

VOL. III NO.3 APRIAL 21,1983

LATINO LAW SCHOOL CONFERENCE

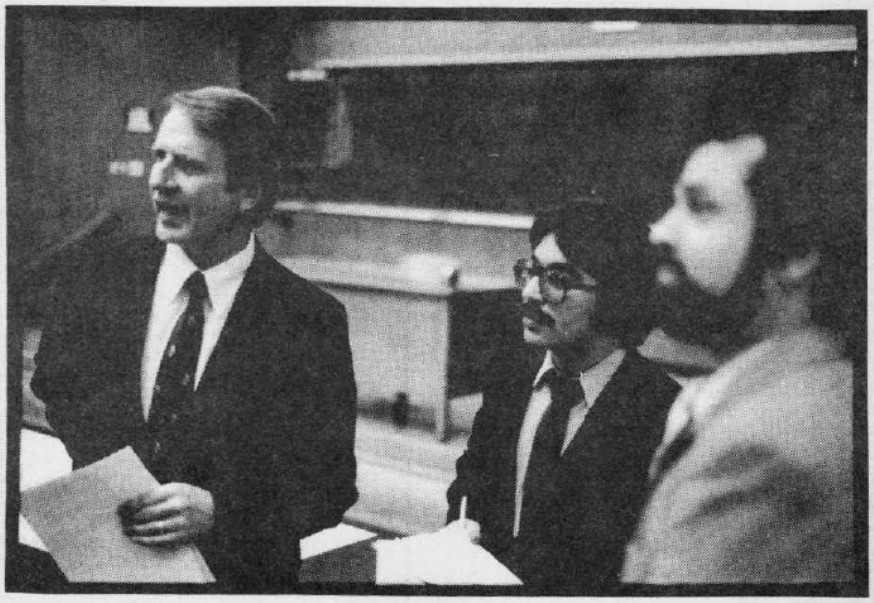
On March 18 and 19th the Latino Law Student Association hosted the 1983 LaRaza Legal Alliance Midwest Regional Conference. The two day conference hosted a number of well known people who are experienced in the legal and political sheres.

On Friday March 18th, Wisconsin Governor Anthony Earl opened the conference with a brief speech, followed by Joaquin Avilas, with a keynote address. Governor Earl stated the importance of the Latino community in Wisconsin, while emphasizing the number of Latino appointees he has made since he came into office. Joaquin Avila, the director of the Mexican American Legal Defense Education Fund, (MALDEF), emphasized how Latinos, particularly Chicanos, are in a position of growing more political, and more legal oriented. Avila called on everyone to become aware of our position and to demand to be heard in the political and economic arena.

Saturday, March 19, was marked by the bad coffee and three very interesting workshops dealing with immigration issues, Latinos in the criminal justice system, and political participation. The attendance at all the events was approximately 100 people, both local and visiting participants. It was satisfying to note that a number of participants from Chicago, Indiana, Minnesota, Iowa, and from as far away as Kansas all made the effort to come to Madison despite bad weather and driving conditions.

The first workshop dealt with immigration issues and was moderated by Mario Caballero. The speakers, Juan Soliz, Susan Czesh, andElisa Parascandola, discussed their own particular experiences within the immigration issue. Issues running throughout the workshop concerned the contributions that Mexican, Central Americans

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MEChA Calls for Emergency Demonstration

At the MEChA general meeting of March 24, 1983, a motion was overwhelmingly passed for MEChA to initiate a call for a mass ~~action~~ protesting the recent United States sponsored invasion of Nicaragua. The call for this action was initiated by MeChA because of the implications this invasion has on the just struggle of the Nicaraguan people's attempt to build a truly democratic society.

The demonstration will call for an end to U.S. intervention in Central America, a halt to the U.S. sponsored invasion of Nicaragua, and the funding of Human needs rather than war.

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The following was written by Gabnel Garcia Marques in acceptance of the 1982 Nobel Prize for Litrature (translated from Spanish).

Antonio

Pigafetta, a Florentine navigatior who went with Magelian on the first voyage around the world, wrote, upon his passage through our southern lands of America, a strictly accurate account that nonetheless resembles a venture into fantasy.

In it he recorded that he had seen hogs with naves on their haunches, clawless birds whose hens laid eggs on the backs of their mates, and others still, resembling tongueless pelicans, with beaks like spoons. He wrote of having seen a misbegotten creature with the head and ears of a mule, a camel's body, the legs of a deer and the whinny of a horse, He described how the first native encountered in Patagonia was confronted with a mirror, whereupon that impassioned giant lost his senses to the terror of his own image.

This short and fascinating book, which even then contained the seeds of our present-day novels, is by no means the most staggering account of our reality in that age.

The Chroniclers of the Indies left us countless others. El Dorado, our so avidly sough and illusory land, appeared on numerous maps for many a long year, shifting its place and form to suit the fantasy of cartographers. In his search for the fountain of eternal youth, the mythical Alvar Nunez Cabeza de Vaca explored the north of Mexico for eight years, in a deluded expedition whose members devoured each other and only five of whom returned, of the 600 who had undertaken it. One of the many unfathomed mysteries of that age is that of the 11,000 mules, each loaded with 100 pounds of gold, that left Cuzco one day to pay the ransom of Atahualpa and never reached their destination. Subsequently, in colonial times, hens were sold in Carttegena de Indias that had been raised on alluvial land and whose gizzards contained tiny lumps of gold. One founder's lust for gold beset us until recently, As late as the last century, a German mission appointed to study the construction of an interoceanic railroad across the Isthmus of Panama concluded that the project was feasible on one condition: that the rails not be made of iron, which was scarce in the region, but of gold.

