to assist unemployed and underemployed Hispanic women reflect on concerns related to culture and work, a general training designed to teach job skills and a job placement career development. The third one is an economic issue which will facilitate the self-sufficiency of Hispanic women through a business venture project.

Ms. Mori emphasized that the mission of the project is "to assist the Hispanic Women in building a meaningful and economical secure future for herself and her family."

Before joining HWDC, Aida Gonzalez Mori was Director of General Services and Programs of the Metropolitan Economic Development Association (MEDA), a non-profit business development organization set up to assist minority owned and managed businesses in the State of Minnesota. For the past three years, Ms. Mori was instrumental in the strategic planning and organizational development of this vital and respected economic development group. She has worked extensively with growing minority-owned businesses from program development to hands on crisis assistance.

In 1981 Ms. Mori started TOA Associates, a consulting company providing management engineering and technical support services. She remains the majority owner in the firm.

Prior to establishing TOA Associates, Ms. Mori supervised the Travel Agencies Accounting Department for Dayton Hudson Corporation in Minneapolis, responsible for the financial reporting of 21 travel agencies in Michigan, Minnesota and Arizona.

Before moving to Minnesota in 1979, she was employed by Automatic Data Processing (ADP), a company providing data processing services to a variety of businesses in South Florida. As Account Executive Manager, she was in charge of the conversion and client relations of ADP major accounts. She later assumed the position of Education Coordinator and initiated the training program for the company.

Prior to this position, she was the controller for Environmental Science and Engineering, a company performing environmental studies for the Environmental Protection Agency and major oil and utility companies.

Ms. Mori earned a Bachelor of Science in Accounting in 1973 from the School of Business Administration, Florida Atlantic University, Boca Raton, Florida.

She is also actively involved at the present time in the following organizations:

Minnesota Hispanic Chamber of Commerce. Delegate to the United States Hispanic Chamber of Commerce. Past Chair of the Legislative, Finance and Education Committees.

Past member of the Minneapolis Chamber of Commerce Legislative Task Force.

Past member of the Minnesota White House Small Business Coalition of the Minnesota Association of the Commerce and Industry.

Business Community Liaison Hispanic Honeywell Board.

Past Secretary of the Minnesota Minority Input Committee, Minnesota Minority Purchasing Council.

Ms. Mori was born in Cuba to a family very involved in small business and entrepreneurship and emigrated to the United States in 1961. She is married and has one son.

We would like to congratulate Ms. Mori and her family for her appointment and also HWDC because we believe under her lead the corporation will grow more and achieve their goals.

by Mario Duarte



## Actuaciones de El Teatro Latino



TEATRO LATINO, Cast of play "QUIEN SABE; QUIEN SOY YO?" From left to right: Bill Langfield, Lizz Cruz, Ana Maria Mendez, Angelita Velasco and Pedro Bayon.

This fall, Teatro Latino de Minnesota will present *Quien Sabe; Quien Soy?* a bilingual Spanish and English script developed improvisationally by the cast and director. Teatro Latino premiered the play in July, 1986, at the Thirteenth International Festival of Teatro Chicano Latino in Cuernavaca, Mexico.

*Quien Sabe; Quien Soy?*, translated literally, asks the question: "Who knows who I am?" The play expresses the views, frustrations, and experiences of Latinos living in the United States. During the course of the play, company members examine patterns of discrimination encountered at home, in school, at work, and in personal relationships. The difficulty of finding and retaining cultural

identity and pride becomes the underlying issue of this original collaboration.

The themes of the play are presented in a highly theatrical manner. Poetry, masks, music and mime are integrated into a series of quickly paced satirical vignettes, which challenge the imaginations of actors and audience.

Performances will be held on October 17, 18 & 19, 24, 25 & 26; November 1 & 2 at the Pillsbury House, 3501 Chicago Avenue So. in Minneapolis. On Friday, October 31, the play will be presented at Coffman Union Theatre Lecture Hall at the University of Minnesota (Minneapolis). Friday and Saturday performances are at 8:00 p.m.; Sunday performances are at 3:00 p.m. Call 824-0708 for ticket information.

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# Dia de La Raza: 12 de Octubre



Por Alberto Ferrey

Día de fiesta...! De fiesta grande para la hispanidad...! En esta fecha la inmensa población de habla Castellana celebra con júbilo su nacimiento, el nacimiento de una raza, el abrir de ojos al mundo civilizado de su Raza Hispana.

Quinientos Catorce años no han sido suficientes para borrar de nuestras mentes de arraigo Castellano, aquella hazaña, toda una epopeya, en que un intrépido navegante dió a reconocer al Viejo Mundo, a su hermano existente, al Nuevo Mundo, y mezcló su raza Española con las primitivas de la tierra virgen por él descubierta, surgiendo así una nueva raza: nuestra Raza Hispana.

En 1476, un joven de apenas 25 años, navegante Genovés, tuvo la persistente idea de que, viajando unas 2,500 millas hacia el Oeste, saliendo de Portugal, donde él naciera, entonces, llegaría en ruta más corta a las Indias Orientales, tierra soñada por conquistadores y exploradores, apetecida por la abundancia de oro, piedras preciosas y mil riquezas naturales descritos por el famoso navegante y explorador Marco Polo a finales del siglo XIII. Aquel joven, lleno de sueños de gloria, se llamó Cristóbal Colón.

Como buen navegante, el joven Cristóbal viajaba, tanto hacia el Norte hasta Islandia, como hacia el Sur hasta las costas occidentales del Africa. Pero su sueño dorado era el de encontrar la ruta marítima más corta a Cipangu, en las Indias Orientales. A tan fabulosa idea colón llamó "Proyecto de las Indias."

Carente de recursos para empresa de tal magnitud, buscó el apoyo del Rey de Portugal, Juan II, en el año 1484; pero tal monarca dió como respuesta a su solicitud, un rotundo NO. Eso no descorazonó al joven Colón como para renunciar a sus sueños; buscó entonces la ayuda de los reyes de España, Fernando e Isabel, los Católicos.

Lejos de rechazarla, acogieron la idea los monarcas y, más que Fernando, Isabel dió todo su apoyo a Colón. Aun cuando se dice que ella, inclusive, mandó a empeñar sus joyas para emprender la arriesgada empresa, esto no pasa de ser un mito. Lo cierto es que la ayuda de la Reyna fue decidida y decisiva. El proyecto se sometió al estudio de las Cortes asesoradas por expertos marinos de la época. Pero esto llevaba tiempo, lo que impacientó a Colón y volvió a Portugal a renovar su petición al Rey. Nueva negativa del monarca, lo que hizo al joven navegante volver a España en 1491 presentándose una vez más a las Cortes con sus argumentos reforzados, pero ya no con humildad, como inicialmente lo hiciera, sino en tono un tanto arrogante, demandando, si triunfaba la empresa, se le otorgara el título de Almirante del Mar Oceano, como era entonces conocido el Atlántico. Virrey de las tierras conquistadas por él, y además le fuese pagado el diez por ciento de lo que éstas produjeran. Los Reyes esta vez contestaron con un firme NO.

Afortunadamente para Cristóbal Colón, Luis de Santángel, cortesano consejero de la Reyna, convenció a

esta de que lo gastado en la expedición "Empresa de las Indias" sería infimo comparado con los beneficios que proporcionaría a la Corona Española. Así los Reyes accedieron, y a principios de Agosto, la Empresa de las Indias estaba lista a lanzarse, y en el poco importante puerto de Palos, al Sur Este de España, el 3 de Agosto de 1492 se dió la orden de levar anclas dándose a la mar la más numerosa flotilla de entonces, compuesta de tres carabelas. Colón comandaba la principal, la Santa Maria. La segunda, La Pinta, comandaba Martín Alonso Pinzón, y La Niña, capitaneaba su hermano, Vicente Yañez Pinzón. Una tripulación de noventa hombres procedentes de Catilla llenaba las tres barcas, incluyendo a un Árabe para que supuestamente sirviera de intérprete con el Gran Kan de China, pues que Colón aseguraba alla estaban las Indias Orientales.

El descontento empezó a cundir entre la tripulación, y a criticar, como absurda la Empresa de las Indias y comenzó a rumorarse la formación de un complot contra Colón para obligarle a volver a casa. El 19 de Octubre se enfrentó el joven Capitán al más serio motín a bordo: le amenazaban con la muerte si no renunciaba a la empresa y regresaba a España. Colón les increpó, en emotiva charla, su fe en Dios de llegar pronto a feliz término y les recordó el ofrecimiento de la Corona Española de premiar con diez mil maravedíes al hombre que por primera vez descubriera tierra. Y esa noche, a las siete, comenzó la guardia urgando más avidamente los confines. Los capitanes de las tres embarcaciones se paseaban nerviosos en las cubiertas. Hacia las 10 de la noche del día once Colón divisó en profunda lontananza una pequeña luz, semejante a la de una vela, que crecía y se disminuía. Luego no la vió más. Pero por temor a sufrir un nuevo engaño, guardó silencio.

Horas después, a las dos de la madrugada, Rodrigo de Triana, un marinero de La Pinta, gritó: Tierra...! Tierra...! La luz de la luna confirmó aquella verdad. Era el 12 de Octubre de 1492. El gran evento en la historia de la exploración había tenido lugar.

Mando Colón a los capitanes hermanos Pinzón bajar y extender los estandartes reales de España y la Cruz del Cristianismo y clavarlos en tierra de la que en ese momento tomaba el posesión bautizándola con el nombre de San Salvador.

Así comenzaron los gloriosos días en la vida de Cristóbal Colón; dejaba de ser un simple explorador para convertirse en lo que con tanto derecho había ganado: Almirante del Mar Oceano, Virrey y Gobernador de las Indias, que él creía había descubierto.

Aun cuando se había equivocado creyendo que había llegado a las Indias Orientales, sus glorias no se opacaron. En vez del Oriente, encontró un hemisferio desconocido para Europa, cambiando así el curso de la historia, y aún a la hora de su muerte, el 20 de Mayo de 1506, aquel gran Capitán creyó que había descubierto una nueva ruta para las Indias Orientales en vez de un nuevo mundo; murió ignorando que había fundado una nueva raza, nuestra Raza Hispana. Ya no alcanzó a recibir nuestro homenaje de gratitud, la eterna gratitud de la América Hispana.

Por eso hoy que han transcurrido 494 años, los Latinos, nuestra Raza Hispánica, cantamos con el poeta: "Llor eterno al audaz navegante que una senda ignorada cruzó, y en su barco, sublime, triunfante, dijo FIAT, y un mundo formó"



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## 16 de Septiembre: Grata Celebracion



"Los Bandidos" interpretando bellas canciones durante el almuerzo del día de la Independencia de Mexico, 16 de Septiembre, 1986.

**"Quien quiera saber lo que se ama la Patria,  
que la deje"**

Así reza sabiamente la sentencia. Y es tan cierta, como que todos los que nos encontramos lejos del terruño, sentimos, desde el momento en que lo dejamos, esa incurable tristeza de patria, esa nostalgia por no ver los lares queridos, los seres amados.

Es así como se aprovechan las fechas que nos recuerdan a la Patria, para reunirnos, quienes estamos lejos de ella, en busca de amistades, de calor de hogar, de sabor a terruño.

Y fue ése el motivo porque el 16 Septiembre se llevó a efecto una concurrencia manifestación de amor patrio conmemorando el 176 aniversario de la gloriosa gesta mexicana para alcanzar su independencia.

La fiesta tuvo lugar en el Centro Cultural Chicano, a partir de las doce del día y se extendió hasta horas de la tarde.

Desde luego, no toda la concurrencia era Mexicana o de ese origen; habían distinguidos Norteamericanos que nos honraron con su asistencia; también Español es, Peruanos, Franceses, Paraguayos, PuertoRiqueños, Centroamericanos y de diferentes latitudes de nuestra América Hispana. Todo allí era hermandad, alegría, jovialidad.

El acto, sencillo pero eminentemente emotivo, se inició con el entonar por la concurrencia del sagrado Himno Nacional de México. Momento de gran amotividad.

Seguendo el orden de un programa previamente preparado, tomó la palabra el Director del Centro Cultural, Sr. John Pacheco, Jr. Su saludo fue cordial, sus informes de gran interés sobre el significado, objetivos y logros del Centro en beneficio de la comunidad Hispana. La concurrencia demostró su alto aprecio que guarda por el señor Pacheco premiando su alocución con un nutrido aplauso.

Seguendo el orden, tocó el turno a Alberto Ferrey, elemento que ha comenzado a darse a conocer en nuestro ambiente. Albert declamó, con mucha propiedad, un poema del gran poeta Rubén Darío, Nicaraguense como él, pasando luego en su intervención a la parte humorística. Sus chistes y anécdotas colmaron de hilaridad el ambiente. Fue muy aplaudido.

La parte musical en el programa estuvo a cargo del dueto de voces y guitarras "Los Bandidos" (originalmente es un trio). Su repertorio fue predominantemente mexicano interpretando canciones que de veras llegaban al sentimiento y al recuerdo. Los aplausos para ellos fueron bien merecidos. No solamente cantaban: complacían a la concurrencia, contagiaban la canción.

Y, desde luego, no podía faltar la comida típica mexicana, los platillos característicos y diferentes guisos de la más variada cocina internacional. En ese aspecto - como se dice - no hubo miseria, todo el mundo comió de lo que apeteció.

Así transcurrió el 16 de Septiembre en el Centro Cultural Chicano, dentro de la más cordial amistad y entusiasmo que disfrutamos en esa gran fecha: la independencia que para México alcanzaron unos Niños Héroes, un Allende, un Aldama, un Jiménez, un Abasolo, un Hidalgo y Costilla.

Para los organizadores de este festival Chicano, Fermina Hernandez y Mario Duarte, felicitaciones por el éxito alcanzado en sus propósitos, y agradecimiento a todas las buenas personas que voluntariamente contribuyeron con viandas para el almuerzo.

Para nuestros héroes, forjadores de la gran gesta revolucionaria Mexicana, profundo respeto y eterna veneración.

Por Alberto Ferrey



Westport Building, 290 South Robert Street, Suite 103  
Saint Paul, Minnesota 55107 Phone (612) 292-0117

## Hispanic Youth Distinguished in Wrestling



José Treviñ, Jr., proudly shows the trophies and medals he won.

Recently, José Treviño, Jr. age 12, captured 3rd place in the 1986 Northern Plains Regional Championship in free style wrestling in his age category held in Bismarck, North Dakota. José advanced to the regionals after placing 3rd in the state free style wrestling competition on May 18th of this year.

He has been wrestling for the past 4 years at th InverGrove Heights Wrestling Club and at Humboldt Senior High School. Other competitions José has won are the 1985 and '86 City Parks Tournament in St. Paul in folk style wrestling and the 1986 Open Free Style Tournament in Edina.

He is the sone of José and Guadalupe Revino and lives at the West Side of St. Paul. José attends Eastern Heights Elementary School; his favority pastime if fishing. He would like to continue his wrestling as a professional career. We wish him the best of luck in the National Competition to be held January 3, 1987 in Omaha, Nebraska and also in his future career. Congratulations, José!!!

## Exámenes de Importancia en Las Twin Cities

Informó el periódico de Roseville que los jóvenes de la secundaria que sueñan con someterse al examen SAT este otoño deberían de saber que los exámenes se efectuaran entre el primero de noviembre y el 6 de diciembre según el distrito escolar del alumno(a). Los estudiantes que se someteran el PSAT (otra variante del SAT) será del 18 al 25 de Octubre, 1986. (P.S.A.T. significa Examen preliminar de Aptitud Escolastica, y S.A.T. es el Examen de Aptitud Escolastica para estudiantes de Junior y Senior High.) Los estudiantes que triunfen en ellos tienen varias ventajas: para poder seguir con sus estudios universitarios.

Aconsejamos a los padres de familia que tengan hijos en la secundaria ya en último o penúltimo año (11 o 12 grado) de estudio que se esfuercen por hacer el examen. De las notas en estos exámenes dependen la ayuda financiera que los alumnos puedan recibir ya sea del gobierno federal o estatal. Muchas veces las becas escolares hacen hincapie en los grados que los alumnos saquen en el examen SAT/PSAT.

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Roberto Acosta, St. Paul TVI, talks up vocational technical education to students at last year's Hispanic Center Fair.

# Explorar las Posibilidades

## HISPANIC CAREER FAIR

Another new feature of this year's fair is a panel discussion, "Making it in Higher Education," presented by Hispanics who have overcome challenges and succeeded in various education programs. They will offer practical ideas on getting into college or other programs and turning it into opportunity.

Representatives from Minnesota colleges, universities, vocational schools and other programs will be available for discussion and to provide informational material on their institutions. A session on scholarships and financial aid will also be held.

Al Perez, president of the Minnesota Hispanic Chamber of Commerce, will deliver the keynote address following lunch. The Hispanic Career Fair is sponsored by the Minnesota Hispanic Technical and Professional Education Program.

Members of the fair's steering committee are: Al Lopez, chairman, Minneapolis Technical Institute; August Riviera, Minneapolis Public Schools; John Pacheco and Mario Duarte, Centro Cultural Chicano; Jesse Bethke, Inroads; Rudy Hernandez, University of Minnesota; Roberto Acosta, St. Paul TVI; Roman Gomez, Sr., MTI; Lulu Stigen and Frances Trejo, Minnesota Hispanic Education Program.

High school and college students and adults of any age are invited to attend the Hispanic Career Fair to explore career and education opportunities. For more information, contact a counselor at any Minnesota high school, or Frances Trejo at the Minnesota Hispanic Education office, (612) 227-8739. Advance reservations are suggested but not necessary.

Thursday, October 23 is opportunity day for Hispanic students and adults. It is the day to explore career and education possibilities at the Minneapolis Technical Center, 1415 Hennepin Ave. S. from 8:30 a.m. to 2:30 p.m.

The opportunities come in the form of career workshops, information booths, displays and presentations by a variety of community business leaders and professionals. There is no charge for the fair or the refreshments and box lunch to be served. Workshops in journalism/media and law have been added to this year's career fair. Participating in the journalism/media seminar are Lydia Villalva, reporter for the St. Paul Pioneer Press Dispatch; Roman Gomez, Jr., graphic designer-illustrator for WCCO TV; and Curtis Cruz, news art director for KSTP TV.

Lizz Cruz, IBM, and Mona Capiz, Capiz World Travel, will conduct a workshop on careers in business. Other workshops feature discussions by Hispanics in health and medicine, high tech, human services and education careers.

A highlight of the career fair is the premier showing of a video film on career opportunities in the computer industry, prepared by the Metropolitan Minority Outreach for Information Services Committee. The 10-minute film will be followed by a question and answer session with data processing specialists.

### Upcoming Event at the Centro Halloween Dance October 31, 1986

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# VISIONES DE LA RAZA

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## HISPANIC POVERTY RISES IN 1985

Two of every five Hispanic children lived in poverty in 1985, the highest poverty rate ever recorded for Hispanic children, according to a new analysis of Census data being released today by the Center on Budget and Policy Priorities.

The number of Hispanics of all ages living in poverty also hit a new record high.

The analysis found that poverty worsened among Hispanics while improving among blacks, and that if current trends continue, Hispanics will replace blacks by 1990 as the ethnic group with the highest poverty rate in the U.S. The analysis also found that per capita (or per person) income is now lower for Hispanics than for blacks.

The study by the Center, a non-profit research and analysis organization in Washington, D.C., is based on the Census Bureau's report on income and poverty in 1985, which was released last week.

### HISPANIC POVERTY WORSENS

Both the number and percentage of Hispanic children living in poverty set new records in 1985. 2.6 million Hispanic children under 18 — 39.9 percent of all Hispanic children — were poor last year. The number of Hispanic children in poverty climbed 207,000 in 1985.

Poverty also increased among the Hispanic population as a whole, as the number of Hispanics living in poverty rose 430,000 to 5.2 million, another record high for the period the Census Bureau has collected data on Hispanics (which dates back to 1973).

The Hispanic poverty rate (the percentage of Hispanics who are poor) hit 29 percent in 1985, about the same level as during the 1982-1983 recession, indicating little improvement for Hispanics since the recession. The 29 percent poverty rate for 1985 is the highest rate ever recorded for Hispanics except for 1982, when it reached 29.9 percent.

The poverty rate also rose markedly among elderly Hispanics, from 21.5 percent in 1984 to 23.9 percent in 1985.

### HISPANIC INCOME DROPS

Accompanying the increase in Hispanic poverty was a decline in incomes of Hispanic families. The analysis found that the income of the typical (or median) Hispanic family dropped \$478 in 1985, after adjusting for inflation, from \$19,505 in 1984 to \$19,027 in 1985. The typical or median family income level is the level at which half of all families have higher incomes and half have lower incomes. By contrast, the incomes of typical white and black families rose in 1985.

The census data show that the typical Hispanic family's income has fallen more than \$2,000 since 1973, a drop of 10 percent. Median incomes for all U.S. families hit their peak in 1973 and are lower today, the Center's study said, but Hispanic incomes have fallen twice as much, in percentage terms, as incomes for whites and blacks.

The Center analysis also noted that while median family income is still higher for Hispanics than for blacks, Hispanics typically have more members per family — and that when income is examined on a per person basis, Hispanic income fell below black income in 1985.

### HISPANIC POVERTY RATE LIKELY TO PASS BLACK POVERTY RATE SOON

The Center forecast that Hispanics will pass blacks in the next few years as the ethnic group with the highest poverty rate in the nation. The black poverty rate was essentially the same in 1985 (31.3 percent) as in 1979 (31.0 percent). During this same period, Hispanic poverty jumped from 21.8 percent in 1979 to 29.0 percent last year.

