



Irene Gomez-Bethke Papers.

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La Raza Habla



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Board of Director GLCACC
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NMSU, Box 3AD
Las Cruces, New Mexico 88003

OPEN LETTER

November 1976

Dear Sir:

I would like you to know that as of today, I want to cancel my membership to the "Greater Las Cruces Area Chamber of Commerce", because I am moving out of town. Also, I would like to present to you my complaints against the "Greater Las Cruces Area Chamber of Commerce" staff: Stephen M. Feran, Executive Vice-President and Pat Hill Yandell, Director, Internal Affairs.

I started with Las Cruces Chamber of Commerce as part of an agreement between the Las Cruces Chamber of Commerce and the N.P.P.A. (National Press Photographers Association) Chapter at NMSU. The agreement was to take Public Relations pictures for the Chamber of Commerce in return for the byline and materials for the pictures. The arrangement was made because of the supposed lack of money to pay regular fees for this purpose. They never fulfilled a part of the agreement - the byline. As a result, I was only able to provide the pictures used in one issue of The Chamber's newsletter.

After talking with Mrs. Yandell and Mr. Feran, as representatives of the Chamber, I joined the "Greater Las Cruces Area Chamber of Commerce" as an individual with intentions of becoming

a business member once I started my photographic business in town. They promised to help out as much as they could, but it seems to me, the Chamber did not help me out in any way.

Aside from never receiving help from the Chamber, I neither received a DECAL or any kind of identification from the "Greater Las Cruces Area Chamber of Commerce"; what I did receive were two CHARGES to my bank account for my membership fees. All this appears to be some kind of DISCRIMINATION against individuals who join the Chamber of Commerce for its support to start a decent and honest way of life and to be recognized by the community.

Today, I am doing quite well with my free-lance business, but not with the help of "Greater Las Cruces Area Chamber of Commerce" nor Mr. Feran or Mrs. Yandell.

I want to thank you all, for the help I expected and never received.

Sincerely,

Eduardo Calderón

JUSTICIA EN LA EDUCACION

by Antonio Lujan

I am an angry man! I am angry, but to no avail: because being angry is not acceptable in our repressive society regardless of the reasons. To further compound my anguish, I am an angry Chicano. If the former is not "socially acceptable," the latter is even less so. One who is angry is looked upon as an unreasonable man. One who is angry and also Chicano is looked upon as an unreasonable militant, since a Chicano only merits to be Chicano. So, for all of you Chicano broncos, there is no room for you in this "man's" society. So what is left for the Chicano Bronco? Ah, do not lose faith - "the man" has your salvation readily handy to show that they are not "unreasonable" men. Our salvation is offered in the form of the gringo educational system. This education will not only show the Chicano how to repress his anger, but also how to become a "reasonable" man.

At the risk of sounding "unreasonable" or militant, I will take the liberty (something which is virtually alien to a Chicano) to show cause for this anger of mine. Since early in life, a Chicanito is taught that he is lucky and therefore should be proud to be an American - after all, the United States of America was founded on the premise that:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Ah, these words sound so beautiful - even when translated into Spanish. What a shame that they grow less meaningful as one grows older. What a shame that the very foundation, the very philosophical premises by which this country justifies its existence were prostituted at the same time the foundation was being laid. Our

Black brothers still bear the scars of this mockery, our Red brothers likewise, and the Chicano has not been the exception to the rule. It somehow seems that the white man has managed to carry his "white man's burden" on the backs of all the non-white Americans. When our backs get tired, we are accused of being "unreasonable."

I am angry because the Chicano's justice is yet to be established, his domestic welfare is yet to be promoted, and his blessings of liberty are yet to be secured. Why all these shortcomings? Is it that the Chicano has not tried? But I thought that all these and many more were inalienable rights? Am I wrong in assuming that rights are not to be attained by struggle when such rights are supposedly secure? And only when the rights are violated or denied is a struggle justified. Is it not so then that according to the Declaration of Independence

"...to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute a new government, laying its foundation on such principles, and organizing its power in such form, as to them shall seem most likely to effect their safety and happiness...But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government and to provide new guards for their future se-

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curity."

I am angry because the few rights that have been allowed to the Chicano have been used to the detriment of the Chicano rather than to his benefit. The Chicano has been given the right to a public education. That is a rather dubious right if it is carefully considered. When this right has been manipulated by the gringo and his system to rape the Chicano of his only earthly possessions; he they culture, dignity, language, and heritage - what was supposedly a right becomes a wrong. The educational system replaced all of his richness with empty confusion. In place of his culture, the Chicano is given a bastardized version of the "melting pot" which has plagued American society in the past and is haunting it in the present. In place of his dignity, he is given punishment so that he may learn his proper place, as a humble nothing to everybody. In place of his language, he is given ridicule and after-school detention. In place of his beautiful heritage he is given distaste for his history, ambivalence for his present and disaster for his future. These gringo school systems have in the past and are still indulging in the repugnant crime of psychological genocide. Nos estan capando! Not only are the educational systems stripping us of our richness but they are replacing it with a bankrupt poverty that the gringo officials chose not to perceive as either bankrupt or impoverished for the sake of perpetuating their mercenary professions.

The first day that a Chicano enters public school system, the odds are stacked against him. He comes from the barrio and he is placed in an alien middle class environment to which he cannot relate. He speaks Spanish and is expected to communicate in English. The material that is being taught is relative to the white middle class. The Chicano is thrown into a situation that will mark him for the rest of his educational years, and will influence him for the rest of his life. Because the Chicano has trouble with his new learning experience, the teachers arbitrarily decide whether the Chicano student

is either stupid, culturally deprived, or both. The categorization is largely dependent upon the sensitivity of the teachers. The "stupid" students are tolerated until the student's frustration becomes so unbearable that they eventually drop out of school. After all, what could one expect: "he was always a poor student!" It is ironic that most Chicano drop-outs were at one time or another "poor students" while the white drop-outs are usually viewed as confused or misunderstood.