Our independence from Spanish domination did not put us beyond the reach of madness. Gen. Antonio Lopez de Santana, three times dictator of Mexico, held a magnificent funeral for the right leq he had lost in the so called Pastry War. Gen Gabriel Garcia Moreno ruled Ecuador for 16 years as an absolute monarch, at his wake, the corpse was seated on the presidential chair, decked out in fulldress uniform and a protective layer of medals. Gen. Maximiliano Hernandez Martinez, the theosophical despot of El Salvador who had 30,000 peasants slaughtered in a savage massacre, invented a pendulum to detect an epidemic of scarlet fever. The statue to Gen. Francisco Morazan erected in the main square of Tegucigalpa is actually one of Marshal Ney, purchased at a Paris warehouse of second-hand sulptures.

Eleven years ago, the Chilean Pablo Neruda, one of the outstanding poets of our time, enlightened this audience with his word. Since then, the Europeans of good will-- and sometimes those of bad, as well-- have been struck, with ever greater force, by the unearthly tidings of Latin America, that boundless realm of haunted men historic women, whose unending obstinacy blurs into legend.

We have not had a moment's rest. A promethean president, entrenched in his burning palace, died fighting an entire army, alone; and two suspicious airplane accidents, yet to be explained, cut short the life of another great-hearted president and that of a democratic soldier who had revived the dignity of his people.

There have been 5 wars and 17 military coups; there emerged a diabolic dictator who is carring out, in God's name, the first Latin American ethnocide of our time. In the meantime, 20 million Latin American children died before the age of one --more than have been born in Europe since 1970. Those missing because of repression number nearly 120,000 which is as if no one could account for all the inhabitants of Upsala, Numerous women arrested while pregnant have given birth in Argentine prisons, yet nobody knows the whereabouts and identity of their children, who were furtively adoped or sent to an orphanage by order of the military authorities. Because they tried to change this state of things, nearly 200,000 men and women have died throughout the continent, and over 100,000 have lost their lives in three small and illfated countries of Central America: Nicaragua, El Salvador and Guatemala. If this had happened in the United States, the corresponding figure would be that of 1,000,000 violent deaths in four years.

One million people have fled Chile, a country with a tradition of hospitality-- that is, 10 percent of its population. Uruguay, a tiny nation of two and a half million inhabitants, which considered itself the continent's most civilized country, has lost to exile one out of every five citizens. Since 1979, the civil war in El Salvador has produced almost one refugee every 20 minutes. The country that could be formed of all the exiles and forced emigrants of Latin America would have a population larger than that of Norway.

I dare to think that it is this outsized reality, and not just its literary expression, that has deserved the attention of the Swedish Academy of Letters. A reality not of paper, butone that lives within us and determines each instant of our countless daily deaths, and that nourishes a source of insatiable creativity, full of sorrow and beauty, of which this roving and nostalgic Colombian is but one cipher more, singled out by fortune. Poets and beggars, musicians, and prophets, warriors and scoundrels, all creatures of the unbridled reality we have had to ask but little of

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LAW SCHOOL.. from p.1

and Caribbean people have made to the U.S. workforce. The problems these people have encountered as far as immigration laws are involved, were discussed. Of particular concern is the recent movement by the federal government to severely restrict the immigration and civil rights of Latino immigrants.

The second workshop moderated by Ralph Ramirez, hosted Hector Soto, of the Puerto Rican Legal Defense Fund, Jess Martinez director of the Waukesha County State Public Defenders Office, and Ness Flores, former Waukesha County trial judge and currently Director of the PSC. Mr. Soto spoke about Latinos and other minorities and the incidence of police brutality. Mr. Soto pointed out that when there is an instance of a conflict between a police officer and a minority person invariably that person was said to have withdrawn a weapon. Mr. Soto wondered aloud whether this was a genetic trait common to non-white people in such situations.

Ness Flores and Jess Martinez, both whom worked in Waukesha county provided us with an interesting local perspective of the criminal justice system. Both spoke about language problems that arise in a court room situation, when one participant speaks spanish. Mr. Flores stressed how important it is for all parties in the courtroom to clearly and absolutely understand the proceedings.

The final workshop on Saturday "Political Participation", was moderated by David Saldaña, and featured some truly thought provoking speaker. Lydia Bracamonte spoke about her role as a "Latina troubleshooter" for the Harold Washington campaign in Chicago. Mario Compean spoke of his experiences and Latino political visibility. Ray Romero of MALDEF in Chicago and Rorma Cantu also of MALDEF, in San Antonio, both stressed how we must begin to test and use our growing political power. The excellent Latina speakers in this workshop demonstrated the accomplishments of women as active participants in the on going struggle for Latino legal and political rights.

Perhaps the most appealing and sincere discussion was held by Baldemar Velasquez, president of FLOC. Baldemar held the attention of all participants as he spoke of the struggles FLOC has continuously fought and the similarity of the farm workers struggle to that of the people of El Salvador and other Central American countries. Baldemar also called on all college educated Latinos to remember their roots, and to make some contribution on behalf of all Latinos as they struggle.