"If these trends continue, poverty rates for Hispanics will exceed those for blacks by the end of the decade," the Center concluded.

For many types of families and individuals, poverty rates are already higher among Hispanics than among blacks. While 12.2 percent of black married couple families are poor (about one in every eight) and 6.1 percent of white married couple families are poor (one in every sixteen), some 17 percent of Hispanic married couples are poor (more than one in every six). In addition, 50.5 percent of black female-headed families are poor, but 53.1 percent of Hispanic female-headed families are poor.

The analysis reported that 66.9 percent of black children living in female-headed families are poor, but that an even higher percentage — 72.4 percent — of Hispanic children in these families are poor.

The poverty rate for Hispanic men is now identical to the poverty rate for black men, with both at 27.4 percent, the Center study said. For men aged 22 to 44, poverty rates are now higher for Hispanics than for blacks, while among females, poverty rates remain higher for blacks.

### HISPANICS IN SOUTH AND WEST HIT HARDEST

The increase in poverty and decline in income were steepest for Hispanics in the South and West. The Hispanic

## Cesar Chavez



Cesar Chavez, Founder and President of the United Farm Workers AFL-CIO is coming to the Twin Cities on November 9 through 11, 1986.

Cesar is a former migrant farm worker, who started to work in the fields at age 10 and left school after the eighth grade. He is a well known nationwide farm labor leader, known for his tremendous efforts for the farm workers' rights, families whose hopes for better life have been destroyed, and people who still live and struggle in poverty. He led a five year streak and boycott of California grape growers. For that time he said "We take this action because, the law that guarantees our right to organize has been shut down. It doesn't work anymore." The table grape industry was targeted for a boycott because wages, benefits and working conditions in the vineyards "lag far behind other modern industries" Chavez said.

More than 6300 workers got far over \$72 million in back pay and another 36,000 got their contracts signed. The Louis Harris poll revealed that 17 million American adults boycotted grapes in support of Chavez's efforts.

According to Joe Gonzalez, member of welcome committee in the Twin Cities, "under the Reagan administration, unions, the working class, and national minority groups

## To Be In Town

have met with a series of cutbacks and attacks. The United Farm Workers Union (UFW) which valiantly struggled against both corporate agribusiness and racism, is today faced with the same, if not more severe, attack. Cesar Chavez is coming to the Twin Cities, to ask for both moral and financial support. And to that we say, Hasta la Victoria...

This is the calendar of activities prepared by the welcome committee. For further information contact Frank Zaragoza, 623-9242 or Joe Gonzalez, 641-1077.

### Sunday, Nov. 9

Conference. Carlton College. (students only)

### Monday, Nov. 10

9:30 am

News conference at Hubert Humphrey Institute, U of M.

12:00

Presentation at Hubert Humphrey Institute, U of M.

5-6 pm

Reception (cash bar) at Prom Center, 1190 University Ave., St. Paul

7-8 pm

Dinner, Prom Center, \$15 per person

8-9

Presentation, Prom Center

### Tuesday, Nov. 11

at Holy Trinity Lutheran Church, 2730 E. 31st St., So. Mpls.

8-9 am

Breakfast \$2 per person

9-10 am

Presentation

call 823-7611 to reserve your space

12-1:30 pm

Presentation and Community Meeting at Centro Cultural Chicano, 1800 Olson Memorial Hwy, Mpls.

6:30 pm

Reception, Dinner (\$6 donation) and Meeting with the community at the Neighborhood House, 179 E. Robie Street, St. Paul.

Make plans to attend any one of these events and support Cesar and his cause. On Monday, October 27, 1986, he was awarded with the Ellis Island Medal of Honor in New York.

VISIONES DE LA RAZA  
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Minneapolis, MN 55411  
Tel. (612) 374-2996

Centro Cultural Chicano  
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continued on page 7



# "The Chairman's Corner"



by Alberto Garcia, Jr.  
Chairman Centro Cultural Chicano

State's application form to the Secretary of State. Application forms are available at the Secretary of State's Office, 180 State Office Building, St. Paul, MN 55155, (612) 296-2805. Application forms may also be picked up at Centro Cultural Chicano's office from Jim Rhodes at 1800 Olson Memorial Highway or by calling him at 374-2996. Remember there are 2 vacancies open on the Spanish Speaking Affairs Council and the deadline is November 25th.

As this issue of Visiones De La Raza goes to press, the Spanish Speaking Affairs Council passed a resolution in support of these next two appointments being filled with persons from the city of Minneapolis proper. Second, the Spanish Speaking Affairs Council adopted a procedure by which the Council will be proportionately representative of our community. This would call for a council comprised of three representatives from St. Paul, two from Minneapolis, one from Northern Minnesota, and one from Southern Minnesota. It is my contention that this composition would better reflect the Hispanic community and assure that the Spanish Speaking Affairs Council has the diverse and broad base that it needs! I would like to also thank Jose Trejo, the Executive Director of the Spanish Speaking Affairs Council, for the support he has shown in helping us assure the proper representation of Minneapolis Hispanics.

Again, there are two vacancies on the Spanish Speaking Affairs Council. I urge all brothers and sisters from Minneapolis to consider volunteering their time and effort (although there is a slight per diem given) to this much needed opportunity. It is my belief that we must maximize these opportunities if we are to continue our struggle for self determination.

For the past month, the Executive Director of Centro and I have been actively pursuing appointments of Minneapolis Hispanics to the Spanish Speaking Affairs Council. There have never been Hispanics from Minneapolis on this very important State Council. On November 25, 1986, the deadline for appointments closes for two current vacancies on the Spanish Speaking Affairs Council.

For those who may not know the Spanish Speaking Affairs Council, let me share with you some information about it. The Spanish Speaking Affairs Council is a state agency that advises the governor and the state legislature on the issues and concerns affecting the state's Hispanic community and serves as a liaison between the community, state, local and federal governments. The Council provides a vehicle in which the interests and concerns affecting Hispanics can be presented to the Governor and the legislature. It is also a way in which recommendations for new programs and/or changes in existing ones can be made. Council members can play a very important role in the progress of the State's Hispanic community.

Interested individuals are appointed by the Governor through the state's open appointments process. In order to be considered, you must submit the

## Juan Lopez: On the Hennepin County Personnel Department



Juan Lopez, new personnel representative for Hennepin county.

Juan Lopez was recently appointed as Personnel Representative for the Hennepin County's Personnel Department.

Before joining Hennepin County, Juan worked until August 1986 for the MN Department of Human Rights as Enforcement Officer. Between 1982 and 1984 he was the community liaison for Chicano/Latinos Unidos en Servicios, a Hispanic agency located in St. Paul and served in the area of education, employment, legal, emergency needs and community development. Prior to these positions, he worked for the Migrant Legal Services in different duties and places. He also has been very active working on a volunteer base for many community organizations like: Spanish Speaking Affairs Council, Hispanos de Minnesota, MN Hispanic Chamber of Commerce, Westside Health Clinic, Centro Legal and others.

Juan has been assigned to the community outreach recruitment area. His duties will include identifying and developing a working relationship with minority community agencies, which serves as a source of recruitment for county vacancies. Also he will provide individual applicants assistance in

dealing with the county's employment process. These and other activities will be focused on in an effort to increase the minority application pool and the minority employment pool. According to him, "the Hennepin county has developed a targeted recruitment program which is designed to focus special recruitment attention on positions which have significant under representation of racial minorities. The personnel department has reviewed all the county's job classifications and identified job classifications to target. In conjunction with the operating departments and the targeted jobs, we will develop a written plan which will outline specific actions to be taken in order to assure appropriate representative of the minority community."

With all this in mind, the personnel department has invited approximately 150 minority representatives to attend an "Open House" on November 12, 1986 (1 pm - 4 pm) at the Hennepin Government Center. This "Open House" will provide an opportunity for community representatives to meet with personnel representatives and to discuss employment issues.

## Students Seek the Hispanic Community



Group of students from North Central Bible College visited the Centro facilities.

Three young people approach the front door of a home in North Minneapolis. Shortly after ringing the bell, the door is answered by a woman whom we shall call Mrs. Enriquez. The students explain that they are anthropology students from North Central Bible College in downtown Minneapolis and that they would like to ask some questions about her family background, cultural and national origins. Showing her a book containing some fifty questions, Mrs. Enriquez invited the students in to talk. This process was repeated over a hundred times across both North and South Minneapolis as nineteen students working in teams of two and three set out to define the Hispanic community in the city.

The students found that it was difficult to pinpoint a specific community in Minneapolis that could be defined as Hispanic. Several factors were cited as pointing to this conclusion, the most obvious being that unlike West St. Paul, there is no concentration of Hispanics living in one area. Wondering if there had ever been a concentrated Hispanic community in the city, Mr. Albert Linderman, faculty member at North Central and leader of the study made contacts in the community.

One long term member of the North Minneapolis area, Mr. Robert Keneable, owner of Keneable Funeral Home, noted that there had once been a concentration of Hispanics in the old St. Joseph's parish located along Plymouth Ave. Plymouth was the main shopping center of the St. Joe's Parish which was centered between 12th and 4th. At the end of WWII, many Hispanic's moved into the area. Said Mr. Keneable, "the real killer was when the state bought out the housing to put the expressway through." He went on to say that "nowadays most of the Hispanics in the area seem to be second generation."

This leads us to another factor concerning the difficulty of defining the Latin community in Minneapolis. On one of their visits in South Minneapolis, the students encountered a third generation Mexican-American. Raised in Milwaukee, WI, he recalled how his father felt that for the sake of his children he must deny his heritage. The young man defined this as the "Second Generation Syndrome."

"People want so much to be identified with America and to have all of the benefits of being American, that they deny where they came from." He went on to tell that he and his brothers and sisters had rediscovered their heritage in their teen years. For him this meant even going to study in Mexico at the university level.

The third factor which the students discovered was one which many Anglos seem to have trouble grasping.

The term Hispanic refers to any of the many peoples of the North and South American Continent who are 1. Spanish speaking 2. of Spanish-Indian heritage 3. Spanish-African heritage 4. Spanish-Afro-Indian. These groups of tribal peoples which live in various remote areas of South America, Mexico and the United States, are not included because they share neither culture nor language. Many Anglos see Latin American Culture as being one large group. They fail to understand that each country, each region, has its own culture which makes it distinct from all the others. Therefore a man and his family from Puerto Rico might not feel comfortable in the dominantly Mexican community of West St. Paul. This is only one of the areas where many of the students were challenged to let go of stereotypes which many Anglos have of the Hispanic Community.

One cannot overlook the role of religion in the Hispanic community. But there seems to be a gulf between practice and belief. Father Ray Monsour of Ascension Parish in North Minneapolis has been working with the Hispanic community since 1979. Originally Father Monsour came to Minneapolis once a month to hold a service. Each month the service would be at a different church on a rotating basis. Then in 1980 he was transferred from his parish in St. Paul to Ascension, where he is presently the pastor. Father Monsour holds a Spanish service once a month. He has asked the people if they would like a Spanish service on a weekly basis and they have said no. Many who would just as soon attend an Anglo church or none at all will call him in a time of need. People do not seem to mind struggling through an English Mass, but when they need a more intimate form of ministry, they will call on Father Monsour.

The more the students got to know about the community, the more they became attuned to the needs of the Hispanics in the Minneapolis area. There is the obvious problem of language. Because of the small concentration of Hispanics in Minneapolis the newcomers tend to experience severe isolation, especially if they speak no English. As do many of the newcomers, the students from North Central turned to the Centro Cultural Chicano for help. In a meeting with Mario Duarte and Mina Fernandez at the Centro Cultural Chicano, the students learned of the hardships faced by the newcomer. People come here with their families in search of work. If they are fortunate enough to arrive in the summer they can often find at least temporary jobs in the farming community. But as the colder weather comes and such employment disappears, some families

have to resort to living in cars. This is often tragic, particularly for families with young children as malnutrition and at times death from freezing result. The Centro Cultural Chicano works towards getting those who it has first hand knowledge of in touch with the social service, temporary housing and food shelves. Those who are the hardest to help are the people who are undocumented. Fear of deportation can keep them from seeking the help they need to guarantee their survival.

How did lessons of the week affect the nineteen students from North Central Bible College? One student Connie noted, "the Hispanic community in Minneapolis seems to be overlooked, while the Hmong for example have special programs designed to help them make a fresh start there. The Hispanics are somehow taken for granted." Another was impressed by what he saw at the level of respect seen in the young towards their parents. Many students noted that the churches needed to play a more vigorous role in meeting the needs of the Hispanic community. "Communication needs to be established between the cultural center, the evangelical and catholic churches so as to best meet the physical, social and spiritual needs of the people."

Finally, can a person maintain their Hispanic cultural roots and still be fully American? Some students entered the backyard of a home where they found a man enjoying the late afternoon by taking some refreshment while listening to salsa music on his tape recorder. Inviting them to sit and talk, the 65 year old retiree spoke of how much he loved America and what it meant to him. When asked who his heroes were he replied, "Pancho Villa, Zapata, General Patton, Eisenhower." As the students were leaving the man quipped, "come back sometime and I'll tell you what it was like to see the world with General Patton and the Third Army." I don't think I have ever met anyone more fully Hispanic and yet fully American.

## La sonrisa

La sonrisa es uno de los mejores regalos que Dios hizo al hombre. De la sonrisa se pueden decir tantas cosas:

- Una sonrisa no cuesta nada, pero da mucho.
  - No dura más que un instante, pero su recuerdo perdura de por vida.
  - No se la puede comprar, ni mendigar, ni pedir prestada, ni robar.
  - No sirve absolutamente para nada, mientras no ha sido dada.
- Cuando te encuentres a un hombre demasiado cansado para sonreír, déjale tu sonrisa y lo reanimarás.
- Nadie tiene más necesidad de una sonrisa que el que no puede darla.
  - A una cara seria, a un rostro sin vida, ponéle una sonrisa y se hará humana.

La sonrisa es la luz que ilumina y en ciertos momentos es un verdadero heroísmo; pero es allí precisamente donde la sonrisa nos da la victoria sobre el dolor.

Saber sonreír entre lágrimas es tener fe profunda, tan profunda, que nos dé la fortaleza y el valor para soportar todos los sufrimientos.

Evitemos los rostros congelados. Recordemos que la sonrisa es conquistadora y que pocos son los hombres que resisten.

Si te sientes malhumorado, trate de sonreír, aunque estés tú solo, y te pondrás de buen humor.

Ensayalo.



## MINNESOTA MINORITY EDUCATION FAIR

WEDNESDAY, NOVEMBER 5th, 1986 - 6 PM - 9 PM  
THURSDAY, NOVEMBER 6th, 1986 - 9 AM - 1 PM  
FROM CENTER  
1190 UNIVERSITY AVE.  
ST. PAUL, MINN

THIS EVENT IS OPEN TO MINORITY HIGH SCHOOL STUDENTS AND ADULTS. REPRESENTATIVES FROM COMMUNITY AND LIBERAL ARTS COLLEGES, UNIVERSITIES, AREA VOCATIONAL-TECHNICAL SCHOOLS, AND THE MILITARY SERVICES WILL BE PRESENT FROM MINNESOTA, IOWA, WISCONSIN, NORTH AND SOUTH DAKOTA, AND OUT-OF-STATE SCHOOLS.

SCHOOL REPRESENTATIVES WILL BE AVAILABLE TO PROVIDE INFORMATION AND ANSWER QUESTIONS ABOUT THE EDUCATIONAL PROGRAMS OFFERED THROUGH THEIR SCHOOLS. FINANCIAL AID ADVISORS AND FUNDING AGENCY REPRESENTATIVES WILL BE AVAILABLE AS WELL. OVER 100 SCHOOLS WILL BE PRESENT. ADMISSION IS FREE.

FOR FURTHER INFORMATION CONTACT: BRENDA JOHNSON (770-2351 Ext. 341)

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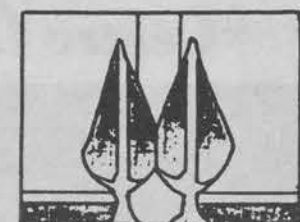
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Minneapolis, St. Paul

### VISIONES DE LA RAZA

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Editor: Mario Duarte  
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## BENEFIT DANCE!!! For the Earthquake victims in El Salvador!

Friday, November 7, 1986

Thunderbird Hotel

(24th AVENUE & HIGHWAY 494, BLOOMINGTON)

7:00 p.m. to 12:30 a.m.

Latin Music & Folkloric Dancers

Donation \$5.00

The Minnesota Relief Fund For El Salvador Earthquake Victims Committee is raising funds to help provide immediate necessities, such as food, medicines, emergency shelter and basic needs to the earthquake victims and their families!

Your tax deductible contribution will be greatly appreciated.  
Checks may be sent directly to:

El Salvador Relief Fund  
Our Lady of Guadalupe Church  
530 Andrew  
St. Paul, MN 55107

El Salvador Relief Fund  
Norwest National Bank  
875 Minnehaha Ave.  
St. Paul, Mn 55106  
Att: Lola Franco

CONTRIBUTE TO THIS WORTHY CAUSE!!!

For more information contact: Ruby Lee 296-9587 or Nelly Quezada 228-1328



## Programa Radial "Centro Cultural Chicano"



Willie Dominguez and Mario Duarte making Centro's radio show at KFAI studio.

Willie Dominguez y Mario Duarte les invitan a sintonizar el programa radial a nuestro cargo, con Música e informaciones de la Comunidad, todos los Miércoles, de las 2 a las 3 pm, a través de la Emisora KFAI, en 90.3 FM.

Todas aquellas personas interesadas en hacer conocer a la comunidad de cualquier evento que se organice, nos pueden llamar al Centro Cultural Chicano 374-2996, o los días miércoles a los estudios: 721-4936. Nosotros, con mucho gusto, pondremos en el aire sus noticias.

## Hispanic Recognition Banquet to be held November 22

The Third Annual Hispanic Recognition Banquet will be held November 22 at the Minneapolis Holiday Inn, 1313 Nicollet Mall at 6:00 p.m. The key speaker will be Jerry Apodaca, the ex-governor of New Mexico. Apodaca was the first Hispanic in the country ever elected to a gubernatorial position. He is currently a member of the United States Hispanic Chamber of Commerce, Chair of the Hispanic Association for Corporate Responsibility, and President of the Board of Regents of the University of New Mexico. The Recognition Banquet is an ideal opportunity to honor persons who have made outstanding contributions in the Hispanic community. This year, awards will be given to the top

male, female, youth, senior and adult Hispanics who have volunteered time and talent toward the betterment of the Hispanic community. In addition an award will be given to an outstanding man and woman among Hispanic professionals.

Honors will also be given to a funding source that has exhibited a sincere commitment to helping Hispanics in Minnesota. Nominations will be taken until November 3. Reservations for the banquet should be made no later than November 17. The cost of the evening will be \$12.00. MHCC members are encouraged to place nominations and make reservations by calling Carlos Marianni (Hispanic Ministries) 870-3600.

## Job Opportunities

### EXECUTIVE DIRECTOR

Heart of the Earth Survival School is currently seeking candidates to fill this position. Must have Master of Educational Administration. Responsible for policy analysis, community organization, program evaluation. Call 331-8862 for further info

### GENERAL CLERK

Advance Machine Company, has a PT opening for the Dept. of Literature Services. Primary responsibility is working in the bindery, assembly Literature, warranty packets. Dependable work habits. Call 471-8481 for application

### ASSISTANT DIRECTOR

Mpls. Community College has a FT position opening. Responsibilities are: recruit, select and orient program students. Requires a Master Degree. Experience in student personnel work.

Send resumes to  
Personnel Office  
1501 Hennepin Ave., Mpls, MN 55403.

### INTERVENTIVE COUNSELOR

Epilepsy Foundation of Minnesota is seeking applicants to fill this position which requires a human service/behavior science degree. Group experience helpful.

Call 292-7932  
for info

### MINNEAPOLIS MN POST OFFICE

announces examinations for Electronics Technician Level 09, Engineman Level 6, Electronics Technician Level 08, Building Equipment Mechanic Level 07, Maintenance Electrician Level 06.

Applications must be submitted  
before Nov. 7, 1986.

### ST. PAUL MAIN POST OFFICE

announces new examinations for Tractor-Trailer Operator.

Applications must be submitted  
for Nov. 7, 1986



## Minnesota Hispanic Chamber of Commerce

Cynthia Orange



President Mona Capiz poses with new Board Members (left to right) Frances Mendez, Chris Juarez, Vince Perez and Al Perez. (Al Perez is chair of the Board).

What started as a challenge to the Hispanic business community almost seven years ago has become a strong reality today called the "Minnesota Hispanic Chamber of Commerce." The concept of an Hispanic chamber grew from an idea sparked by Sandra Vargas at a conference, Somos Uno, Somos Familia, held by the Minnesota Spanish Speaking Affairs Council in May of 1980. It was the general consensus of those in attendance that there was a definite need for an organization which provided networking, resources, support, education and encouragement to those working to strengthen and promote the Hispanic business community. So MHCC was officially incorporated on November 14, 1980, with Vargas serving as its first president.

Today, with over 100 members and affiliates, MHCC has never lost sight of its original objectives. In fact, it has been so successful in its efforts that it was honored as Chamber of the Year in 1982 by the United States Hispanic Chamber of Commerce.