The student that is labeled culturally deprived is dealt with in a different fashion. He is pitied by the teachers and his white peers. He is taught that his ways are not the "acceptable" ways. He is taught that in order for him to be equal and reap the fruit in the land of plenty and opportunity, he must first be "civilized." In essence, he must reject what he has been in his formative years. He must reject his love objects for the sake of personal growth. Oh! What price this personal growth, this personal growth that upon close examination is found to be hollow, cold, and irrelevant at best. This personal growth could be paralleled to a cancerous growth, engulfing, suffocating and deadly. This is the socialization process that the Chicano is subjected to in the first years in the public school system.

The socialization process in the elementary school years serves to strip the Chicano of everything that he has been. The Chicano is forced to become an American in spirit and in mind. This American is the illusion that the gringo has devised as a means of social control; this accomplished by emphasizing the greatness of the white man's ways and the country he (the white man) has created. Anything that is not related to the white society is scorned as diabolical. So the process of Chicano cultural erosion begins to take its course. The toll that this process has taken and will continue to take is unimaginable. In essence, the process serves to de-educate the Chicano. The children have been taught to forget the "foreign" ways of their fathers. Chil-

dren have been cajoled, enticed, threatened, and punished for speaking Spanish. Children have been beaten.¹ What the gringo forgets or conveniently chooses to overlook is that the so called "foreign" ways of the Chicano existed in the Southwest long before the white man conceptualized in his greedy hypocritical mind that there were riches to be exploited in this region. Once it became known that material wealth could be gotten, the gringo embarked upon a conquest justified by his notorious concept of "Manifest Destiny" and "The White Man's Burden." The conquest did not end with the Great American Invasion of the Mexican/American War (as the white historians prefer to call it), but it is still being exercised today through the American educational system. "Colonialism usurped the purposes of education. The schools have been one of the most effective instruments of the "Conquest."²

Today education is looked upon by all in American society as the "god" that will perpetuate this "great society." With the proper education it is thought that man can do wonders. It was through education that man put himself on the surface of the moon and littered it with millions of dollars worth of expensive equipment, while poor Americans go without food. It is ironic that education has advanced American's technology in astronomical operations, while America's social mentality has not moved in step and lags far behind other less technologically advanced countries. It is through this retarded social mentality that the gringo victimizes the Chicano who is condemned to go through his white insensitive schools.

Unfortunately, the Chicano parents also defy education. They feel that if their children are going to make good lives for themselves, they must be schooled. The high esteem that the Chicano parents have for education naturally is passed down to their children. The children are under pressure from their parents to do well in school. The gringo interprets this in his little ethnocentric mind as a rejection of the so-called "foreign" ways and an embracing of the "white man's ways."

The Chicano in his early years of school is put into a tragic double bind. He is expected by his parents to excel in an alien environment. If he does not do well, his parents will view this as rebellion. If he is to excel, the child must give up the ways of his parents which may also be interpreted as rebellion. The Chicano child must walk a thin line which places him in limbo.

The fact that a Chicano child is placed at a disadvantage in school should come as no great surprise to anyone. The fact that thousands upon thousands of Chicanos have been de-educated by the gringo school system is something that has been ignored for too long. The de-education of the Chicano is even more tragic when it is coupled with the fact that nothing meaningful is given in return. Many Chicanos are never de-educated because they have been unable to cope with this tedious process. They are the "drop-outs." By being at a disadvantage the Chicano student requires more time and assistance from the teacher, but the teacher has better use for his time. He must utilize his time on the good promising students. "Teachers...know that educational attainment largely determines life chances and they strive to equip their pupils...to compete. Hence they are naturally attracted to those most likely to succeed, those whose achievement will reward the ... teachers' efforts...The school cannot care equally for the education of every child, whatever his skill, unless society values all men for whatever contributions they can make. And thus, our performance-market-productivity oriented society is not willing to insure this."³ And who are the not so promising pupils? Certainly not the children whose parents play bridge, and belong to country clubs, Elks Clubs, and other racist organizations. It is the struggling brown child who is ridiculed for saying "shursh!" instead of "church" or "choe" instead of "shoe."

What goes on once the child has gone through the process of de-education and is now ready for re-education, this re-education that will supposedly enable him to join the main-stream of the "white

society." It teaches him the glories of the American people. It dramatizes American bravery, and rugged individualism. It teaches him that Americans are superior to all other peoples and therefore this country can do no wrong. It teaches that Americans are good, kind, unselfish and that they help all other countries just out of its sense of humanitarianism. It teaches him to read so he can read about the great American victories over the Indian savages, and the lazy Mexicans. It teaches him to be proud to be an American and to respect the laws because they are just. It teaches him that this great country has no political prisoners; that only communists commit such atrocities. He is taught that everybody is equal and free in this great country. He is taught to write so that he may write nice little poems about how great America is. He is taught that honesty is a great American virtue.

Once a child is re-educated he looks at his skin and is ashamed. He wishes he was born white. No longer is he proud of his father who may work as a mechanic or as a farm laborer because his hands are dirty and he doesn't wear a tie like the man in the book (Jane's father). He no longer wants to be called Jose because Joe sounds nicer. His teacher calls him Joe, therefore, it must be right. He no longer likes to go shopping with his mother because he is afraid that his white friends might see her. He now laughs when his mother or father try to speak English because they sound funny. He wishes that he didn't have so many brothers and sisters so he could have his own room like his new friend, James. He can't understand why he must take a lunch to school when other kids eat hot lunches. He no longer respects his father. The respect has been replaced by shame and fear. No longer does he listen to his mother because she only went to the third grade, so he already knows more than she does. He resents his parents for not buying him nice toys and clothes.

