





VOL. IV, NO. 1 NOV 1983

RAZA BARRIOS INVADED

Immigration and Naturalization Services in Milwaukee unleashed their armed storm troopers throughout Southeastern Wisconsin raiding migrant farms and processing plants in search of undocumented workers.

The latest Gestapo raids, held during National Hispanic Heritage Week, prompted accusations from RAZA leaders that the raids were racist and meant to intimidate Chicano political and cultural activities commemorating el 16 de Septiembre.

The Gestapo raid netted 44 workers. They had to return three who were permanent residents, but had no documentation. Once their status was determined to be legal, they were returned to their homes.

A Racine County farmer charged the government with storming into his farm with shotguns. Ronald Swan, I.N.S. Director admitted that agents were all armed with sidearms, but denied that they had shot guns.

For Raza, who are jubilant about the present Congress not considering the Simpson-Mazzoli Bill, let us remember that the armed SS corp continues to raid and attack our communities.



REAGANOM'CS AND GRENADA

RAZA CONTRA RAZA

The invasion of Grenada has its origins in the diversion of billions of dollars from food programs, assistance, housing and other social services, into naval task forces, rapid deployment forces, B-1 Bombers, MX and cruise missiles.

The severe austerity program was inflicted on the Black, Chicano, and other marginally skilled and trained workers who made up the over one quarter of the work force.

To Chicanos and Blacks, Reaganomics is racism. The unemployment rate for our youth exceeds 50% in the ghettos and barrios of major cities. The U.S. does not need a national draft for its militarist policies, it has created a massive

(cont. pg. 7)

RAZA POLITICAL WORKSHOP

On October 1983, Chicanos at UW-Madison initiated a series of workshops to develop a Chicano Politic. Discussions have centered on the University's failure to deal with Chicano Studies, recruitment and retention.

El Portavoz wants to share with the community information on these discussions. We feel that your contribution is vital. We want and need your support. This issue of El Portavoz will provide you with an idea of what has taken place. The next workshop will be held on December 3, 1983 We hope you will be with us. All that is required is that you fill out the pre-registration form

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The Nestle and Campbell Soup Boycott



The Farm Labor Organizing Committee (FLOC) is a farmworker's union organized in 1967 in Midwest Ohio to improve working and living conditions for migrant and seasonal workers.

In 1978, FLOC workers struck Libby's and Campbell foods, two corporate, agribusiness giants, who control the price structure of the Ohio tomato growers, and consequently the wages of the workers themselves. Libby and Campbell had refused to bargain in good faith with FLOC, so in 1979 FLOC initiated a nationwide boycott of their products.

In 1978, FLOC made a dramatic 600 mile march from N.W. Ohio to the national headquarters of Campbell's foods in Camden, New Jersey, to expose the corporate greed of the multi-national corporation whose only concern is profits, demonstrating total disregard for the farmworker's rights.

The Madison FLOC chapter in conjunction with the National Lawyers Guild are instituting a consumer boycott targeting the University by having them drop their contract with Campbells and Libby products.

The Nestle's Corporation, another corporate, multi-national who, for greed and profits, has promoted its baby formula in "3rd World" countries. The result has been a dramatic increase in infant mortality and malnutrition. Formula feeding in place of breast feeding is a deadly alternative, because of the lack of clean water and refrigeration. In fact, a human rights organization, has called for an international boycott of Nestle's as a response.

These two corporate giants are linked by the same issue - one of Corporate Social Responsibility and of profits before human rights.

We urge your support for the Ohio farmworkers. Ban all Campbell and Libby's products from University vending machines. Note: See how same corporate irresponsibility has led to promotion of Nestle's Baby Formula in Thirld World countries, resulting in increased infant malnutrition and mortality. Film 11/21 at 7:00 p.m. in the Memorial Union.

ONDAS: PLAN DE SANTA BARBARA



El plan de Santa Barbara was a Chicano plan for higher education. The Manifesto from the plan became a guide for Chicano action throughout the U.S. in the Seventies. It was the accepted mandate for social and political expression. The Manifesto claimed Chicano, (a pejorative and class-formed adjective) had now become the root idea of a new cultural identity for our people.

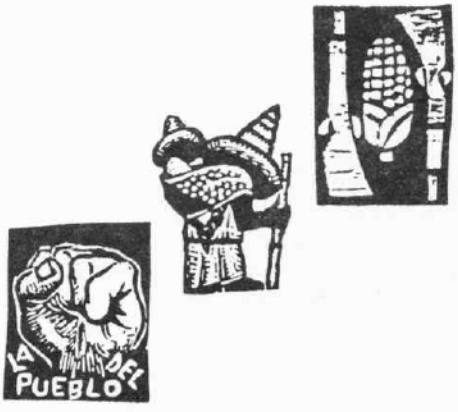
The Manifesto recognized that without the strategic use of education, education that places value on what we value, we will not realize our destiny. The Manifesto states that we as Chicanos should aim to go further. It also states that "We believe that higher education must contribute to the formation of a complete man who truly values life and freedom."

