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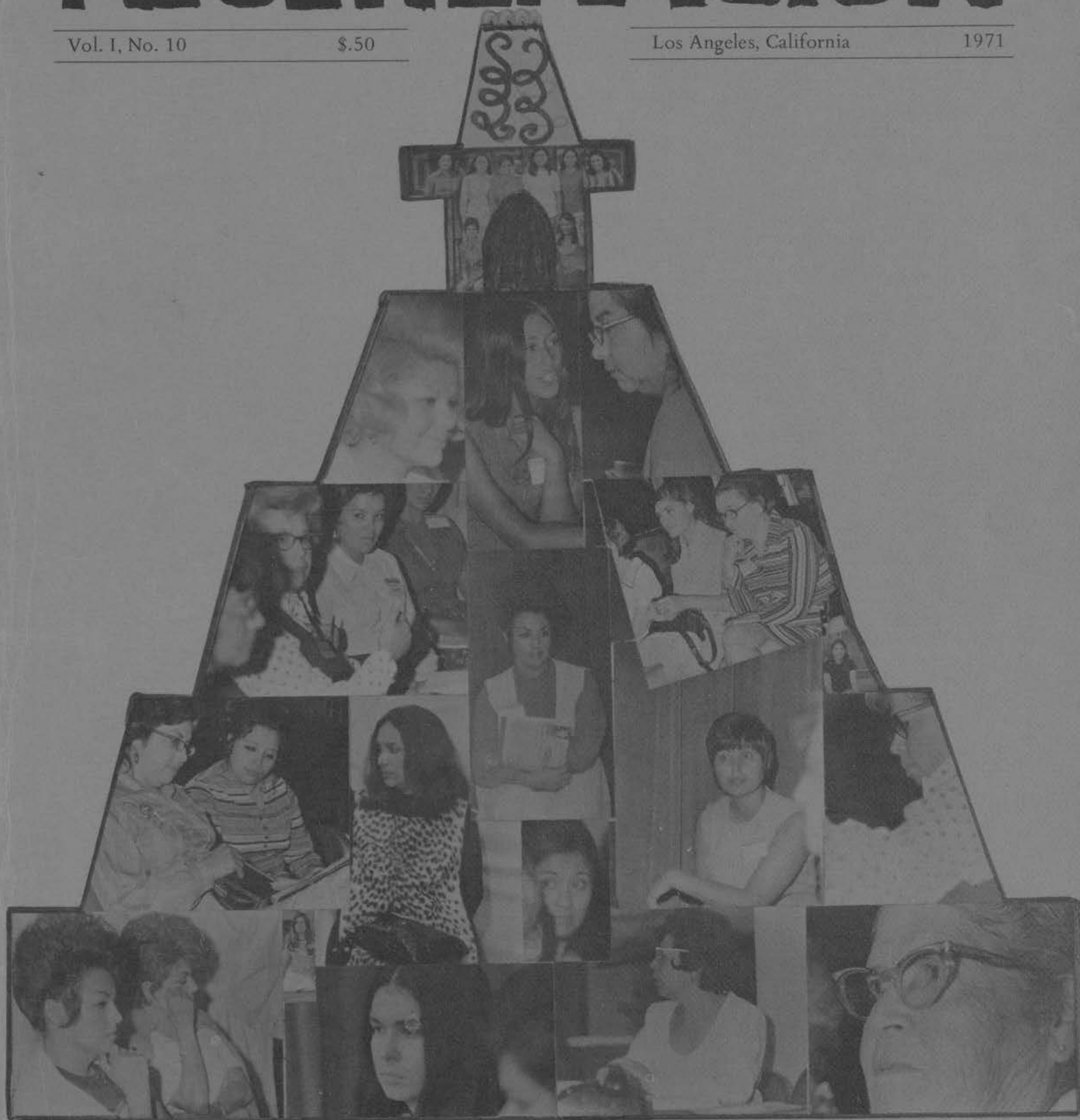


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EDITORIAL

EL MUNDO FEMENIL MEXICANA

At a recent Chicana Conference held at one of the California State College campuses, a man attending one of the sessions wanted to rap on the merits of the right of self-determination of Mexican women. Because his attitude and his questions were provocative and disruptive, he was not allowed to speak.

It is very hard for men to understand, that concepts of revolution and change, liberation and freedom, include equal participation by women. Women can no longer remain in a subservient role or as auxiliary forces in the movement. They must be included in the front line of communication, leadership and organizational responsibility.

A man not able to comprehend this fact . . . or understanding, opposes it . . . cannot be allowed to come into a women's meeting to argue. The issue of equality, freedom and self-determination of the Chicana — like the right of self-determination, equality and liberation of the Mexican community — is not negotiable. Anyone opposing the right of women to organize into their own form of organization has no place in the leadership of the movement. FREEDOM IS FOR EVERYONE. Women do not intend to argue or be diverted by engaging in wasteful and useless rhetoric on this subject.

WOMEN WHO DISAGREE

This poses a different situation. It is hoped that women who disagree with any aspect of the new role of the Chicana will be willing to discuss the issue or the difference of opinion within the group. This is the only way many of the questions will be dealt with. Primarily . . . that the Chicana feminist movement is not anti men! The Comision Femenil Mexicana in California welcomes men members — but the men who have joined to date are men not threatened by women. Rather, they represent a small but growing nucleus who recognize and appreciate the power of women in action. There are too few organizations in the Mexican communities in which women play a significant role. In some groups they are the leaders and generally these groups are very productive and effective. In too many, however, they are the unsung, unrecognized work horses who provide cohesion to organization while the men parade their "leadership" at meetings and important functions. The women are tired of playing this role. They want the opportunity to assume organizational, political leadership and responsibility in the movement of La Causa.

Women have organized workshops in the west, south-west and midwestern parts of the U.S. The latest gathering was held in Houston, Texas.

We expect that this great force of women power will give the movement one great *empuje* to raise it one giant step higher in the drive for liberation . . . for peace and economic improvement for those who today are living in poverty and squalor, victims of a social and political system which is based on discrimination.

Regeneración

CONFERENCE OF MEXICAN WOMEN

UN REMOLINO

By Francisca Flores

The Conferencia de Mujeres Por La Raza held in Houston, Tejas over Memorial Day week-end was the beginning of a chubasco to say the least. Like the Chubascos that threaten La Paz* from time to time, the Women's Conference represented such force and potential for a breakthrough against existing stumbling blocks and obstacles in the women's struggle for equality . . . that persons within the movement who disagree with this direction, urged and supported some women to form a flank within the groundswell of the Conference in order to break it.

Close to 600 women participated in the workshops held at the Magnolia Branch of the Houston YWCA. Some of the workshops held on Saturday were so large that only the most vocal and most aggressive could be heard discussing issues that interest women but which are shaking the men who feel threatened by women in action, women in leadership roles, women who are literally out of reach of the masculine dictum.

The three workshops which received the greatest and the hottest discussion were: Sex and the Chicana-Noun and Verb; Marriage: Chicana Style and the Feminist Movement: Do We Have a Place In It? In these workshops the question of the role of women in relation to men, and to the Anglo society were raised. The waves raised by these issues split over into the afternoon workshops and the discussion and controversies which developed continued through the night. By Sunday morning the women who believe that women in the Chicano community must submit to the dominance of the men walked out. Much of their rationale was superficial . . . charging that the YWCA was using the women to further their own program to wipe out racism . . . that women of the barrio were not invited . . . that men were not allowed to attend, although there were "gringas" present, etc. . .

*Baja Calif.

Scratch the Surface

Beneath the rhetoric, such as so many people use these days, and which the most outspoken participants engaged in, were the fundamental issues of: the right of self determination by Mexican women over questions affecting her body. The issue of birth control, abortions, information on sex and the pill are considered "white" women's lib issues and should be rejected by Chicanas according to the Chicano philosophy which believes that the Chicana women's place is in the home and that her role is that of a mother with a large family. Women who do not accept this philosophy are charged with betrayal of "our culture and heritage." OUR CULTURE HELL! Many of the women who insist that the woman's place is in the home are college students or graduates.

Mexican women who bear (large) families beyond the economic ability to support them, suffer the tortures of damnation when their children die of malnutrition, of tuberculosis and other illnesses which wipe out families in poverty stricken or marginal communities in the Southwest. The young people, as well as others, who promote such theoretical absurdities do not know what they are saying. IF A WOMAN WANTS A LARGE FAMILY . . . NO ONE WILL INTERFERE WITH HER RIGHT TO HAVE ONE . . . even if they cannot personally afford it . . . that is their right. However, to stipulate this right as a tenet of La Causa for all women of La Raza is to play a dangerous game with the movement. It means—stripped of its intellectual romanticism—that Chicanas are being condemned to wash diapers and stay home all of their youth . . . something which the girls in college are not doing and yet some of them are the ones insisting that their hermanas de raza do so because this "is their role."

There are some strong women who can handle a family and a career at the same time. Some can make motherhood a career by giving birth to many children in an equal number of years. However, most women cannot. In the course of many



pregnancies many mothers and children do not make it. The toll in human life is very great. If the promulgators of the "Chicana's role is in the home having large families" also projected concern with the health problems of abnormal or self-induced abortions and still born births, we might accept their contentions as a basis for discussion. As it stands, however, we have to conclude that their belief on the role of the Mexican women is based on erroneous cultural and historical understanding of what is meant by "our cultural heritage," as it relates to the family.

What We Say

As stated before, the question of large families is the choice each person or family will make for themselves. That is their inalienable right. A woman who wants a large family should not be denied. *What we are saying is that the woman should have the right to participate in making that decision.* And if she chooses to have a large family she should enjoy all of the protection and benefits necessary for her and her children's health and economic well being. This means that the health and well being of her husband is very important . . . otherwise, the family is jeopardized . . . if they are left to shift for themselves economically. It can devastate a family. In East Los Angeles, Ca., it is estimated that 20% of the heads of family are women. This is 1/5 of all Mexican households. The men, formerly, heads of these families have real problems. And these problems must be taken into account when discussing the role of individuals in a family. The cry of machismo will not answer these problems.