The Chicano child has now repressed his proud "foreign" ways. He has much admiration for his teacher who makes

jokes about the Mexicans. The child has gone through a process that if this were a communist party, the Americans would point the finger and yell "brain washing." After a few years the pupils will enter high school for more glorious teachings.

By the time a Chicano enters high school he has very little of his original identity left. He can now speak English quite well. He knows that he is a Chicano but he is constantly being told by his white peers and teachers that he is different, that he is not like most Chicanos. He is better than the rest of them. In fact, he is almost white. He has Chicano friends but they now speak in English. They feel that they are just as good as anybody else. They never look back at the victimized brothers the educational process has crippled and left behind. The carnals that "dropped-out" are the "significant others" that their white peers and teachers look down on. The Chicanos that make it to high school are taught that they can be whatever they want to be. They might even be allowed to date some of the less attractive white girls.

In high school the bulk of the Chicanos are channeled into a non-college curriculum. They are given the mediocre teachers and if they are lucky they might even get a half a day of auto mechanics or other vocational training where they can learn to work with their hands. However, that is not always the case, many schools are not that progressive. In the not so progressive schools, the Chicano is forced to reap the benefits of such courses as business math, bookkeeping, typing, applied science and any other Mickey Mouse course that will give him a good solid background to become an office boy if he is lucky. If he is not so lucky he will become a high school educated farm hand. But when he graduates from high school, the American ideals will remain with him until he slowly becomes disillusioned. He eventually discovers that he is not treated as the equal his teachers always promised he would. He will see that whites with less education get promoted faster than he does. He sees that his former white friends no longer

desire to have dealings with him. He looks around and finds that all his efforts while in school were in vain because he is unable to become what he was promised that he could become.

The few Chicanos that go on to college also suffer a traumatic identity crisis. He discovers that his education did not adequately prepare for college. He struggles much as he did in his first years of school. He finds it hard to keep up with the readings because he discovers to his dismay that he was never taught to read. He finds that writing is more than what he was taught. He becomes bewildered at the shortcomings of his previous education. He blames himself for not learning all of what he should have learned. But he finds that many of his Chicano counterparts are experiencing the same problems. His white friends act differently toward him. They have new friends now and he is being rejected. He does not call this discrimination because he has been taught by the white teachers that discrimination does not exist.

Once the initial shock is over the Chicano college student begins to succeed where he has failed and where he has been failed. He learns through course work that the rosy American Dream is in reality a nightmare. In retrospect he finds that he has been the victim of a racist education. He does not know where he belongs. The values he was taught are not applicable in real life. He now strives to regain his lost identity. He finds that his identity has been taken from him and now he finds that he has none. He rejected his people to follow the white ways but the gringo is now rejecting him. The education that he is now getting shows him that the white society is not that noble image that he always thought. Even through the white historians the Chicano sees that what he was many years ago did have merit, beauty, and meaning. He feels robbed of his heritage, and his naiveté slowly turns into anger and bitterness. What was once admiration for the white society becomes contempt. The Chicano now views his people not as lazy and aimless, but as victims much as himself. He becomes sensitive to the plight

of the Chicano. Now people like Chavez, Tijerina, Gonzales, and even Guevara began to take on a new meaning. Phrases like, tierra o muerte, Chicano power, and the concept of Atzlan become something greater than words. They begin to become a state of mind. Now when he hears "Viva la Raza!" he feels a chill running up and down his spine much as when he used to hear the National Anthem played. He finds comfort being around Chicanos and speaking his mother tongue. He gets excited when Chicanos vow to fight for change so that brothers will not be castrated as we were. He decides that he too will join the fight. The fight for Chicano liberation becomes more important than the attainment of material goods which is the best the white establishment can offer. The new house, and new car he had always dreamed of are now cast aside without a second thought. The superior white man now becomes the gringo oppressor and his inflated educational system becomes the tool of the oppressor.

The irony is that in order to effectively fight against the educational system one needs more education in order to get positions of influences. The new perspective of educational experiences now are not to be taken as the bible but as a means to carry on the fight.

Many Chicanos feel that the most effective way to liberate our people is to go into the helping professions. As professionals, they have a degree of legitimacy which will in turn legitimize the cause. By going into a social profession his contacts with the people can be unlimited. A pitfall to be avoided in professional training is that of cooperation. Although the same values and ideals that brainwashed us as a youth still exist in professionals in school as in society in general, the skills used to impose such values and ideals become much more sophisticated. The professional schools, such as schools of social work place a heavy premium on professionalism. BEWARE!!!!

Professionalism is an illusion much as the myth of the Great American Dream. Was it not under the facade of professionalism the school systems raped us of

our identity? At the risk of being "UN-PROFESSIONAL" the Chicano must decide if being a professional is more important than working for the betterment of the Chicano community. This is not to imply that the both are incompatible, but the Chicano should be a Chicano first and a professional second. Too many times advocates for the people have been ostracized. Accountability to the people is viewed with suspicion, "...Traditional professionalism, which has always been colleague-oriented rather than client-oriented, a distinction captured by Everett Hughes who defined a professional as someone respected by his colleagues and a quack as someone respected by his clients.

The role of a Chicano is a school of social work should be that of seeking ways to help our people and not to seek ways to become a professionalism. Professionalism, can, if one allows it to, engulf an individual to the extent that he is a prisoner to his professional status. Instead of utilizing the professional's skills, the professionals skillfully use us. Professional ethnics is what allows the system to continue on its syndrome, the cultural erosion began all over again and the professional training has served only to make us therapeutics eunuchs.