The impact of MHCC is felt far beyond the Minnesota Hispanic business world, however. In the last year alone, the chamber has participated in "Aid to Mexico," a concert to raise money to help Mexico's earthquake victims and an on-going fund to assist children orphaned because of the devastating earthquake; "Winter Fiesta", an all-day winter carnival gala honoring Hispanic culture; the Hispanic Leadership Conference in Chicago; United States Hispanic Chamber of Commerce activities; the Corporate Job Fair which was attended last year by over 1500 people in the metro area; the Corporate Minority Business Exchange in Minneapolis, attended by over 70 corporations and 100 minority businesses.

In addition to these involvements, MHCC continues to honor a long-

standing commitment to the education of Hispanic youth. Since 1981, the chamber and its corporate sponsors have been providing scholarship funds to St. Thomas and St. Catherine's colleges which enable young Hispanic men and women to pursue higher educations. Members sincerely believe that an investment in the education of our young people is an investment in the future and insurance of a strong Hispanic presence.

One of the current goals of MHCC is to convince Hispanics in particular to support Hispanic businesses. Bi-monthly informational meetings are held for members and guests to exchange ideas and hear presentations on how best to accomplish this and other goals. Committees and the Board meet regularly also to review and act on matters of concern to the Hispanic business community.

Membership in MHCC is available in four categories: voting membership for businesses primarily owned by Hispanics; associate membership for individuals interested in the advancement of Hispanic business development; sponsoring membership for individuals or organizations interested in the growth of the Hispanic community; corporate membership for corporations interested in contributing to the growth of the Hispanic business community.

In addition to the obvious benefit of making valuable business contacts and networking with other business persons, the corporate sponsors offer guidance, mentors and advice to MHCC members.

All those interested in learning more about MHCC are encouraged to call the office at (612) 293-2968. The next informational meeting is scheduled for November 6, 1986 at 6:30 at the Decathlon Club, 7800 Cedar Avenue South, Bloomington, MN.

## PEPITOS

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## Servicios Legales en Albert Lea



Karen Ellingson of St. Paul and Alfredo Lares of Albert Lea, southern MN regional Legal Services offices.

Con el trabajo eficiente de Alfredo Lares, la Oficina Regional de Servicios Legales en la ciudad de Albert Lea, está prestando una valiosa colaboración a la Comunidad Hispana de esa localidad.

Muchos de los hispanos que residen en esa área son migrantes que a diario necesitan del asesoramiento y ayuda de esta oficina. Entre los problemas que ésta maneja, se pueden mencionar: Servicios Sociales, Salarios Suplementarios, estampillas para comida, desempleo y compensación del trabajo, derecho a la salud mental, utilidades, asistencia a personas de mayor edad.

Dentro de todas estas actividades se desarrolló la noche del 15 de Octubre, 1986, una interesante conferencia-informativa sobre las leyes de inmigración y naturalización. Dicha actividad fue planificada por la Oficina de Albert Lea y contó con la valiosa participación de la bogada Karen Ellingson de la oficina de Saint Paul.

Uno de los tópicos discutidos fue la nueva ley migratoria que permitirá a todas aquellas persona que han residido ilegalmente en los Estados

Unidos desde 1982, poder aplicar para convertirse en ciudadanos. La abogada Ellingson expuso éste y otros temas entre un numeroso grupo de visitantes que asistieron y quienes están interesados en saber más sobre estos temas.

De acuerdo a Alfredo Lares, el Centro provee servicios legales bilingües, y el principal propósito es el de mantener informada a la comunidad hispana de los cambios que están sucediendo y cómo éstos pueden afectar en el desarrollo de cada residente. También informó Lares de que la Oficina está planificando más conferencias y talleres de trabajo, como el del Miércoles pasado, con la idea que todas las personas consideradas minoría en el área, comprendan mejor las leyes y también los derechos que les corresponden, como seres humanos que son. La población hispana se ha beneficiado mucho con los trabajos de asesoramiento prestados por la Oficina de Servicios Legales, y esperamos sigan utilizando tan bueno servicios.

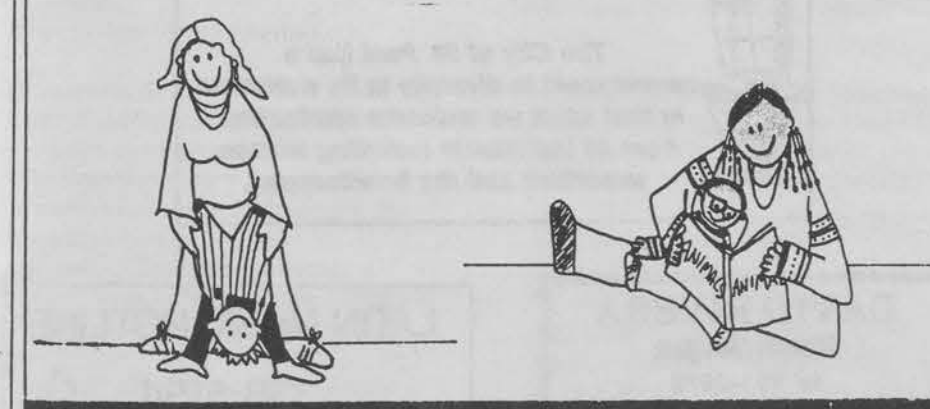
## ATTENTION ALL PARENTS WITH CHILDREN AGED BIRTH TO KINDERGARTEN

ARE YOU LOOKING FOR A PLACE TO GET TO KNOW OTHER PARENTS AND A GREAT PLACE FOR YOUR CHILD TO PLAY? COME CHECK US OUT!

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## Hispanic Winter Fiesta 1987

Plans for the 1987 "HISPANIC WINTER FIESTA" are currently underway. Going into our 4th year, this special event continues to be Minnesota's #1 Hispanic festival, and will be held on Friday, January 30, 1987.

Because this year's St. Paul Winter Carnival theme is "Winternational 87", how other nations celebrate winter, the Fiesta will be highlighted as a focal point of the celebration.

This event will again be held at the Landmark Center in St. Paul, which will be decorated in a Latin flavor.

Daytime activities are free to the public and will feature food, arts & crafts, ethnic food demonstrations, happy hour, piñata breaking and a wide variety of live entertainment.

Our Grand Finale Dance will be highlighted by a National Hispanic artist. The dance will run from 8:00 pm - 1:00 am.

Exhibitor space for Hispanic related arts & crafts, businesses and organizations are available. Anyone interested in further information should contact Victor Valens, Board of Directors and Fiesta Chairman at 333-4873.

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## Conferencias Sobre Refugiados En Las Twin Cities

Uniendo la diferencia entre el Este y el Oeste. Ese fue el tema de una interesante día de conferencias que, bajo el auspicio del Departamento de Servicios Humanos del Estado de Minnesota, se llevó a cabo el día 20 de Octubre, 1986, en la ciudad de Saint Paul.

La participación de aproximadamente doscientas personas, todas ellas miembros de diferentes organizaciones, centro de salud, grupos de apoyo, grupos culturales, le dio un toque muy especial a las mencionadas conferencias.

El principal orador fue el Dr. Joseph Westmeyer, de la Universidad de Minnesota, quien se refirió extensamente sobre los problemas síquicos por los que pasa cada refugiado que viene a los EE.UU. y la forma como afecta su comportamiento posterior. Otros conferenciantes, como Mark Maggio y Gerry Takumi, expusieron, en una forma muy convincente sobre la diferencia multicultural de las diferentes nacionalidades y sus problemas de adaptación en esta nueva sociedad con sus tan variados aspectos.

También se discutió, aunque no muy ampliamente, las necesidades y dificultades de adaptación que tienen todos nuestros hermanos hispanos que continuamente llegan a los Estados Unidos en busca de seguridad, trabajo y paz. Se planteó también la importancia de organizar más grupos de apoyo para que los hispanos puedan desarrollar las muchas habilidades que tiene cada uno de ellos. Muchos de los temas discutidos servirán de base para futuras conferencias que enfoquen a todas aquellas nuevas personas que arriban y sus problemas y la mejor forma como los puedan resolver.

En conclusión, fue un día sumamente importante para todas aquellas organizaciones o agencias que están trabajando en una forma u otra para ayudar a estas personas.

Esperamos que el Departamento de Servicios Humanos prosiga con este tipo de conferencias tan necesarias e ilustrativas.

Por Mario Duarte



# Quien Sabe... Quien Soy?

Por Alberto Ferrey



Durante la segunda quincena de Octubre, y para ser más precisos, los días 17, 18, 19, 24, 25 y 26, y primero y dos de Noviembre presente, se llevaron a cabo las presentaciones de la obra teatral "Quien sabe... quien soy?" por el elenco artístico del Teatro Latino, en las salas de Pillsbury House y Coffman Union Theater Lecture Hall, Sucesivamente, ambas en la ciudad de Minneapolis.

Autor? Ninguno definido. "Quien sabe... quien soy?" es un conjunto de ideas, de opiniones, de impresiones vividas por cada uno de los actores que las plasman al representarla.

Actores? Miembros sobresalientes del Teatro Latino de Minnesota.

La obra tiene la particularidad de salirse de lo común; rara en su estilo, pero apegada a la estricta realidad, aunque imaginaria y simbólica. Se desarrolla en un proceso de improvisación, de discutir y criticar temas. Pero, lejos de ser una crítica destructiva, es un comentario constructivo; es la expresión de los diferentes puntos de vista de los autores-actores. Ellos merecen los mejores elogios por su talento y limpieza de interpretación. Ana María Méndez, Lizz Cruz, Angelita Velasco, Pedro Bayón, Bill Langfield, maravillosos, geniales en todas las etapas de sus interpretaciones. La pieza está salpicada de buen humor, ligado, sí, al sentimentalismo experimentado por quienes, lejos de la Patria, se ven enfrentados a la

necesidad de adaptarse a la vida Norteamericana sin renunciar a sus tradiciones y costumbres, y aprenden a querer a este país que les acoge y les prodiga bienestar, pero conservando sus ancestros; es un unir dos culturas, la Norteamericana y la Hispana. Y Ana María, Lizz, Bill, Angelita, Pedro lo consiguen con sus talentos puestos de manifiesto a través de sus actuaciones.

Y qué decir de la dirección de la obra? Acertadísima, con el mejor de los gustos, reflejando gran experiencia y dominio en los escenarios. Dirige, con verdadero éxito, Virginia McFerran. Los aplausos que el público asistente tributa a cada una de las presentaciones son también para Virginia; así premia el espectador su dirección y su refinado sentido artístico.

Merecen también aplausos congratulantes Gina Burkner y Jesse Lillgren en el diseño y construcción del set; Marina Contreras, Robert Larson y la propia Directora, en la lumitécnica y sonido. Pero en tales cargos, así como en diseño de vestuario y publicidad, la colaboración de todos aunada en un sólo esfuerzo, hacen que "Quien sabe... quien soy?" alcance un completo éxito.

Felicitar al elenco de Teatro Latino por su dirección y actuación? De ello se encarga el público en cada representación y lo manifiesta con sus risas y aplausos.

Visiones de la Raza se complace en augurar a Teatro Latino los más halagadores éxitos en el futuro, meta difícil en el ambiente teatral cuando no se dispone de grandes medios, mas no para este brillante grupo de actrices y actores que honran a los Estados Unidos y enaltecen a sus países de origen.

## New Co-Directors For The Raza Student Center

By Edwina Garcia



Mary Wilwert and Quinn Jacobson are the new co-directors for the La Raza students cultural center of U of M.

The Chicano-Latino Learning Resource Center is pleased to present the Raza Student Cultural Center's new co-directors for the 86-87 academic year. They are Mary Wilwert and Quinn Jacobson. Their duties include planning cultural, social and educational events for Chicano-Latino students. These events are always open to the public. This year's programs will commence with the National Association for Chicano Studies Midwest FOCO Conference. On Friday at 8 pm in Coffman Theater, the Teatro Latino de Minnesota will present "Quien sabe, Quien soy". Each year the RSCC's Cinco de Mayo Week is the highlight of student sponsored events. For more information contact Mary or Quinn at 625-0782.

Quinn Jacobson is enrolled in CLA with a major in Economics and a minor in Spanish. He is currently a junior and has had the distinction of being on the honor roll since he began at the university in September of 1983.

Jacobson, a St. Paul resident, graduated from St. Agnes High School. He has two children, Angel (five) and Jesse (four). He hopes to someday establish his own business in the area of International Trade and Commerce. In order to prepare himself for this venture Jacobson participated in the Metro Program on Public Policy focusing on corporate ethics and responsibility. He served as a Norwest Bank Intern during Spring quarter 1986. Jacobson has enriched his educational experience as a participant

in the University's Program in Cuernavaca, Mexico last Winter. Since coming to the University, he has been an active member of the Raza Student Cultural Center. Last year he was elected to the Advisory Board. As a new director, he encourages other Latino students to take part in RSCC activities. He feels that to receive a complete education direct involvement in student activities is essential.

Mary Wilwert is also a St. Paul resident. She graduated from Como High School before entering the University of Minnesota, where she worked for two years at NSP. Last year she was employed as a College Work-Study student in the Eric Sevareid Journalism Library as an office assistant.

Wilwert has been at the University since Fall of 1983. She is in the College of Liberal Arts and plans to transfer to the School of Management. Wilwert plans on becoming a Certified Public Accountant and would like to work for a major accounting firm/corporation.

Last year Wilwert was elected president of the Raza Student Cultural Center Advisory Board. She was instrumental in developing a new constitution for the Center. She also participated in the Chicano Week Celebration as a model in the fashion show.

Wilwert is eager to recruit new members. She stated that with student input the social and educational opportunities at the University of Minnesota are endless. The Center is equipped with a refrigerator for snacks and tables for studying.

## Community Calendar, November 1986

Sunday, 2

**AT THE FOOT OF THE MOUNTAIN** To hold a symposium on African-American Women Playwrights. 1-5 pm in the Janet Wallace Auditorium at Macalester College. Contact Phyllis Jane Rose 375-9487 for more details.

Saturday, 8

**INDIAN CONCERN FOR CENTRAL AMERICA** Will present Rhyme and Reason an evening of Prose, Poetry and Song benefit event at 7:30 p.m. North Commons Park, 1801 James Ave. N.

**ELLIOT PART COMMUNITY CENTER** Presents "A Nite in las Vegas" a sobriety style family event from 8pm to midnight, music, games, prizes. Call 588-0707 for info.

Saturday, 15

**MN COMMITTEE FOR NEW SONG** Will sponsor Isabel and Angel Parra in concert with their children Tita and Angelito at 8 pm. 45 Nicholson Hall, U of M., behind Northrop Auditorium, Call 789-3619 for further details.

Tues-Wed, 18-19

**CRAY RESEARCH INC.** Sponsor a workshop titled "Effective Performance Planning and Review" from 9 am to 5 pm both days. Call Camilo De Santis, United Way of Mpls. 340-7423.

Saturday, 22

**CENTRAL AMERICA RESOURCE CENTER** Will sponsor an open house from 11:00 am to 5 pm at Newman Center, 1701 University Ave. S.E. Central America lunch style will be served. Call Paul Wood at 331-8842 for more info.

Sunday, 30

**CENTRO CULTURAL CHICANO** Will be presenting in it's monthly public affairs TV Show, to Juan Cervantes, Maria Lopez and Roberto Aviña, CLUES staff members show. Will start at 7:30 am.

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## Actividades del Programa "Nosotras"



Martin Diaz, Centro Legal attorney conducting a legal advice workshop for "nosotras" program.

El programa de "Nosotras" está diseñado y organizado para ayudar a todas aquellas mujeres hispanas, que alguna forma u otra tienen problemas sociales o economicos en la comunidad.

Este es uno de los muchos

Chicano esta llevando a cabo en la ciudad de Minneapolis. Su objetivo primordial es el de reducir en gran grado el aislamiento y tensiones que afectan directamente al desarrollo de las mujeres hispanas y sus habilidades. También aumentar sus conocimientos sobre el idioma ingles y todos los servicios disponibles para ellas.

Con este objetivo se llevó a cabo recientemente en el edificio del Centro un interesante y muy ilustrativo taller de trabajo, que estuvo dirigido por el abogado Martin Diaz del Centro Legal.

El explicó extensamente los temas del divorcio, custodia, propiedades, soporte de los niños. También enfocó otros problemas legales que todas las mujeres deben de saber o saber a donde dirigirse y a quien preguntar sobre cualquier duda, y terminos legales.

programa, Jackeline Marie Oka, otros talleres de trabajo similares a este se estan programando para un futuro cercano; así como también charlas informativas sobre ejercicios, dietas y cuidado de la persona mental y físicamente. Para llevar a cabo este objetivo ella cuenta con la cooperación y ayuda de diferentes organizaciones y entidades con las que trabaja muy de cerca y así lograr todos los objetivos del programa, para la satisfacción y buen provecho de las mujeres hispanas en nuestra comunidad.

## HISPANIC POVERTY

**CONTINUED**  
poverty rate rose from 26 percent to 27.7 percent in the South, as the number of poor Hispanics climbed by 197,000 to 1.6 million. The typical Hispanic family in the South lost \$741 in income last year, while typical non-Hispanic white and black families gained somewhat. Texas is included in the South by the Census Bureau.

In the West, the Hispanic poverty rate climbed from 25.3 percent to 26 percent, and the number of poor Hispanics rose 273,000 to 2 million. The income of the typical Hispanic family in the West fell nearly \$1,000, twice the income drop for typical Hispanic families nationwide, while the income of the typical non-Hispanic family rose.

### FACTORS ADVERSELY

The Center analysis said that among the factors that appear to be adversely affecting Hispanics are continued high unemployment, especially in the Southwest, and a large number of low paying jobs that fail to lift families above the poverty line. The new Census data show that one of every fifteen Hispanics who worked full-time, year-round was poor in 1985, a higher percentage than for blacks or whites.

Larger Hispanic family size also increases Hispanic poverty, in addition to the fact that Hispanic two-parent families are less likely to have two wage-earners than are non-Hispanic families.

Another factor of importance, the Center study said, is the widening income gap between upper and lower income families in the U.S. From 1980 to 1985, the income of the typical family in the poorest 40 percent of the U.S. population fell \$236, while the income of the typical family in the top 40 percent of the population rose nearly \$3,000 and the income of the typical family in the richest 10 percent of the population increased more than \$7,000.

In 1984 and 1985, the gap between the poorest 40 percent of American families and the richest 40 percent was wider than at any other point since the Census Bureau began collecting these data in 1947.

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### Congratulations

Carl Valdez has become the first  
 Minneapolis resident Deacon at the  
 Ascension Church. He received his  
 investiture from Archbishop John  
 Roach in a special ceremony on  
 September 26, 1985 at the Cathedral.  
 He, his wife Gretchen and six  
 daughters reside in the North  
 Minneapolis area. We at Centro would  
 like to send our congratulations to him  
 and his family.

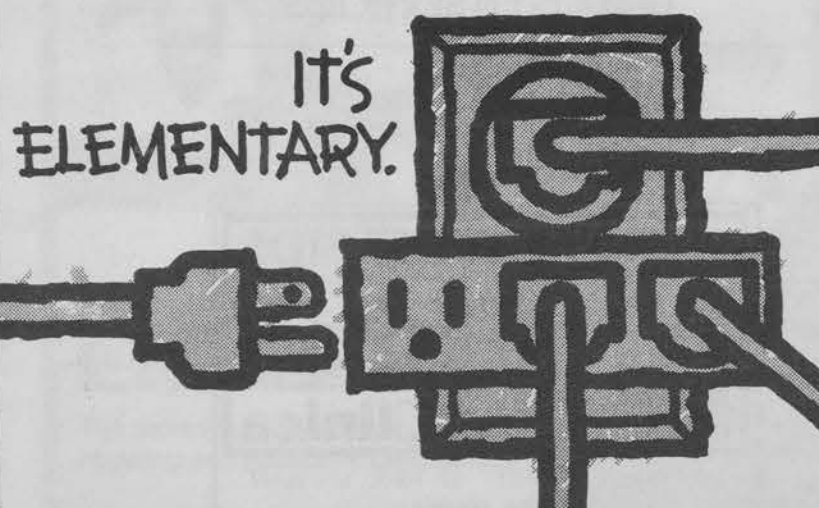
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# VISIONES DE LA RAZA

Chicano Latino Monthly News

Gratis

Vol. X No. 6 June, 1986

Free



## Ex-Gobernador Visito Las Twin Cities

Jerry Apodaca, el ex-gobernador del estado de New Mexico estuvo de visita en las Twin Cities, y como uno de los invitados especiales para las celebraciones de la semana del 5 de Mayo, organizadas por la Universidad de Minnesota.

En su conferencia del día Martes 6 de Mayo, en los salones de la Coffman Union, él enfatizó sus fuertes raíces hispana, y como creció en el pueblo de Las Cruces dentro del seno de una familia muy pobre pero unida. No tenía mayor motivación hasta que su coach de football lo motivó, y procreo en él un sentido de competencia. Esto lo ayudó mucho a modelar su vida y cambio sus deseos originales de ser él también un coach, para convertirse en un líder Hispano. Él es fiel creyente al espíritu de competencia que existe en todos los campos y todos los niveles, por lo tanto debemos de pensar en prepararnos para un futuro mejor a través de la educación. Esta nos ayudara a ser mas competitivos y así poder vender mejor nuestras habilidades y conocimientos. Todos estamos en un mundo de competencia y el cual se hace cada día mas difícil de sobrevivir, en este mundo solo hay ganadores y perdedores.