The women who advocate that the woman's place is in the home and that they should raise large families should contemplate long and seriously the ramifications of their theory and develop a program to fit the needs of women who stay home and raise large families. These needs cannot be filled with rhetorical abstracts—stripped of its verbage—which means continued inequality and suppression of women. Further, those who promote backward and reactionary theories cannot cleanse themselves by engaging in diversionary tactics . . . blaming all who do not agree with them—as being WOMEN'S LIB! The tactics of reaction used to be red-baiting . . . now we have women-baiting. Women's Lib. INDEED!

A WEEK-END LONG TO BE REMEMBERED

The influence and impact of the Houston Conference of Mujeres Por La Raza may not be fully realized for many years to come. It has given greater impulse to discussion on the role of Mexican women which has been going on for the last two or three years. There have been numerous attempts, on the part of women, in general Chicano organizations to express themselves as a group. However, men have been mildly interested and

amused by their efforts. A couple of years ago, the women attending the Denver Youth Conference met in a workshop to discuss their role within this movement . . . however, they returned to report: "It was the consensus of the group that the Chicana woman does not want to be liberated."

Last year, the women in MAPA, Mexican American Political Association attempted to establish a women's caucus at their annual convention. The caucus only functioned during the course of the convention. Women attending the Latino Conference held in Wisconsin, last year, also held a workshop on women. One of the proposals voted out was that 1/3 of the leadership of the organization be made up from women. It is not known if their organizational efforts continue in effect or if they have become lost in the general policy that the women's first responsibility is to the men and to keep the family together.

Other organizations have dealt differently with women. Some have auxiliaries which meet separately but function together on issues of over-all concern. Women in these types of organizations usually do the housekeeping tasks of the men's organizations. Last year, the Mexican American National Issues Conference, meeting in Sacramento, included a Workshop on Women. This workshop voted to become the Comision Femenil Mexicana* and functions as an independent organization affiliated to the Mexican American National Issues Conference. (Femenil, for those who do not understand Spanish, means feminine or womanly.)



Resolution*

The effort and work of Chicana/Mexican women in the Chicano movement is generally obscured because women are not accepted as community leaders either by the Chicano movement or by the Anglo establishment.

The existing myopic attitude does not, however, prove that women are not capable or willing to participate. It does not prove that women are not active, indispensable (representing over 50% of the population), experienced and knowledgeable in organizing, tactics and strategy of a people's movement.

THEREFORE, in order to terminate exclusion of female leadership in the Chicano/Mexican movement and in the community, be it RESOLVED that a Chicana/Mexican Women's Commission be established at this Conference* which will represent women, in all areas where Mexicans prevail, and;

That this commission be known as the Comision Femenil Mexicana, and;

That the Comision direct its efforts to organizing women to assume leadership positions within the Chicano movement and in community life, and;

That the Comision disseminate news and information regarding the work and achievement of Mexican/Chicana women, and;

That the Comision concern itself in promoting programs which specifically lend themselves to help, assist and promote solutions to female type problems and problems confronting the Mexican family, and;

That the Comision spell out issues to support, and; explore ways to establish relationship with other women's organizations and movements.

VIVA LA CAUSA!

*National Mexican American Issues Conference, Sacramento, California—10-11-70

WOMEN ON THE MOVE

The women will have a lot to say from now on. Not only on those questions which affect them personally, such as abortions, the pill, sex information, child care, well being of the family, relationship to other women's organizations, education, equality, etc. but also issues of interest to the whole group, such as peace, prison reform, law enforcement. And this includes the welfare of the men.

Mexican women do have strong opinions on the inferior position to which they are relegated. At the Houston Conference a mini survey was taken on eight general and two specific questions. This survey indicated overwhelming agreement that

women are considered second class citizens and that they are, basically, expected to be amas de casa. 84% felt that they were not encouraged to seek professional careers and that higher education is not considered important for Mexican women. Only 68% thought that women were not given on



the job training in industry or upgraded to skilled and semi-skilled positions, however, 84% agreed that women do not receive equal pay for equal work.

On one question, they were unanimous. When asked: Are married women and mothers who attend school expected to also do the housework, be responsible for child care, cook and do the laundry while going to school . . . 100% voted yes. 88% agreed that a social double standard exists. The mean for these questions was 82.5% true—13% No, and 4.5 had no opinion.

The last two questions were very specific: 1. Is there a distinction between the problems of the Chicana and those of other women. 84% felt that there was. However, most did not state how. 2. This question was asked to find out if the women felt that there was discrimination toward them within La Raza. 72% said yes, none said no and 28% voiced no opinion.

The result of this survey indicates a high level of agreement on the basic state of affairs of Mexican women in the Southwest.

Interest Stimulated

Since the Houston Conference . . . much interest has been shown by the media and institutions. The subject of Mexican women has become the new topic for discussion in seminars held, and talk and panel shows. To mention a few during the month of June: this writer was interviewed on the Conference on Channel 11's Let's Rap program on the 15th. On the 17th, Assignment 71, KNX radio presented a panel of three professional women and several students from UCLA on the question of the present and past position of Mexican women and a comparison with the women's liberation movement. Unfortunately, panel discussions are too limited. Different panelists make statements without being able to discuss them and the audience hears contradictory positions on some issues. For example: one of the women in this panel stated that 'the man, was the man in the house,' while another said, that they were 'not going to allow anyone to tell them what to do . . . especially any man.' She said, "we are not going to live in his shadow," and further, that they were no longer willing to live in a restricted atmosphere.

The three professional women disavowed the Women's Liberation Movement. One said, that it was too removed from "our culture"; another, that no woman she knew, including herself, would give up being a woman to be fully equal in a male society, and the third indicated that, "while there are some groups (women) that I will support with resources and money . . . I strongly feel that as a group men have not evolved sufficiently to where they can compete successfully and until we achieve more status in these areas, I don't think we can dilute our efforts." So, she concluded, "I have established priorities for myself and this does not include women's liberation."

This TV program was written by George Myer and moderated by Russ Powell.

Last week, a seminar on the Mexican women's position and role in a changing society was held at Whittier College for Social Security officials. The questions discussed were relatively the same as covered by the previously mentioned programs on TV and radio.

There is no doubt that discussion will continue, controversies develop over methods of approach and exactly what the role of women within the Mexican movement is. However, those women who wish to continue playing a secondary role will do so, but it is hoped that they will respect the right of others who view solutions to problems faced by women are best served by their own effort through their own organization within the total movement. Such organization of women will strengthen and complement the movement as a whole. Women, like any minority, have personal problems which many do not feel can be, or will be, discussed in general meetings of men. Women must have an avenue open to them to deal with these issues so that they can project them for support of the whole movement of La Causa.



WHAT IS REALITY?

The phrase, "It is not our cultural heritage" used to reject issues or philosophies we do not agree with is being used more and more these days. Presently, with the greater interest and action by Mexican women in La Causa and the greater degree of attention being paid by the media on "women's liberation movement," it is being used to cover many sins. Primarily, it is being advanced to reject the 'white middle class' dogma of social values, however, it also serves to keep hidden some very important problems being faced by our young women.

One issue, being "swept under the rug" is the increased number of abortions and V.D. infections current among Mexican youth. The young women in East Los Angeles are dramatically refusing to take the pill as a preventative measure or to enroll in birth control programs. Their refusal to face the facts is demonstrated by their preference to accept an abortion rather than to take "the pill." The young women (13 years and up) have many reasons why they refuse to take the pill. "It forms cancer . . ." said one girl while lighting up a cigarette. This phenomena in the Mexican community . . . abortions rather than prevention, is not true in other communities . . . white or black. Therefore, the element which is different . . . "cultural heritage" must be examined and discussed. It must be dealt with, if the physical and mental health of young Chicanas is to be preserved. This is not a question of Mexican girls engaging in more sex than others . . . it lies in their group's refusal to take the pill or other preventative measures. Why is this so. Is it the teachings of the church . . . is it that their personal guilt feelings run deeper or that this guilt involves more persons than just themselves?

In a way, it's like having committed a crime . . . an aberration which causes the mind to refuse admission of the act because it is looked upon with such deep disfavor. In other words, "young ladies do not engage in sex without marriage vows." So, if a girl submits to birth control . . . she is admitting "pre-meditation" of sex, and this can never be the case, because "our culture" does not permit it. And if she gets caught becoming pregnant . . . it must have been an act that she could not control . . . a situation which occurred against her will. Therefore, birth control information is out . . . and the pill cannot be taken. What is happening in today's scene of high degree of sexual activity by the very young, is that ABORTIONS ARE BEING SUBSTITUTED as the answer. Some girls, not yet 20 years old are already facing the prospect of an abortion for the third time.

Rationale

All rationale, rhetoric being given for opposing a movement for women's rights must be exposed, in

order to allow for needed change in attitudes. Otherwise, the youth are going to pay heavily in mental and physical health.

Graciela Olivarez, in her speech at the Houston Conference of Mujeres Mexicanas pointed out that



the real problem faced by women (and men) in relation to machismo is that they both suffer from a "Virgin Image and a Mother Complex. The young men," she pointed out, "look up to their mothers as saints, as virgins (all women worthy of marriage must be virgins). The mother is placed on a pedestal. The young man cannot face the fact that his mother had to have intercourse with his father in order to give birth to him." Therefore, the Mexican woman . . . lindisima mujer . . . in the mind of the male, must be a virgin when he marries her. How can a girl admit premarital sex to anyone, even to herself, under these circumstances. NO! The family, the church, but most important, the attitude of the men, and the girl's own sense of guilt does not allow her to face the reality, that sex involvement requires preventative measures, if unwanted pregnancies are to be avoided. Abortion may seem the way out for these young women, but the price they will have to pay later, may be fatal. All, because we insist that "our cultural heritage" implies that the woman must be placed on a pedestal, without examining the reason for this attitude, its inevitable consequences and its effect on the youth. We must bring this issue out into the open . . . discuss it and its psychological implications upon our community. Only in this way will it be possible to lift the burden it is placing on our women.