VIVA LA RAZA

Antonio Lujan

MAYA ISLAS

Dos mil cuarenta y siete: centenario del pujo,
a las ocho y diez de la noche.
Ya mi carne
abrazada a las raíces de la Tierra
será jugo de las viandas preferidas;
Cetro de reino,
esperando mis cuencas
por dedos equivocados que hurguen un sembrado,
y digan:
"toqué el hueso de una vaca,
o de un perro vagabundo que mataron."
Veinticinco de ahora,
mas cuarenta y siete al cambio: setenta y dos
contados de un peregrinaje no vivido.
Libros dormirán ya marcados
en su olor regresivo de árbol,
y memorizarán el nombre
por el lápiz y la regla subrayado: Generación
de la Segunda Parte del Siglo XX.
.....Cuando
habite el índice,
y se rompan las nuevas células pensando
el por qué de esto o de lo otro,
un cálculo al dos mil cuarenta y siete;
.....y en el dirán de:
"toque el hueso de una vaca,
o de un perro vagabundo que mataron"
seré yo.....disuelta en el Universo,
rebotando en otras dimensiones
mi solitario átomo.

Maya Islas

HOUSE, SENATE AGREE ON COLLEGE-AID PROGRAMS

by Anne C. Roark

After two weeks of grueling negotiations, conferees from the Senate and the House of Representatives reached agreement on a bill that would extend most federal student-aid programs for six years.

The full Senate passed the compromise bill last week. The House was expected to follow suit and send it on the President Ford.

Lawmakers estimated the compromise bill would authorize approximately \$18 billion in appropriations for education programs.

The House adopted its original bill in April and the Senate passed its version last month. The legislation then went to conference committee to work out a compromise on differences between the two versions.

The compromise bill would simply extend most higher-education programs without substantial revision. However, major alterations were made in the guaranteed student loan program in an attempt to reduce abuses and bring down the spiraling default rate on student loans.

In vocational education, 15 per cent of the annual appropriations would go for post-high-school programs for persons seeking associate degrees or other training not designed to lead to a bachelor's degree.

FUNDING BILLS COME LATER

The bill would also extend the National Institute of Education and the Fund for the Improvement of Post-secondary Education.

The bill only authorizes amounts that may be spent on these programs.

Bills to provide the actual funding will be recommended later by the Congressional appropriations committees. Since the appropriations committees traditionally recommend much less than Congress has authorized for many programs, the conferees considered carefully how the authorizations might be interpreted.

For example, the conferees accepted a House "trigger mechanism," that would provide funding in fiscal 1978 for three programs--continuing education, academic facilities, and community colleges--if and when more than \$2.8 billion is appropriated for student aid.

For every dollar over \$2.8 billion appropriated for student aid, a dollar would have to be appropriated for the three programs. The mechanism does not prevent Congress from appropriating funds for the three programs before the \$2.8 billion level is reached for student aid, but it is considered unlikely that the appropriations committees will do that.

In objecting to the triggering mechanism, Sen. Claiborne Pell, the Rhode Island Democrat who chairs the Senate Subcommittee on Education, said that he feared it would act as a ceiling on appropriations for student-aid programs.

PROGRAMS EXTENDED FOR SIX YEARS

In its version of the bill, the House had provided for a one-year extension of most programs. For the most part, the conference committee adopted the six-year extensions originally approved by the Senate with a compromise extension of most student-aid programs for three years.

Despite the compromise, some Congressional and education sources were not impressed by the bill.

The conference-committee members "didn't tackle the basic problems of higher education: the funding of public versus private sectors and student access to the colleges of their choice," said one of the Congressional aides. "And they've also made certain that the funding for education won't be raised as an issue in the Congress for another four years."

"These jokers are not talking about the issues," one lobbyist observed during the negotiations. "They spent almost an hour discussing whether or not the federal government should endow a chair for Wayne Morse (the late Oregon Democrat who once chaired the Senate Subcommittee on Education) at the University of Oregon and how they want to be honored when they retire. Some of them may actually retire before the thing is finished."

The conferees were under tremendous pressure to report the bill so that the House and Senate could vote on it before Congress's planned adjournment last week. They sent the bill to the two houses after a last-minute agreement on a model school desegregation plan.

The plan would allow the federal government to assist school districts in developing "magnet" schools to attract volunteer students for innovative programs. Opponents said they feared that reopening the issues of desegregation and busing could endanger passage of the entire bill.

CIVIL RIGHTS MAIN ISSUE

Three other civil rights issues dominated much of the discussion in the conference committee.

First, the conferees amended a House provision that would have prohibited the Department of Health, Education, and Welfare from withholding federal

aid from an institution accused of non-compliance with civil-rights statutes until the institution is given "the right to due process of law." At present, new funds can be withheld before an investigation of bias charges is completed.

Under the compromise provisions, H.E.W. could still cut off funds before charges against the institution have been subject to a federal administrative hearing. However, the new law would require H.E.W. to give 30 days notice before cutting off funds and would require that the hearing be scheduled within 60 days of the time funds were cut off.

In a related provision, however, H.E.W. would be forbidden from withholding any funds from an institution for failing to comply with quotas for women and minority groups in admissions or other student-related policies.

On the second civil rights issue, the conferees rejected a House amendment that would have blocked federal courts from ordering busing beyond the school nearest or next-nearest a student's home for purposes of desegregation.

The third issue involved attempts to overcome "sex bias and stereo-typing" in vocational education. The provisions include incentives for colleges and vocational schools to encourage male students to enroll in traditionally "female" fields, such as home economics, and women to enroll traditionally "male" fields, such as automobile mechanics.