Mr. Apodaca, es un buen ejemplo de que cuando persona quiere triunfar no le deberan importar el trabajo arduo por largas y fatigosas horas, siempre que tenga un tiel propósito de triunfo y de aspiraciones. El sirvió como senador de New Mexico por espacio de ocho años. En 1974 fue electo Gobernador de New Mexico, siendo el primer Gobernador Hispano, en los tiempos modernos desde 1918. Durante su periodo en la gobernación, muchas veces fue criticado tanto como por la comunidad Hispana como por la No-Hispana de no contratar a suficientes miembros de esas comunidades. A pesar de ellos, él siguió adelante con sus fuertes deseos y programas de una mejor educación, y la cual fue llave para sus futuro éxito en el campo político. Muchos de los puntos de vista expuestos por él, estan basados en su propia experiencia y en el conocimiento del ser humano.

Para terminar él dijo "No podemos aceptar la mentalidad de que nada esta fuera de nuestros alcance, lo que debemos hacer es participar y esperar la oportunidad de competir, pero competir bien."

by Mario Duarte



**SIGN 4 OCELOTONATIUH** (Sun of jaguar). The oldest of the four cosmogonic ages in which giants lived, who had been created by gods; these giants did not cultivate but they ate fruits and roots, and they lived in caves. Finally, they were assailed and devoured by wild beasts.

## First State Encuentro Hispanic

An Encuentro is an encounter or a gathering. The Hispanics of Minnesota are invited to attend this special gathering June 27-29, 1986 at St. Thomas College in St. Paul. There is a history to this Primer Encuentro Estatal. This State Event is a follow-up to the III Encuentro Process. The III Encuentro Process was convoked by the Bishops of the U.S. three years ago. It involved 10 steps, including the gathering of thousands of grassroots folks from throughout our country into small reflection groups, so that their ideas and opinions could be given to the Bishops as input for a National Pastoral Plan for Hispanic Ministry.

The grassroots came up with five major concerns for Hispanics, namely; Evangelization, Leadership, Youth, Social Justice and Integral Education. These concerns became the priorities that were studied during a three year process. These opinions came in as recommendations to the Diocesan Encuentros and the recommendations further refined at the Regional Encuentros. Finally, at the III National Encuentro of Hispanic Pastoral Ministry in Washington, D.C. on the 15-18 of August, 1985, twelve hundred delegates representing over 600,000 reflection groups across our nation, met to reflect over the material from all the Regional Encuentros

and to write a final draft as input for the Bishops. This final draft came out in the form of nine **Prophetic Guidelines** and forty-four **Commitments**. Our Minnesota Encuentro is an active response to the implementation of the Prophetic Guidelines and Commitments at the state level.

The goals of the State Encuentro are:

- To provide a forum for Hispanics in the State to articulate their vision for greater participation within the Church.

- To provide a forum for diocesan personnel to become more attuned to the ministerial priorities of Hispanics in their respective dioceses.

- Increase awareness of the implications of the Pastoral Letter on Hispanics for all participants.

- Strengthen and build the pool of Hispanic leaders within the Church in order to assist in the implementation of the Pastoral.

- Provide a forum for implementation of recommendations and Commitments from the III National Encuentro at a state wide level.

- Provide on-going leadership training.

State Encuentro is for all Hispanics interested in growing in faith and unity. Mark the dates on your calendar. For more information call the Office of Hispanic Ministry Archdiocese of St. Paul and Minneapolis 291-4480.



## HOW'S YOUR VISION... OF LA RAZA?

Visiones de la Raza is currently expanding in both scope and size. If you would like to participate and be a part of our cultural, community-oriented, bilingual publication, we are interested in hearing from you. Volunteer writers, photographers-reporters, designers, artists are specially welcome. Articles, feature stories, letters to the editor, sport news, announcements, ads, and suggestions are just some of the areas in which your ideas can be put into practical use.

All materials are subject to the approval of our Editorial Board, which reserves the right to edit for space, readability, and taste. In addition, all materials submitted must be signed by the author(s). Views expressed in Visiones do not necessarily reflect the views of Centro Cultural Chicano or of Visiones. Please submit any ideas or materials to:

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## QUILAPAYUN: Un gran espectáculo musical

La noche del Sábado Mayo 17, 1986 el Willey Hall de la Universidad de Minnesota tuvo un lleno total, que aplaudió emocionadamente a uno de los conjuntos internacionales de más renombre: QUILAPAYUN.

Este grupo musical de siete maravillosas voces masculinas interpretó esa noche una gran variación de canciones típicas y propias de su comunicativo estilo. Entre ellas podemos mencionar: "Mi Patria", "Caminante Sigue", "Las Mujeres de Buenos Aires", "Rondeau de Bach", "Malembé", y sin faltar una de sus mejores interpretaciones como es "Es el colmo que no Dejen Entrar a la Chabela".

Este grupo nació en Chile y durante el período turbulento de 1965, coincidiendo con el inicio de una nueva era social y el interés por un folklore verdadero, en ese país. Desde esa fecha han hecho innumerables giras que incluyen mas de 30 países, alrededor del mundo. Actualmente todos sus miembros residen en Francia.

Además de su calidad interpretativa musical, ellos han inventado soluciones muy originales, en cuanto a las barreras lingüísticas, haciendo uso de un delicado sentido del humor. También ellos han hecho arreglos especiales sobre composiciones clásicas tales como, la "Cantata Santa Maria de Iquique" compuesta por Luis Advís, y su mas reciente obra en este campo, "America", obra basada en la poesía de Pablo Neruda con la música de Gustavo Becerra. Estas son pruebas de su relevante versatilidad artística y el desarrollo de técnicas en la música moderna.

Queremos felicitar a la Universidad de Minnesota por medio de su Dept. De Español y Portugues, también al Comité de la Nueva Canción Y al Fondo de Victor Jara, por hacer posible la llegada de este famoso grupo, ya que creemos que los que asistieron a esa presentación salieron satisfechos de haber presenciado uno de los grandes espectáculos Latinoamericanos.

by Mario Duarte



## VISIONES DE LA RAZA

Founder: Rick Nevilles  
Editor: Mario Duarte  
Editorial Advisory Committee:  
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John Pacheco  
Jorge Chinea  
Donn Vargas  
Al Garcia

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## El problema de la

by York S. Febres

Aunque Latinoamérica haya experimentado, en años recientes, un considerable resurgimiento democrático, esto no quiere decir que la libertad de prensa latinoamericana goce de esos mismos derechos "democráticos". Esta parece ser la conclusión a la que llegaron los directores de la "Asociación de Prensa Interamericana" en su reunión anual de mitad de año celebrada en Bahía, Brasil, el mes pasado. El problema radica en que para ejercer sus funciones, los periodistas de algunas naciones latinoamericanas deben tener "licencia oficial" de su respectivo gobierno.

Los directores de la Asociación mencionada señalaron como dos pasos firmes, hacia una prensa libre en los estados latinoamericanos, la caída Dubalier y la opinión emitida por la "Corte Interamericana de Derechos Humanos" de que la licencia obligatoria para periodistas viola la "Convención de los Derechos Humanos".

En la Convención de Bahía, la reunión de periodistas acordó unánimemente pedir al gobierno de Costa Rica que dejara fuera de ley el artículo que requiere ser miembro de un "Colegio" antes de ejercer la profesión periodística. Esto de acuerdo con el "Tribunal de los Derechos Humanos".

Es en realidad contraproducente que siendo Costa Rica una de las naciones latinoamericanas más democráticas, tenga en este sistema la existencia de colegios restrictivos, que mas bien forman parte de los gobiernos militares, dictatoriales, etc. En las últimas elecciones presidenciales de este país, el "colegio" negó a muchos periodistas los respectivos credenciales privándoles, así, de cubrir los resultados de este importante evento nacional. Asimismo los periodistas extranjeros tuvieron mucha dificultad en conseguir autorización y mas bien fueron forzados a seguir un proceso bastante engorroso para obtener el permiso correspondiente.

El caso de obtener licencia oficial para desempeñarse como periodista no es únicamente de Costa Rica sino de varias otras naciones latinoamericanas como Ecuador, Brasil, Bolivia, la República Dominicana, Honduras, Guatemala, Perú, Haití, etc.

## libertad de prensa

The Times of the Americas en su último número (Abril 16, 1986) ha publicado un informe detallado acerca de las restricciones de la prensa latinoamericana. Aquí en forma muy sucinta damos cuenta de estas restricciones tomando solamente algunos de los países que nos parecen mas afectados.

**Bolivia:** lo que más afecta a la libertad de prensa en este país es el factor económico.

**Chile:** La libertad de prensa en esta nación es muy limitada debido a legislaciones restrictivas. Unos cuantos periodistas han sido arrestados y puestos en la cárcel. Por ejemplo el sacerdote Jesuita Renato Havia, editor de la revista "Mensaje" ha sido, según se afirma, procesado por insultar al Presidente Pinochet en una serie de editoriales y artículos.

**Cuba:** No existe la libertad de prensa.

**La República Dominicana:** El gobierno usa avisos oficiales como también firmas industriales que posee para recompensar a los periódicos y otros medios de comunicación que lo sostienen y penalizar a los que se oponen o siguen una línea independiente. El gobierno control el 60% de los avisos mencionados.

**Ecuador:** Aquí la libertad de prensa es amenazada por acciones de grupos subversivos como la toma de estaciones de radio obligándolos a difundir anuncios que estos grupos quieren. Los periodistas ecuatorianos a menudo encuentran obstáculos y represalias que incluyen detención, encarcelamiento, etc.

**El Salvador:** Existe por parte del gobierno discriminación contra "El Diario de Hoy" en lo que respecta a la distribución oficial de anuncios. Este periódico a manifestado también que muchas firmas han recibido amenazas anónimas para que "Hoy" no publique sus anuncios.

**Guatemala:** La nueva constitución garantiza la libertad de información y expresión. Pero también contiene cláusulas contradictorias para asociarse obligatori-

## en Latinoamérica

amente al "Colegio" de periodistas. La crisis económica ha hecho impacto en la información periodística.

**Honduras:** El Ministerio de Cultura y Comunicaciones tiene a cargo el control de las relaciones entre el estado y los medios de información. Así puede reducirse la libre circulación de la prensa. No es obligatorio la asociación a la Escuela de Periodismo.

**Nicaragua.** No hay libertad de prensa. En 1985 (Octubre), el gobierno Sandinista decretó la suspensión total de las garantías del pueblo nicaragüense, incluyendo la inviolabilidad de domicilio, correspondencia, comunicación telefónica, etc. La mayor censura fue impuesta a La Prensa que actualmente y a través de sus abogados considera la posibilidad de llevar su caso a la Comisión Interamericana de Derechos Humanos de la OEA en la capital de Washington.

**Panamá:** La ley 11 promulgada en 1978 permanece en vigencia. Permite sanciones administrativas sin garantías de procesos debidos en contra de noticias publicadas que el Ministerio de Gobierno y Justicia consideran falsos e insultantes.

**Paraguay:** No existe la libertad de prensa. Los periodistas independientes están en constante hostigamiento y amenaza. La prensa paraguaya dio un reportaje detallado de la fuga de extranjería en circulación a expensas del Banco Central. Los editores fueron citados a la oficina del Presidente de la Corte Suprema y entonces los mencionados reportajes disminuyeron.

Concluimos pues que la práctica de periodismo en Latinoamérica sigue siendo una actividad arriesgada para los periodistas locales, a pesar de ciertos mejoramientos hechos en el hemisferio durante 1984 y parte de 1985. La censura premeditada no es la única forma de represión hecha a lost periodistas. En algunos países hacer reportes completos y fieles a la verdad llevan consigo las despedidas del trabajo, golpes de palo, torturas en la cárcel y muchas veces, la muerte.

May 14 de 1986.

## Mothers, Fathers Sought for New Parenting Program

by Angeles Juarez, R.N.

Are you expecting a baby? Now is the time to start caring for your child. A unique new program, designed to provide information and support to parents, is about to get underway at the West Side Clinic (La Clinica) at 153 Concord Street, St. Paul. The program uses the approach of parents teaching parents, with a strong emphasis on the Hispanic culture. Its goal is to strengthen families through understanding, education, communication, and support.

If you are pregnant, a new parent, single or married, this program is for you and your husband or mate.



## Un Programa Nuevo y Especial Para Padres

por Angeles Juarez, R.N.

¿Está usted esperando un bebé? Pues ahora es el tiempo para comenzar a cuidarlo. La Clínica del West Side está por empezar un programa excelente de información y apoyo a los padres. Este programa está diseñado para los padres/las madres con un fuerte enfoque en la cultura hispana, y con un modelo en el cual los padres apoyan y enseñan a otros padres reunidos en pequeños grupos. El objetivo del programa es fortalecer a la familia a través de comprensión, educación, y apoyo.

Si usted está embarazada, soltera o casada, este programa es para usted y su esposo o compañero.

Usando el Modelo MELD (Minnesota Early Learning Design), La Clínica del West Side empezará el primer grupo de apoyo para los padres/las madres en junio. ¿Está usted interesado? Llame a Angeles Juarez al 222-1816.



## FAMOUS MEXICAN CINEMATOGRAPHER VISITED SAINT PAUL

Gabriel Figueroa, a legendary and great director/camerman was in St. Paul for tribute to his work as part of the Rivertown International Film Festival, which ran from May 2 through May 11, 1986.

Mr. Figueroa best known in the United States for his work with directors like John Houston and John Ford, has been called by Michael Donnelly, as "one of the most versatile and resourceful cinematographers in the film history."

Born in Mexico in 1907, Figueroa is steeped in the best traditions of Mexican filmmaking and is widely respected as one of the great contributors to the art of cinematography.

After some activity as a still photographer, Figueroa started his film career as an assistant to Gregg Toland (CITIZEN KANE and GRAPES OF WRATH) while in Hollywood in 1935 and 1936. His elaborate, sometimes ornate, style inspired by the frescos of Diego Rivera and David Alfaro Siqueiros, was a major factor in the appeal of the films of his countryman, Emilio Fernandez. Still he was also able to adopt a more sparse and conservative style as evidenced in some of the Mexican masterworks of Luis Bunuel including: LOS OLVIDADOS (1950), NAZARIN (1958), THE YOUNG ONE (1960), THE EXTERMINATING ANGEL (1962) and SIMON OF THE DESERT (1965).

A measure of his contribution to the films of Emilio Fernandez, in the latter's quest to create a truly national cinema, can be found in that all of Fernandez's films between 1943 and 1950, except one, were shot by Figueroa. Some of these Mexican classics acclaimed at international film festivals include: FLOR SILVESTRE (1943), MARIA CANDELARIA (1945), the filmed adaptation of John Steinbeck's THE PEARL (1946)

and RIO ESCONDIDO (1948), lesser known but equally impressive work can be seen in Fernandez's stunning PUEBLERINA (1949) and SALON MEXICO (1949), and in Roberto Gavaldon's MARCARIO (1960), written by B. Traven and EL GALLO DE ORO (1966) written by Juan Rulfo, Gabrel Garcia Marquez and Carlos Fuentes.

Both Figueroa and Fernandez are widely considered to be the inheritors, however indirectly, of the style developed by Sergei Eisenstein in his film QUE VIVA MEXICO (1932). The camera angles, silhouette backgrounds, general composition and the nationalistic spirit of the essentially lost classic greatly influenced the directions each filmmaker would take in later years. These influences are perhaps best perceived in the sweeping landscapes and individual portraits in their film RIO ESCONDIDO (1948). Fernandez and Figueroa remain one of the truly outstanding director cameraman teams to work in modern film, not only in Mexico, but anywhere as well.

Figueroa today remains an active, and in fact, prolific cameraman regularly lending his talents to national films and to the many foreign pictures filmed there. Some of these include: John Ford's THE FUGITIVE (1946); NIGHT OF THE IGUANA (1964) and UNDER THE VOLCANO (1984) both for John Huston, TWO MULES FOR SISTER SARAH (1969) for Don Siegel, and KELLY'S HEROS (1970) for Brian Hutton. His numerous Mexican collaborations include those with Luis Alcoriza, especially on the films Alcoriza wrote for Luis Bunuel, and PRESAGIO (1974) written for the screen by Gabriel Garcia Marquez; and Cazals, Marcella Fernandez, Sergio Olhovich and virtually every other modern Mexican filmmaker of note.



## PLATICAS INFORMATIVAS PARA LA FAMILIA HISPANA

Minnesota Migrant Council through their Community education Program and La Puerta Abierta a Methodist church, both in West St. Paul, sponsored recently an event focused for the Hispanic community.

Elisabet Lombardich, Mercedes Castro and Diana Alcorta were the hosts for this informative lecture about the communication between the family about physical, sexual and psychological abuse. Also, documentary films titled "Better Safe than Sorry" and "La Mujer, el Amor y el Miedo" were shown that evening.

They emphasized how important communication is in our modern society. Communication has to flow easily and well, facing conflicts very openly and trying to solve them. Not conflict-free but facing and dealing with conflicts. Other factors for better communications are listening well, sharing our own needs and wants clearly, being open about feeling, wasting little energy on blaming and fault-finding. Also, family unity is very important, because each family member has his own goals to achieve, each one has expectations. However, when the well-being of the family system is at stake, it takes precedence over all other concerns.

Myths and Facts about the abuse were extensively discussed by the hosters and the people attending. They chose some topics from the film for open discussion. People agreed that this program can help to reduce the impact of the sexual and psychological abuse and increase the understanding about this problem among the Hispanic and the Migrant farmworkers.

MMC incorporated the abuse program in 1982, and since then they have been providing a wide range of direct services, (crisis intervention, counseling, advocacy, referrals, culture sensitivity for professional and trained volunteer.)

Besides this program, MMC has under its umbrella the following programs available: Employment Services, Job Training-Opportunities, College Assistance, Community Service, Economic Development Division, Hispanic Employment and Training. For information on who is eligible and where the services are available you may contact the administrative office in St. Cloud or the area office in West St. Paul.

Mario Duarte



## CHICANO/HISPANO CAUCUS OF MEA IN CONFERENCE

The Radisson Metrodome Hotel at Seven Corners was the site of the second Minnesota Education Association, Region 2 "Ethnic Minority Leadership Conference, held on April 18 and 19, 1986. The event was managed by Ms. Sandra Fields and touched upon valuable informative and thought provoking issues which provided material for tasks to be accomplished in education. The theme was: Education for Democracy. The Chicano/Hispano Caucus was well represented and contributed pointedly and most valuably to the discussions and issues to be confronted and debated.

The Chicano/Hispano Caucus was statewide represented by such members as Raul Cardona from Albert Lea, and Ted Guerrero from Moorehead. The metropolitan area was represented by Dario Enriquez from Crystal, Maria Castro Rocah from St. Paul, Francisca Vega from St. Paul, Judith and Roberto Acosta from Invergrove Heights, and Alfredo M. Gonzalez from Minneapolis.

The rich mosaic of La Raza was represented by voiced: Mexican-Americans, Chicanos and Chicanas, Tejanos, Minnesota born Raza, who blended well with brethren from: Vietnam, Japan, the Philippines, Iran, our American Indian brothers and sisters, as well as Raza from Peru and Chile. The sarape strands of rainbow hued people, cemented by the strength and strong leadership of our black brothers and sisters, provided colorful and masterful presentations and insightful and rich sentiments, woven within the fabric of our caucasion brethren who also joined in the best and most democratic of projected mutual goals for a better society and democracy through education.

All the members of the Chicano/Hispano Caucus of the MEA are to be commended for their representative participation and for furthering the cause of all our educators but particularly those of LA RAZA and all our Hispanic children and students who are the inspiration for their and our efforts in education.

by Alfredo M. Gonzalez

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## MODEL FOR UNDERSTANDING THE HISPANIC FAMILY PRESENTED BY DR. DE JESUS

Dr. Nelson De Jesus, Senior Clinical Psychologist with Ramsey Country Community Human Services addressed the Mental Health Service Providers to Hispanics Task Force on April 16. The group's monthly meeting took place at Centro's counseling office, 1900 Chicago Ave. Participants included social workers, psychologists, school psychologists, chemical dependency workers, and health professionals.

The focus of Dr. De Jesus' talk was a culturally based model for viewing the Hispanic Family, and by extension the individual who lives within that family. He used the traditional value system common to different Hispanic cultures as a point of reference, and at the same time recognized the cultural diversity which exists among those labeled "Hispanics". He noted the range of different degrees of acculturation which individuals and families have achieved and the different levels of acculturation which one individual may experience at particular times or in various parts of his or her life.

The contrast between certain attributes of Hispanic culture and dominant culture attributes can produce stereotyping by the majority. For example, respect (respeto) may be interpreted as passivity, a different way of seeing time as irresponsibility, an orientation toward cooperation as lack of independence, and language itself, with its varying modalities, as a barrier or a defense. Emphasis was placed in view of this, on the need to accurately understand the individual's particular experience, rather than make assumptions based on externals.

Dr. De Jesus described the developmental experience of children in the Hispanic family and the kind of bonding with parents learned there, which influences later relationships. He also described the "division of labor" between adult men and women in couple and in family. He cautioned against too quick a judgement about "machismo" being the same as the often negative connotation given to it in Anglo thinking. Likewise the domination of the father in the family life was questioned; the mother, rather, is often in a position of stronger control over internal family affairs than the father.

Hispanics, wherever they find themselves in the obligatory process of acculturation, are under stress because of the conflict experienced with the dominant culture. Social stressors included the U.S. "Culture of youth", the growing feminist orientation, the negative attitude toward machismo, children's schooling (which for the Hispanic father should be under his responsibility and often isn't). Economic stressors include the growing tendency for women to work, and also the welfare system which can encourage a female dominated family. A significant source of problems is the distortion of the traditional male role and male discouragement in this situation.