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La Mexicana in the Movement for Social Equality

By Pauline Boutris

There is a rising consciousness today in Mexicanas concerning their particular oppression in this society. Mexicanas have begun to question and challenge all those social, political, and economic institutions which have for so long been the sources of their oppression. However, the oppression suffered by Raza women is very different form that suffered by most women in this country. They suffer from a kind of triple oppression: because Mexicanas are part of an oppressed nationality, they suffer from the racism practiced against La Raza; as workers they suffer from the exploitation of the working class; as women, they suffer from sexual discrimination.

While many of the white middle class women seeking "women's Liberation" tend to see their oppression as being solely the cause of a male-dominant society, Raza women see their oppression as lying much deeper than that. The white middle class mentality behind the anti-male sentiment of ' much of the women's liberation movement in this country has turned off many Mexicanas to the feminist movement.

For the Mexicana, the enemy is not the Mexicano, for there is no real difference in the social experience of either. As members of an oppressed nationality, they both face racism and exploitation and together they must struggle against these forces that deny them the basic human right to self-determination.

The Mexicana has historically been a strong force behind the struggles of our people. She has repeatedly demonstrated courage and total commitment in the face of oppression. During the Mexican Revolution, she fought courageously alongside the men for the liberation of our people. Today, Mexicanos and Mexicanas continue to fight side by side. Their struggles are one and the same.

For this reason there can be no room for male chauvinism or "machismo" in La Raza movement. The Mexicana's movement is part of our struggle for national liberation. Mexicanos must respect the strength of Mexicanas and support and share in their struggles as an oppressed sex. Those Mixicanos that attempt to force Mexicanas into a weaker role are denying one-half of La Raza the right to liberation. They are opposing the struggle of all those women in this country who are fighting to change a society for the benefit of all people.

There are Mexicanos that claim that Mexicanas have no place within the women's movement, that they do not want or need to be liberated. They argue that in order to maintain "La Familia" and defend their 'cultural heritage", Raza unity depends on the continued submission of the Mexicana. Such false logic that opposes the struggles of women against sexual oppression is not in the interests of the oppressed but of the oppressor. There can be no true unity in our movement, if that supposed "unity" stems from the subordination of one-half of La Raza. The Mexicana's struggle for liberation does not pose a threat to unity, for it is a struggle that encompasses the liberation of all our people. Only by mutual support can all our people be united

Mexicana's as a part of the women's movement, have had to take independent action to struggle around their specific, real and immediate needs. In this country, education has been systematically denied to all Mexican people where most spend no more than 8 years in school. The Mexicana's struggle is a very real struggle against educational oppression. It is the struggle of all Mexicans for bilingual education, and against racist policies denying education to undocumented Mexican children, against culturally biased educational testing, and against the Bakke decision which threatens all affirmative action programs.

However, many of the white, middle-class women's organizations have failed to take a definite stand on many of these vital issues that affect not only Mexicanas, but all people as a whole. For this reason, most Mexicana's have rejected "women's lib" as a force for change, and see it as irrelevent to the Mexican people.

Many middle-class women in the women's liberation movement are rejecting their roles as "second-class citizens" and are seeking careers so that they may "liberate" themselves from the menial tasks of the household. However, for the Mexicana, this is not liberation. What is overlooked is that Mexicanas have always worked and have faced problems of job discrimination, miserable conditions, low pay for long hours of work, and now, a high rate of unemployment.

Some women in the women's liberation movement have been in favor of abolishing the state protective laws for women, that is those laws which regulate the conditions under which poor women work. They have seen them as a discriminatory barrier for all women seeking employment. However, for poor women who are forced to work in sweatshops, factories, and the fields, these laws are essential and they should not only be enforced but made even stronger. Not until women's organizations recognize and take a strong stand against the criminal conditions in which poor women are forced to work, will the Mexicana find any relevance between the women's liberation movement in this country and her own immediate struggles?

Because so many Mexicanas have been forced to work in order to survive, they have have often been placed in the difficult role of being both mothers and fathers to their children. With the heavy burden of child-care, Mexicanas are strongly fighting for 24-hour child-care centers financed by the government and controlled by the community.

Mexicanas are also playing a key role in the battle against forced sterilization, an issue which most directly affects them. Mexicanas and other minority women have become the focus of the racist ideology behind "population control" which blames problems of poverty on Raza women having too many children.

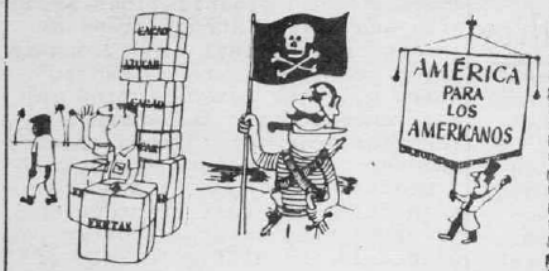
The same government that has heavily funded sterilization for poor women has denied them the right to abortion. The recent passage of the Hyde Amendment has meant the cut-off of Medicaid funds for abortions. This action has hit hardest among poor women, for it has denied them access to safe,legal abortions. It's first victim has been a Texas-Mexicana who, because she could not afford a safe abortion, was forced to cross the border into Mexico, where she died of an illegal, back-alley abortion.

Both forced sterilization and the ban on safe abortions for poor women deny all women, and specifically Mexicanas, the right to control their bodies. However, the leadership of the National Organization of Women(NOW), the largest and strongest women's organization in the country, has not assumed the responsibility to organize a national campaign of action to defend abortion rights.