BATTLE OVER WOMEN'S RIGHTS

The proposals were made originally by Sen. Walter F. Mondale of Minnesota, the Democratic vice-presidential candidate. He was campaigning, but Rep. Shirley Chisholm took up the battle for women's rights throughout the conference.

"The old concept of vocational education--hanging drapes and cooking--is 'out of it,' as the man on the street

would say," said Ms. Chisholm, a New York Democrat.

The major compromises in the guaranteed student loan program included a provision that would make loans available immediately to families with incomes of up to \$25,000 instead of the current \$15,000 level.

Other changes in the guaranteed loan program were aimed at lowering spiraling default rates and eliminating fraud. Those provisions would:

Delay until one year after the bill is signed into law a new requirement that students wait five years after leaving school before declaring bankruptcy, thereby wiping out their obligations to repay loans.

Restrict the amount an undergraduate student may borrow to \$2,500. A freshman would be allowed to borrow up to half of his or her annual educational costs. Loans of more than \$1,500 would have to be paid to the student in two or more installments. The total limits on loans to graduate or professional-school students would be increased from \$10,000 to \$15,000, but limited to \$5,000 in any one year.

Forbid colleges from making loans to more than half their students and from using commissioned salesmen to recruit borrowers.

Bar colleges and universities from making loans when the default rate of their students is higher than 15 per cent for more than two consecutive years. However, institutions with high default rates would be allowed to appeal to the U.S. Commissioner of Education for "special permission" to make loans.

Require lenders to include on their checks a statement to students describing the terms of the loan.

Conferees also agreed to changes in several student-aid programs.

They agreed to raise the maximum basic educational opportunity grant from \$1,400 to \$1,800.

College lobbyists called this agreement "one of the few firm victories," although several Congressmen, including Rep. James G. O'Hara, chairman of the House Subcommittee on Postsecondary Education, continued to oppose the increase because of inadequate appropriations.

"More kids may qualify," the Michigan Democrat said, "But the kids who now qualify will get even less money." Because many Congressmen believe that the program still needs major revision, the basic grants would be extended for only three years.

The compromise bill also would allow institutions to use 10 per cent of their work-study funds or \$15,000, whichever is less, to locate and develop off-campus student jobs.

ONLY INNOVATIVE LEGISLATION

Sen. Jacob K. Javits, Republican of New York, called this change "the only innovative piece of legislation on the House side."

Another danger in the work-study program would require institutions to provide employment for all of their students who have financial need and who want to work. Students would be allowed to continue working in outside jobs after they had reached their computed financial need.

The conferees agreed to authorize administrative allowances to colleges of \$10 for each federally guaranteed student loan and \$15 for each basic educational opportunity grant. The allowances would be used to defray administrative costs and to improve dissemination of financial aid information to students.

Under the bill, the administrative allowance for work-study and other grant programs would be increased from 3 per cent to 4 per cent of the institution's expenditures on these programs. That additional 1 per cent would provide approximately \$95-million to be divided among 5,000 institutions.

EL HOMBRE Y SU ARTE

by Martha Rodriguez Gray

Si alguna vez hubiese un pintor de descendencia Mexicana que se le pudiese coronar como rey del arte, este sería el Maestro Manuel Acosta.

Manuel Acosta es un hombre al que se le puede llamar el rey del arte Chicano. Este pintor es nativo de nuestra vecina ciudad - El Paso, Texas. Al maestro Acosta le fascina pintar la gente humilde, su gente, la gente de nosotros.

Este hombre ha pintado personas famosas como Robert Kennedy (la cual se encuentra de Washington, D.C.), y a Cesar Chavez (la cual fué comisionada por la revista Times). Pero sus pinturas favoritas son de los Toreros (Curro Rivera es su favorito). "Primero pinto a la persona y luego lo visto de torero," dice el Maestro Acosta.

Acosta recuerda una mujer llamada Josefa, quien fué sirvienta de la familia Acosta. La mujer trabajaba muy duro - era fuerte y bella. La pintura de Josefa la tituló, "Madre Mexicana". Josefa representa a la mujer Mexicana, bella y digna.

Pinturas como la mujer Mexicana han sido halabadas universalmente. Los halabos y dinero no son de gran importancia para este hombre. Le han dicho (los Anglos) que pinte figuras a caballo para llamarle "Western Art" y así podría ganar más dinero. Que idiotéz más grande. Este pintor prefiere pintar la gente de El Paso, no los Anglos de Tombstone, Arizona.

Acosta ha sentido la rabia del prejuicio contra los Chicanos. Esta rabia

ha sido representada en sus pinturas. Las pinturas son pocas y jamás permite que se enseñen al público.

Aquí en Las Cruces existe un mural pintado por Acosta en el First National Bank.

Una de las cosas preferidas del pintor es el sombrero Mexicano. El sombrero en la cultura Mexicana es como un rey cuando se pone la corona. Siempre ha sido rey, pero al ponerse la corona no hay duda de que lo és.

Al leer acerca de este hombre uno aprende muchas cosas fascinantes del pintor. El ha sufrido el dolor del prejuicio por ser Chicano, el ha vivido en el barrio, vivió en las vecindades que les llamaban los 7 infiernos, (en algun tiempo les llamaban presidios porque vivir en esas vecindades (para el Chicano) era como estar prisionero sin esperanzas de salir.

Pero lo más interesante de la vida de Acosta es que no se olvida de su gente. El pinta la gente de su barrio y vive con ellos. El cree que es importante el vivir entre su gente. Que diferencia del CHICANO moderno. El, que no se olvida de su idioma, origen y tradiciones.

Es una alegría conocer que existe gente con talento, bondad y orgullo como el Maestro Acosta.