Addressing the problem of intrafamilial sexual abuse, Dr. De Jesus noted that incidence is highest when breakdown of traditional cultural ways has occurred in a family, and acculturation has not taken place to a very high degree. The family "in transition" where there is little movement in one direction or the other exhibits the highest degree of risk for problems of incest.

by Richard Podvin

**Nuestra Casa Es Su Casa.**  
**La Casa Del Pueblo Restaurant**  
**Mexican Food**  
*"Meet Your Friends Here"*

194 Concord St.  
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*EMMA WISSE*

### El Plan Del Valle de San Joaquin

#### Hermanos y Hermanas

In the late nineteen-sixties Chicano youth began to organize themselves in the hope that through their unification and strength, educational reform and advancement for their RAZA would become reality. Through their sacrifices and unyielding efforts Chicano Studies, E.O.P., Chicano faculty, counselors, and a varied assortment of other beneficial services came to be. These gifts came not from the generosity of the institutions, but from the confrontations, busted heads, and jail time of many young Chicanos who in their "corazon" knew they were right, and dared to commit all for "La Causa."

Today many of us reap the benefits of their toils, and forget the dream they fought for. In the systematic process that is education, it is not hard to bypass the true meaning for Chicanos in school. The Dream, "La Causa," was the path that would lead La RAZA past the institution that would gain the technical tools, as well as maintain our indigenous awareness of life, to return to the barrio and eradicate poverty and hunger in all its forms.

Now we find that knowledgeable tool slipping from our grasp. E.O.P. has been cut to the point of ineffectiveness. Chicano studies and faculties are mockingly being phased out of existence. Financial aids are an educational myth for La RAZA de Aztlan.

Administrators with brown and white faces alike implore us to be patient while they negotiate a new deal. During this time the youth in our blood is left to stagnate on infertile soil.

I call upon you the youth, where the future of La RAZA lies, to reach into your consciousness for the cry of La Causa, which now seems old.

I share with you these old thoughts in the hope that you might give them a new purpose and meaning.

In so far as your M.E.C.H.A.'s, you must bring it back to perspective with the community and develop some very positive relations through direct action. Never forget, from there you came and there you must return if you are sincere in your heart.

You must develop a strong organization and not clubs. Clubs are limited to social functions, whereas the organization can expand into areas of greater need and importance to our people.

Never forget that Chicano must not become a state of mind but rather a state of existence. To be Chicano is nothing more than becoming a part of the creative force, a building block of the whole. Attempt not to build the movement around yourselves, as much as you would build yourself into the movement. In other words, never place yourself in the too obvious position of leader. Rather instead, strive to make all those around you leaders who are knowledgeable, self-confident, creative, and self-aware.

You will find it frustrating and lonely many times, but conditioned as they seem they are still our brothers and sisters. Remember always how long it took you and I to find this path, and that to our forefathers Zapata and Juarez we must also seem terribly slow.

Find satisfaction and happiness in the progress of your people, but never forget that progress and Chicano go hand in hand, and are the same.

Keep reaching for tomorrow and today will always be easier.

Strive to make the building which houses the cultura, la historia, el Espiritu y futuro de nuestra gente strong and firm. Insure that future with a high level of ethic and morals, and a constant relationship with La Tierra for she is our true mother.

And Indio once said, "En tiempo todo lo demas se cambia, Nomas la tierra se queda igual."

Never forget que nosotros somos los hijos de la tierra, and just as the earth will endure always, so must we. So let us take up the struggle now, we have planted the crops, let us reaffirm our raiz that we may soon reap the harvest of knowledge that is so desperately needed.

This is the harvest and you are the crops that shall supply nourishment for the starving stomachs and minds of our land.

Let us grow together now.  
Hasta Victoria  
Por la gente, por la causa, por la tierra.

Ponce Javier Ruiz III  
del Valle de San Joaquin



## Block Club Success

by Carol Brusagar,  
Community Crime Prevention

"Do Block Clubs really work?" Community Crime Prevention staff are often asked this question. Perhaps you've asked it, yourself, or at least wondered if Block Clubs are really as wonderful as we say they are.

Block Clubs provide a vehicle for neighbors to get to know each other and agree to watch out for each other. They learn how to have an effective neighborhood watchforce—to be good witnesses and use 911 to report crime and suspicious activity to the police. A "success story" can illustrate the effectiveness of Watchforce.

Last summer, a Block Leader in South Minneapolis was on vacation. One of her watchful neighbors saw three young people go up to the Block Leader's house. When the neighbor asked the two in front what they wanted, they said they were looking for a particular person. The neighbor told them twice that that person named didn't live there and then they left. The neighbor had also called another neighbor who lived behind the Block Leader's house to watch from the back until the police arrived. Watchforce in action!

Another Block Leader's house was burglarized on the North Side. An alert next door neighbor had first noticed an unfamiliar person around the house. A little later, returning from an errand, she drove down the alley behind the Block Leader's house to make sure everything was all right. She saw someone climbing out of the window with a microwave oven and immediately yelled at the burglar. He left the microwave and ran away.

Similar things happen regularly on blocks with Block Clubs.

Active Block Clubs can also help prevent crime on a larger scale. When one burglary occurs on a block and information about it is communicated to neighbors, they can be more watchful and more diligent about locking up and making their homes look occupied even when they are absent. Often the visible activity of watchful neighbors will deter further burglaries.



Occasionally, a crime pattern within a neighborhood or group of blocks is identified by police and residents, and a Crime Alert Bulletin is issued through Community Crime Prevention. In some cases, such as the one following, apprehensions occur because of increased watchfulness and reporting of neighbors.

A significant number of personal robberies were being committed against senior citizens within a particular area. They seemed to be followed from stores and robbed as they got in their garages. Based on available information from the police, a Crime Alert Bulletin was issued and distributed to all residences in one neighborhood and the Block Leaders in several adjoining neighborhoods. After the alerts were out, police received calls with car descriptions which aided in the subsequent apprehension of 4 persons. No one can calculate the number of possible robberies that were prevented because Block Leaders alerted seniors on their blocks about the crime pattern and precautions to take. In one reported case, a neighbor saw a stranger approach his two neighbors as they were getting out of their car in the alley. He scared off the suspect by yelling at him.

Block Clubs do help prevent crime, and give neighbors a network to share information and deal with problems as they arise.

If you are interested in organizing a Block Club or would like more information, please call Community Crime Prevention at 348-6292.

## NORTHSIDE CELEBRATION



### An Affirmation of Our Neighborhoods

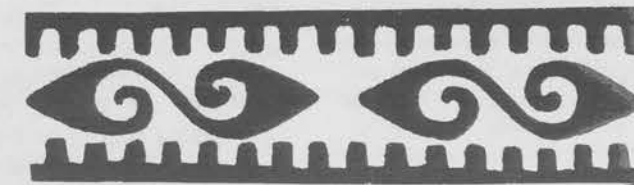
On May 12th, 1986, a press conference was held at North Commons Park Center, sponsored by the Northside Celebration Steering committee. Yolanda Williams, community organizer announced to start the sales of Celebration Stock. Mayor Don Fraser, Council Members Van White and Sandra attended, beside the representatives of numerous North Side agencies and organizations.

North Minneapolis residents, agencies and organizations will come together on **Saturday, September 27** to celebrate the North Side as a positive place to live and work. The Northside Celebration: An Affirmation of Our Neighborhoods will be held at **North Commons Park and North High School**.

The event is being organized as part of an effort by North Side neighborhoods and organizations which are working to change the negative perceptions that are often conveyed regarding Minneapolis' North Side. The celebration is intended to highlight the many positive aspects of North Minneapolis and to provide a setting for cooperative interaction among North Side residents.

The celebration will include entertainment, workshops, food and information booths. North Side residents, block clubs, agencies, churches and organizations will demonstrate support for their neighborhoods by purchasing "Celebration Stock"; for \$1 per share. Each share of stock will be good for admission to the entertainment portions of the celebration.

Numerous North Side agencies and organizations are participating in the planning and promotion of the celebration. The Northside Celebration Steering Committee is made up of representatives from the following groups: Camden Area Community Concerns Council, Harrison Neighborhood Association, Hawthorne Area Community Council, Jordan Area Community Council, Northside Residents Redevelopment Council, Centro Cultural Chicano, Pillsbury United Neighborhood Services, and Zion Lutheran Church. Celebration activities are being coordinated out of the offices of the Jordan Area Community Council.



## Nueva Asociación Hispana

El pasado 30 de abril se formo la Asociación **MILAGRO** (Minnesota Latin American Group) compuesta por personas interesadas en Latinoamérica y Estudios Latinoamericanos. A la primera reunión (de organización) asistieron miembros docentes de siete instituciones académicas. Muchos otros colegas de instituciones similares expresaron también gran interés de participación en futuras reuniones.

La sesión tuvo lugar en "the Radisson University Hotel" precedida por una hora social y seguida de una agradable comida. A continuación el Dr. Richard Graham del Departamento de Historia de la Universidad de Texas disertó sobre "Politics as a cultural message: Elections and Power in Latin American Societies." Inmediatamente después se procedió a las liveraciones y acto de organización (fundación).

Una de las funciones principales de esta naciente organización será la de promover una cadena de información dentro de la comunidad académica, y público en general, a través de programas y conferencias patrocinados por instituciones académicas. Por lo tanto habrá tres clases de socios: estudiantes, \$2.00 por año; socios regulares, \$5.00 por año y para las instituciones patrocinadoras \$25.00 como mínimo por año.

Mayor información puede obtenerse llamando a la oficina de "Latin American Studies" de la Universidad de Minnesota: (612) 373-2691.

by York S. Febres

## EMPLOYMENT SKILLS TRAINERS NAMED "UNSUNG HEROES"

The Unsung Heroes developed the workshops almost four years ago at the suggestion of Jose Cruz who wanted to write a grant proposal for the project. Immediately interested in Jose's idea, Dick Pinomaki offered to develop the workshops without a grant if Jose would recruit the first class. Dick then recruited David Bolles to join him. The two are well qualified for the task, both working in private sector human resources, Dick for St. Paul Companies and David for 3M.

Together they designed a four-part workshop series that teaches job-seeking skills to Hispanics facing a highly competitive job market. The workshops cover self-assessments (identifying strengths and weaknesses); information gathering (from sources other than the want-ads); preparing cover letters and resumes; and interviewing techniques.

Although the workshops were developed independently, they are now provided twice a year by CLUES (Chicanos Latinos Unidos En Servicios) in St. Paul. David and Dick remain as the workshops' volunteer trainers, although they

are now recruiting additional volunteers to meet the growing demand for the training. This year, they will offer a similar workshop series for the Black community, under the sponsorship of the Martin Luther King Center. They have also taken the program to Stillwater Prison in previous years, to assist those people ready to be paroled.

The Unsung Heroes remain enthusiastic about the training and its results. CLUES reports a success rate of 26% employment among those who have enrolled in the workshops. Those results, says David Bolles, make the program very rewarding. "It's a very satisfying way to spend some volunteer time," he explains. "A good way to use my expertise."

For those interested enrolling in the workshops, contact Clues at 292-0117 or the Martin Luther King Center at 224-4601.



## Una apelación Más al Presidente Reagan

Mr. President Ronald Reagan  
The White House  
Washington, D.C. 20009

May 15, 1986

Dear President,

Never in my life history, have I had to sit down and write such a difficult letter as this one, in order to ask for or claim our given legal rights, our human rights and the most sacred of human rights—the right of freedom.

There has been much written regarding the Cuban refugees that arrived in this country in the Freedom Flotilla of 1980, accusing them of being criminals, killers and mentally ill. But the public judging from this evident propaganda, doesn't know the real truth about us "The Marielitos". Only those that have lived in the communist poverty know the truth of the Cuban refugees and why that increases discrimination that your government has set up for us that live in the Mariel exodus.

A person who is aware of Communist policy must know that when a country suffers for more than a quarter of a century from Marxist doctrine, anyone who is not convinced of that doctrine experiences constant persecution from the system, even coming to view himself as outside the law. It is true that many Cuban refugees come out of Communist prisons, brutalized by the misery, degeneration and torment of communism. They were not real delinquents but rather made to be so. What Cuban didn't have to break the rules to provide food for his children that were begging with starving and tearful eyes for a piece of bread.

We Cuban refugees when we left our home land and our loved ones to be free from communism, had only one idea on our minds, to be free and happy—with a freedom and happiness we would never find in Cuba. Our motives were clean from the beginning in this beautiful country to leave behind a past of communism, horror and wretchedness. I really believe that we could have fulfilled our desires if we would have had people to orient us when we got here, who were interested in more than getting rich at our expense. Further, for many of us, barely able to read and write our own language, how was it possible we would understand a language and a way of life so different from our own? We were sponsored by people lacking humanity, who saw in us the quickest way to fatten up their bank accounts, to whom the future life of the refugee had little importance, certainly not all of the sponsors had such hard hearts towards us, there were some who in good faith offered their support and help to the refugees, just as there were service agencies that helped Cuban refugees a great deal at the beginning, providing individuals who were trying to succeed a certain amount of money, so they could cover expenses, such as rent for an apartment, clothing, food and other personal items.

It was stipulated that for the first six months the refugee would have the rent of an apartment paid and would receive a certain amount of money weekly for personal expenses. But what actually happened? Two months of rent were paid and the refugees received \$5.00 a week. What chance does a person have in this country, when he can't find work, and even worse when he needs to know English to obtain it.

I do not doubt for a minute your ability as leader of the most powerful nation on earth, nor the broad mindedness which is enshrined in the Constitution of the United States. But, your government ought to have more understanding towards us, who came from one of the countries of the world most lacking in human rights. We have passed through mental and emotional torture under the weight of the laws and rule of Fidel Castro.

When we arrived in this country we were new born children, because we were born under the sun of liberty of the United States; our minds were not prepared to understand that we were really free, our spirits were shaped by years of suffering. Still, the U.S. government did not take into account these factors, rather choosing to view us as murders and mentally ill.

Perhaps if the U.S. government had employed a little more patience with us, opening programs of human rehabilitation where the Cuban refugee could have learned the way of life in this country, he might have better understood how to get along within this society, obeying its laws. But what the government did was withhold our rights and expand a discriminatory propaganda, so that certain government institutions could do business on our misfortune, turning us into saleable merchandise.

Many of us have committed crimes in this country it is true, but it is also true that we have lived under circumstances which have practically forced us to break the law. We are not murderers, possibly the gravity of the circumstances surrounding our crimes are not the half of one percent as serious as those crimes committed by the true criminals of this country, who kill elderly persons, children, and even whole families.

It is true that under the laws of the Immigration and Naturalization Service and the Constitution of the United States, we can be deported for our crimes without taking into account any extenuating circumstances since we have violated the conditions of our permission to be in this country. But looking at this from a positive point of view to where will we be deported? Won't it be to the discrimination of the communist rule of Fidel Castro to be accused of treason to our country, and not the homeland of the apostle Jose Marti and of Antonio Maceo?

The fundamental reason for this letter is to bring to you the deepest feeling we find in us, those of us refugees that is, who after finishing our criminal sentences in state or federal prisons around the United States have been detained by the I.N.S., without having any right to legal representation. We have been denied every civil right and every human right. Where is democracy? Where is respect for the Constitution? Where are human rights? We are being held under severe conditions, discriminated, and without the hope that anyone will improve our situation since, according to the I.N.S. we are indefinitely in prison, forgotten and without any resource to civil or legal rights.

At the present time the government spends to \$41 million dollars a year to keep Cuban refugees in prison in different cities of the United States. In some prisons the cost of keeping each Cuban is \$37.50 a day which comes to a total of \$1,026.50 which is far more than the help these same Cubans would have received if they were free. Our times of unexplainable deeds, which have produced what we least expected, are links in a chain of events which composes our life yesterday and today.

Mr. President, this year the United States commemorates its 210th Anniversary of Independence, when freedom was achieved. We, Cuban refugees, make to you and to the people of the United States an appeal in the name of humanity in remembrance of this marvelous day of this wonderful country, proclaiming our right to liberty, to human rights and to constitutional rights.

Open the doors of your heart to the plea which we Cuban refugees send to you.

Sincerely, with warm respect,  
Pedro Rodriguez Ortiz

## "Intervention to Benefit Students"

There are a number of important issues of concern to the staff of the Chicano Latino Learning Resource Center. The most important is academic success at the University of Minnesota. University and financial aid guidelines require 12 credits per quarter, 36 per academic year, and a 2.0 Grade Point Average (freshman are required to complete 8 credits per quarter and 24 credits with 2.0 GPA in their first three quarters of financial aid.) At the moment approximately 40% of the students certified by CLLRC are under academic probation. If this status is not removed, that will ultimately mean a loss of financial aid from OMSSA and other financial aid sources. Of course, we at the LRC are determined that this will not happen and will provide the assistance necessary to correct the deficiencies. I would like to discuss this "intervention" concept and the responsibilities of the students in their participation.

What we call positive intervention entails a quarter by quarter monitoring of a student's academic performance. As we have surveyed the records of the past three quarters, we find a particular problem with credit hours and N grades. If students do not take enough credits, then they will not fulfill the minimum progress requirements; if a student drops a course

during the quarter, or stops attending class, then that student will probably be below the minimum credit number, and might receive an N which is computed/calculated in the GPA. Many of you might think that 8 hours with a 3.0 GPA is sufficient, but if you have an additional 8 hours with N, you are in trouble. There is no excuse for not understanding this.

What needs to be done? You must be more clear about which courses/credits you take in a quarter. Avoid combinations of several difficult courses in one quarter; be aware or learn what is required in the course work — MEET WITH AN ADVISOR before you register.

If you encounter difficulty during the quarter, meet with your instructor and with the staff at the CLLRC. If we cannot arrange appropriate tutoring at the LRC, we will provide information on other locales. The most important point is to work with us to assure satisfying progress toward graduation.

by Carl Allsup  
Printed with permission of "La Raza"



## JOB OPPORTUNITIES

### Co-op General Manager

Ability to manage a \$3/4 million retail grocery business and work with Board of Directors and membership of a cooperative. Creativity needed for future expansion project. Call Ramon Almeida at 374-2996 for more information.

### Accountant (Internal Auditor)

Internal Audit Department, \$1,725-\$2,555 per month. General Supervision, perform operational and financial audits for different departments, programs and processes. Call Centro 374-2996 for more details.

### Asbestos Worker

Join in apprenticeship program. Opening on June 16, 1986 and closing June 27, 1986. Apprenticeship committee will be accepting applications to fill apprentice positions. Call Ramon Almeida 374-2996 if you are interested.

### Cleaner, Custodian and Custodial Laborer

St. Paul Post Office will conduct an examination for these positions. Applications will be accepted beginning June 23, 1986 and closing June 27, 1986. Call Centro 374-2996 for information and details.

### Pipefitter

Minneapolis apprentice training committee will be taking registrations for possible future openings, beginning June 2, 1986 and ending June 13, 1986. Applicants should be high school graduates. Call Ramon Almeida for information, phone 374-2996.

### NOTE !!!!!

If you are seeking employment do not hesitate to come to register with Centro's Employment Referral Services. We have all kinds of openings and they are posted in our office.

Jr. High & Sr. High School students please contact employment counselor at your respective school: NOW! Manana is too late.



### First Hispanic Physician

Elizabeth Olivera Anderson is the University of Minnesota's first native Minnesotan Hispanic female medical school graduate. Raised in a large Minneapolis family, Anderson was graduated from Roosevelt High School in 1975. In 1979, she received a bachelor's degree in biology from Macalester College. After two years of teaching at Normandale Community College, she entered the University of Minnesota Medical School. During her medical studies she was active in LaRaza, the medical school student organization for Hispanics. Anderson was graduate from medical school last June and is now in a pediatrics residency at the University of Minnesota.

## COMMUNITY EVENTS

Saturday  
June 7

### West Side Neighborhood Housing Services

Will sponsor an information event on the grounds surrounding its office located at the Riverview Library building, 1 E. George Street. There will be demonstration and information on energy audit, home repairs and improvements by the WSNHS, RAP, and NSP staff. Refreshments and snack will be served. For more details call 292-8710.

Tuesday  
June 10

### Northside Residents Council and Minneapolis Community Crime Prevention Agency

Are co-sponsoring a Personal Safety Workshop to be held at the Pilot City Center 1315 Penn Ave. N. — Admission is free. For more information contact Yolanda Williams 348-7025.

Wednesday  
June 11

### Hennepin County Council of Chemical Dependency Program

Will sponsor an information day including an Awards ceremony, from 8:00 AM to 4:00 PM at the Government Center at the public service level. Centro CD program will participate. For more information call 870-7154.

Saturday  
June 14

### Our Lady of Guadalupe Church

"Los Hermanos Vasquez" will play at Brady High School from 7:00 PM to 12:00 Midnight. Adult \$7.00. Children 10 and under \$4.00. Food and Set up. Call 288-0506 for more information.

Saturday  
June 14

### Freedom Festival '86

Will sponsor a celebration of recovery to be held from 10:00 AM to 4:00 PM at the Minnesota State Fairgrounds. Natalie Cole, Michael Johnson, Tony Orlando will feature in a big show to start 7:30 PM at the Hubert H. Humphrey Metrodome.

Sunday  
June 22

### St. Joseph's Home for Children

Will hold a free outdoor celebration to commemorate a century of caring. The day's activities will include a parade at 4:00 PM, horse and buggy rides, a carnival, food and entertainment for the whole family. For more information, call 827-6241.