YOUNG CHICANA SPEAKS UP ON PROBLEMS FACED BY YOUNG GIRLS

By Sylvia Delgado

I feel I want to open up as a Chicana and the friend of many others. I state now that I do not represent all my sisters; I know there will be many who disagree with my words; yet, it is for those who see themselves through this article that I write this piece.

I hope, through my eyes, hermanos will see the struggle . . . I know they fight for the both of us, for how can we speak of liberation of a race that knows none. Yet kindness and understanding on each other's part will make the fight easier.

In the space allowed I cannot write of all the problems. I choose two which I feel are related to each other and are of an age I am acquainted with: adolescence.

Beauty

Beauty is only skin deep. Sound reasoning. I have known women whose beauty never got them anywhere. In time, beauty fades, then you've only your inner self to rely on. If you have relied on your youth all your life then you might as well lock yourself in a room and wait to die. But, just the same, we all have egos. And hurt egos can change outlooks on life . . . If you don't like yourself, how can you expect others to. So let's talk of the beauty of Chicanas by first relating a story.

Upon entering a well known Chicano store, I saw males circled around a painting. All raving about the beauty of the art. Curiosity swelled my head as I neared to see the great achievement. There she was the demon of my mind. The painting was of a young girl, light haired, rows of bullets slung across her breast and a brown wash spill across the painting, supposedly depicting a Revolucionaria. A nice work of art, I suppose, but it was not the artist's brush that was being admired but the beauty of the girl. Already the fire within me began to burn. She was white, in all of her characteristics; small red lips, pug, upturned nose, large green eyes and light brown hair. How could they not see the white girl behind the brown wash. One of the admirers held it up to me and remarked . . . isn't she beautiful. I said, that she looked too white but I suppose she was pretty. Upon making that remark another male rose and said, "She looks like one of our bitchen Chicanas." I felt no other remark could ever hurt or degrade me and my sisters so. She looked white. Brown sisters are chatas, swelled lipped, dark haired, flat or long nosed, and dark eyed. There are few of us who look like the portrait. I can count within my fingers how many girls I know who look like that. Are the considered "bitchen" better looking because they look white? Is that why so many of my sisters bleach their hair. Who taught them that blonde hair was more attractive than black or brown? Why do I hear sisters saying "I'm too dark, better keep away from the beach . . . too much

sun." Why do some sisters feel shame? A woman's beauty (let it be white or India) fades in time. Why do people feel we have lost our usefulness with the coming of age. We are put aside—our minds and emotions have no bearing. For, as so many males believe, and I swear this is true, girls cannot think, and we do not feel.

The point I'm trying to make is that throughout the years of conditioning—we are taught what is pretty and what is not. Television and magazines have made a deep impression on what we term pretty and ugly. Blonde hair and white skin always out in front. There is a pain and a hidden envy felt when we see brothers knock each other over, tongues hanging out when some white chick walks by. I suppose it all goes back to toilet training. What we have been trained to do and like, is at times beyond our control. I suppose all the bleached blondes out there will become quite angered, screaming, "I'm not trying to look white, there are Chicanas who have blonde hair and blue eyes." Yes, I know; the product of the French invasion. They were born blonde and blue eyed. So are you trying to make yourself look like a blonde Mexican with a French heritage? The odds are you are Spanish and Indian, a lot of Indian. And show me a blond Indian and I will show you a sell out.

Men

Maybe you're thinking this is old hat. You've already gone through this. I'm glad you've probably made a lot of people happy with your thinking. Yet, it seems at times that taking a white chick to bed is the ultimate. I've heard it remarked as "Well don't you think it is better we fuck a white chick than a Chicana?" No, I don't. When you love someone you are not doing them a wrong (unless it's rape). You are showing feeling by embracing and kissing. Unless you are some sort of sadist or an overly horny idiot, who mouths his achievements to anyone who will lend an ear, you are not delivering a harm. (Note to overly horny idiots: Within your bullshit lies the serpent's tongue, able to poison the person mentioned.) So many times I have seen sisters crying, deeply moved to wishes of death because of degrading mouths. Look, if you haven't had sex, why hold that against a girl? There's always more talking than fucking going on in your talk. And if you did have sex then shut your mouth and be glad you didn't have to masterbate over June's Playmate. And sisters too. Stick up for your sex. When you hear this kind of gossip—must you repeat it? Don't hurt your sister, help her, your name may come up next.

Sex

I am not advocating sex for every girl in her teens, but a deeper understanding about the love between two bodies, and what the outcome may be: pregnancy, V.C., mental depression, or maybe just a sore bottom. The young value a reputation.

You must choose your own morals. If you believe that sex before marriage is wrong, then fine, this is your feelings. But remember, they may not be shared by others. Others may feel you are wrong for thinking so.

Let's be truthful. There is a lot of sexual involvement going on among the young. The unmarried mothers' median age gets lower each year. It is now residing at 14 and 15 years of age. There is a lot of heartbreak and guilt feelings that go along with an unwanted pregnancy, much of which can be avoided. I can just hear the screams from mothers, fathers (and boy-friends). My daughter having sex? Give her birth control information!

Yes, birth control is available to any girl who is physically able to take it, and where an unwanted pregnancy may occur . . . all without parents consent. Yet, constantly, the girls seeking pregnancy tests greatly outnumber the girls seeking birth control information.

Young girls, quiet girls, loud girls, fat, short, skinny, tall, girls there is no one particular set of girls who engage in sex. We all have a natural instinct for physical attractiveness and closeness. Yet, in the female this drive is constantly being suppressed. Family, church, siblings—all have their heavy hand over a girl's sexual life, instilling great guilt feelings, many of which take a hell of a lot to get over.

From what I have gathered, the Women's Lib is against birth control for they feel that women shouldn't take chemicals into their bodies. I can understand their argument but what have they got to offer in the meantime? A zipper? No, people will continue to engage in sex which is at least 50% of all motivation in life.

I am not trying to sterilize our race (V.D. is doing enough of that). It is just to make the load lighter on those who must now face the struggle. To make Aztlan a free nation, not to bring our children into slavery. We wear the chain, let us not increase the links.

Parents teach their children what values were taught to them. Through conditioning there is the hope that in later years, these values will guide us through life. There is an honest love there, although, it is being choked by over moralizing.

"Cherry Myth"

I so wish that evolution along with the dinosaurs would have taken the hymen (cherry) with it. This thin membrane has caused so much sorrow. The predicament of the virgin. I would like first to clear up some of the myth that goes along with it. There is no thick skin covering the opening to the vagina that will make a distinct pop, bleed all over the bed, cause intense pain, then a wild erotic frenzy and a female loses her virginity. It is a thin membrane covering maybe half or less of the opening at times. It is not always present, due to strenuous activity, baseball, swimming, sexual play,

or the person is born without one. Yes, there are the few who may have the hymen intact, thick and veiny, but it is rare and at times surgery is required to make sex more enjoyable. If the male insists on a virgin . . . A C average in Jr. High Drama can get you by! Seriously, there is no sure fire way you can detect a virgin. So why does being a virgin matter. I can bet the man does not come to you clean. Do you feel this is a male right? Who said so, a male, undoubtedly.

WHORE . . . the best tool the male has against a girl. Yet, slowly, and this is true among the older kids, a whore is being replaced by stupid. Stupid because you let yourself become pregnant. There is truth to that but it can go both ways. First, and get this through your heads: "If you are going to have sex, you are going to get pregnant!" Do not fall for, "I didn't think it could happen to me . . . I've been having sex for months and haven't gotten pregnant, or he pulled out before he shot." These are not valid forms of birth control.

There are females who believe, "It is bad enough I'm having sex, now I should use the pill." Yes, it shows. Many girls feel they are bad and dirty for having sex. It is bred into us as a way of avoiding unhappiness in forms of illnesses and unwanted pregnancies. Yet, this whole concept has backfired. It causes shame in enjoyment of physical contact. It hinders orgasm peaks and even love. A monster built of lust and "sins of the flesh" has become a tenant in the females' minds. Where proper education on V.D., B.C. and pregnancy should be taught, unbelievable fantasies exist, causing mental anguish. All the fears and hush on the subject has failed to keep girls from engaging in pre-marital sex. It has only embedded sorrows. For what well meaning parents and teachers have etched . . . further scrawling is done by boyfriends.

If a male has picked what he feels is a virgin, he has a selfish need to keep her to himself alone, in a room, untouched and only for him to use. Many girls have turned down birth control because the man feels that, if the fear of getting pregnant is lost, she will go with anyone she wants. A girl has always had her choice and right to go with anyone she pleases, pill or no pill. This is especially heart breaking to the girl who never had intentions of leaving, who gave herself wholly to him.

You see, by emphasizing guilt feelings, the men can use your mind against you—making sure you don't wander away. He does not care what he is doing to you inside, that doesn't matter. What matters is that he has a private hole.

Most of all don't feel obligated to stay with one guy because you had sex with him. Don't fall into one of the most unhappiest pits of male strategy. Sexual attraction will fade and what will be left is an empty woman and a wandering man.

Wait to Marry

I could flaunt you with startling statistics of teenage marriages ending in divorce and unwanted pregnancies. You've only to look to friends you know who are married (or not) with one or two kids. Do they look happy? How many times have you heard . . . "have your fun now . . . don't get married." Why do you think they warn you? Marriage isn't a horrible institution if you enter it willingly. With more of your share of exciting experiences and making it on your own and without kids. You are going to have to make adjustments with each other. You will still be learning and experiencing so why jeopardize your happiness and the children's by immediately bringing in kids. This is not a sure guarantee for a happy marriage. There seems to be a feeling of being cheated on the part of each of the partners. Of being forced into marriage, jobs, bills, with no real social life . . . especially for those who like to party. After the illusion wears off you find yourself doing the same things your parents did and (just how many times did you envy your parents' position?) . . . no parties, cars, guys, girls, beaches, movies, clean clothes when you want them, food on the table when you want, beds made, house cleaned, a weekly check, bills paid. No you won't see it again. Now, it's your baby's turn. You have no choice, especially as a mother. For he may leave, but now you have a baby . . . your life is no longer yours. Your youth died and now you are assuming a role handed down to you. ALL BECAUSE YOU SAY, "MY BOY-FRIEND DIDN'T WANT ME TO TAKE THE PILL." A whole new battle begins, now you are a woman with a child. Your mother's face will show you the struggle.