LULAC EDUCATION SERVICE CENTER

by Kathy Villa-Smith

The LULAC Education Service Center is a non-profit organization sponsored by the League of United Latin American Citizens. It was created to encourage the educational aspirations of Chicano youth throughout the United States. Since 1929, LULAC councils have been rallying points for Chicanos to affect change for the better. Education for their children has been a high priority, as well as removal of discrimination in public services, jobs, citizenship, and housing. In 1973, the LULAC National Educational Service Centers were funded by the federal government, and now operate in 12 cities in nine states, with the National Office located in Washington, D.C., providing counseling services on higher education admissions and financial aid to young adults.

In New Mexico, the LULAC Educational Service Center is located in Albuquerque with Mr. George Baca as Director, heading a staff of five counselors. In addition, a counselor has been established in the Las Cruces area in cooperation with the Chicano Affairs Office at New Mexico State University.

While the center's primary function is to increase the number of Chicano students in U.S. colleges and universities, the center extends its services to any and all students regardless of their ethnic background. It is the intent of the LULAC Education Service Center to utilize a network of agencies to bring about a change and impact on higher educational problems faced by educationally disadvantaged persons by addressing itself to the following objectives:

1. Increase the number of educationally disadvantaged persons attending colleges, universities and career schools.

2. Counsel and help persons seeking to meet college, university and career school entrance

requirements. This includes completion of the GED test.

3. Increase the awareness of the educationally disadvantaged population to institutions of higher education, foundation, corporations and federal and state agencies with the intent of bringing to bear an increased concentration of resources on the problem.

4. Bring to the forefront funding sources and services available for educational assistance and assist students in taking advantage of such sources.

5. Act as a resource center by utilizing the LULAC Education Service Center Data Bank to help individuals be aware of the various educational opportunities.

6. Develop additional sources of financial aid.

7. Increase retention of educationally disadvantaged persons in colleges, universities and career schools.

8. Provide follow-up counseling for the educationally disadvantaged throughout their period of education.

The LULAC Education Service Center has found that educational counseling is a very important part of higher education. "It is paradoxical that in order to take advantage of the benefits of higher edu-

cation, our youth are required to make one of the most important decisions affecting their adult life at a time when they have had limited adult experience." Many of the students contacted by the center have never talked to a high school. Many have had little or no encouragement to continue with their education and are unaware of the many possible careers and vocations that can be attained.

In gaining admission to a college, university or career school students usually face two major obstacles; money and grades. Unaware of the financial aid programs that are available and believing that a student must be an "A" or "B" student in order to succeed in college, many students never even consider higher education. The LULAC Educational Service Center attempts to aid students in overcoming some of the obstacles that students encounter in obtaining their goals.

PIRAMIDES

Clinging precariously to
Vacuum's edge.
Created by conquering dominant societies.

Ancient mores and values
Torn asunder.
Umbilical to La Madre Tierra
Severed.

Beat of the ceremonial Teponaztli
Silenced.
Flute voices commune with God
no more.

UNTIL NOW!

History is but dormant in the blood of our veins.
Chicano ears strain eagerly to hear.
Drum beats and ancestral voices
In the wind.

Cuauntemoc's prophecy begins to be fulfilled

Pirámides of Humanistic thought.
Pirámides fo Humanistic art.
Pirámides Aztlantecas begin to form.

by Hector Telles

No resisto
el peso
de mis brazos vacíos
No acepto, no transijo:
me niego a la nada
Me niego al no enorme
Me niego al no
repetido y eterno
Sin materia de Cristo,
sin Materia de mártir,
me niego al no
absoluto y rotundo
Me deshago
en mi contorno:
me reduzco,
me contrahago,
me contradigo
en el planeta cero
donde no existes,
donde no brota el verso.

by Mireya Robles

RAZA UNIDA IN NEW MEXICO EVOLUTION OF A CHICANO LEADER

by Harry Ring

Los Angeles - In the fall of 1969 New Mexico Highlands University in Las Vegas had a new student. His name was Manuel Archuleta. A fellow student, Juan José Peña, vividly recalls the first time he saw Archuleta on campus.

"He had a beard," Peña says, "and was wearing a beret and a long trench coat with a Che Guevara patch on the arm. I said to myself, 'Man, who is this?'"

Today Archuleta and Peña are close friends and active political collaborators. Peña, director of Chicano studies at Highlands, is chairperson of the New Mexico Raza Unida party. Archuleta is chairperson of the party for San Miguel County, of which Las Vegas is the seat.

I met Archuleta during a visit to New Mexico this spring. He seems quite different from Peña's first recollection of him. The beard and trench coat are gone. At home with his family he seems quite settled down.

But not really. Archuleta is no less radical than he was seven years ago. If anything his radicalism goes deeper because it's a lot more thought out.

Today he's convinced it will take a well-organized mass movement to win Chicano liberation. He is also convinced that full liberation cannot be achieved under capitalism and he's for socialism.

Archuleta grew up in Espanola, about ninety miles northwest of Las Vegas. In 1966 he moved to Los Angeles and got a job at Douglas aircraft.

He learned from the experience. Although he didn't become actively involved, he did attend union meetings.

NATION OF ISLAM INFLUENCE

And there was a Black man in his de-

partment who was a member of the Nation of Islam. He talked with Archuleta and did a lot to convince him that he should take pride in his Chicano identity and his mestizo ancestry.

A year in Vietnam deepened Archuleta's consciousness.

It was at Highlands, where he enrolled on the GI bill, that he got actively involved in the movement.

Archuleta was one of the initial group to establish the Raza Unida party in New Mexico.

"We would have turned out to be Democratic doorbell pushers," he said. "We used to hang out with them. They're good people, you know, as far as when you're in a bar. They joke with you, drink beer with you, even buy you beer. They like to keep you in their fold.