Moreover, it has been a force in opposing the new guidelines against sterilization abuse. The new guidelines would provide a 30-day waiting period between the signing of the consent form and the operation. However, many women in NOW and other women's organizations argue that this would limit a woman's free access to sterilization. For the Mexicana and other minority women who have been the target of sterilization abuse, such a law is essential in order to insure their protection.

Most immediately, Mexicans must struggle against massive deportation of all our people. Deportations of mother and whole families must be stopped! Mothers that have children born in this country have been forced to separate from their

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Cuando los padres peregrinos llegaron al Norte de América con la Biblia en una mano y el fusil en la otra, para predicar a los indios un nuevo modo de gobernarse llamado'república",para arrasar con los demonios y las brujas y las brujas y para fundar el Paraíso Terrenal;
Consiguieron que Jehová, su Dios, celebrara con ellos un contrato especial por el cual ellos, como el pueblo elegido, reinarian sobre los pueblos bárbaros, los herejes, los negros, los irlandeses, los blancos pobres, los indios y los latinoamericanos... Los nietos dejaron en casa la Biblia, que leían de día, y de noche salieron a cazar por los pueblos vecinos.
Eran ricos, fuertes y piadosos. Decidieron ser independientes de la madre Gran Bretaña y proclamaron la libertad de todos los seres humanos blancos y la igualdad de todos los seres humanos negros. Se habituaron a llevar un género de vida en el hogar y otro fuera. Durante el día atendían sus negocios y por la noche avanzaban por tierra hacia el oeste y por mar hacia el Sur. Los misioneros iban delante y los soldados, detrás. Cuando les era ventajoso preferían el monercio a la guerra. ompraron a Su Majestad Británica la flota de los piratas del Caribe que equiparon como marina mercante y como marina de guerra. "Compraron" la Luisiana, la Florida, Alaska y la mitad de México.. rometieron comprar como su Dios manda, las islas de Cuba, Puerto Rico, la Hispaniola y el itsmo de Panamá.
El presidente Monroe tuvo la genial ocurrencia de impedir que las potencias europeas siguieran ocupando tierras y esclavizando latinoamericanos: "america para los gringos", dijo, y comenzo la americanización del Continente.
Desde entonces(1823) los negocios internacionales,la piratería, la trata de hombres, el comercio con frutos tropicales y con presidentes y generales subtropicales, la diplomacia, los golpes de estado, el terrorismo y la politica económica, estuvieron a cargo del Departamento de Estado que tiene muchas sucursales como la Standart Oil, la United fruit Co., la ITT, la Coca-Cola, etc.



WISCONSIN WINNEBAGOS FOR FAIR GOVERNMENT COALITION

The U.S. Government, through the Bureau of Indian Affairs (B.I.A.) is denying the Wisconsin Winnebago people the right to control their own government and manage their own destiny. The B.I.A. has dissolved the tribal governing body and is supporting a dictatorship that was asked to leave office by the majority of the tribe.

The B.I.A. is giving support to this small group of people to remain in control. The B.I.A. is driving a wedge into the split that was created by this faction. This was an internal problem and could have been worked out by the tribe until the B.I.A. began supporting the regime that caused the turmoil.

The Wisconsin Winnebagos for Fair Government Coalition wants to return the government of the Winnebago people to the Winnebago people

The Winnebago people have been through many hardships during the past several hundred years: the near wipe-out of the entire tribe at Starve Rock, Illinois, centuries ago, six forced removals in the 1800's, the eventual resettlement on a reservation in Nebraska. Through these times of great despair, the Winnebago remained strong and the leadership was always representative of the people.

Now, Winnebago people are living a peaceful and honorable life during these modern times, and now, they are being threatened with cultural genocide and loss of the control of their future and of their unborn generations' right to remain Winnebago people.

The B.I.A. is trying to isolate the people from their cultural heritage. The B.I.A. is supporting a small group of people that may be well educated in the ways of money making and bureaucracy but know nothing of being Winnebago. They are using the future of the tribe to become wealthy people by using funds to create business enterprises that benefit them alone. They have no concern for the future of the Winnebago people.

The Wisoconsin Winnebagos for Fair Government Coalition is attempting to return the government of the Winnebago to the Winnebago people so that they may continue as a peaceful people and retain the culture that has been here since the beginning of human time.

The Wisconsin Winnebagos for Fair Government Coalition wants the government to be representative of the people and accountable to the people. They want to be able to ensure the future of the children and unborn generations as Winnebago people in a pluralistic culture. The values and traditions of our people must be kept strong if we are to survive as a people in this society of today.

The coalition is asking that people concerned with the future of Indian people write to Senator Proxmire and Senator Kastenmeir to call for a complete audit of past administrations of the past ten years, and to call for an election by the people. Please send d. ations for legal expenses, a newsletter, mailing and phone bills. The coalition operates entirely from money given by coalition memebers from their own pockets, and needless to day that Indian people being the poorest of the poor, we cannot carry on this struggle against insurmountable odds without the assistance of caring and concerned people.

What is going on in South Africa, Central America and other parts of the world is going on right here in Wisconsin. The U.S. is supporting a government that is dividing the people and that is not representative of the people.



SEND DONATIONS TO:
WISCONSIN WINNEBAGOS FOR FAIR GOVERNMENT COALTION
c/o JoAnn Jones
910D Eagle Heights
Madison, WI 53705

LA SANGRE DE SUS MILES DE HEROES Y MARTIRES ES EL PRELUDIO DOLOROSO PERO INEVITABLE DE LA AURORA DE UN FUTURO DE LIBERTAD, DEMOCRACIA, INDEPENDENCIA, TRANSFORMACION SOCIAL REVOLUCIONARIA Y PAZ VERDADERA Y FIRME PARA EL PUEBLO SALVADOREÑO.