What the Manifesto does is use the language of the oppressor. The model, as long as it uses these Anglo-Saxon, eurocentric values and concepts rooted in 19th century European Enlightenment, cannot be an oppositional document. If we use them, we are assuming something as a given. What results is the complete incorporation of our statement.

We, at El Portavoz, take issue with the grounding of these concepts. "New consciousness", "the formation of a complete man", "destiny", and "cultural identity", cannot serve by themselves to develop a political strategy to deal with institutions such as the University. The Manifesto does not understand Chicanismo because it starts out from these concepts. It calls for a new manifestation of politics, yet it never questions how we as Chicanos relate to these values. In the text of the Manifesto there is no theory to substantiate what is being manifested.

Further, the Manifesto offers an idealistic history. History here is self-evident. It views events in terms of cause and effect. History here is reduced to the ideal of the present. It is presented in terms of what we, as Chicanos lack. If we had all these things, these values, this function such as "consciousness", we could "will". This is in the best tradition of Western metaphysics. What is assumed is that we are incomplete, completely devalued, without this "consciousness", we are alienated. One wonders how we as Chicanos can possibly live through one single day with such a void!

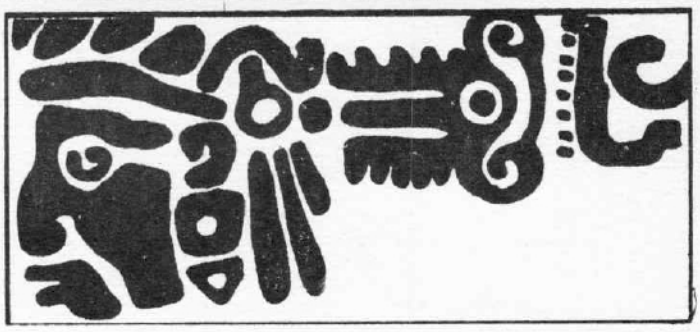
We do not deny the need for an appraisal of Chicano culture and life, when they are rooted in our concept. A different politic is needed, not Chicanismo as European enlightenment. We should not use Judeo-Christian moral ethics and appropriate. them for our own use. Simply to call for a re-evaluation is not political. In fact, it is quite the contrary.





We are calling for a genuine interrogation of what has passed for a Chicano politic; we will not succumb to a definition of our needs, as defined by our antagonists. Through the dynamics of political workshops, developed within MECHA, we will begin to forge a real politic, one that Chicanos develop, one that Chicanos themselves can manifest.

CHICANO CULTURE RE-EXAMINED



It is our opinion that any thorough analysis of Chicanos and our relationship to institutions of higher education, such as the University, must start from the historical fact that presently there exists no Chicano political movement nationally. Presently, we are faced with a regression to a politically marginal existence in relationship to society and in our attempt to mobilize power. For the purpose of this discussion we will first focus on a historical review and critical analysis of the Chi cano movement the past few decades, then critically analyze the role of the University in society and as it specifically relates to Chicanos.

Beginning in the 50's, we see the political precursor to the movement in the 60's in the form of an incipient political awareness of ourselves. It was the political activities of the 60's that matured the Chicano movement and forged the notion that our struggle was a struggle for self-determination.

Some of the concrete political manifestations of that period of upheaval were the formation of the Raza Unida Party and La Raza Unida politics, high school boycotts in cities across the Southwest, an attempt at the development of Chicano Studies in Universities, the legalistic and at times armed struggle to recover our land in the Southwest thru the Treaty of Guadalupe Hidalgo, and union organizing of migrant workers.

These struggles in the 60's were traditionally called "revolts" by the press and analysts of the period. However, it is our contention that these struggles were instead an insurrection. Revolt, we argue, signifies a concrete political relationship to the "system" which presently the Chicano movement does not have.

That decade was followed by what we term the "Decade of Incorporation" a period which was characterized by the "Incorporation" of Chicano demands. Through the creation of "Buffer Zones", that is, bureaus within the systems institutions, such as, the Governors Hispanic (sic) Desk, Chicano Studies Program, which in its present form here at UW fails, at the very least programmatically, in that it offers no Chicano courses, the Spanish Speaking Outreach Institute in Milwaukee, the DILHR migrant Bureau, and the myriad of Affirmative Action and Equal Opportunity agencies that in effect, function as fetters of concrete political activity at the community and mass level. The result has been largely symbolic for the essential nature of the system remains unchanged.