"But then we got involved with the partido," he continued, "and right away we saw the difference."

They went into the community to build the RUP. And that wasn't easy at first.

"We were really afraid of the community," he said. "It was a lot less risky at the university. We had more roots among the students.

"In the community you had to face having the influence of the church against you. And the people you were fighting controlled the jobs."

But they set out anyway. They did an effective job of registering people and won modest votes in municipal elections.

Then they took a very important step forward. They decided it was not enough

to build the Raza Unida party simply as a vehicle for contesting in elections. It was necessary to build it as a political movement that functioned on a year-round basis. They did that in Las Vegas and began organizing throughout the state on the same basis.

Political questions became more sharply posed. "We started getting involved in issues that were directed against the institutions of this society," Archuleta said. "That separated us even more from the Democratic party."

"We made a lot of mistakes," Archuleta said. He recalled that some in the movement resorted to tactics that could be called violent. "Not a lot, but maybe five or ten."

"And," he continued, "we started labeling people. You were either on this side of the fence or the other. You either came out publicly for us, or we declared against you."

DENVER YOUTH CONFERENCE

But meanwhile there was a lot going on in the Chicano movement. Perhaps most important for the New Mexico people were the two Chicano youth conferences sponsored by the Crusade for Justice in Denver in 1969 and 1970.

There was wide political debate at these conferences and a variety of radical literature available. The contingent from New Mexico drank it all in.

Archuleta began to realize that with all their rhetoric, and with the individual actions of some, they weren't really as radical as they thought they were. "What we used to think," he said, "was that we wanted a larger piece of the pie. That we wanted the same opportunity that other people -- white people -- had."

"But I was jarred out of that thinking," he continued. "I think the people in Denver influenced us a lot on that."

"We had a lot of debates about it. We saw that at the university we had gotten a Chicano president and how that didn't really accomplish anything. He

did appoint a few more Chicano professors. But we started to see it had to go deeper than that.

"We began reading," he continued. "We had a member of the Socialist Labor party here who influenced me a lot. He had a complete library of Marx and others and got me reading."

"I'm still refining my ideology," he continued. "It's been a long process seeing the necessity for changing the whole social system if there's to be justice."

"We began thinking that if we were going to change this system, we wouldn't be able to do it alone. We'd have to get the masses of the people, the majority, to think like we did."

"And we realized," he continued, "that the only way we were going to do this was to convince them, through logic and through our actions, that we were working for their best interests."

"People started to realize that if we wanted to organize a mass movement we had to get the people on our side by supporting them and the needs they have."

MACHO PROBLEM

"That was a long process in itself," Archuleta commented. "Especially because we had a lot of people who were very macho, veterans who fought in Vietnam. They saw the system using violence and they figured it was going to be done that way."

Archuleta added, "The Socialist Workers party, the Militant, contributed a lot to people understanding why individual violence doesn't work."

"We spread the Militant around," he continued, "also Camejo's pamphlet on ultraleftism.* I could never explain it

that well, so I pass it around. I send it to people."

He said that from following the political activity of the SWP he also learned a good deal about how revolutionaries could work to build broader movements without getting co-opted or becoming futile reformers. He said he was also influenced on this point by a book Huey Newton wrote while in prison.

"the Panthers had said, 'Pick up the gun,'" Archuleta explained. "In prison, Newton had a lot of time to reflect on this and how they had been isolated from the Black community. So he said you had to start from where people are and take them a step further, take them as far as they will go. But you have to start at the level they're at."

"That's what we try to do," he explained. "Start at the community's level of consciousness, their level of commitment, and try to convince them to go a little further."

The RUP relates to key issues such as education and job discrimination, he said. And those activists who are socialists like himself also try to explain the relationship between such struggles and the need to abolish capitalism.

"We try to explain why you can't have Chicano culture, Indian culture, Black culture in a capitalist society that's profit oriented."

"So," he continued, "the next question is, 'Are you a communist, a socialist?' I tell them I am. And I explain what that means to me, why it's a more humane system. If you take the trouble to explain it, it doesn't turn people off. It might be a crisis in their thinking. Here they've been taught they system works. It's the best you can get. You can't have a perfect system. It's human nature to be jealous, to be envious."

'HUMAN NATURE IS GOOD'

"So we tell them that human nature is good, that it's almost perfect, that a

baby doesn't have all these qualities, all these capitalistic characteristics. The society ingrains them. It teaches people to hate, to kill, to be calloused against things that are happening to everybody."

Another key thing in talking socialism, Archuleta stressed, is to be clear on the question of democracy.

"It took me a long time to deal with it," he said, "but I finally learned that one of the first things people will say is, 'What about Russia?'"

"Well, I tell them Russia has a bureaucratic elite. China has one. That's not what we want. And the system we can have here will be a hell of a lot better."

"I point out the advances that they've made in China, Cuba, and Russia," he continued. "But I don't try to defend these other things."

Archuleta indicated they have a lot of discussion with people who disagree with them from an ultraleft viewpoint. People who favor individual action, who oppose participation in elections as "reformist."

I got the impression he has patience for these discussions because he's been there. He seems to figure that he outgrew it and that others can too.

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*Liberalism, Ultraleftism, or Mass Action by Peter Camejo, Pathfinder Press, 410 West Street, New York, New York, 10014. 16 pp, 35 cents.

PROTESTERS PICKET OUTSIDE FORD CARTER DEBATE

by Arnold Weissberg

San Francisco—Four hundred spirited demonstrators demanding an end to government attacks on the right to abortion picketed outside the second Ford-Carter debate here October 6.