PALESTINIAN GENOCIDE

THE TARGETS part two

The effects of U.S. technology and Zionist aggression on human beings are devastating. Doctors have coined a new term-"The Begin amputation" for the destruction caused to soft tissue by anti-personnel shrapnel: a small piece entering the heel can necessitate the amputation of the leg.

The use of these deadly weapons was exacerbated by the bombing of virtually all hospitals in West Beirut. In mid-June, the Palestine Red Crescent's Acca Hospital was shelled, killing 2 and injuring 17, among them 5 children. Makeshift clinics began to spring up all over the city-in schools,garages, religious institutions and hotels.

There were 2 1/2 days in June that epitomize the violence of the Zionist attack in this perird. From June 23-25, 2000 people, mainly civilians, were killed and injured by air and artillery bombardments. Following is an interview with some of the targets' of this aggression:

A 14 year old Palestinian boy had this story:"It was one of those things they call cluster bombs. I didn't know what it was, and that's why this happened, I was walking along with my cousins- we were going to buy bread and I saw this little piece of metal. I picked it up and it exploded as soon as I touched it. One of my cousins was wounded but not very badly. I got many wounds all over me, and my hand was cut off - See?"

Also hit during these raids was the Home for the Elderly and Retarded, in the Fakhani district. Phosphorous bombs were used against it, despite the red cross painted on the roof and the letter then forwarded to Begin, asking that the home be spared. On June 24, 6 patients were killed and 20 wounded. This, however was just the begining: on August 28, the home was bombed for the 4th time, killing 10 and injuring 21. Forced to close down, though the majority of the patients had no place to go, the director commented: "this sort of thing makes me wonder who are more in need of psychiatric treatment, our patients here or the people resonsible for this destruction."

July was no better than June. On July 11 there was an artillery battle lasting 18 hours, during which 100,000 shells fell on Beirut. Among the targets was Berbir Hospital, where 5 were killed and 10 injured. Later in the week Makassed Hospital was shelled,a doctor lost both legs and the pediatrics ward was destroyed.

Though the constant air, sea and land attacks of June and July were concentrated on the southern areas, the rest of the city was not spared, random and intermittent shelling and plane raids. Casualties in the more central parts of the city were high, as these districts were densely packed with refugees. In late July, Israeli warplanes bombed the residential district of Rausche. In one building alone there were 100 dead-95% of whom were civilians. However, it was from-August 1st on that literally no safe in Beirut. On that day, Israeli firepower opened up over the whole city. Terrified residents were forced underground to whatever shelter they could find in the face of 14 hours of relentless bombardments. On Wednesday, August 4th, the enemy tried to push forward at the Musuem and Port crossing points. Again, all of West Beirut was mercilessly shelled. Official Lebanese statistics report at least 250 killed and 700 injured. Nothing was spared: direct hits were reported on restaurants, hotels, newspaper agencies, banks, gas stations, travel agencies, schools, refugee centers, hospitals and untold numbers of homes. The American University Hospital- one of the few semi-functioning hospitals left- was shelled. Berbir Hospital was hit so badly that it is now only a scored wreck. People's terror increased at the realization that there were virtually no hospitals left to treat them if they were injured. Ambulances weren't functioning because of thenon-stop shelling and lack of petrol caused by the blockade.

However, it is Thursday, August 12th, that Beirut residents will remember with the most horror: the day of the planes, the day of camps. For 11 hours straight, US-made warplanes bombed all of West Beirut. The particular target was the Palestinian refugee camps. In South Lebanon, the Zionists had used bulldozers to raze the camps; in Beirut, they used 2000 pound bombs. 44,000 bombs were dropped on the city; 800 houses were destroyed-600 of them in the camps. The depopulation of the camps was complete; rubble is all that remains.

WAR ON ALL LEVELS

The constant bombardment of West Beirut took place against the Sadistic backdrop of the blockade of the city. The entire life-supporting system that was being destroyed by shells was also being slowly suffocated by the siege.

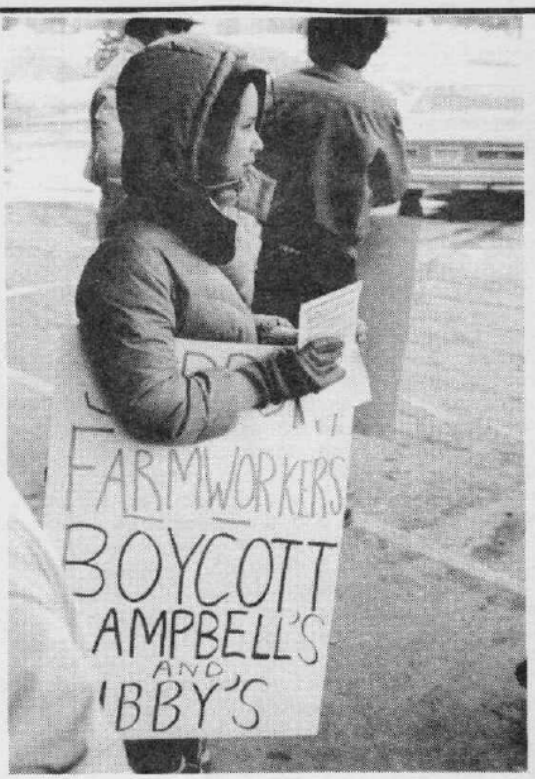
West Beirut was surrounded by the IDF since mid-June; the blockade began on July 3rd and on July 26th electricity and water were definitively cut (before that they had been severely rationed and erratic). It took some time for the full effects of the blockade to be felt. Garbage began to pile up on the streets, slowly and then to monstrous proportions as petrol ran out and there were no trucks to collect the refuse. Streets in once fashionable areas were literally covered with trash. The only solution was to burn it, so on days when the skies weren't filled with the smoke of bombs, they are black from burning garbage. The fumes, however, spread disease and contributed to the always-present fear of epidemics.