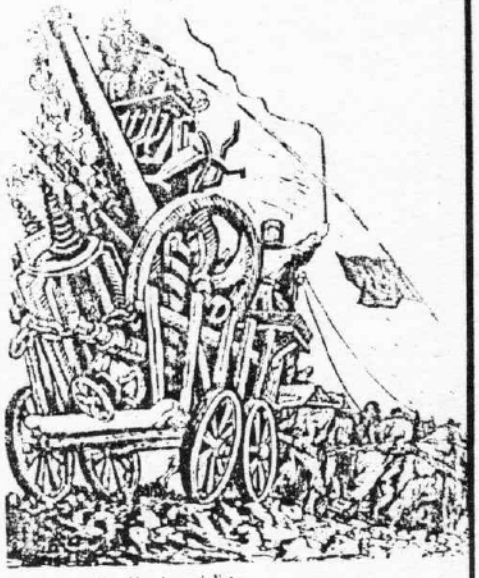
One of the essential political functions of the University in this society is to serve as a primary transmitter of the dominant prca tices,meanings and values of this society. In this sense, the Univer sity serves as a primary ideological tool in society, producing and repro ducing these practices, meanings, and values which are reciprocally confirmed and are again reproduced through individual daily experiences. (*These themes will be developed further in future issues.)

Additionally, the University can be defined as a corporate systen in that it incorporates or excludes groups. This is a selective process. One example of this selectivity is what it has programmatically done for Chicanos, or more appropiately what it hasn't done. In the Letters and Science Program, of the 16,000 students enrolled, less than 100 are Chicanos, of the more than 1,200 professors, less than 1% are Chicano, of the 8,000 courses, none are Chicano, and over the past 10 years only 3 have been offered. These are the graphic statistics that illustrate the plight of Chicanos on the University campus, with its supposed formidable reputation for excellence.

The University's system defines selects and establishes this process. Although many attempts by Chicanos have been made, Chicanos have never played a role of any importance. Only those who are part of the system, part of the organic whole that reflects the dominant culture (practi tices, meanings, values) make those decisions.

The attempt her is to begin to confront these problems that we as chicanos face. These discussions are the first step.





51. Industrialización imperialista





EDITOR'S NOTE:

Portavoz is reprinting this March 10, 1975 press release. The setting is a hearing before the Wisconsin legislature. The testimony is from University officials responding to the lack of viable Chicano academic program at UW-Madison. In retrospect no more need be said than: The more things 'change' in the Gringo world - the more they stay the same.

(Madison, WI) In resent testimony before the Joint Finance Committee of the State Legislature, Professor Prospero Saiz (UW-Madison), representing La Raza Unida, pointed out that the UW Administration's allocation of funds for Latinos, particularly Borricuas and Chicanos, is discriminatory.
He requested that this unfair budgeting and apportioning of funds for minorities be corrected so that the Latino academic programs and supportive services can be brought up to parity with those of the Blacks.

He also noted that the Blacks on the Madison Campus administer or help to administer most of the supportive services, that they serve in key administrative positions in both the Madison Campus and Central Administration, and, in addition, there has been established on the Madison Campus a Black Studies Department. La Raza Unida believes that this might explain why Blacks are getting the "lion's share" of moneys allocated for minorities. Although Chancellor Young is aware of these inequities, to date he has done nothing to correct them, explaining that "there is no money" for Raza people.

At the hearings, under questioning by Assemblyman Schneider, Donald Percy, Senior Vice President for Budget Planning and Analysis, had to admit that Professor Saiz was right, since the Madison Campus, in the last biennium had appropriated the meager sum of $11,500 for "Chicano academic programs". When questioned, Percy said, (Professor Saiz) "is absolutely right ! The question is -- in his mind-- a proper one. On the Blacks we have moved, they see. If you go to La Raza Unidaconferences, as I did, you get a sense of how many Nobel Proze winners come out of that background, you learn about the family background, you learn about the traditions, and what you have to do is now translate that kind of concern into an academic program that is viable. They've seen us move ahead on Blacks and on Native Americans and they are saying "What about us?".....Clearly, we have an obligation in this area, and if you act to provide (funds), that's where it will go."

Professor Saiz did not fully agree, saying, We're also saying that, if there is no new money generated, we want parity within the existing funds. And we realize what this means."