Both candidates' opposition to women's right to abortion has stirred anger across the country. At the first "Great Debate" in Philadelphia, 800 supporters of abortion rights demonstrated.

The San Francisco demonstration at the Palace of Fine Arts was the second recent action in defense of women's rights here. A September 22 picket line protested Congress's intention to shut off Medicaid funds for abortions.

The Coalition to Keep Abortion Legal and the National Organization for Women called both actions. The Palace of Fine Arts protest was widely endorsed and drew groups and individuals from throughout the Bay Area.

Chanting picketers included members of several NOW chapters; unionists from Service Employees International Union Local 400 and the Coalition of Labor Union Women; and members of the Young Socialist Alliance, Religious Coalition for Abortion Rights, and New American Movement.

Noticeably absent were any Democratic or Republican party politicians or their representatives. However, Omari Musa, Socialist Workers party candidate for U.S. Senate, and supporters of Peter Camejo and Willie Mae Reid, SWP presidential and vice-presidential candidates, participated in the women's rights action. They also demanded that Camejo and Reid be included in the debates.

Jayne Townsend, president of San Francisco NOW, addressed the crowd. She said she hoped everyone present would "keep on fighting."

Townsend turned the microphone over to Sylvia Weinstein, a well-known leader of the San Francisco child-care movement and currently the SWP candidate for board of education. "It is a

crime that we have to spend our time demanding something that should be our right," Weinstein declared. "I believe strongly in the right to choose when and whether to have children."

Several other demonstrations were held near the Palace of Fine Arts: nearly 400 members of the American Federation of Government Employees, most of them Black, demanded higher wages; 500 people protested United States intervention in southern Africa; and Iranian, Korean, and Indian students numbering about 150 demonstrated against United States foreign policy in the semicolonial countries.

There were picketers protesting the imprisonment of Chilean political prisoners and the assassination of former Chilean government official Orlando Letelier. Also, twenty supporters of the Communist party's presidential ticket carried placards urging a vote for Gus Hall and Jarvis Tyner.

San Francisco NOW and the Coalition to Keep Abortion Legal are planning additional abortion rights actions as are groups in many cities.

On October 12 the National Abortion Rights Action League is holding a picket line of opponents of Congress's bill cutting off Medicaid funds. The picket will be held outside the U.S. District Court building in Washington, D.C. Inside, arguments will be heard for placing a preliminary injunction on the funding ban.

At the University of Minnesota, an abortion rights teach-in is scheduled for October 13.

And on October 3 in Chicago, forty women picketed outside the Holy Name Cathedral. They were protesting the Catholic church hierarchy's anti-abortion "Respect Life Sunday."

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This article is not being published because of the debate, but more because of the content of the debate.



National Hispanic Heritage Week, 1976

By the President of the United States of America

A Proclamation

The America whose Bicentennial we celebrate this year was created and made great by the efforts of people who came to the shores of the new world in search of a future in which their opportunity would be determined by their own industry and desire to make better lives for themselves and their children. At the same time, they brought to this continent their own cultural heritage and, in so doing, contributed immeasurably to the formulation of the American spirit and character.

America's Hispanic heritage was strong even before we achieved our independence. Men and women of Hispanic origin fought in the Revolutionary War and in subsequent conflicts. They have enriched our culture, arts and scholarship. They have used their talents to help America build a society based on ideals of freedom and equality.

This year is also the sesquicentennial of the Inter-American System, begun 150 years ago with the Congress of Panama. America's Hispanic heritage strengthens the ties of friendship and interdependence that bind the nations of the hemisphere. In celebrating it, we celebrate our mutual commitment to peace and amity.

In recognition of the invaluable contributions to our society of men and women of Hispanic origin, the Congress, by joint resolution approved September 17, 1968 (36 U.S.C. 169f) has requested the President to issue annually a proclamation designating the week including September 15 and 16 as National Hispanic Heritage Week.

NOW, THEREFORE, I, GERALD R. FORD, President of the United States of America, do hereby designate the week beginning September 12, 1976, as National Hispanic Heritage Week. I call upon the people of the United States, especially the educational community, to observe that week with appropriate ceremonies and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this tenth day of September, in the year of our Lord nineteen hundred seventy-six, and of the Independence of the United States of America the two hundred and first.

Gerald R. Ford

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HIJOS DEL SOL

by Hector Telles

EARTH, FIRE AND WATER
PERPETUAL ANCIENT MARRIAGE RITUAL,
COSMIC DANCE OF CREATION.

LA MADRE TIERRA BECOMES
THE CREATIVE CREATURE OF EL PADRE SOL.
IT'S WOMB QUICKENED
BY THE LUST PASSIONS OF THE MASTER SUN.

ANCESTRAL EARTH WOMB,
WATER OVUM,
FIRE, SUN'S SPERM

IN RHYTHMIC INTERCOURSE OF THE SEASONS
COMBINE, CONVULSE, COHABITATE
TO BRING FORTH IT'S BY-CHILD,
BORN OF PAIN AND FURY INTO BEAUTY,

MAN OF EARTH COLOR,
BRONZE MAN.
HIJOS DEL SOL.

CHICANA SOCIALIST ON TOUR

by Betsy Farley

NEW YORK - Silvia Zapata is touring Southern California for the Socialist Workers campaign. She is one of the nine Camejo and Reid youth coordinators touring campuses and high schools across the country.

Zapata's meetings have been sponsored by MECHA (Movimiento Estudiantil Chicano de Aztlán) at Pasadena City College and by Mujeres Unidas, a Chicana feminist organization, at the University of Southern California.

At California State University Northridge, Zapata spoke on a panel with Andrés Torres, statewide chairperson of the Raza Unida Party; Lew McCammon, of the Peace and Freedom Party; and a representative of the McCarthy campaign.

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