Abortions

You've yourself to think about. He may pledge undying love for you but as soon as you mention you are late on your period you may never catch sight of him again. He may deny it's his . . . and please understand that he will not always marry you, the way he said he would if anything happened. Abortion is a temporary answer, but do not rule it out, that you will never have sex again. The shock will wear off within a few months or years. Abortion should not be used as a continuing form of birth-control. Let abortion or the close decision of having one, teach you that: beauty and sex are important but never let them work against you. You, as a female and especially a Chicana should be aware that your fight is a heavier one. Do not add any more unneeded sorrows.

I know I have only skimmed the surface of the problems of growing into womanhood. If you feel yourself caught seek counseling. May you be willed a strong back, your load has not yet begun.

LACK OF COMMUNICATION*

The Chicana woman in prison is usually the first to complain but the last to speak up. It seems like my brown sisters are afraid to voice their opinions and feelings. We know that there is a communication problem between us and the administration, but the worst problem is the lack of communication between ourselves.

In a recent study made by the Educational Department at CIW, it was found that about 85% of the Chicana Women in prison are here because of hard narcotics (heroin). Many medical authorities who have studied narcotic addiction have come to believe that a lack of communication is often the main reason that people use drugs.

Even though we've come a long way as far as education and job opportunities, we still have far to go before we are really able to talk to each other and understand each other. It has always been said that Chicanas stand together. This stems from a racial thing, but we seldom stand together for a principle because we still lack the communication amongst ourselves to understand what a principle might be for another person.

The Chicanas have always been at the bottom, but now is the time for us to learn to stand together in mind as well as spirit. If we stood as one instead of a half-dozen little groups, it would be the first step towards understanding each other. Chicanas have always been a proud people. If we are so proud, we should be beyond grinning in each other's faces and laughing behind each other's back. So let's stand together for all of our Raza and not just for a chosen few.

Marlo Jurado, MARA, Frontera, Ca.

WOMEN AT FRONTERA, CA.

MARA, which stands for Mexican-American Research Association, began a year ago this month. The founding of the group, the many obstacles that any group has to go through in prison, to get sponsors, meeting places and convenient time, were overcome by the determination of the Mexican women in there and the people outside who wanted to come and be of some help to them.

Today, MARA is one of the most constructive and meaningful influences on the Chicana women in prison. Through this association, she learns not only about Chicano pride and determination, but about herself and how she fits into the world outside. She knows that when she leaves the institution she is not alone, she has the support of the community and the group still inside. This is not just spiritual support, because, through these outside influences and involvements, there are now more job, educational and training resources available to her on parole.

Who are these people who come into MARA meetings regularly? Some of them are: A. Salazar,

UCLA, MECHA member; A. Verdugo, Cal Poly, EOP; Alvira Diaz, Cal Poly, student; J. Villasnore, Cal Poly, study teacher; MECHA member; T. Lopez, ex-con, COPA; W. Cooper, ex-con, COPA member; V. Jimenez, ex-con, Eliz. Fry Center; Staff Member; The Comision Femenil Mexicana of Cal State, and L. Benevide, ex-con, MARA member; A. Aguilar, ex-con, MARA member; and S. Gonzales, ex-con, MARA member.

Last year, the few times parolees came back into CIW was through 7th Step, Gold Seal, or on a violation. This year, Chicana parolees, women we've done time with, have come back in on several occasions, and are still coming in for MARA meetings whenever they can. They come, not just to sit and gossip, but to share with MARA members their parole experiences, to prepare them for the ups and downs out there. The effect this has is a good one—to know someone who is making it, and not on her own, but with the support and help of the people who care.

A year ago, there were very few Chicana women attending school within the institution. Now roughly one-third of the students enrolled are Chicana women.

I am not a Chicana, but in my heart, when I hear the cry of VIVA LA RAZA, I can't help but feel proud of my associates and their determination to get something for themselves out of this time spent locked up. And when I see old faces coming through control for a MARA meeting, I am reassured that Parole can be done successfully with a little help from your friends. I'd like to thank Jo Marquis for her help with this article.

The following statistics were compiled by the Education Department at CIW. They are not by computer standards exact, but by what they tell us in figures we can understand the constructive impact that MARA has had and is having on the women here. Last year there weren't any statistics compiled as to racial percentages in classes offered here, but the files show that there were definitely fewer Chicana women enrolled in school here.

CHICANAS ARE: 11% of CIW population
25% of School population
25% of High School population

Classes Offered	Students	Chicana Students
Study Period	2	1
Sociology	10	4
National Govt.	19	6
Hist. of S.W.	6	2
Reading Skills	18	5
English	23	9
H.S. Math	21	4
Business Ed.	18	2
Typing	20	5

Mary Vangie

HIJAS DE CUAHTEMOC

—por Leticia Hernandez

Hijas de Cuahtemoc,
son las flores de nuestra nacion,
dieron luz a nuestra gente Azteca,
fueron sacrificadas al Dios Huitzilopochtli,
fueron violadas por los espanoles y
dieron luz a nuestra gente mestiza.
Hijas las Adelitas de la revolucion,
Luchadoras por la libertad.
Les damos gracias a ustedes, nuestras madres,
que nos han dado el sagrado privilegio
de ser tambien, Hijas de Cuahtemoc,
luchadoras por la libertad no solo
para nuestra Raza, pero libertad para
nosotros, las Hijas de Cuahtemoc que
somos las reinas y madres de nuestra nacion.

CHICANAS IDENTIFY

For the past couple of years, Chicana caucuses have been a common event at most conferences. Chicanas have had an important need to talk with each other about their evolving role in El Movimiento and its problems. As a consequence, they have found that there are similar problems peculiar to the Chicana.

Insecurity seems to be a strong characteristic of many of the active Chicanas. There is a strong feeling that there has been little motivation and support for the Chicana to develop her full potential and contribute to El Movimiento. Maintenance jobs are the main expectations of La Chicana. If La Chicana tries to initiate a new role for herself in a Chicano organization, she receives an undercurrent that her activities are threatening the unity of the organization. Many Chicanas then begin to limit and select their activities. One example of this insecurity is the statement made by the Chicana Caucus at the First National Youth Conference in Denver.

"It was the consensus of the group that the Chicana woman does not want to be liberated."

This statement implies that any problems that a Chicana speaks of are not her problems, but Anglo ideas and therefore threatens her people, La Raza. To take it a step further, it implies that the Chicana has no right to spend time on problems she faces, because unique problems she faces are disruptive to the unity of the movement. This is not and cannot be true.

As a result, the problems are not dealt with, but are hidden and get bigger and bigger. The only outlet for the confusion being women's caucuses. The

strong need for these caucuses in the past has been the fear to speak the truth in a mixed group and the search for solutions. Nobody wanted to cause more trouble than there already was.

Being compared with the Anglo women has been the greatest injustice and the strongest device used to keep Chicanas quiet. Nobody liked to be called a traitor in a caucus she feels she would die for. And no Chicana who has worked in the movement deserves to be compared with any Anglo woman or Gay Liberation. These comparisons are divisive and threatening to the strength of the movement.

With no one and no place to go to deal with this situation, one of three things can happen: Drop out; keep hidden; or get together with people brave enough to admit the problems and to define what has to be done!

Chicanas identify . . .
Chicanas communicate Chicanas
Let your spirits not die
Chicanas tienen el derecho del movimiento
si no, muere la fuerza del nuestra Raza.
If internally we are afraid or indifferent to our
growing pains, our dreams shall starve our bodies.
Oh Chicanas
Donde hay una problema con su familia,
sugenio gente.
No se asusten
Juntense y resuelvenlo
Porque si no,
La unidad y la libertad
MORIRA
Si nadie se preocupa.

—Anna Nito-Gomez

FOR ALL WOMEN

A PROPOSAL FOR CHILD CARE

As inflation grows, so does the need for more and more women to go to work. As the pressure of our society blows apart more and more marriages, as women increasingly become aware of their need to become more than just mothers and wives, and as employers exploit more and more women as a source of cheap labor, the whole issue of free, parent-controlled child care as a right for all women and all children becomes increasingly clear. Staff and students all over the country are trying to force college administrators to provide space and funding for child care facilities. Welfare mothers are organizing to demand the right to work and the right of decent care for their children. Trade unions, pressured by the growing female labor force and the need to organize it are beginning to break through with demands for child care as a part of their collective bargaining issues.

What adequate child care means for women is by extension what it would also mean for society as a whole. Freeing women from the daily pressures of diapers, super-markets, and socializing with only three-year-olds, will mean more relaxed family situations. An adequate child care set up involves both parents and means that fathers can have a real chance to take part in their children's lives. Child care enables women to work without taking half their salary to pay for child care. The fabric of the whole society, needless to say, becomes enriched by the ability to women to participate in that society as thinking, producing members.

A child care program with parents participating with teachers in planning a curriculum that strives for tapping and enlarging the child's learning potential, his sense of social responsibility, his own feelings of self worth, and the worth of others, can mean a great deal to the children themselves. On the other hand, glorified baby-sitting services that are based on competitiveness, racism and sexism, that do not provide for adequate equipment to help the child's physical, emotional and mental development, that do not provide enough adult participation, hurt not only the child, but perpetuate the ills of this society into the next generation.

It must be made clear to the "franchisers", the government, and everyone else involved, that the women's movement does not concern itself only with its own needs, that we want what is best for our children and the society as a whole. We want parent involvement, we want the right to hire qualified personnel, we want adequate funding, and

we want our children to benefit from all the ethnic cultures of our society.