June 27 to 29

### Hispanic Pastoral Ministry

Will hold the First Hispanic State Encuentro at College of St. Thomas. For more details call 291-4480

## Cuisine of Central America

### Honduran Tripe Soup

Honduras

This is the most popular, classic soup of Honduras. It is rich in flavor and texture and with enough substantial ingredients to sink a battleship. One of my all-time favorite soups.

### Tripe

3 pounds cleaned beef tripe  
½ cup lemon juice or sour orange juice  
10 garlic cloves, peeled  
1 teaspoon salt  
6 cups water

### Pig's Feet

3 pig's feet, quartered  
8 cups water  
1 teaspoon salt

### Sauce (Sofrito)

2 tablespoons corn oil  
1 cup chopped ripe tomato  
¼ cup chopped onion  
4 garlic cloves, chopped  
2 tablespoons chopped fresh coriander  
½ cup chopped sweet red pepper  
½ teaspoon salt  
½ teaspoon black pepper

### Vegetables

3 cups coarse cubes of cabbage  
1½ cups cubed potatoes  
1½ cups sliced carrots  
1 cup 1-inch pieces of green snap beans  
½ cup ½-inch cubes of chayote (hushquill)  
1 ripe plantain, peeled, cut into ½-inch cubes  
2 green bananas, peeled, cut into ½-inch-thick slices  
2 cups 2-inch pieces of cooked cassaca  
1 to 2 teaspoons achiote oil  
½ cup toasted bread crumbs, for thickening  
lime slices

- Put all the tripe ingredients in a pot and cook until tripe is tender, about 2 hours. In a pressure cooker, cook for 1 hour. Drain the tripe and cut into ½-inch cubes.
- Put the pig's feet, water and salt in a pan and cook over moderate heat until soft, about 2 hours. A pressure cooker will reduce the time by half.
- Cool the feet and remove the small bones. Cut the gelatinous meat into ½-inch cubes. Reserve the broth, about 6 cups.
- Make the sauce: heat the oil in a skillet over moderate heat and fry everything together for 3 minutes.
- Add all the vegetables listed and fry for 10 minutes more. Mix well.
- Dissolve enough achiote in hot oil to produce a light rose color in the soup. Try 1 teaspoon dissolved; if this is not enough, add another teaspoon of this vegetable coloring.
- por the broth reserved from pig's feet into a large soup pan. Add the sauce (sofrito) and the vegetables, which have been fried together. Add the tripe and the pig's feet. Add the dissolved achiote and bring the soup to a boil over moderate heat. Simmer the soup over low heat for 20 minutes. During this time adjust the achiote coloring and the salt. Should the soup appear to thicken, add ½ to 1 cup of water and continue to simmer to integrate the flavors.
- Lastly, add the bread crumbs. Try ¼ cup and simmer for 10 minutes. Should the soup still be too thin for one's taste, add the other ¼ cup crumbs.
- Serve the soup hot in generous quantities, with slices of lime.

SERVES 12 TO 14.

## Poetry

### Look How Far We've Come

We've come from the farms and fields  
where we worked under the endless skies  
they were as endless as the circo  
seemed on some days

The sunlight browned our skin and  
warmed our hearts  
we worked alongside each other,  
old woman, mother and child  
we learned to work hard and  
feel good about it,  
at least most of the time . . .

Look how far we've come  
we've come from the factories  
where fathers worked to the rhythm  
of machines  
so mother could stay home  
and take care of the children.

The first sign of progress  
although he broke his back  
and burned his hands and  
he couldn't sit down on the job  
but at least the pay was better and  
there was always overtime . . .

Look how far we've come  
we've grown from the seeds of courage  
and dedication planted by those  
before us  
bringing us one step closer  
to our dreams.

We come from the high schools,  
colleges and communities  
we do it for ourselves and our people,  
for all people  
we make our marks on history  
in hopes of a better world,  
yes, just look how far we've come  
I'm so proud of us  
and I'm so proud of you.

by Maria R. Velasco

Note: this poem was dedicated by Maria R. Velasco to the Fourth Annual Hispanic Graduation and Commencement Exercise 1986



### Mis Versos...

Dicen que mis versos  
son sentimentales y sombríos,  
que destilan ensueños  
y melancolías...

Seré que los escribo  
en el límite del insomnio y el sueño?  
o los invade el sopor  
de un sol de miel caliente;  
o tal vez persiguen el vuelo  
de la mariposa inquieta  
con la incertidumbre  
de robar el polvo de sus alas;  
o la dulzura guardada  
en la policroma corola;  
o aprisionar el celaje del ocazo,  
o expirar en la ventana  
de una estrella?

Solamente sé  
que cada uno de mis versos  
llevan un instante de mi vida  
que algún día viví  
o soñé haber vivido...  
Tal vez me los negó, la existencia mía  
o los palpé en el agua cristalina.  
Tal vez dibujan el perfil  
de una promesa  
que no cuajó la sutileza  
del amor hecho esperanza,  
siempre palpitando  
en las pupilas ansiosas y serenas  
y en la voz de caricia de me amado...

by Aida Lima de Criollo



# COMMUNITY HEALTH DENTAL ASSISTANT

FT Bi-lingual (Eng-Span) CRDA, exp in four-handed chair side assistance.

# DENTAL HYGIENIST

FT position for bi-lingual experienced Dental Hygienist with an interest in dental health education. Knowledge of sealant application helpful.

# MEDICAL TRANSCRIPTIONIST

PT daily (3-4 hrs/pm) medical transcriptionist. Can type 50 WPM.

# MEDICAL ASSISTANT OR LPN

FT certified bi-lingual MA or LPN to assist with daily clinic routines, examinations, and treatments.

# REGISTERED NURSE

RN with interest in maternal and child health, to assist with daily clinic routines and well-child exams. Experience preferred.

# FAMILY PRACTITIONER

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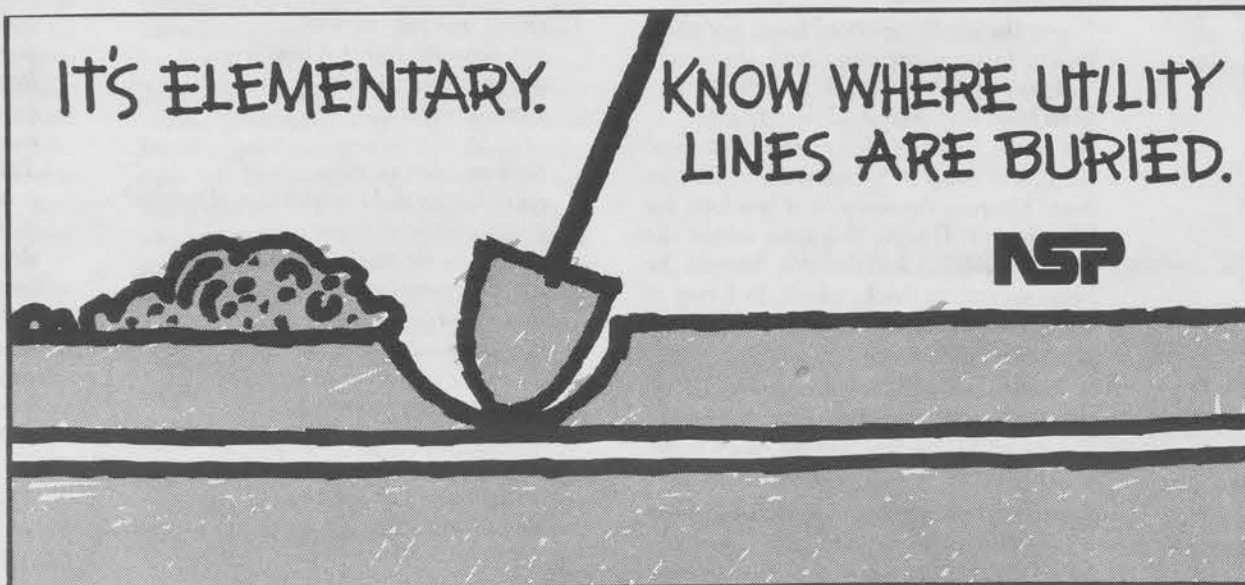


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# VISIONES DE LA RAZA

Chicano Latino Monthly News  
Minneapolis, MN

Gratis

Vol. XI No. 1

January, 1987

Free

## Mayor Henry Cisneros Addresses Minnesota Business Leaders



Henry Cisneros, Mayor from San Antonio.

Mayor George Latimer from St. Paul introduced Henry Cisneros, Mayor from San Antonio, Texas. After acknowledging the introduction, Henry Cisneros stepped up to the podium, and started his speech well prepared and with ease. He is a very articulate and effective speaker. He personalized briefly and jokingly about himself in relating one of his travels to speak in Denver, Colorado. He described ordering material there for a sport coat and instead the tailor insisted a vest could be added, perhaps from the material a pair of pants, and finally a whole suit with an extra pair of pants to boot; it was amazing how this tailor was so persistent and such a salesman! He was able to banter and laugh at himself, so the audience joined him in laughter, putting us at ease where we all felt relaxed.

More on a serious note, he addressed business leaders and Hispanic leaders from St. Paul, women, men and Black American leaders representing our communities in Minneapolis. From Centro Cultural Chicano our Executive director John Pacheco joined us. Henry Cisneros stated that he used the State of Minnesota and the Twin Cities as a model, touching on highlights of our educational system, and our larger corporations in Technology: Control Data, Honeywell, etc. He stated also that big business is not carrying its load in producing more jobs. Reminding us that we must not forget, he emphasized and stressed the importance of smaller business

companies that contribute and produce millions of jobs, particularly among minority women and men who have risen to be entrepreneurs, in spite of how our economy stands today. He spoke of our growing problems in America today and how they effect all of us. The one major problem, drugs, creates teenage pregnancy. The level of High School drop-outs, the level of teen violence. Also the level of illiteracy is so devastating. He further added that we must focus on education. We need professional people that open up opportunities in our social cycle, and need women who can be models for children, our main concern.

The second meeting was informal; ideas were exchanged, and mayor Cisneros said there is a new wave of excitement among young and some older Hispanics. Towards elections and towards our goal in 1988, aspire to phenomenal success. We need to work harder and have the willingness to cooperate and unite as the Black Americans have done, taken great strides in their struggle to work hard to achieve political power and higher education for all. Some opinions and statements that were made were of a constructive and positive nature. It was very open. Later, we mingled with people, when all questions were over. This write temporarily assisted our editor Mario Duarte. I was happy to be of service and to see Albert Garcia, Jr., our Chairman of the board here at Centro, and José Trejo of Spanish Speaking Affairs; and other.

by Peter Paul Mendoza

## Problems of Hispanic Elderly Demand Deeper Understanding

by Rafael Ortega

Reprinted from *Good Age Newspaper*,  
November, 1986

The Hispanic elderly are a group that have yet to secure their entitlement in this nation. They are a vulnerable population and have been characterized with other minority aged as persons in multiple jeopardy. They face the discrimination that all aged face in a youth-oriented culture, as well as the discrimination that occurs as a consequence of minority status. In addition, many face an existence of poverty and deprivation. Hispanics will replace blacks as the ethnic group with the highest poverty rate in the United States by 1990, the Center on Budget and Policy priorities projected in a study released just two months ago. This status has meant an accruing of deficits throughout the year, financially, emotionally and biologically.

Hispanics, for decades, have experienced high unemployment and low paying jobs. Savings and pensions have not accumulated to the degree to which they can provide the Hispanic elderly with an endowment which enables them to live out their remaining years with dignity. Reliance solely on Social Security benefits and/or Supplementary Security Income leaves our elderly with insufficient resources to meet the minimum needs of food, shelter, health care and clothing. The National Hispanic Council on the Aging points out that the lifespan of hispanic elders averages 14 to 18 years less than their typical aging American counterparts. They suffer poor health at an earlier age, which has a serious negative impact on their ability to function and on their financial resources.

As the Hispanic family adjusts to the mobility and urbanization of the younger generation, baseline demographic data is needed in order to

assess the implications of changes and adjustments in family patterns. Yet the old myths of extended family have blinded both the decision makers and practitioners so that they fail to understand the Hispanic aged.

Policymakers must not expect that, because Hispanics possess an extended family system, relatives are able to financially care for their aged relatives. The Hispanic family will provide emotional sustenance to their elderly but society must not place a financial strain on an already struggling unit. Bilingual, bicultural outreach is imperative with the Hispanic elderly. The underutilization of services is customary for the Hispanic population. However, with the elderly, there are life and death differences. Central to a comprehension of this phenomenon is an understanding of the cultural unresponsiveness of the delivery system. In addition to economic consideration, decision makers must carefully consider how their actions potentially impact upon the extended family. The needs of the Hispanic elderly must be recognized and not be obscured by faulty cultural considerations. Policymakers instead must look for ways in which to strengthen the family in meeting life's tasks.

Public policy decisions must consider biological realities and not contribute to discriminatory societal practices. Minorities have low life expectancies and more chronic debilitating diseases. Thus, any decisions to lengthen the age of retirement for Social Security benefits would serve to again exploit the Hispanic population, since those who would reach retirement age and collect their benefits are few indeed. Elderly Hispanics who are in good physical condition and wish to seek gainful employment require and must receive governmental protection from discriminatory practices. Work

continued on page 3 •

VISIONES DE LA RAZA  
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# "The Chairman's Corner"



by Alberto Garcia, Jr.  
Chairman Centro Cultural Chicano

cooperation and understanding amongst the so-called leaders. There is now a greater degree of cooperation and communication between the leaders of St. Paul and the leaders of Minneapolis. However, the bigger steps toward a united front and united plans of action could take place in 1987. In early 1986 I proposed to the Board of Directors of Centro Cultural Chicano that we pursue an all-inclusive meeting of the Hispanic business, social, political, and community leaders. This "summit" would give us the opportunity to meet, chat and breakdown many of the barriers that exist because of a lack of communication, understanding, and agreement as to the direction of this community. The "summit", unlike other retreats and conferences hopefully will produce a set of goals or an agreed upon agenda for our community. A few months ago, after meeting with José Trejo, the Executive Director of the Spanish Speaking Affairs council, He concurred that the time was appropriate and that the need was definite. Since that time, there has been a planning committee established to begin the initial framework and details of this "summit".

Given the sentiment of our national leaders, of our national standing, it is not surprising that the sentiment has been the same here in Minneapolis. It really is so simple, perhaps basic; certainly good political advice, that through a united and cooperative venture, will our community advance. I believe that the success of our "summit" meeting, will in many ways set the tone for our continuing struggle for an emerging voice in policy issues of the state and our own self-determination.

If you have any questions, or would like to participate in any manner in the planning or the implementation of this event, please don't hesitate to contact myself, José Trejo or John Pacheco at Centro Cultural Chicano.

Lastly, let me add, the idea of a "summit" is not a new idea nor is the idea of solidifying our community. I would refer people to T. Chris Garcia's "The Chicano Political Experience" or Cynthia Enbés "Ethnic Conflict and Political Development". However, the implementation if it occurs, will be nothing less than revolutionary.

## Something Special... Something New...

I am in the process of recruiting parents for a Parenting Group that will take place at the West Side Community Health Center. I am looking for parents that are having a baby between August and December.

We have one group already going and so far is going great. Knowing that you work with the Hispanic Community, you may come across with parents that could benefit from this program. I will be starting groups continuously every 3 or 4 months.

The groups meet twice a month in the evening where they have information on parenting issues, as well as support. There is a curriculum that is followed by experienced facilitators and discussed with the parents.

I am sending you a pamphlet to post, but if you know of somebody that could benefit from this program, please let me know and I will personally contact them.

by Angeles Juarez, R.N.  
Site Coordinator (222-1816)



## Letters To The Editor

Dear Centro:  
Great paper - we enjoy reading it!

Sue Gonzalez (for Louis)

Mr. Duarte:  
I got my copy of *Visiones De La Raza* and saw the photo and article you placed in there; it looks good and the publicity value is excellent. I think the word's getting around as a few phone calls started to come in. I appreciate your support y *Gracias*.

Juan Lopez

Dear Mr. Duarte,  
Thanks so much for printing the foster care article in *Visiones De La Raza*. We are really pleased that thus far, we have received two calls in Hennepin County from people who are interested in foster care. We are sure there will be more calls as time goes on.

Your interest in, and support of the program has been very helpful too. With your continued assistance we should certainly be able to recruit more Hispanic foster homes.

Sincerely,  
Patrice Hughes-Alfred  
Mary Makens

Dear Mario:

Thank you so much for your time and effort put into the wonderful article about MEDA in December's *Visiones De La Raza*. We have heard so many good comments on the article.

In fact, we have already received some tangible results. Today we registered a new client who heard of MEDA in the article. This is very exciting to us and we at MEDA wish to thank you for helping to inform the community about the great things that are happening at MEDA and in the minority business community.

Gracias!  
Esperanza Guerrero  
President

## Derechos de La Familia

- Existir y progresar como familia, es decir, el derecho de todo hombre, especialmente aun siendo pobre, a fundar una familia, y a tener los recursos apropiados para mantenerla.
- Ejercer su responsabilidad en el campo de la transmisión de la vida y a educar a los hijos;
- La intimidad de la vida conyugal y familiar;
- La estabilidad del vínculo y de la institución matrimonial;
- Crear y profesar su propia fe, y a difundirla;
- Educar a sus hijos de acuerdo con las propias tradiciones y valores religiosos y culturales, con los instrumentos, medios e instituciones necesarias;
- Obtener la seguridad física, social, política y económica, especialmente de los pobres y enfermos;
- Tener una vivienda adecuada, para una vida familiar digna;
- Expresarse a ser representado ante las autoridades públicas, económicas, sociales, culturales y ante las inferiores, tanto por sí misma como por medio de asociaciones;
- Crear asociaciones con otras familias e instituciones, para cumplir adecuada y esmeradamente su misión;
- Proteger a los menores, mediante instituciones y leyes apropiadas, contra los medicamentos perjudiciales, la pornografía, el alcoholismo, etc.;
- Tener un justo tiempo libre que favorezca, a la vez, los valores de la familia;
- Tener los ancianos una vida y una muerte dignas;
- Emigrar como familia, para buscar mejores condiciones de vida.

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## Acquired Immunodeficiency Syndrome (AIDS) among Blacks and Hispanics United States

In the period June 1, 1981 - September 8, 1986, physicians and health departments in the United States notified CDC of 24,576 patients meeting the AIDS case definition for national reporting. Of these, 6,192 (25%) were black and 3,488 (14%) were Hispanic, whereas these groups represent only 12% and 6%, respectively, of the U.S. population. The proportion of cases by racial/ethnic group has remained relatively constant over time, but the number of reported cases of AIDS among persons of all racial and ethnic backgrounds continues to rise.

**Adult Patients.** The race and ethnicity was known for 24,102 adult AIDS patients 15 years of age or older; 14,554 (60%) of these patients were non-Hispanic whites; 5,988 (25%) blacks; 3,411 (14%) Hispanics; and 149 (less than 1%), members of other racial/ethnic groups. The overall cumulative incidences for black and Hispanic adults were 3.1 and 3.4 times, respectively, that for whites.

Black and Hispanic adults with AIDS were more likely than white adult AIDS patients to reside in New York, New Jersey, or Florida. 62% and 65% of the black and Hispanic patients, respectively, resided in these three states, as did 33% of white patients. Cumulative incidences in these states for blacks and Hispanics were from 2.5 to 9.0 times those for whites. Of the black and Hispanic patients from New York and New Jersey, approximately half were intravenous (IV) drug abusers. Of the black patients from Florida, 40% were born in Haiti.

Among men, blacks and Hispanics accounted for 23% and 14% respectively, of the 22,468 male AIDS patients. However, among women, blacks and Hispanics accounted for 31% and 21%, respectively, of the 1,634 female patients. Cumulative incidences for black and Hispanic women were 13.3 and 11.1 times, respectively, the incidence for white women.

The distribution of AIDS cases by race/ethnicity differed by recognized transmission categories for AIDS. Homosexual or bisexual men who had AIDS and patients who acquired AIDS from blood or blood products were predominately white, whereas patients with a history of IV drug abuse or heterosexual contact with persons at increased risk for acquiring AIDS, and persons with no identified mode of transmission were predominately black or Hispanic. The proportion of blacks or Hispanics with AIDS was relatively high (in terms of their proportions in the overall U.S. population) in all transmission categories with the exception of hemophilia.

The racial/ethnic distribution of homosexual/bisexual patients differed from that of heterosexual patients. Among homosexual/bisexual male AIDS patients, 16% were black; 11% Hispanic; and 73% white. Among heterosexual AIDS patients in all other transmission categories, 50% were black, 25% Hispanic; and 25% white.

**Pediatric Patients.** Of the 350 AIDS patients who were children (under 15 years of age) and whose race/ethnicity was known, 204 (58%) were black and 77 (22%) were Hispanic. The overall cumulative incidences for black and Hispanic children were 15.1 and 9.1 times, respectively, the incidence for white children.

As with black and hispanic adult AIDS patients, black and hispanic children with AIDS were more likely than white children with AIDS to reside in New York, New Jersey, or Florida. Of the black and Hispanic children with AIDS, 74% and 70%, respectively, lived in New York, New Jersey, or Florida. Of the 68 white children with AIDS, 40% also lived in one of those three states.