Water became a precious substance. In the past drinking water had been pumped in by the city and then electric motors raised it to individual apartments. When the electricity and the drinking water stopped coming, new measures were taken. UNICEF set up reservoirs around the city and distributed tanks to key areas. By July 30th these reservoirs had run dry. The IDF was stopping even one bottle of water from reaching the city. Generators were being used to bring up well water, but it was severely contaminated: the saline content was 5000 milligrams per liter as opposed to the acceptable level of 500. Severe cases of gastroenteritis and diarrhea became rampant, and at the end of July a child died of dehydration.

Food was also a problem. By mid-July, fresh fruits and vegetables were scarce and often not available. Meat and milk products had stopped being sold earlier, as there was no electricity for refrigeration. Convoys of foodstuff waited outside West Beirut, sent from all over the world, but were forbidden entry. Stores still carried packaged and canned goods, bought at exorbitant prices. Government supplies were running low, as the very first Israeli air raid on June 4th had destroyed the Lebanese Higher Relief Commission's food depot at the Sport Stadium. In this, as in so much, the war targeted the poor.

The devastating effect of the blockade was most apparent on hospitals, which were running out of supplies at the same time they were facing bombardment and thousands of casualties. Blood and plasma were particular problems: no new supplies were allowed in, and without electricity existing supplies could not be preserved.

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LA MADRE DE AZTLAN

Equality respects the functions of
man as father
woman as mother
and both as an independent
human capable of change.

A Chicana woman springs out of her
Indian and Spanish cultural and
historical heritage.
From Indian comes strong mother figure
From Spanish comes dominant father figure

True woman's liberation must happen first
in the mind of the woman...

Socio-economic and political
conditions can help the process of woman's full
assertion in the movement and
in society, but the woman has first
to want to make herself free.

A woman, a mother, knows life
from within because of her function.
Our society is sadly masculine oriented;
it does not know life from within
because men alone make it.

Creative solution to social change
comes with people who have
creative life within themselves,
a feee woman can creatively
contribute with radical solutions
because she knows life from within.

Mary Lou Espinosa

La Mexicana in the Movement for Social Equality

from p.3

children and return to Mexico. Legislation must be enacted for parents to remain with their children; cittizenship must be provided!

Deportation, sterilization, abortion, education, childcare, employment-- these are some of the concrete problems of the Mexicana and of all Mexican people. In order for it to be a true vehicle of social change, the women's liberation movement in this country must address itself to these problems. Up until now, it has failed to engage in enough of the type of actions that would draw in and link up with the masses of minority women not yet in the movement, including Mexicanas. The women's liberation movement must not isolate itself from the masses, or as a revolutionary force, it will lose all validity. Women as an oppressed sex must struggle for all oppressed people.

At the same time, white women cannot speak for Mexicanas. Mexicanas must be strong and have the right to speak for themselves. While the struggle for women's liberation is the Mexicana's struggle, only a strong independent Mexicana movement, as part of the general women's liberation movement and as part of the movement of La Raza can insure its success.



WOMEN IN ARMS

"NICARAGUA"

ANTONIO.. from p.2

imagination, for our crucial problem has been a lack of conventional means to render our lives believeable, This, my friends, is the crux of our solitude.

And if these difficulties, whose essence we share, hinder us, it is understandable that the rational talents on this side of the world, exalted in the contemplation of their own cultures, whould have found themselves without a valid means to interpret us. It is only natural that they insist on measuring us with the yardstick that they use for themselves forgetting that the ravages of life are not the same for all, and that the quest of our own identity is just as arduous and bloody for us as it was for them. The interpretation of our reality through pattern not our own serves only to make us ever more unknown, ever less free, ever more solitary..

Venerable Europe would perhaps be more perceptive if it tried to see us in its own past. If only it recalled that London took 300 years to build its first city wall, and 300 years more to acquire a bishop; that Rome labored in a gloom of uncertainty for 20 centuries, until an Etruscan king anchored it in history; and that the peaceful Swiss of today, who feast us with their mild cheeses and apathetic watches, bloodied Europe as sodiers of fortune as late as the 16th century Even at the height of the Renaissance, 12,000 lansquenets in the pay of the imperial armies sacked and devastated Rome and put 8,000 of its inhabitants to the sword.

I do not mean to embody the illusions of Tonio Kroger, whose dreams of uniting a chaste north to a passionate south were exalted here, 53 years ago, by Thomas Mann. But I do believe that those clear-sighted Europeans who struggle, here as well, for a more just and humane homeland, could help us far better if they reconsidered their way of seeing us. Solidarity with our dreams will not make us feel less alone, as long as it is not translated into concrete acts of legitimate support for all the peoples that assume the illusion of having a life of their own in the distribution of the world.

Latin America neither wants, nor has any reason, to be a pawn without a will of its oun; nor is it merely

distribution of the world.