A look at some statistics poignantly demonstrates the need and inadequate provision for child care:

The number of women, particularly mothers, in the labor force has risen dramatically. *Women* now make up approximately 42% of the labor market, surpassing even the 1945 war year average of 36%. ASPO's Planning Advisory Service report on *Day Care*, published in 1953, recorded an increase in the number of *working mothers of children under 18* from about 4.3 million to 5.3 million in 1952. By 1957 this number had doubled to 10.6 million working women with children under 18. In 1965, the figure was 17.3 million. The report also shows that for 4.5 million children under 6 years of age who had working mothers, there were estimated to be only 637,000 places in licensed day care centers—or a place for about 1.4 of every 10 such children. But these figures reflect only the women who are members of the work force. The large numbers of women who are unable to work because of lack of skills and lack of child care, in short, the women forced to live on welfare, are not included in these statistics, and the fact is that 41% of black mothers and 26% of white mothers on Aid To Families With Dependent Children, were working whenever they got the chance.*

In 1968, the 12.3 million children under 14 who have mothers who work were cared for in various ways. The largest number, 46% of 5.6 million, were cared for in their own homes by someone other than their mother (including a father, older sibling, an elderly grandparent, or some other relative or friend). 16% of the children were cared for away from home by someone other than their mother. Mothers were responsible for the care of 28% of the children; 13% were looked after by her while she was working, and 15% of the children had mothers who worked only during the child's school hours. *Group day care arrangements were made for only 2% of the children; 8% received none.* In other words, the largest number of children with working mothers had to pay a large chunk of their small wages for private babysitters while the balance had to be cared for by whoever was at home—or be left alone entirely.

In California there are a variety of child care programs: private, federal-state-community financed, and children's Head Start centers. The largest child care program is the Children Centers. Set up during the war years to aid working mothers, the function of the program is meant to provide supervision and instruction from 2 years of age through elementary

*Figures on Mexican women not given.

school years while their mothers are at work. 83% of parents enrolling their children in these centers are sole support of their families. The greatest number of families in the sole-parent category are women with a gross monthly income (on which fees are based) of an average of \$422 per month. The state pays part of the costs of these centers, with the parents paying 1/3 of the cost of the services rendered. There are presently 386 such Childrens Centers in California providing care for some 22,000 children statewide. It could fairly be said that that is an adequate number for Alameda County.

Legislation on both a federal and state level has been meager at best. During World War II there were day care centers established in most of the defense industries because large numbers of women were needed for the work force. These centers were established by the Lanham Act in 1941 which provided primarily for housing, but also for child care centers in defense plant areas. The bill, although still in the books, is inoperative as no funds have been appropriated for well over ten years.

The 1962 amendments to the Social Security Act authorized Federal grants-in-aid to state public welfare agencies for day care services. Program Head Start (for "disadvantaged" children) was initiated under the Economic Opportunity Act. The 1967 amendments to the Social Security Act established the dead-end, cheap-labor force called the Work Incentive Program (WIN), a "job training" program for persons on welfare. This requires that child care services be provided for the AFDC mothers participating in WIN programs. Title II of HEW provides for 75% funding of centers and parents raising the other 25%. In California only four basically urban counties have this aid with the rest of the counties voting not to utilize the HEW funds because the 25% was too difficult to raise. Just recently, the legislature of the State of California was forced to postpone hearings on the Child Care programs which received funding from the Department of Health, Education and Welfare. The Department of HEW has a statewide rule which requires that services in all parts of state receiving such funding provide uniform services. When HEW attempted to enforce that ruling in the State of California, Reagan reacted by planning to cut back services to working women, thus forcing them to leave their jobs and go back on welfare. Groups of parents from San Francisco Child Centers converged on Sacramento the day of the planned hearing to protest the plan, only to be notified that the hearings had been "postponed for an indefinite period of time." The hearings are still pending.

There is an incredible jumble of programs on both the state and federal levels. It is incredibly

difficult to find out all the sources where money might come from; even more difficult to find out how to apply for, set up, license, credential, (and so on), child care services. If parents have a complaint, they are tossed from agency to agency with each one telling them the other agency is at fault.

During the last few years, there have been innumerable conferences and meetings of women to discuss what to do and how to do it. It seems clear to us that what must be done is to try to sort out the tangle and organize parents statewide to set up one child care program, administered and ruled by parents, teachers, and communities. We believe child care should be amply provided and easily accessible—not a bureaucratic maze and financial impossibility, as the above description would indicate. Furthermore, we believe only parents, communities and teachers in control can provide the potential for the kind of child care that children and parents deserve. It is a basic human right denied to us by the present inhuman and paternalistic system. Funding must be provided by someone other than the "little taxpayer". We propose a tax on corporate gross receipts for funding. This is perfectly legal and obviously fair. We propose a statewide initiative for 1972. We propose one agency representative of and responsible to the individual centers. Child care must be provided as a public service, like public schools, unemployment insurance, social security, and so forth. The potential for a mass movement around this initiative is clear. If you can, please join us.



CHILD CARE BILL MOVES FORWARD

CALIFORNIA—A bill of interest to women on child care moved forward this week in the Legislature.

A measure calling for a \$5 million appropriation for construction of children's centers passed the Assembly Ways and Means Committee and went to the full Assembly.

The bill's sponsor, Assemblyman Alan Sieroty (D—Los Angeles), expressed pleasure at the committee's "bipartisan support for children's centers as a realistic approach to helping mothers get off welfare and providing important preschool education."



1965—League of Mexican Women Annual Achievement Awards Banquet—Maria Moreno Honored.

BEFORE DELANO . . .

Maria Moreno was an organizer for the Agricultural Workers' Organizing Committee, AFL-CIO, between 1960 and 1962, in the Fresno area. She was one of four delegates elected at a farm workers' conference to drive 3,000 miles to the AFL-CIO convention at Miami Beach. Although Mrs. Moreno has had only six months' formal school, she is a forceful speaker in both English and Spanish, and has testified at a number of public hearings.

The following talk was given at a meeting in Berkeley to raise funds for the lettuce workers of Imperial County, who were striking in January, 1961, for \$1.15 an hour. Last year, the family left California and Maria went back to work in the fields.

"I'M TALKING FOR JUSTICE"

By Maria Moreno

I am Maria Moreno, 40 years old, mother of 12 children. Born in Karnes City, Texas. Raised in Corpus Christi. Since 1928 I start working in agricultural work. I been a worker all my life. I know how to handle a man's job like a man and I'm not ashamed to say it. I'm American citizen, and I'm talking for justice. I'm asking for justice. Not only for me or for my family, but all the migrant workers. We been suffering for so long. Waiting and hoping, but it seems like that our hope been lost. I guess we got the right to do it. I guess we got the right because we are human beings as everybody.

For so many long years ago our children been suffering. I'm going to tell a little of my life with my own children. My first child was born, had no doctor. Was born alone, me and my husband. And I didn't know that a woman supposed to go to the doctor. Second child born, me and my husband alone. The third one born. Same thing.

We were working in Texas. Picking cotton, chopping cotton. 1932 we're picking cotton, 25 cents a hundred. We're chopping cotton, 10 cents a row. And have to support the children who in those days did never know what shoes were on their feet. Our children didn't know that they have to drink milk every day. Our children drink milk once a week. Our children eat meat once a week. Why? We can't afford it. That is the reason we are working, trying to get the agricultural workers organized.

I guess we got rights. I guess we been suffering so much. It is time to ask for justice. We're demanding \$1.25, which is, I think, not very much for a grower to give us. We're asking, we're waiting and we're hoping for get this \$1.25.

1940, we came to California. Waiting and hoping

to find a better living, a better living condition for ourselves and for our family. The braceros came in. We had to move on from the Imperial Valley. We hit Salinas. Here come the braceros. Well, we're tickled anyway when we work a little. We can earn a little money. We can feed our children. Half eat. Don't you think that our children [should have] their stomachs full of food like the rest of you people, the rest of you people that have a union or a better decent wage than we got. The road is our home. The ground is our table.

I've got a 23-year-old son. When he was 19 years old he was blind because he was without eat. 1958 it start raining so hard we can't earn very much money. The little money that we earn. It start raining and raining. And kept on raining a month. We couldn't go to work. All our food was gone. All our money was gone. No hope held.

One day I decided to go to the welfare and ask for something to eat. They refused to help out. Some people think that the welfare help everybody, but they help them when they want to and when they like. If they help them the food they give we have to work for. They don't give it to us. We have to work and pay for it.

I went to the welfare and they refused to help me. We already had when I went to the welfare no hope and no place to get money or food or anything, so I went to the welfare. We had three weeks without eating more than once a day. Three weeks. I had my baby, three month. I was feeding him water and sugar. The days sped on.

The investigator came home and I told her that she might as well come in the home and search and see what she can find. Anyhow, she did it, and she was satisfied. There was not a thing to eat in that place. Said, "Mrs. Moreno, if you don't get the food for Thursday, you're not going to get anything."

Three days passed by three weeks which we were eating once a day. Three days, my son got blind. He got so weak, he lost all his strength. He was blind for three days. The day that he was blind, my heart was broken in pieces. When I see a strong American. I see how richest America will live. And the real miserable life that we're living. I'm not ashamed to say this in front of nobody because it's truth.

I've got nothing to do. Nowhere to go. All my hopes were lost. Went, called the police and brought them home. Said, "I want you to look at my son. He is real blind." He got surprised. Said, "What happened?" Said, "He lost his strength. He went blind."

We were leading him by his hand. Nineteen year old boy. Just imagine what a mother has to pass by. How you think I feel, my son blind only be-

cause we got nothing to eat while some other tables are full and wasting food? The days pass on, then the door was opened.

Said, "Mrs. Moreno, we didn't know that you really need the food." They did know because I went and knock the doors but got no answer because the agricultural workers been ignored, been forgotten for so many long years.

People been forgotten. They don't care about us. Our home is under the tree. That's the way that we have been treated. We never screamed. We never had a word until now. Like I said, I'm mother of 12 children and I'm working for discovering the things that been hiding for so long — that people must know what we been suffering, what we been through.

People think that because somebody else have something to eat, they think that the whole world have some. But, people, I want you to understand that my family been suffering greatest mockery in the world that I ever seen. When every flame goes out, when you hear no fry pan noise at the stove. Potatoes and beans are gone. The only hope we have is God. We call for Him because we been calling to the people. They don't hear. They don't care. We have an old piano that we bought for \$25 with a lot of sacrifice. We get together at that piano and we rejoice and we feel happy.