The distribution of pediatric AIDS cases by race/ethnicity varied by transmission category. Ninety percent of the children with perinatally acquired AIDS compared with 42% of the children with hemophilia- or transfusion-associated AIDS were black or Hispanic. The observation that children with perinatally acquired AIDS (mother-to-infant transmission) were predominately black or Hispanic is consistent with the high proportion (75%) of heterosexual adults who are black or Hispanic. As with adults, the proportion of pediatric patients who were black or Hispanic was highest in the transmission categories associated with IV drug abuse by at least one of the parents.

*Reported by AIDS Program, Center for Infectious Diseases, CDC*

**Editorial Note:** The incidence of AIDS is rising for all racial/ethnic groups, and in all geographic regions of the country. However, cumulative incidences of AIDS among blacks and Hispanics are over 3 times the rate for whites. Seroprevalence studies of military recruit applicants and of potential blood donors also indicate a higher prevalence of infection with human T-lymphotropic virus type III/lymphadenopathy-associated virus.

The AIDS virus has been variously termed human T-lymphotropic virus type III (HTLV-III), lymphadenopathy-associated virus (LAV), AIDS-associated retrovirus (ARV), or human immunodeficiency virus (HIV), the designation "human immunodeficiency virus" (HIV) has recently been accepted by a subcommittee of the International Committee for the Taxonomy of Viruses as the appropriate name for the retrovirus that has been implicated as the causative agent of AIDS.

*To be continued in the next issue.*

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## Problems of Hispanic elderly

programs must not continue to ignore their needs and rights. Innovative programs, at minimum, in the public sector, must utilize the knowledge acquired by the elderly. They have much to contribute in working with the young, elderly and infirm.

Other recommendations:  
● All programming addressing the needs of Hispanic elderly must utilize outreach and monies provided for its increased expense.

● A statewide effort must be made to translate into Spanish all written materials related to entitlement.

● Government must provide some form of family allowance to relatives who care for an elderly member - to strengthen that family and insure that the elderly will not become a stress factor.

● Corporations in affirmative action must provide employment to the elderly - allowing for part-time

arrangements.

● Foundations should provide funding for special recreational programming for the elderly.

● Government must undertake efficient data collection on the Hispanic elderly and ask their participation in analyzing service programs.

Without a firm commitment from the public and private sector to a partnership with the Hispanic community and its institutions, our community faces a dim future. We seek support of our rights to enter the mainstream of society to better the quality of life of all Minnesotans.

Rafael Ortega is executive director of *Chicanos Latinos Unidos en Servicios (CLUES)*.

## University of Minnesota:

### Cultural

### Pluralism

by Caroline Mrozla

When Santos Martinez was in the second grade, his teacher told his class that Americans were descendants of the Pilgrims. However, there was just one catch.

"The class was 99.5 percent Chicano," Martinez recalled.

Things were not much different in high school either, he added. Hispanic, Black, Asian and American Indian histories were hardly ever mentioned in the classroom, he said.

The University of Minnesota's new cultural pluralism requirement may soon change how cultural minorities are presented in U.S. history, said Flo Wiger, coordinator of the Office of Minority and Special Student Affairs. Currently, all entering freshmen in the College of Liberal Arts are required to take eight to 10 credits in Afro-American, American Indian, Asian-American and Chicano studies courses.

"Many people felt there was a significant void in the way information was taught in a traditionally European perspective," Wiger said. "A lot of different world views and people were being ignored or distorted."

This concern lead CLA Dean Fred Lukermann to appoint a cultural pluralism committee in the fall of 1983 to decide whether students should be required to take ethnic studies courses. After two years of discussion and debate, the CLA Assembly passed the requirement proposed by the committee.

There were some criticisms of the requirement, said Dennis Valdes, assistant professor of Chicano studies. One was that the study of minorities was already included in the broad American history courses, Valdes said.

"Ask how many times Cesar Chavez has been mentioned in history classes, and that criticism is easy to refute," he said.

Another criticism was that minority studies looked at the parts instead of the whole of a culture, Valdes said. "But almost everything you study in college is a part of the white culture, seen through a 'white' prism," he said.

The committee also established criteria in determining which classes would fulfill the requirement. Not only must courses focus on a U.S. minority group, but they must also include other significant aspects, such as social class, gender, ethnicity and age.

Mary Wilwert, co-director of the Raza Student Cultural Center, said the requirement will give minority students a better understanding of their own backgrounds. "It makes you feel better about yourself knowing about your history," she said.

Wiwert took a Chicano studies course about the relationship between Mexico and the United States. "People in the class were going, 'Wow, when did this all happen?'" she said. "It happened all along."

Claudia Fuentes, a junior elementary education major, said hispanics will especially benefit from the requirement. "Hispanics are the largest-growing minority group in the country," she said. "These courses will give them more pride in pursuing higher education."

Yet, Fuentes had reservations. "If the classes are forced on students, it may hasten them to close their minds," she said. "I wish I knew the answers."

But Wiger, who also teaches an American Indian studies class, said most of her students are willing to understand other cultures. "I see a tremendous amount of openness and honesty about wanting to learn," she said, "and most of the students are non-Indian."

Wiger said there is a big difference between the idea of cultural pluralism and the traditional melting pot theory of assimilation. "It's painful," she said. "We were taught for so long the immigration experience of leaving everything behind. Well, there's not a lot of leave behind for hispanics and Indians, who were here first."

The cultural pluralism requirement is a relatively new idea for higher education, said Guillermo Rojas, professor of chicano studies.

The University has taken many first steps," Rojas said, adding that he received many calls from colleges across the country expressing interest in having a similar requirement.

Rojas said 95 percent of his students admit to having little or no background in minority history or literature. Hopefully, the requirement will change that statistic, he said.

"We are lucky the University has a program that allows students to explore other people's yards and backyards totally outside of their own neighborhoods," he said.

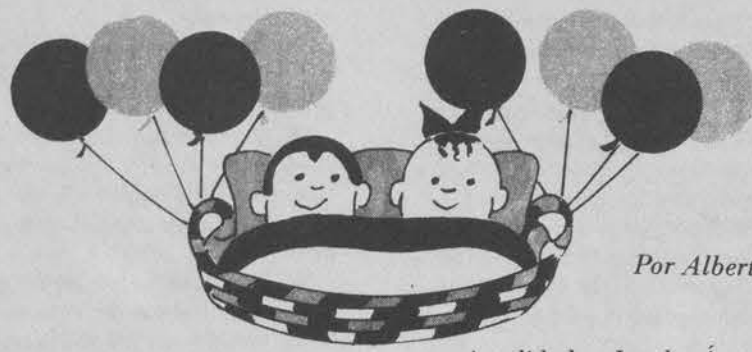
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## Dejad Que Los Niños Vengan a Mí



Por Alberto Ferrey.

Pocas acciones realmente son tan meritorias como la de proporcionar alegría a los niños; cuanto hagamos por ellos nos dejará la satisfacción de contribuir a su bienestar, de prepararles un futuro mejor haciéndoles grato el presente.

Los niños, alegría de hoy, son las esperanzas del mañana. Mas, para conducirlos por la senda derecha que habrá de llevarles a un buen vivir con los seres que hoy les rodean y con los que mañana armonizarán su vida, precisamos proporcionarles alegría, cultivarles amistades, imprimirles sociabilidad, grata labor que no sólo ha de correr a cargo de los padres en el hogar y de los educadores en la escuela; también corresponde tal misión a sociedades, agrupaciones, instituciones.

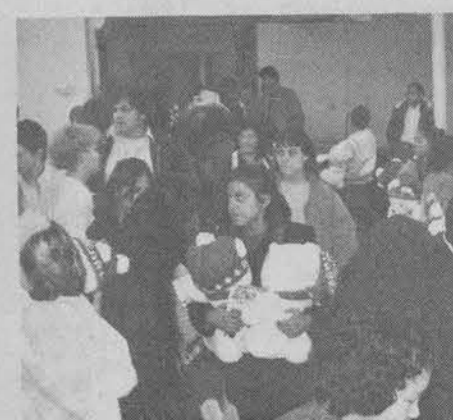
En el año que va finalizando, el Centro Cultural Chicano de Minneapolis hizo más de lo que estuvo a su alcance en pro del bienestar de los niños.

Entre las fiestas infantiles en los últimos meses del año podemos mencionar la de Halloween organizada por el Centro y realizada en su salón de actos. Esa fue superada en mucho por el Christmas Kids Party llevado a cabo exitosamente el 20 de diciembre por la tarde. Por ser el más reciente, nos referiremos a dicho festival.

Previo invitación impresa y radial, los niños concurrieron, acompañados de sus mayores, en número considerablemente alto, a tal punto que el salón parecía pequeño. Niños de todas las edades y diferentes

nacionalidades. La alegría se respiraba en grande; la algaravilla se hacía transmisible. Los organizadores del acto no escatimaron esfuerzos para imprimir el contento, la alegría en aquel mundo infantil. Se les exhibieron películas con temas navideños tan gustados como "El niño y el Tambor e Historias de Navidad"; se les colmó de emociones con la "quebrada" de la clásica piñata; y no una: fueron tres...! Tres piñatas por las que desfilaron los pequeños disputándose el placer de quebrarlas; tres avalanchas de niños bajo una lluvia de dulces. Mayor animación daba al festival un Payaso obsequiante de animados globos. No podía faltar, desde luego, el tradicional Santa Claus, centro de atracción de los pequeños, a quien pedirle juguetes. Y los juguetes vinieron en profusión. Hubo de todo y para todos; ningún niño se quedó sin regalos. Cabe mencionar que lo que más les fascinó, y lo demandaban con avidez, fue el ya famoso Santa Bear. Se obsequiaron más, mucho más de doscientos ositos, producto de la caridad de entidades benéficas que dieron su aporte, tan valioso, para los niños cuyos padres difícilmente hubiesen podido darles juguete tan significativo.

El Centor Cultural Chicano en este año se colocó muy en alto con su Christmas Kids Party, por lo que su Director, John Pacheco, Jr., y su valioso cuerpo de colaboradores, deben sentirse más que satisfechos de su obra, habiéndose hecho eco de las palabras del Nazareno: "Dejad que los Niños vengan a Mí."



## Transitional Work Internship Program

The Transitional Work Internship Program (TWIP) is sponsored by the City of Minneapolis through the Minneapolis Employment and Training Program for those who are having difficulty finding and keeping permanent employment after completing high school. This program opens access to gaining necessary job skills and valuable work experience by providing full-time employment as an intern in a City department. There will be structured, constructive work assignments reflecting each intern's abilities, with gradual increases in responsibilities throughout the internship period. This program incorporates vocational assessment, counseling, and formal support for establishing realistic goals and resolving employment barriers. Interns will initially work 32 hours per week until testing and assessment are

completed. Those interns needing academic remediation must attend ABE as scheduled to correct deficiencies. Work hours for interns not requiring remediation will be increased to 40 hours per week at that time. To maintain satisfactory program status all interns are required to attend weekly Job Club meetings, as well as follow through with vocational counseling. A starting wage of \$4.00 per hour will be paid for up to 6 months. At program end, interns will be referred to meaningful long-term unsubsidized full-time jobs, enter post-secondary training, or receive additional employment and training services if necessary.

If you want more information, call Ramon Almeida at Centro, 374-2996, or Ms. Kathy Wallace, at 348-5728.

Please CALL, as there is certain criteria to be met.

## Recognition to Hispanic Volunteer



San Juana Flores.

San Juana Flores, a Albert Lea resident was selected as one of the ten 1986 recipients of the McKnight Awards in Human Service. The awards, initiated in 1985, provide a \$5,000 cash award to the individual recipient.

San Juana has been extremely dedicated to the cause of helping Mexican-American battered women. She has assisted Hispanic women, their children, and sexual assault victims with support, crisis intervention, translation and bilingual services, transportation, advocacy, and emergency housing. This work involves responding to emergencies at any hour of the day or night, and spending the many hours and days that are usually required to help an abuse victim through the crisis phase. San Juana has also provided numerous cultural sensitivity training to service providers in the southern Minnesota area on behalf of the MMC program.

San Juana has been a Council member of the DOC Battered Women Advisory Council for approximately two years, she undertook a major commitment to improve the conditions

for Hispanic women in battering situations. The Advisory Council is a very involved time-consuming decision-making body, and her work with the Council for this length of time indicates the depth of her commitment. Beside, she has been dedicated in general to improvement of conditions for Mexican-Americans in her community. This includes speaking out for Hispanic causes in the political and voting process, meeting with local officials about hiring Hispanics in government agencies, supporting the local Hispanic activist club, training CAP agencies on the need for culturally-sensitive services, and so on.

The awards ceremony was on Friday, December 5, 1986 and held at the Hyatt Regency Hotel. Many Hispanic people and members of different organizations attended. A certificate and cash award was presented at that time. Our congratulations to San Juana for this award, the effects of her work have been felt by individuals, by the local community and on a statewide basis. The granting of McKnight to her would be a wonderful public acknowledgement of selfless public service.

## Resolution About Minority Employment

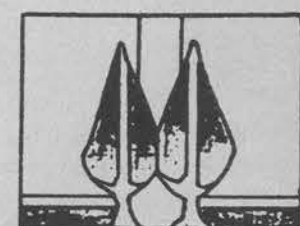
At the Hennepin County Board meeting this week, Commissioner John Derus offered a resolution dealing with minority employment and contracting goals that will have significant implications for the minority community in the years ahead. The thrust of the resolution provides for Hennepin County to monitor strong, bona fide, and effective employment, affirmative action, and contract compliance programs for construction and nonconstruction contracts.

The Director of the Hennepin County Affirmative Action Programs and respective designees will establish and implement a Contract Compliance Program. Commissioner Derus suggested that a Review Committee be formed to help the affirmative Action Office monitor compliance, and specifically to make determinations if bona fide efforts are made to hire minorities by contractors who fail to meet established goals. This committee would also determine what sanctions, if any, should be brought to bear on contractors who fall short of percentage goals.

Commissioner Derus authorized the formation of the Hennepin County Minority Employment and Contracting Committee (MECAC), whose Chairman testified before the Board on the importance of the resolution stating that its passage would have very positive effects for the minority community. He indicated that many of

the inequities and social problems experienced by minorities would be mitigated through enhanced employment opportunities established as goals in this historic resolution.

Commissioner Derus congratulated the MECAC Committee for its hard work in bringing the suggested policy changes to his attention, and for the continued efforts of MECAC in promoting employment and contracting opportunities for minorities in Hennepin County.



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## Another Look at Marijuana / Mota, Otra Mirada

by Richard Podvin

Although many individuals hold definite opinions about marijuana and its effects, information based on scientific investigation is relatively scarce. Part of this is due to the fact that marijuana research is ongoing, and part to the strength of the opinions held by users, who don't often seek a scientific basis.

Two recent publications available in the office of the Chemical Dependency Program offer some updated conclusions, which may be useful. These publications are: **Cannabis: Adverse Effects on Health** (Addiction Research Foundation, Ontario, Canada), and **Marijuana: Facts, Figures and Information for the 1980's** (Hazelden Foundation).

Among the interesting results of studies are the following:

★ It is now generally recognized that even low doses of marijuana adversely affect driving performance. This is due to the dulling of the perception of time, depth, distance, and speed, all of which diminish the ability to drive safely.

★ It is calculated that the tar left in the lungs from 2 or 3 joints, both because of the manner of smoking and also the higher tar content of marijuana, is approximately equivalent to what would be left by a pack of normal cigarettes.

★ Indications are that increased tolerance to marijuana (the need to administer increasing amounts of a drug to achieve the same effect) begins to occur after the first several

times it is used. During the initial period the person may actually experience decreased tolerance (needing less of the drug to produce the same effect.) Tolerance is the reason why individuals use more pot progressively over time. Progressive increase in the amount one consumes, as well as increasing frequency, are signals that a danger of addiction exists.

★ Numerous studies of the effect of THC on the human body have begun to point out evidence of its deleterious effect on the cardiovascular system, on the reproductive system, on the brain, and on healthy cell reproduction within the body, as well as the susceptibility of lung disease already suggested, due to tar residue.

One of the arguments for the use of marijuana has been that it makes one feel closer to others and more in harmony with the world. The basis in reality of this contention was questioned for me recently when a client told of an evening when he was smoking with friends. His wife came up and interrupted him as he was speaking to two of these friends, asking him who he was talking to. He replied with the names of the individuals. She informed him that both had left at least an hour earlier.

The point I draw from this story is that there may be numerous things we "know" about pot and its effects which have more basis in our desire to believe them than in actual, verifiable fact.

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## Crime Prevention Community Organizer S.A.F.E. PROGRAM \$17,868 Annually

CCP is seeking organizers to work in the City of Minneapolis' new S.A.F.E. program. Major responsibilities will be working with residents, neighborhood groups and City departments on crime prevention and community problem solving. Will work with a police officer in specific group of neighborhoods. Experience and ability to work with ethnically and economically diverse people necessary.

Bachelor's degree in community organizing, urban studies, criminal justice or related fields strongly preferred. Flexible 40 hour week with 3-4 evenings per week plus some weekends. Car required.

Send resume to Community Crime Prevention, Suite 1000, 310 Fourth Avenue South, Minneapolis, MN 55415 NO LATER THAN JANUARY 28, 1987. Earlier applications welcome.

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## Los Reyes Magos



acontecimiento en el nacimiento de Cristo. Así se lo explicamos a nuestros niños viajantes.

Los Reyes Magos son, al igual que San Nicolás, Santa Claus, símbolos de amor, de reconocimiento y también de ofrenda, de regalos. Por eso los niños esperan de ellos el juguete soñado, el amor desado. Cabalgando en sus clásicos camellos van por el mundo imaginario llenando los zapatos o las calcetas de los niños de juguetes y golosinas. Y la tradición hecha costumbre reconoce en aquellos tres Sabios de Oriente la ternura y la dádiva, y cada país Hispano celebra el 6 de Enero como el Día de Reyes y les representa como embajadores de amor y de entrega.

En este caminar, tan largo y difícil, de la vida, nos hacemos la idea de viajar a bordo de un confortable tren, apostados a la ventana y acompañados - si así lo deseamos - de nuestro o nuestros niños.

Y en este veloz correr vamos viendo pasar inviernos y primaveras, veranos y otoños, y con ellos pasan todas las etapas de nuestra vida, buenas unas, desagradables otras, y temporadas de cada año que alegran nuestro vivir porque rompen la monotonía de los 365 días del ciclo anual. La más significativa de esas temporadas, desde luego, es la navideña cuyo final se marca en el sexto día del mes de Enero, Fiesta de los Reyes Magos, reconocida universalmente. Y explicamos a nuestros retoños quieñes eran estos coloridos personajes.

Tan sólo uno de los cuatro Evangelistas del Nuevo Testamento se ocupa de ellos, y muy someramente. Es la versión popular, la imaginación del vulgo lo que ha tejido alrededor de tan ilustradas personas, diferentes aspectos, sin apartarse de la versión original narrada por San Mateo en su Evangelio.

Eran reyes verdaderamente? Eran magos? Lo hayan sido o no, en nada se desvirtúa la misión que ellos cumplieron visitando, enalteciendo, santificando al Infante de Belén, al niño Dios, al Redentor del mundo.

Y he aquí la descripción que hacemos de esos tres Sabios a nuestros niños acompañantes. Porque, en verdad eran sabios. Fue una estrella rara, extraordinario la que anunció y guió a unos humildes pastorcillos hasta el lugar donde había nacido el Niño-Rey. Y fue la misma estrella la que intrigó a los tres sabios de Oriente, dedicados al estudio de la Astronomía y prestos a la investigación. Se les informó que en Belén, ciudad de Judea, había nacido el Rey de los Judíos y Salvador del mundo.

Ansiosos por conocerle y adorarlo, los tres sabios emprendieron una larga jornada deteniéndose en Jerusalem, gobernada por entonces por el Rey Herodes. Enterado éste de la misión de los viajantes, les hizo comparecer ante él ordenándoles fueran a Belén y regresaran a informarle de todo, pues él también, decía, iría a conocer al nuevo rey.

Los magos-sabios se pusieron de nuevo en marcha guiados siempre por la estrella, y se detuvieron, al fin, donde ésta se los indicó... Allí encontraron a María, a José y aun esplendoroso Niño, al que de inmediato reconocieron como Rey Divino, y le adoraron, al tiempo que le ofrecieron presentes llevados consigo: incienso, mirra, oro. Y sospechando malas intenciones en Herodes para con el Niño, ya no regresaron a Jerusalem; volvieron a sus respectivos lugares.

Aquellos tres personajes, gentes distinguidas, sabios, tan diferentes a los pastorcillos, también se postraron ante el Dios hecho hombre y le adoraron. Sus nombres? La tradición les ha bautizado como a Melchor, Gaspar y Baltazar. La adoración de esos tres sabios, magos o reyes significa el más honroso

Hay un país en Centro America, El Salvador, donde en este día se reúnen en cada ciudad, tres personas, caballeros de connotada personalidad; se atavian con vestimentas reales y van por hospitales, sanatorios, centros infantiles repartiendo comidas, ropas, juguetes, regalos, dentro de sus caracterizaciones de Santos Reyes Magos. Es una loable costumbre que mantiene viva la creencia y el recuerdo de aquellos sabios adoradores del Niño-Rey, del Niño-Dios.

A nuestros infantiles acompañantes en el tren que nos conduce les ha fascinado la narración de los tres Reyes. Pero a uno de ellos, al mismo tiempo que le ha gustado la descripción, le ha intrigado el correr del convoy, y pregunta:

Qué son esos palos que pasan allí corriendo?