Latin America neither wants, nor has any reason, to be a pawn without a will of its own; nor is it merely wishful thinking that its quest for independence and originality should become a Western aspiration. However, the navigational advances that have narrowed such distances between our Americas and Europe seem, conversely, to have accentuated our cultural remoteness.

Why is the originality so readily granted us in literature so mistrustfully denied us in our different attemps at social change? Why think that the social justice sought by progressive Europeans for their own countries cannot also be a goal for Latin America, with different methods for dissimilar conditions? No: The immeasurable violence and pain of our history are the result of age-old inequities and untold bitterness and not a conspiracy plotted 3,000 leagues from our homes. But many European leaders and thinkers have thought so with childlishness of old-timers who have forgotten the fruitful excesses of their youth as if it were impossible to find another destiny than to live of the world
live at the mercy of the two great masters of the world. This, my friends, is the very scale of our solitude.

In spite of this, to opression, plundering and abandonment, we respond with life. Neither floods nor plagues nor famines nor cataclysms, nor even the eternal wars of century upon century have been able to subdue the persistent advantage of life over death. An advantage that grows and quickens: Every year there are 74 million more births than deaths, a sufficient number of new lives to multiply, each year, the population of New York sevenfold. Most of these births occur in the countries of dense resources -- includeing, of course, those of Latin America. Conversely, the most prosperous countries have succeeded in accumulating powers of destruction such as to annihilate, a hundred times over, not only all the human beings that have existed to this day but also the totality of all living beings that have ever drawn breath on this planet of misfortune.

On a day like today, my master William Faulkner said, "I decline to accept the end of man". I would feel unworthy of standing in this place that was his if I were not fully aware that the colossal tragedy he refused to recognize 32 years ago is now, for the first time since the beginning of humanity, nothing more than a simple scientific possibility. Faced with this awesome reality that must have seemed a mere utopia through all of human time, we, the inventors of tales, who will believe anything, feel entitled to believe that it is not yet too late to engage in the creation of the opposite utopia. Anew and sweeping utopia of life, where no one will be able to decide for others how they die, where love will prove true and happiness be possible, and where the races condemned to one hundred years of solitude will have, at last and forever, a second opportunity on earth.



mujeres unidas jamas seran vencidas

Graphic by Lincoln Cushing



LA VICTIMA

EL TEATRO DE LA ESPERANZA

Before 200 people, El Teatro de La Esperanza presented their original play "La Victima" in Madison, Wisconsin.

The bilingual production centers around a Mexican family who flees Mexico to the U.S. during the 1910 Revolution, only to have part of the family deported back to Mexico during the Depression. After years pass the family unknowingly meets again as the play exposes the confrontation of differing values.

"La Victima" highligths the conditions which Mexican undocumented workers have faced in the U.S. historically. Family hardship, the never ending batlle again racism and increasing tensions of everyday survival is portrayed through the personalities of the individual members of hte family. The dialogue is delivered in both English and Spanish. The play emplys musical narrations in the form of corridos, rancheras and boleros, all gendres in the musical repoertoire of Mexican and Chicanos.

El Teatro de La Esperanza members were: Lalo Cervantes, Evelina Fernandez, Ana Olivarez, Jose Valenzuela, Raquel Salinas, Jose Saucedo and Carlos Vasquez.

Por: Luis Echevarria y Debora Gil Casado

LAW SCHOOL.. from p.2

The conference was then ended by a baile at the Memorial Union. "Sancho", a band from Racine provided the music for both university and community participants.

The members of the LLSA, would like to thank everyone for their help and participation in making the conference a very big success. Special thanks should be extended to Ralph Ramirez, David Saldana, and Assistand Dean of the Law School Steve Rocha, all made a tremendous contribution to the conference.



PALESTINIAN..from p.5

Even health institutions born out of war conditions, such as the Palestine Red Crescent, had trouble coping. As one PRC doctor said: "We expected the Israeli invasion but we never expected such savagery. We never expected 10,000 casualties or hundreds of thousands of refugees.

By the end of July, many small clinics had been forced to close and even large institutions such as the American University Hospital were close to collapse. Medicine was also forbidden into the city, and health administrators complained of paying 210Lf. for antibiotics that usually sold for 68Lf. Oxygen and sutures were almost gone. Hospitals were treating only absolute emergencies and turning away anyone not at the point of death. Unnumbered deaths were caused by the lack of medical facilities.

One small hospital was forced to close because it could not cope with the dead, let alone the wounded. Its administrator said: Our establishment is not equipped to receive 50 dead. Our morgue can't hold more than 6 cadavers. One day 54 dead were brought to us. It was a sight you would not want to show your enemy." Most corpses could not be claimed, due to the dispersal of families and the sheer numbers of dead; instead, they were photographed and dumped in mass graves.

The blockade not only caused great physical suffering, but was part of the Zionist attack against the masses' steadfastness. Fighters and civilians alike were supposed to feel totally cut off and abandoned by the outside world, so that they would despair and flee, or turn their anger against the PLO instead of the real enemy. In June, when the Israelis failed to launch a full-scale military attack against the city, they unleashed what is known as a psychological war, or war of nerves, even using psychiatrist to advise the army. Leaflets were dropped from planes, threatening residents with an impending invasion and urging them to flee. Mock air raids were staged at night with war planes thundering low over the city and dropping flares. Car bombs increased; there were 12 from June 6-26th, usually in areas that did not come under direct shelling and were therefore filled with displaced people seeking refuge. Together with the blockade, these threats carried the enemy's message loud and clear: no place is safe, you are surrounded, you are defeated, there is no way out but capitulation. The media played its role in this too, focusing only on rumors of secret negotiations and agreements while ignoring the reality of continued resistance and steadfastness.