But the thing that really hurts me is this: that we are living in a rich America, that the people been sending food, the clothing overseas. And then forgotten us. That we are citizens, and we're living in America. That's what really hurts me, but like I said, I hope that you people help us do something for this situation. You won't have to go very far. You travel a little up here to Mendota. Woodlake. Visalia. Firebaugh. Huron. All places around here. You can find out. People sleeping on the floor for so long.

This is the way the agricultural worker lives. This is the way that we have been treated. This is the way that we have been keeping on going.

We're asking for a little different wages. And I hope we'll get it. Growers said that we don't need the \$1.25, that we got enough. I'm not trying to say that we're taking away the bread of the ranchers or the farmers. The ranchers say they don't make any money, but one thing I know for sure: they're lying. I never heard about a rancher go and knock at the welfare doors and ask for something to eat like the agricultural workers do.

What I say it's truth, and I'm not afraid to say it. For too long the agricultural workers been afraid. When somebody hollers, we jump. We never answer back. Well, I'm not afraid no more. These are the things I have to say and I'm hope that you understand the things that I say.

LAS CHICANAS

by Henri Chavez

Estamos todos en un movimiento de la liberación de un pueblo y este debe ser dirigido por el mismo pueblo. No solo por los hombres.

Nuestra lucha por la Raza ha puesto a la Chicana en contacto directo con el hombre fuera del hogar-hemos trabajado juntos, hemos marchado y cantado juntos. Esto ha permitido un cambio del concepto de la chicana. Muchas de nosotras ya no estamos dispuestas a desempeñar puestos secundarios. Queremos que se nos considere para desempeñar puestos de importancia y que se nos respete a la vez.

Los niños son educados de las realidades de este mundo por sus madres. Por eso, consideramos de vital importancia la educación y la participación de la mujer en el movimiento.

Tenemos que estar dispuestas a participar en cualquier manera que permita el desarrollo económico y cultural de nuestra gente, y a la vez continuar siendo buenas madres y buenas esposas. Porque en la fuerza de la familia está la fuerza del movimiento. Vivimos en una sociedad que cree que el mundo se define de contrastes. El hombre debe ser agresivo y fuerte y la mujer sumisa y débil. Eso quiere dar a entender que el hombre pide pero la mujer debe de esperar a que se le ofrezca. Este sentido de inferioridad lo transmite ella a sus hijos.

La mujer y el hombre tienen que colaborar efectivamente sin sentirse ninguno humillado. El que la mujer se eduque y se desarrolle social y políticamente no quiere decir que queramos ocupar el puesto que presentemente ocupa el hombre en esta sociedad en lo general. Queremos crear un relación mas efectiva entre el hombre y la mujer.

Cantemos y Trabajemos juntos

Pero a la vez seamos dos

No des tu corazón al cuidado de otra persona

Porque pertenece al movimiento

Un conjunto se hace de diez personas

No de una

Y los diez tienen que crecer separados

Para que florescan en todo su esplendor

Sin poseerse uno al otro

En una armonía sin comienzo si fin

La tierra no da a luz sin la energía del sol

Los dos somos capaces de crear y cuidar dar y tomar dirigir o seguir. No se puede dividir uno del otro.

(Chicano Federation Newsletter, San Diego, Calif.)

THE CHICANAS

We are all in the Liberation movement of our people and this movement should be directed by our people. It should not be directed by men only.

Our struggle for our Race has placed the female (Chicana) in direct contact with men outside of the home. We have worked together and we have marched and sung together. This has brought about a change in the concept of the Chicana. Most of us are no longer inclined to merely fill secondary positions. We want to be considered for important positions and we also want to be respected.

Mothers are educating their children to face the realities of this world. For this reason, we consider the education and participation of women to be of vital importance in the movement.

We must be ready to participate in any manner, in the movement that concerns the economic and cultural well being of our people. At the same time we can continue being good mothers and good wives, because in the strength of the family lies the strength of the movement. We live in a society that believes that the world is defined by contrasts. The man should be aggressive and strong and the women submissive and weak. It is understood that the man can demand yet, the woman should wait until she is offered something. This sense of inferiority is transmitted to her children.

The woman and the man must collaborate effectively without feeling humiliated. The education of woman and their development both socially and politically does not mean that we wish to occupy the positions that are being filled by men in this society. We want to create a more effective relation between man and woman.

We sing and we work together

But we are still two distinct persons.

Don't give your heart into the care of another person

Just because he belongs to the movement.

A team is made up of two persons, not of one,

And the two have to grow separately

So that they may flower in all their splendor;

Without one possessing the other.

It is harmony without beginning and without end.

The earth does not give birth without the energy of the sun.

The two of us are capable of creating and caring for, and also of taking, directing or following. One cannot separate one from the other.

LA CHICANA

"Her Role In The Past and Her Search For A New Role In The Future"

By Bernice Rincon

Woman's struggle to become a person in her own right takes on a peculiar note for the Latin woman. If she also happens to be of Mexican descent, her battle seems almost insurmountable, and yet today the sisters are working to develop a strategy that will enable us to be women people, rather than chattels or pets; and, at the same time, not to so radically disturb the balance of the man-woman relationship that we become neuters.

Many of the more enlightened Latino men in the movement are also recognizing that the status quo cannot be allowed to remain unchanged. If we speak of freedom, it must encompass all people equally, regardless of sex. One such man is Yoruba, Minister of Information for the Young Lords in New York. In issue No. 5 of "Basta Ya," Yoruba was quoted during an interview as follows:

Reporter: "Young Lords all over have been trying to deal with it." "Dig, I'm not tryin' to excuse the brothers, but it's been hard for cats to deal with the fact that we ain't in this for the money, much less tellin' him that there's more to a woman than a piece of pussy." "Dig, Latin women have to deal with this macho syndrome." "She's trained since birth to wait on her man." "In New York though, we found this very down street sister — and I literally mean found — who didn't know shit from Marx, but she knew she wanted to struggle."

"But then she became a Rally Lord, 'cause she couldn't be full time." "And, if we get to the mothers, their husbands kick our ass." "So, we've been accused of male chauvinism." "We're not." "Cats that have it are dealing with it, and cats that eliminated most of it get on the other brothers." "Lately, we've been attracting some heavy sisters. That's because sisters tend to lay in the cut and dig if you're for real, rather than a guy who'll say, Yeah, man, I'm with you." "That's why sisters are so beautiful — once you've got a sister, you've got a Lord for life."

These ideas are being expressed more frequently by the enlightened male leadership in the movement. The ideas are worded differently or perhaps presented in a different way, but the inevitability of change in order to establish a better society is there. Cesar Chavez speaks of this issue to the Campesino. The poet, Roberto Vargas, speaks about it to teachers and college students, El Teatro Triste addresses itself to it in the barrio in its skit, "El Cuchillo." The status quo must go! It is a new time and we need to make use of everybody's talent and energy.

Traditionally, Mexican culture has been male-oriented and dominated.

Family Roles

1. Paternal Role: The father wields almost unlimited power within the home. His word is usually law, and he is obeyed unquestioningly by his wife and children, especially the girls. Ordinarily, the girls may not leave the house without his express permission. If there is no father in the home, this role is usually assumed by the eldest son or male in the household. The literature and songs abound with reasons for this life style.

2. Maternal Role: Traditionally, the role of the Mexican woman is one of subordination. "She is expected to be submissive, faithful, devoted, and respectful to her husband and to take the major responsibility for rearing the children." A good wife is not expected to find fault with her husband or to be curious or jealous of what he does outside the home, nor is she supposed to share in his political, economic or social activities unless they are centered around the home.

Women are inferior beings, because in submitting, they open themselves up. Their inferiority is constitutional and resides in their sex, their submissiveness, which is a wound that never heals.

The Mexican considers woman to be a dark and passive being. He does not attribute evil instincts to her; he even pretends she does not have any. Or, to put it more exactly, her instincts are not her own, but those of the special, because she is an incarnation of the life force, which is essentially impersonal. Thus, it is impossible for her to have a personal, private life, for if she were to be herself, if she were to be mistress of her own wishes, passions or whims, she would be unfaithful to herself. She is an undifferentiated manifestation of life; a channel for the universal appetite. In this sense, she has no desires of her own.

The falsity of this conception is obvious enough when one considers the Mexican woman's sensitivity and restlessness, but at least it does not turn her into an object, a mere thing. She is a symbol, like all women of the stability and continuity of the race. In addition to her cosmic significance she has an important social role, which is to see to it that law and order, piety and tenderness are predominant in everyday life.

This point of view is closely adhered to by both male and female members of the Mexican culture and permeates all strata of society. The head on clash of this point of view with the Anglo-American idea of the woman's role and the reasoning behind it are a direct cause of conflict and alienation in many Mexican-American homes. Most Mexicans of a low socio-economic level are from rural areas, whether they reside in the United States or in Mexico. As a result they have developed those characteristics generally common to rural people. Thus, they are reluctant to accept

change, clinging tightly to those attitudes and behavior patterns which give them a feeling of security in the face of situations which tend to point up their inadequacies.

While 80% of the Mexican-American population does reside in the cities in the United States the major part of the Mexican immigrants are from rural areas. The 1960 Census figures report 1 in 6 Mexican-Americans was employed as a farm laborer. This paper will try to relate this cultural background to the added complexities this brings to the life of Mexican-American women.

It is necessary to understand what constitutes a "bad" woman in the Rural-Mexican culture as contrasted with that of the Anglo-American "bad" woman.