Son postes, los postes del telégrafo. Y qué rápido corren... responde. Sabes? La próxima vez viajemos en poste.

por Alberto Ferrey

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# Business Section

Visiones de la Raza

Page 6

## Harold Stassen To Speak At MHCC Scholarship Dinner

Cynthia Orange

Harold Stassen has seen many changes in the world generally and in the world of education specifically in the more than half a century he has been running for public office. He was elected as county attorney after graduating from law school at the age of 23 and was called Minnesota's "boy wonder" when he was elected governor of the state at age 31, making him the youngest governor ever elected in any of our 50 states. Stassen's career has been rich and varied, ranging from serving as president of the University of Pennsylvania from 1948-1953 to serving as Special Assistant to President Eisenhower to direct studies of the U.S. and world disarmament in 1955-1958.

Stassen's early commitment to peace grows stronger with each passing year and crisis. He is the only person yet living of the eight Americans who signed the original United Nations Charter in 1945. Now, more than 50 years later, Stassen has drafted a 77-page revision of the charter, called a "Charter for a Better United Nations" which was unveiled at the 40th Anniversary of the United Nations. This "Man of Peace" as he wishes to be called, will speak about his vast and varied experience and will share his observations and ideas about our educational and political systems at the MHCC dinner.

"We are pleased to have the honor of hearing one of Minnesota's outstanding statesmen," commented Rick Aguilar, chair of the Minnesota Hispanic Chamber of Commerce's Education Committee, which is sponsoring the event.

The St. Thomas College Hispanic Business Student Scholarship Fund was established in 1980 to offer Hispanic students the opportunity to further their education and realize their career goals. In 1984 the MHCC added the College of St. Catherine to the program. Since the inception of the program many students have been assisted by the MHCC and the corporations who contribute by matching MHCC funds raised. The goal of this year's fundraising effort is \$10,000.

"The Fund is recognized as the most successful Hispanic scholarship program in the country," said Aguilar. All readers are invited to attend this worthwhile event which will be held February 5, 197 at the Hyatt Regency Hotel, 1300 Nicollet Mall, Minneapolis. There will be a cash bar from 6:30 to 7:30, dinner at 7:30 P.M. and the program will begin at 8:30. Dinner reservations can be made by phoning the MHCC office at 293-2968. The cost is \$50. per person, \$30.00 of which is tax-deductible. A table of eight can also be reserved for \$400.00. Reservations should be made by February 2.

## SELF HELP



Bill Goetz

**Two Points of View:** "The big news of the 21st century will be that the world as a whole has to be managed & not just its parts." (Norman Cousins) "We are reaching the point where every country in the world is affected by the global situation... The major countries are going to have to deal with all of their affairs on a global basis." (David Packard)

**The Goal:** To help to achieve healthy plants, people, economies, schools, peace, balance trade deficits, & ease national debts world-wide through:

- A community education, cooperative, and town joint project in the center of town with 6 goals: change slash & burn practices to slash and mulch, change leaf burning, ignoring & dumping practices to composting and egg/humus making, plant & harvest rapid growing Graysville Hybrid Poplar trees for wood and leaves, show the threefold increase of vegetables from deep bed gardening, demonstrate a foot-powered shredder/chipper, & encourage its manufacture locally. Create a new job through sales of compost, eggs, humus, wood, vegetables, & shredder/chippers.

- A community betterment committee/development group/chamber of commerce newsletter. Communicate, share, coordinate ideas & activities through a newsletter between existing committees, groups, and chambers.

- A coordinating/cooperating committee to include: Alianza Para Desarrollo Juvenil Comunitario, Save The Children, Dr. Berhorst of

Chimaltenango, Fr. Gregory of San Marcos Toliman, Partners of the Americas, Peace Corps., Trickle Up, Global Volunteers, Catholic Relief Services, US Agency for International Development, Compatible Technology, American Friends Service Committee, Church World Service, Lutheran World Relief, etc.

- A community chamber of commerce. Enlist the business community to unite for mutual and community betterment and increased trade. Exchange city/state trade information. Promote tourism by involving various groups.

- A community resource directory. Compile and distribute a printed directory of advertising funded by the chamber of commerce. Include the interests and skills of business people, children, and citizens.

- An information center added to the local library to fit the interests and skills of business people, children and citizens. Set up cassette listening & video viewing stations. Translate & record Mother Earth magazine articles, book ideas, and Developing Countries Farm Radio Network scripts. Show Village Video Network and locally produce videotapes.

- A community volunteer service center to serve the towns, schools, health, and business communities. Use cassettes, video, & radio to help to train and coordinate the services of the volunteers.

- A scholarship fund for the following: Marion Pike and other artists, Fine Arts & Development Exchange Scholarship Fund, Deep Bed Farming Society, Miles W. Fry & Son Nursery, Mpls. College Art/Diocese of New Ulm/Brown Co. Museum, Consultative Group on International Agricultural Research, and Corruption, Socialism, Civil Disorder & Urbanization study scholarships through the sale of donated pieces of art.

- A telephone/radio program for farmers, beekeepers, home builders.
- A publishing program to print supplementary readers written by local students, teachers, artists, scholarship winners, and others.

- A regional quarterly self-help magazine for Central America modeled after Famillee et Developpement, Senegal, Africa. Enlist the talents of a representative cross-section of groups and interests.

Let all the projects, programs, and scholarships be chosen and supervised through the community betterment committees.

by Bill Goetz

Visiones de la Raza

Page 7

## Community Calendar

Fraternidad

Cultural

Mejicana

**Thursday Jan. 8** Chrysalis, a center for women will start a self-worth support group at St. Phillip's Lutheran Church, 6180 Highway 65 N.E., Fridley. Call 871-2603 for further info.

**Tuesday Jan. 20** Chart, a career development and employment service for women, will sponsor a resume clinic at 333 N. Washington Ave., Mpls. Contact Andrea Storch, 332-1942  
MEDA, Management Center and Urban Coalition, are co-sponsoring a 13-session "Management Development Program for Minority Entrepreneurs". For further info call Esperanza Guerrero at (612) 378-0361.

**Wednesday Jan. 21** Early Childhood Family Education Program will begin its winter session to Minneapolis parents and their children, aged birth to kindergarten. For info & class location call 627-3171.

**Sunday Jan. 25** Centro Cultural Chicano will present its monthly public affairs TV show on KARE Channel 11, at 7:30 a.m.

**Saturday** Friends For a Non-Violent World, will sponsor a panel discussion about issues facing people of color. Members of the panel are: Mahmoud El-Kati, Macalester College history professor; Al Garcia, Chairperson of Centro Cultural Chicano; Janice Command, Mpls. Civil Rights Commission; and Belen Andrada, U of M Minority Commission. Contact Patty Wright, 870-1501 for more details.



Juan P. Lopez, President. Fraternidad Cultural Mejicana

The Fraternidad Cultural Mejicana is a non profit corporation registered in the State of Minnesota dedicated to honor the past and challenge the future through recognition and study of the extensive contributions made by Hispanics in general and those of Mexican heritage in particular, to the culture and development of the midwestern United States.

Mexican Americans bring to this country a rich cultural heritage that is often forgotten and misunderstood. As a result, midwestern Mexicans tend to lose part of their heritage and with it the young people lose some of the pride that comes with knowing one's roots.

Mexicans have been migrating into the Midwest since before the turn of the century, working in factories, on farms, and in businesses and institutions of research and learning. They have contributed to the growth and development of this great nation, not just as Mexicans, but as talented hard working individuals building this country shoulder to shoulder with Europeans, Afro-Americans, and other immigrants.

Yet, today, our people live under the shadow of poverty, unemployment, lack of education, and cultural isolation. For this reason the Fraternidad uses knowledge of culture and history to unlock our people's potential and to open the door of success.

Activities in progress:

- Videotaping family histories to document the contributions our people have made to the growth of this country.

- Cultural and historical study of Mexico, understanding the reasons for outmigration and the rich cultural heritage.

- Creating educational materials on Mexican Americans to be used in schools to help non Hispanics understand us.

- Building bridges with Mexico through culture and arts, to increase our understanding of this important neighbor.

Come work with us. Write or call Juan P. Lopez, President.



### Hispanic Winter Fiesta

on Friday January 30, 1987  
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## Centro Cultural Chicano Radio Show Change

Starting January 8, 1987 the "Centro Informs You" radio show will have a new schedule and format. The program will be only one-half hour duration and be on air every Thursday noon to 12:30 p.m. Some of the changes and improvements in the format area are:

**NEWS** The program will provide a weekly summary of the community news.

**MUSIC** It will be eliminated as a main content of the program. Songs will be used as an intro and outro theme.

**INTERVIEWS** A 15-minute interview will become the main focus of the program. Hispanic issues and other community events will be highlights. As an

example of the new structure, different guests will show at the studio, to discuss, explain and clarify questions about the new immigration law, which will go into effect May 1, 1987. The community audience will be able to ask questions through phone calls. Our guests will appear according to the following calendar:

**Thursday, January 8**  
José Trejo, Executive Director, Spanish Speaking Affairs Council.

**Thursday, January 22**  
Karen Ellingson and Sue Conley, Attorneys, Centro Legal Office

**Thursday, January 22**  
Sara Morrissey, Attorney, Legal Aid Society of Mpls.

The program can be heard on KFAI Fresh Air at 90.3 FM.

## Happy New Year For All Of You From Centro Cultural Chicano Staff

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## Job Opportunities

### COUNSELING COORDINATOR

Centro Cultural Chicano, has a FT position for Counseling Coordinator. Must have Master Level in counseling, business administration or social work, Call 374-2996 or send resume to Centro 1800 Olson Memorial Mpls. 55411

### ASSISTANT DIRECTOR

Mpls. Community College, is seeking candidates to fill this position. Send resume to; Ruth O'Dell Personnel Office, Mpls. Community College 1501 Hennepin Ave. Mpls. 55403

### CHEMICAL DEPENDENCY COUNSELOR

Recovery Resource Center, has A FT for chemical counseling and case management, Send resume to; RRC, 1900 Chicago Ave. Mpls. 55404

### JOB SEEKING SKILLS INSTRUCTOR

Multi Resource Centers, Inc. is seeking candidates for this PT job. Apply at MRC 1900 Chicago Ave, Mpls. 55404.

### WOMEN'S ADVOCATE

Casa de Esperanza, has this FT. opportunity for women's advocate. Qualifications; Advocacy Skills, Ability to facilitate support groups, Academic training in Human Services, Bilingual-Bicultural Spanish/English desired. Send resume to; Casa de Esperanza. P.O. Box 75177 St. Paul MN. 55175, Attn. Isabelle Torres.

NOTE : THIS IS THE CORRECT ANNOUNCEMENT FOR THIS POSITION, WHICH WAS INCORRECTLY POST IN OUR DECEMBER ISSUE.

## Immigration bill signed

President Reagan, signing into law the most sweeping change in the immigration statutes in more than 30 years, expressed hope Thursday that the measure will preserve "one of the most sacred possessions of our people — American citizenship."

Millions of illegal aliens may become eligible to remain in the United States legally under the act, approved in the waning days of the 99th Congress after years of political wrangling.

But sponsors of the measure have expressed fears the complex law may trigger an administrative nightmare.

Reagan, before signing the measure, noted that illegal immigration "should not... be seen as a problem between the United States and its neighbors."

"Our objective is only to establish a reasonable, fair and orderly and secure system of immigration into this country and not to discriminate in any way against particular nations or people," Reagan said.

Some opponents of the measure had argued that the bill would prompt widespread discrimination against such groups as Hispanics.

"Future generations of Americans will be thankful for our efforts to humanely regain control of our border," Reagan said.

For aliens who have been living in the United States illegally since before 1982, the bill contains an amnesty provision that will enable them to obtain temporary legal residency. That can be converted to permanent residency status after 18 months for those who can demonstrate a minimal understanding of English and some knowledge of U.S. history and government.

Officials do not know how many people will fit in that category but expect several million applications.

Under the measure, the government changes hiring practices across the country by requiring all employers to verify that newly hired employees are legal U.S. residents.


Those caught hiring illegal aliens will be subject to tough new penalties — a system of civil fines and criminal prosecutions that could result in prison terms for habitual offenders.

Officials also must administer a new program for thousands of migrant workers who enter the country to harvest perishable fruits and vegetables.



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WHAT'S IN A NAME?  
continued: Mexicans

Translated into Spanish, "mexicanos, mejicanos" is often a term used by many Chicanos and Mexican Americans when speaking in Spanish.

Puerto Ricans designate themselves as such when their point of origin or that of their antecedents has been Puerto Rico. An ingroup term may be "Borricuas". Their food and culture, like the Cubans, is very different from the Chicanos. They are official U.S. citizens since Puerto Rico is a colony of the U.S. but does not have official statehood status. Relatively new to U.S. immigration since the 40s.  
(Information by Carmen Robles)

Anglo refers to any non Chicano. He or She is generally, White and Anglo-Saxon. However, in New Mexico, "Blacks" are called "Anglos". The Anglo is a U.S. citizen and speaks English. The Anglo "gueros" (blonds). This does not acknowledge, however, that there are many blond Chicanos in the Southwest who do not have Anglo blood in their heritage.

Gringo refers to the same stock as the Anglo, except that it is a despective term. Originally it meant foreigner. Now it can refer to racist or oppressor. This term is not despective when applied to women, "gringa" and especially "gringuita"

Marcela Lucero  
Chicano Studies Teacher, 11 years  
PHD Candidate, Spanish and Linguistics

To be continued and translated.

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ARRIBA/ all the brothers and sisters in the world who work to promote true equality, justice and understanding among different peoples and races and between men and women.

ABAJO/ people who promote injustice, inequality, hatred and war.

J. Gold

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WHY IS IT HARD TO ACCEPT PEOPLE WHO ARE DIFFERENT?

The stranger and the alien have always been feared. It is human nature to be suspicious of the unknown. We are afraid of those who are different in some way from ourselves. It is a fear of the unknown. A truism about humans is that when we know someone the least, we see the greatest differences between ourselves and the other person. The more deeply and intimately we come to know them, the more we see our similarities, and barely notice our differences.

People are sometimes threatened by sharp differences in values. We often find it difficult to relate to someone who has had a remarkedly different lifestyle or values system. In this instance we are often plagued by our own narrow-mindedness. A common view among narrow-minded people is that there is only one way to live one's life correctly. Consequently, if someone lives differently, one of us has to be wrong. This notion that the truth is singular is one of the most divisive ideas in our world today. It not only separates nations and groups within nations, it separates husbands from wives.

A shared life on this planet requires that we have a tolerance for views that are different from our own. There is a point at which the exercise of individual rights threatens the legitimate rights of others. Human intolerance comes to the surface long before human rights are threatened. Let us all work and pray for peace among nations, peoples, neighbors and loved ones.

- Ernesto O. Sung

ARRIBA/ABAJO

---

ARRIBA/ for the warden and prison staff who take the time to let Chicano/Latino prisoners participate in bilingual/bicultural programs.

ABAJO/ for prison staff who continue to keep Chicano/Latino prisoners from self-help groups.

P. Roybal

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Due to the high cost of postage and printing we no longer can send our publication free of charge (Visiones de La Raza) out of state. Please check appropriate boxes below, and mail to:

Centro Cultural Chicano  
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Due to the high cost of postage and printing, we would like to be sure that everyone receiving Visiones de La Raza is reading it. Please check the appropriate boxes below and return to:

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District Bilingual Post Focus of New Search

The Albert Lea School District has been conducting a wide search - with little success so far - for a qualified teacher who speaks Spanish and is a member of a Spanish-speaking minority for the district's bi-lingual education program.

Meanwhile, the teacher the district has been using in the program has been continuing her duties working with students who don't speak English or who do not speak English as their primary language.

The Albert Lea Board of Education heard from district Director of Education Ray Henderson Tuesday that the district search was continued after the December meeting of the board, when the school district came under heavy criticism from Jose Trejo, executive director of the Spanish Speaking Affairs Council for not following affirmative action procedures in their search for job applicants. Trejo said the district could be in violation of government regulations and could be vulnerable to lawsuits.

The board tabled the hiring of Kristen Reed for the position, though she has continued working in the bi-lingual teaching position on a temporary basis.

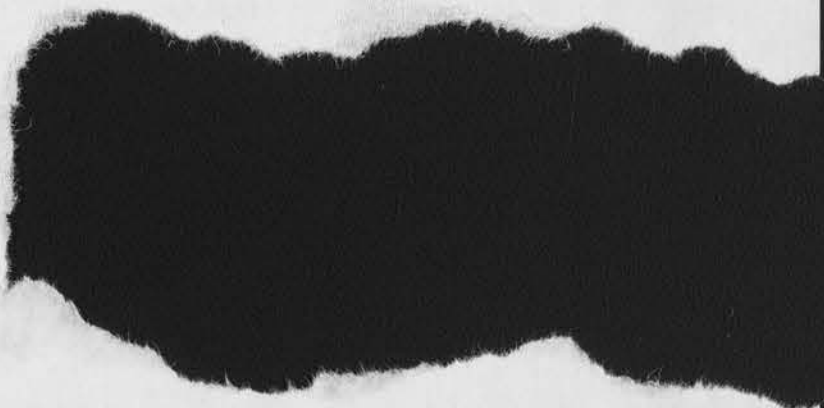
Henderson said he received a list of about ten state agencies and colleges to contact from Jesse Montano of the State Department of Education. Henderson said he added to the list college placement offices and agencies in southern and western states. Letters seeking applicants were mailed Dec. 19. Henderson said, but so far only one other applicant has applied, someone who heard about the position from a school staff member in Albert Lea.

Henderson said he had received no list of agencies from Trejo, who has scolded the district for not looking farther in its search and had said a list of agencies was available from his office.

Trejo said today that the list the district received from Montano is the list he was talking about. He also said the action taken by the board so far was "exactly what I was asking for - to do the outreach to seek applicants."

It's not certain when the bilingual position in Albert Lea will be formally filled, but the school board Tuesday expressed its desire to get the program set up and have the issue taken care of by the February meeting.

Albert Lea Evening Tribune  
January 14, 1981



I would like to thank the following corporations/organizations that have so graciously contributed to the support of Centro Cultural Chicano:

- St. Vincent's Church
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- MN Teamsters Local 320
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- Northwestern Bank (N. American Office)
- McKnight Foundation
- The United Way
- Hennepin County
- Dayton-Hudson Foundation

We would hope that your confidence and support of our much needed programs will continue in the future.

Respectfully,

Donn J. Vargas  
Executive Director



## WHAT'S IN A NAME?

Chicano means an American citizen of Mexican descent, but it is more than that. Racially, it means a mestizo (mixture) of Spanish and Indian outside the mainstream, therefore, there is strong identification for migrants, grassroots and oppressed people of La Raza. Politically, it comes from Mexican-xican-shicano-chicano. The word comes from Calo, the language of the Pachucos of the 40s, the Zootsuiters, the street dudes. In the Sixties, "Chicano" was a defiant term.

at their... stems from being the only ethnic/racial group to be conquered in their own land (Mexican American War of 1846-48). Chicano means brotherhood. Moreover, it is a philosophy, an ideology, a lifestyle, a certain perspective of the world. "Chicano" did not appear in the dictionary until 1972, although the term has been around since 1917.

Mexican American as "Chicano" is a citizen of Mexican descent. "American" in "Mexican American" is redundant because to say "Mexican" is to say "American", since Mexico is a part of the American continent as the U.S. is. Mexicans did not immigrate and adopt America as European Americans did, i.e. Italian Americans, English Americans, Irish Americans, etc. Mexicans as Indians have always been Americans, because Mexico is in America. To the Chicano, "Mexican American" is an excapist term, one who has "made it", one who may not identify with the grassroots people who are struggling. However, some Chicanos will use this term to explain and to clarify to the Anglo what "Chicano" means.

Latino means anyone whose language comes from Latin, and has been particularly prescribed to the Latin American continent, also called South America. This

includes Brazil whose language is Portuguese. Languages stemming from Latin include Spanish, French, Italian, Portuguese, Rumanian, and Provencal to mention some. "Latin America" (South America) is sometimes called "Hispanic America" official language because English is spoken in British Guyana. "Latino" has been used by the Anglos as an all-inclusive term, much to the detriment of La Raza in affirmative action implementation.

La Raza is an umbrella term, an all-inclusive term to include all Spanish speaking, Spanish-surnamed people of the American continent, that is, in the U.S. in Spanish America, and in the Caribbean. It generally excludes Spaniards.

Hispanics is another umbrella term stemming from Columbus' naming the land discovered "Hispaniola", referring to Spain. "Hispanos" and "Hispanics" are synonymous, the first being a noun, the second an adjective which has become a noun (name). From a U.S. perspective, this includes all Spanish-surnamed, Spanish speaking people everywhere that they exist. Spaniards and other Hispanics outside the U.S. may not call themselves by this term. The derogatory word "spic" comes from this label.

Spaniards refers to people of Spain, but Spaniards do not call themselves "Spanish" espanoles. They identify themselves according to the region they come from, hence; madrilenos, sevillanos, valencianos, andaluces, etc. Being from Western Europe, often the Chicano and the Mexican diminish their Spanish heritage in order to exalt their Indian heritage since the Spanish Conquered America (the Indians) dating from 1492. However, the Chicanos' language, traditions, customs have come from the Spanish, except for the culture of the Indo-Hispanos (Chicanos) of southern Colorado and northern New Mexico whose culture has been more influenced by the Indians of the Southwest.

Mexicans are citizens of Mexico, although in Texas, U.S. citizens of Mexican descent (Chicanos and Mexican Americans) may call themselves "Mexicans".

## WHAT'S IN A NAME?

continued: Mexicans

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