In his testimony, Professor Saiz demonstrated that to build a viable program for Chicanos and Borricuas in Madison, it would require funds beyond $11,500. He pointed out. "To date, education for us in Wisconsin and elsewhere has been either non-existent or grossly inadequate."

La Raza Unida believes that it can develop a viable academic program, such as Vice President Percy refers to, and the following statement defines the need for such a program.

Few issues confronting higher education in the United States today are as controversial as the implications for the university of the revolt of the racial minorities and the poor. The Chicano university student movement throughout the United States, on the threshold of organizational maturity and a new phase of political involvement, has defined its demands for a relevant educational experience in terms of Chicano Studies Departments. La Raza Unida considers crucial for the interests of all those involved the complete understanding, by the entire UW-Madison Administration, of the underlying social and culteral premises upon which the concept of Chicano Studies rests.

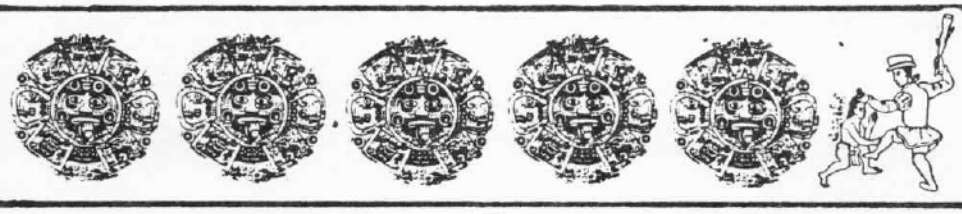
The fulfillment of individual as well as of community needs is inherent in the concept of Chicano Studies. Due to the racist character of United States society, now a validly-documented and widely-recognized fact, in the past only individual Mexican Americans were able to obtain moderate status and success in a society dominated by Anglo values and institutions. For the individual Mexican American, however, the price of assimilation resulted, almost invariably, in a turning away from the community. As a result, the Chicano community remained exploited, backward and static: a grave contradiction of the written democratic and egalitarian concepts which the United States claims as its foundations.

Today, however, the Chicano university students, and the Chicano movement in general, mindful of the historic price of assimilation, view and seek change within the community as the point of departure for out social and political involvement. Thus it is no accident that the term Chicano, in the past a perjorative and class-bound adjective, has been taken, reinterpreted, and re-defined by the community as the heart of hearts of a new Mexican American cultural and political identity.

The term Chicano, then, is self-denoting, affirmative and positive from the perspective of the Chicano people. Accordingly, as pledge of the university's commitment to higher education for our people, a tangible first step will be the designation of our programs as Chicano, in the descriptive titles.

Chicano Studies, then, represents the conceptualization and programming of the Chicano community's aspirations as they affect the university. For, presently, the university has become the target American institution of Chicano youth in their struggle for social change and social justice. The fact that the university has become a target institution is not an isolated event, morever, but generally reflects the historic failure of other American institutions (mainly political and economical) to respond to the needs of the Chicano community. Thus, we perceive the university as a strategic institutional instrument of change. Not only do we understand the strategic importance of the university, however, but we also perceive it as something that should belong to us, too. Therefore, just as it performs for Anglo-American society certain assigned tasks and functions, we justifiably reason that the university must respond to the particular needs and aspirations of our community.

In short, Chicano students are seeking an authentic freedom of expression within the university and society at large. Our call is for authentic diversification of United Sates culture, a prospect which can only enrich the university's fulfillment of its cultural mission. The University of Wisconsin should -- in keeping with its tradition-- lead the way, rather than follow.



LA RAZA NO SE OLVIDA

Our demands are not new. Since 1975, the University's Chicano Advisory Committee has recommended the establishment of a Chicano Studies Department within the College of Letters and Sciences.