"It is interesting to note that the image of the 'Mala Mujer'—the 'bad woman'—is almost always accompanied by the idea of aggressive activity. She is not passive like the 'self-denying mother,' the 'waiting sweetheart,' the 'hermetic idol,' she comes and goes, she looks for men and then leaves them. Her extreme mobility, through a mechanism similar to that described above, renders her invulnerable. Activity and immodesty unite to petrify her soul. The Mala is hard and impious and independent like the Macho. In her own way she also transcends her physiological weakness and closes herself off from the world. "In contrast the Anglo 'bad' woman is characterized by her sexually loose conduct and only peripherally by her fulfillment of other social functions. The Anglo tradition of industrial and political democracy has encouraged women to actively seek equal rights and employment outside the home. The emphasis on 'getting ahead' has encouraged women to work outside the home and to seek higher education. This has been accomplished with at least the tacit approval of the men in the society. The emphasis on the nuclear family has increased the pressure on parents and children to become independent of each other. Girls are encouraged to be independent and to compete with siblings and others in the race to 'get ahead.' The 'All American' girl is consciously pretty, clever, poised, sophisticated in the ways of society, educated, ambitious, energetic and active, adept at competing and privileged in the world of men, and is a partner in marriage, or so she has been led to believe until now."

This dichotomy in the role of females in the society places much emotional strain on the Mexican-American female who may be 90% Mexican and 10% American or the other way around. Depending on where she is in the acculturation scale she is bound to feel or be made to feel "bad," "enslaved," "wild," "submissive," "chattel or toy," "unintelligent," etc., etc.

The question is then, how can we meet the demands of this society, here in the United States, and yet maintain the positive values of Mexican culture? How can we maintain our equilibrium in both societies? Is education the answer? Years ago Antonio Plaza "el poeta del pueblo Mexicano" wrote:

ENSEÑANZA SUPERIOR

Soneto

Muchachas sin camisas ni
tomines concepcion de hon-
rada figonera, Que no saben
mover una tijera, ni remen-
dar sequiera calcetines; pero
armadas de lazos y botines
pretenden sacudir su pobre
esfera aprendiendo posturas
de bolera, y a cantar como
en opera y matines;

luego que esas chicuelas
relamidas se convierten en
hembras pretenciosas. Primar
Donnas con puff, marisabidas
y niegan a sus madres
haraposas para los ricos sobra-
ran queridas, para los pobres
faltaran esposas.

HIGHER EDUCATION

Sonnet

Girls without shirts or a
cent, the fancy of roghish inn-
keeper, who do not know
how to move a scissor or
even mend a sock but armed
with ribboned ties and bootie
they pretend to shake their
sphere learning the postures
of a truant and singing as in
an opera or matinee.

then when these affected
chicks become pretentious
females, Prima Donnas with
an unpleasant air, know-it-
alls

And they deny their rag-
ged mothers for the rich
there will be mistresses to
spare. For the poor there
will be a lack of wives.

Pretty hard language, but it adequately expresses the attitude of many Mexicans, past and present, toward higher education for women. The Mexican peasant, like most rural poor, has always been suspicious of education. Especially education for women. Should such dangerous and darkly secretive beings be given even more power? Anyway she doesn't need it. She's just great the way she is. Why do we have to consider change? Today the poet Abelardo, another poeta de la gente sings:

LA HEMBRA

No woman will cling to youth, the fast illusive,

With such tenacious abandon as she does,
carrying a nino in her womb is the crux
of all femininity that forever was.

Her joy, her love, her endurance is impressive
but the way she suffers almost without a tear
makes the chicana divinely appear,
makes her life fully mysterious yet so clear.

Your critics whisper your life is dull, reclusive,
deep down they envy your security,
you can give and take all with such maturity,
you can change pain to joy and lust to purity.

The Chicanos who are traditionalists are still tied to this ideal of Mexican womanhood. The Chicana is torn between being what her man wants her to be and what she knows she must become in order to function in today's action oriented world. She knows that there is already a population explosion,

she knows that simple economic facts do not allow for unlimited propagation. She knows that she does not need to suffer and she wants to keep that maturity, that serene security, that ability to change pain to joy and lust to purity.

Traditionally we have encouraged women to stay at home and to work only when it is absolutely necessary for the survival of the family. As inflation and acculturation take place the pressure for women to work increases. Some statistics from the 1960 Census:

Employment of Mexican-American women

Professional	9%
Clerical and Sales	30%
Unemployed	10%

Education of Mexican-American women:	7.1 years
One year of college	6%
Drop-out rate is at least half of the student population	

We need to come to a decision within ourselves. Is material gain a good enough reason to become educated or go to work? If a woman is forced to work or just enjoys working how can she make an adjustment of values so that the feeling of guilt is mitigated? If a woman is going to work, how can we motivate her to aspire to professional status? When we say that a woman's place is in the home do we really mean it for all women?

In a patriarchal system the dependents are protected to a certain degree from the stress and strain of decision making. A girl who is not allowed to go out on dates unchaperoned does not have to trouble herself with wondering what she will do when her date decides to park, etc. A woman who is not allowed to work or know about income does not need to worry about how the rent will be paid, etc. If an error in judgment is made papa or her esposo must take responsibility if he wants to maintain his leadership; thus life in the patriarchal system has its rewards for those who function well within it. For those who do not it is prison.

In any system that advocates absolute power and authority of one person or group over another is distasteful at times to the subordinate group and the Chicana has had years to contend with this situation in that institution called Machismo as it relates to the Chicana. There are modifications that would be worth considering if we are speaking of social justice for all the people. So that question is what would we change? Perhaps listing some of the positive and negative aspects of this institution will help.

POSITIVE

1. Bravery, loyalty
2. Pride in self as an individual
3. Responsibility of leadership in the family

NEGATIVE

1. Absolute power
 - a. Exploitation
 - b. Self centeredness
 - c. Violence used to maintain power through fear
 - d. Closed aloofness

POSITIVE (Continued)

4. Sacredness of the family (La Raza)
5. Human Values: Love of fellows: compassion, suffering, liberty for all
6. Lack of concern for money
7. Love of music, dancing (joy of life)
8. Love of children
9. Respect for religion
10. Respect for elders
11. Modesty and reserve
12. Liberal political orientation
13. Good manners
14. Willingness to fight when needed

NEGATIVE (Continued)

2. Women seen as a subordinate creature created to make man's lot more comfortable and pleasurable.
3. Too much pride
4. Absolute power—inclination to strong man politics; Hero worship—dictatorships
5. There is sharing of the joys of life only as the man sees fit. Woman's place is home.
6. Large families (here the church has also contributed.)
7. Too much responsibility placed on the male to maintain his "position"
8. Drinking, wenching, etc., seen as a sign of manhood
9. Fighting seen as a proof of masculinity
10. Too modest and reserved for survival in today's society.

What is the motivation for change? Do we need to change in order to become Americans? We do not think so. We are Americans. There are some very positive good things that the Mexican culture has to offer for the improvement of life in these United States. How we go about making change will determine if we are going to be able to do it or if we will be faced with a coalition of backlashes formed of the Anglo society and our men and brothers. The basic conflict is corazon vs. materialism and we must keep this in mind as we push for change.

La Chicana has the best of two cultures at her fingertips. Don't push her to assimilate. We have something good. Take it easy, play it cool and we will come up with something better.

Contrary to the traditional "role" there have always been those who were individuals and therefore were and are admired for their bravery and spirit. The Mexican Poetess Sor. Juana Innes de la Cruz, La Corrigadora Dona Josefa, Las Soldaderas personified by "La Adelita," Amalia Hernandez of the Ballet Folklórico de Mexico and countless "Artistas." Today, of the women active in the movement for social justice the most well known is Dolores Huerta, Vice Chairman of the Farm Workers Union (UFWOC).

We are not without role models and we have support from at least some of our men. We were most impressed by the young women of the MECHA Chicana Caucus northern region held at Stanford University in March 1970. After much discussion about the role of the Chicana in the movement the consensus of opinion was that we do not

wish to join with the Anglo Woman's Liberation. We do not want to compete with men. We do want to be given the opportunity to do whatever it is that we do best in the line of work. We want to have our efforts recognized and our success rewarded with more responsibility and when feasible with financial rewards. We want to have our ideas recognized and implemented with credits going to the originators. We want to be in on the decision making if we are "leaders" and to work beside our men as equals.

There is progress being made toward social change for all. I found this poem written on a poster in the Teatro Triste center:

India Es Mi Mujer

*La mujer was created from the rib of man.
She was not made from his head to top him,
Nor out of his feet, to be trampled upon,
But out of his side, to be equal to him,
Under his arm, to be protected,
And under his heart to be loved.
India Era Mi Madre.*

PROFILES:

MOTHER OF 10 AWARDED UNIVERSITY FELLOWSHIP

The U.S. Department of Labor has announced the awarding of a two-year fellowship to the University of Utah College of Business for Mrs. Joseph (Leonila) Saenz.

Mrs. Saenz, the mother of 10 children, is a research analyst with the Governor's Office of Local Affairs, funded by the Office of Economic Opportunity.

She received her bachelor of science degree from Weber State College last year, and will begin work toward her Master's degree at the University this fall. She is also an undergraduate of the University of New Mexico.

The fellowship provides each recipient will intern in different business.

Mrs. Saenz holds a national auxiliary office in the G.I. Forum, a Spanish-speaking veterans organization; was active in SOCIO, Ogden Area Community Action, Police Advisory Council and served on President Nixon's White House Conference on Food and Nutrition.

Recently, she, in the company of two other Ogden women, Margaret Gonzales and DeLoris Silva, and



several university students, attended the National Chicano Moratorium Day in Los Angeles, an end-the-war movement sponsored by Mexican-American leaders and organizations.

Mrs. Saenz has been appointed regional director of the Labor Department's Women's Bureau in Denver.

Mrs. Saenz will assume her duties in mid-July. She will be responsible for the wide-ranging activities of the Women's Bureau in six states—Colorado, Montana, North Dakota, South Dakota, Utah and Wyoming.

The bureau develops policies and programs to promote the welfare of 31 million women in the labor force, encouraging better utilization of woman-power and providing information and assistance to State and community leaders.

INVOLVEMENT

Maria Avila of El Monte, Ca. had no civic interest until she was personally involved. She said, "When my eldest son became a 'kick-out,' because he was guilty of association, and I was not able to get a satisfactory answer or justification for this action, it prompted me to find out if this was also happening to other Mexican American students attending the same high school. With the guidance and cooperation of Frank E. Munoz (Attorney), we pieced together complaints not only about the school but about our law enforcement body and community. We formed the Mexican American Citizens Council. Six parents were selected to confront the people who were in a position to do something about it. We told them, 'We have a problem which we both acknowledge. Now, what can we do to help you . . . help us? With this approach many things have been corrected and instituted to help in the understanding and attitude toward the Mexican American. The students who helped me in getting our grievances together, formed the Mexican American Youth Council of El Monte and became a service group. The problem of teaching them to participate and cooperate in the community started. Hesitant at first, now eager and proud to be recognized in a community who once looked down on them. My home became their community center. We converted the garage into 'their' recreation center.