As time passed and the intensity of attacks increased, the mass mood became more angry and determined, rather than defeated. Many Lebanese who had first seen the invasion as directed only against the Palestinians became convinced that "Israel" was determined to occupy Beirut regardless of the cost, and the enemy's true aim was to install a fascist government. This political understanding strengthened the bonds of unity between the Palestinian and Lebanese people, as did the indiscriminate ferocity of the attacks. All people in West Beirut shared one reality: it was their will against the enemy's bombs. It was this reality - the will of the masses and fighters - that proved to be the salvation of Beirut.

PEOPLE TO PEOPLE AID TO BUILD THE NEW EL SALVADOR

Your contribution will help save lives in El Salvador:

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$25 can buy 75 rolls of surgical tape.
$50 can buy 800 Erythromycin tablets.
$100 can buy 3 otoscopes for treatment of the ear.

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__I will sponsor a house meeting

name_____

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Madison-CISPES
Box 616
800 langdon St.
Madison,WI
53706

(make checks payable to "Medical Aid for El Salvador"a non-profit corporation.)

LAS PROGRAMAS DE RADIO PARA LATINOS
EN MADISON

On 89.7 FM WERN every Sunday night:
9:00 La Voz de La Raza
10:00 Horizontes Hispanos
11:00 America Canta
11:30 Enfoque Nacional
For more information call Carmen Jackson-632-4071

On 89.9 WORT every Saturday morning:
7:00-9:00 Los Madrugadores
For more information call Mario Compean-233-2947

Nada pero flores y
Canciones de tristesa quedan
En Mexico y Tlatelulco,
Donde una ves veiamos guerrilleros
Y hombres sabios

-una cancion de flores de los Aztecas

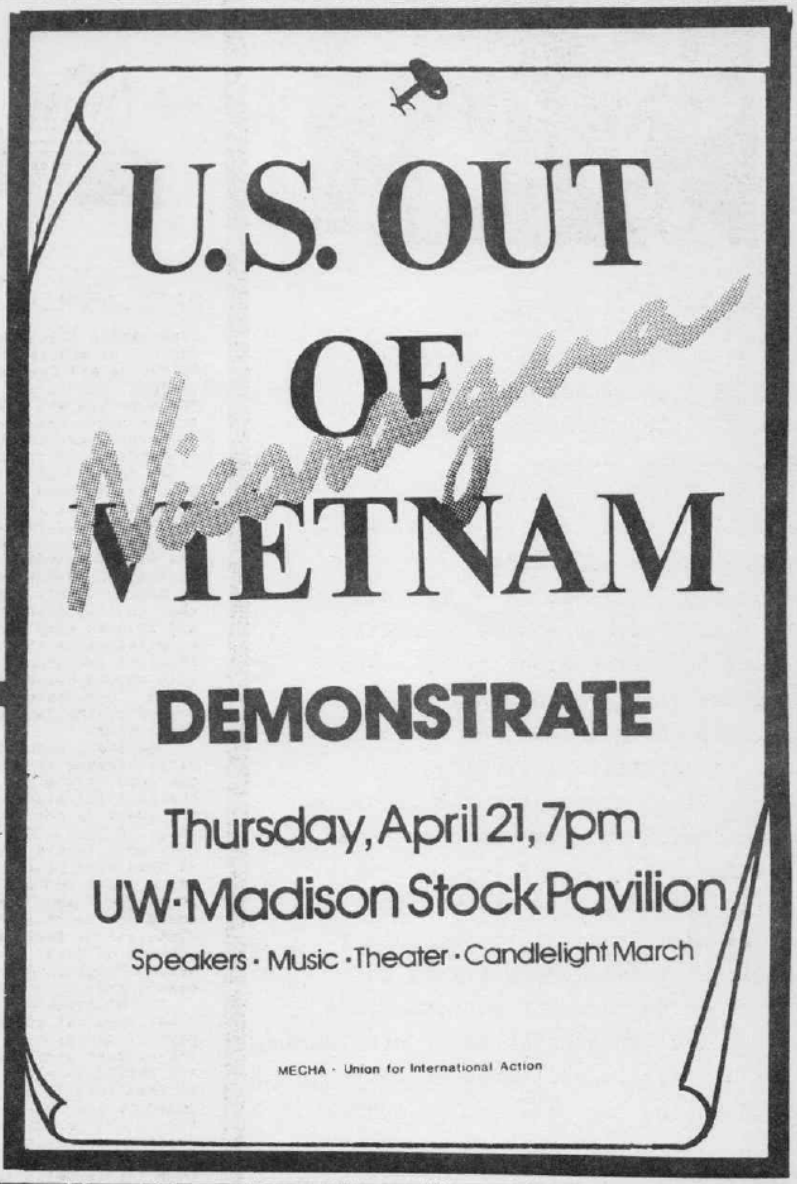
MEChA Calls for Emergency Demonstration

from p.1

The rally will take place on Thursday, April 21, 7:00 pm in the University of Wisconsin Stock Pavilion and will feature speakers representing MEChA, Nicaraguan refugees, US labor groups and anti-nuclear organizations.

The demo will be followed by a candlelight march to the State Capitol.

For more information cotact the MEChA office between 1-3 pm or call 263-4830.



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