Now my interest is to continue what I have begun to help the youth for a better tomorrow . . . it belongs to them. It is a great satisfaction to me to be able to help them bridge the gap between childhood and adolescence. Helping them to stand on their two feet convinced me that I must keep it up.

SISTER OF LONGEST-HELD POW STARTS PROTEST

Santa Clara (UPI)—The sister of the longest-held prisoner of war in U.S. history thinks President Nixon is using the POW issue to prolong the Indochina war and that the United States should end its involvement now.

Delia Alvarez, 29, sister of Lt. Everett Alvarez, Jr., a Navy flier captured by the North Vietnamese in 1964, said she was urging other relatives of war prisoners to join her family in calling for immediate U.S. withdrawal from Viet Nam.

Miss Alvarez, of San Jose, said Sunday she and her parents were starting a new movement to "bring together those families of POWs who are opposed to Mr. Nixon's policies and believe that he is not doing anything to end the war."

Miss Alvarez said the group is called "Families of POWs and MIAs (Missing in Action) for Indochina peace" and said it was made up of "a totally different group than has emerged within the POW movement."

She said that in the past POW families had been non-political and had aimed petitions pleading for humane treatment and release of U.S. servicemen at Hanoi instead of Washington.

"It was rather traditional for military families to keep quiet, but we're not going to keep quiet any longer," Miss Alvarez said.

"We are advocating complete withdrawal. The only way the prisoners are going to come home is by the cessation of hostilities."

She said that so far about 25 families had joined the new group, but she expects more.

Alvarez was the first American pilot captured by the North Vietnamese. He was shot down August 5 1964, during one of the first air strikes ordered by President Lyndon B. Johnson in retaliation for alleged North Vietnamese attacks on U.S. warships in the Gulf of Tonkin.

Two years ago, the Alvarez family circulated a petition that got more than 70,000 signatures asking Mr. Nixon for "more forceful and immediate positive action" to obtain Alvarez's release.

—Los Angeles Times, 5/18/71



Mujeres de la Raza en Accion in East Los Angeles, Ca., recently hosted Mrs. Ethel Kennedy and discussed with her many of the problems faced by the Mexican community in education, federal programs and child care. Mrs. Lydia Lopez, president; Mrs. Frances Bojorquez, vice president; Mrs. Irene Mendez, secretary; Henrietta Arias, treasurer; Francisca Flores, public relations officer.

UNsung HEROINE OF LA CAUSA

by Jean Murphy

If Cesar Chavez is the hero of the farm workers' movement, Dolores Huerta is its unheralded heroine.

As vice president and director of negotiations for the AFL-CIO United Farm Workers Organizing Committee, Mrs. Huerta plays a key role—as she has since its beginning—in the union's struggle for contracts with California's growers. However, her name is almost unknown outside the movimiento.

The role is not easy. Eighteen-hour days of planning the lettuce boycott, of speaking at rallies, of negotiating, of traveling and of seeking public support for La Causa are more common than not.

\$5. a Week

Nor is the work well paid. Like all other union officials and employees, she makes a salary of \$5 a week and a subsistence largely depending upon contributions of food and clothing.

"All of us have very exotic wardrobes. We get our clothes out of donations," Mrs. Huerta said during a recent trip to Los Angeles, where the only adornment on her hand-me-downs was a new boycott button.

Clothes and comfort mean little to her. Home these days is a sofa in an organizer's house in Fresno but she sleeps wherever her work takes her. She eats, when she remembers to eat, "the groceries, our supporters give us."

Down from Delano

She is divorced and her seven children are scattered from the University of Oregon to the homes of relatives and friends. She is known among co-workers as a dedicated, tireless leader, second only to Chavez, who is devoting her life to the movement.

The union, she said, is seeking to replace the "inhuman" piece rate system with contracts providing for minimum hourly wages, medical and death benefits and pesticide controls.

"The average life span of a farm worker is 49 years," she said. "It makes you want to cry. None of us want our food at that price."

Mrs. Huerta, 40, began as a farm worker when she was a 14-year-old Stockton girl, picking cherries and tomatoes. Her father, who had brought his family from New Mexico, worked in the beet and asparagus fields. Her mother worked in canneries but refused to work in the fields.

Real Problems

"With no toilets in the fields, even going to the bathroom was a real problem," explained Mrs. Huerta, who, even after her marriage, worked in the vineyards of Delano.

In the meantime, she had earned a provisional teaching credential by attending Stockton Junior College and taking night classes at the University of the Pacific. She taught for a year in Stockton.

"I realized one day that as a teacher I couldn't do anything for the kids who came to school bare-



foot and hungry," she said.

She joined Chavez in the Community Service Organization and, in 1962, they began organizing the farm workers. Today, about 30,000 farm workers are covered by union contract.

"We couldn't have a union without the women," says Mrs. Huerta, who insists that other women are the real heroines of the movement. "Their sacrifices have been unbelievable. And the participation of women has helped keep the movement nonviolent."

"They're so damn poor. It's necessary for most of the women to work in the fields. Imagine trying to keep a family together when you're migrant workers living in extreme poverty and your kids still have to work in the fields, too."

Bad Treatment

"Women in the fields get treated very badly... with additional humiliation and indignities. When you get propositioned by a foreman, all you can do is quit."

"I can remember picking tomatoes for 11 cents a lug—one day my husband and I together made \$4—and there was just one old beer can for all of the workers to drink water out of."

"Those are some of the reasons women are so strong for the union. They want to get rid of this system."

Among women field workers who now hold positions of responsibility in the union are Mrs. Chavez, its credit union manager; Gloria Soto, in charge of services, and Ester Uranday, in charge of membership.

"Working in the fields is the only other work they've done," Mrs. Huerta said.

The only woman among five vice presidents of the union, Mrs. Huerta is also often the only woman at the negotiating table.

"Cesar doesn't like to negotiate," she said. "And maybe the growers take scoldings from me that they wouldn't take from a man."

RINCON POETICO

"REDONDILLAS"

De Sor Juana Inez De La Cruz

(Mexicana)

1648 - 1695

Hombrea necios que acusáis
a la mujer sin razón
sin ver que sois la ocasión
de lo mismo que culpáis.

Si con ansia sin igual
solicitáis su desdén
¿Por qué queréis que obren bien
si las incitáis al mal?

Combatís la resistencia
y luego con gravedad
decís que fue liviandad
lo que hizo la diligencia.

Parecer quiere el denuedo
de vuestro parecer loco,
el niño que pone el coco,
y le tiene luego miedo.

Queréis con presunción necia
hallar a la que buscáis,
para pretendida, Thais
y en la posesión, Lucrecia.

¿Qué humor puede ser más raro
que el que falto de consejo,
el mismo empaña el espejo
y siente que no esté clara?

Con el favor y el desdén
tenéis condición igual,
quejándoos si os tratan mal
burlándoos si os quieren bien.

Opinión ninguna gana,
pues la que más se recata,
si no os admite es ingrata
y si os admite es liviana.

Siempre tan necios andáis,
que con desigual nivel,
a una culpáis por cruel,
y a otra por fácil culpáis.

Pues como ha de estar templada
la que vuestro amor pretende
si la que es ingrata ofende,
y la que es fácil enfada?

Mas entre el enfado y pena
que vuestro gusto prefiere,
bien haya la que no os quiere
y quejaos, enhorabuena.

Dan vuestras amantes penas
a sus libertades alas
y después de hacerlas malas
las queréis hallar muy buenas.

¿Cual mayor culpa ha tenido
en una pasión errada,
la que cae de rogada,
o el que ruega de caído?

¿O cuál es más de culpar,
aunque cualquiera mal haga:
la que peca por la paga
o el que pagó por pecar?

¿Pues papa qué os espantáis
de la culpa que tenéis?
queredlas cual las hacéis
o hacedlas cual las buscáis

Dejad de solicitar,
y después con más razón,
acusaréis la afición
de la que os fuere a rogar.

"REDONDILLAS"

"ROUNDELAIS"

De Sor Juana Inez De La Cruz

Translation: Bernice Rincón

Foolish men who accuse
women without reason
without being aware that you
are the cause of that guilt.

If with eagerness without equal
you solicit their disdain
Why do you want them to do good
when you incite them to evil?

You fight resistance
and then with gravity
you say it was lasciviousness
that which was done by diligence.

It seems you want boldness,
from your like for dementedness
the child who makes a mask
and then is afraid of it.

You want with foolish haste
to find the one you look for
to pretend with, Thais
and in possession, Lucretia.

What manner of being can be more rare
than he that, without counsel
breathes on a mirror and fogs it
and then is sad because it is not clear.

In favor or in disdain
you are the same
Complaining if you are treated badly
Mocking us if we really love you.

None wins your favor,
She that is most prudent,
If she does not open up to you
is ungrateful
and if she does she is lascivious.

You are always so foolish,
with your unequal measures,
this one you blame for being cruel
and the other you blame for being easy.

Well, how should she be made
that one that your love looks for
if the one who is prudent offends,
and the one who is easy is a bore?

Moreover between the boredom and
pain that your favor incurs
Good will come to her who does
not love you
And you may complain, as you wish.

Do your lovers give you pain
to your liberties take wings,
and after making them bad,
you want to find them *virtuous
very good.

Who has been most to blame in
a passion that has erred
she who falls upon being courted,
or he who courts for the fall?

Or who is more to blame
No matter what wrong has been done
She who sins for pay
or he who pays to sin?

Well, why are you surprised
at the blame that is yours
like them as you have made them,
or make them as you would like
to find them.

Quit soliciting
and then with more reason
you might accuse the inclination
of she who seeks you out to court you.

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