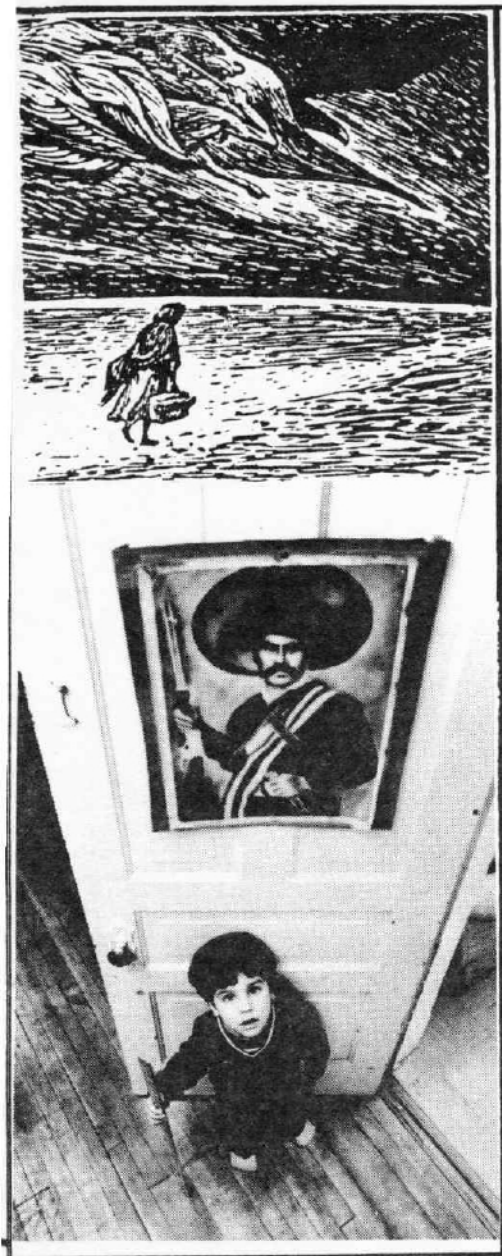
The University has seriously abrogated the process by touting a "Program" instead of listening to the committee.

We hold resolute to our demands for a Chicano Studies Department and not some hodge-podge, inconsistent, once-in-a-blue moon conference and under funded programs.

There can never be any question of compromise.

The State of Wisconsin's Chicano community and UW-Madison M.E.C.H.A. chapter deserve a consistent, structural, academic setting that can only be provided by a department.

The contributions of the Chicano to this state deserves a better response than the shoddy, demeaning one afforded us by this institution. It's been eight years. It's time.



UW FAILS AGAIN

There is a clear contradiction on the UW-Madison campus concerning the Chicanos. On the one hand we have a recruitment office and program which was created to serve the needs of the Chicanos(statewide as well as national), and at the same time we have digusting, pathetic statistics indicating otherwise.

Minority enrollment at UW-Madison is broken down by ethnic groups, Blacks, Asians, Native American and Hispanic. In the past two years, enrollment for minority groups, except for Asians, has dropped. The enrollment decline for Hispanics over the 1981-82 period was 4.5%.

Understand that the Hispanic group is not broken down to Chicano, Puerto Rican, or other Latino groups. Further there is no data available as to how many foreign and permanent residents are included within this group. So that the figures pertaining to Chicanos are even worse than the 4.5% reflects.

Nevertheless, the Chicano enrollment figures are blatantly unrepresentative of the Chicano population in Wisconsin and the entire U.S.A. To illustrate this, Hispanics as a group constitute the second and fastest growing minority group in the country, yet there are over 62% more asian undergraduates and special students in relation to total amount of Hispanics enrolled in that same category.

There are 2,068 minority students out of a total of 42,230 students presently enrolled. Out of this 2,068, the Hispanic enrollment figure is 448, or 1% of the total student enrollment.

On October 28, 1983, representatives from MEChA, El Portavoz, and Chicano Studies met with Patricia Villareal of the Office of New Student Services, to address these concerns. For the record, it is important the reader understand that Patricia Vilareal is the official Chicano recruiter (she said Hispanic Recruiter), thereby ostensibly accountable to the Chicano community.

According to Patricia, there are reasons which account for the dismal number of Chicanos on campus.

Ms. Villareal stated that the problem for out of state Chicanos is financial aide, housing, and the fact that there is no Chicano faculty here. The problem, she said for in-state Chicanos is one of academic ineligibility, and no encouragement from guidance counselors. So to sum up Ms. Villareal's analysis, it seems the problem for Chicanos is either money or ignorance, depending on what region you're in.

Patricia also pointed out that she has had repeated contact with the MEChA office, however, according to MEChA reps Ms. Villareal has had contact with MEChA only twice, after MEChA requested the meetings.

According to Ms. Villareal, in the three years she has been employed as recruiter, she has recruited 50-75 students. However, when asked about these persons whereabouts, she stated she has never seen any of these recruits, she added she has little to do with retention, but did not elaborate on what little she had to do with it. The fact that she has little to do with retention, and there is no retention office for Chicanos, the statistics should not at all come as any surprise.

Based upon the University statistics and the conversation held with Ms. Villareal, Chicano recruitment on this campus is a sham. The Chicanos feel that it is time to end this University scam. This is a public institution responsible to all the people which includes the 150,000+ Chicano/Latino residents of this state alone. We demand parity now, and will exhaust all resources to achieve it.

Corporate Responsibility

BOTTLE BABIES

A film that documents promotional practices of baby formula companies in their search for profits in Third World countries, resulting in increased infant malnutrition and mortality.

The Nestle Boycott

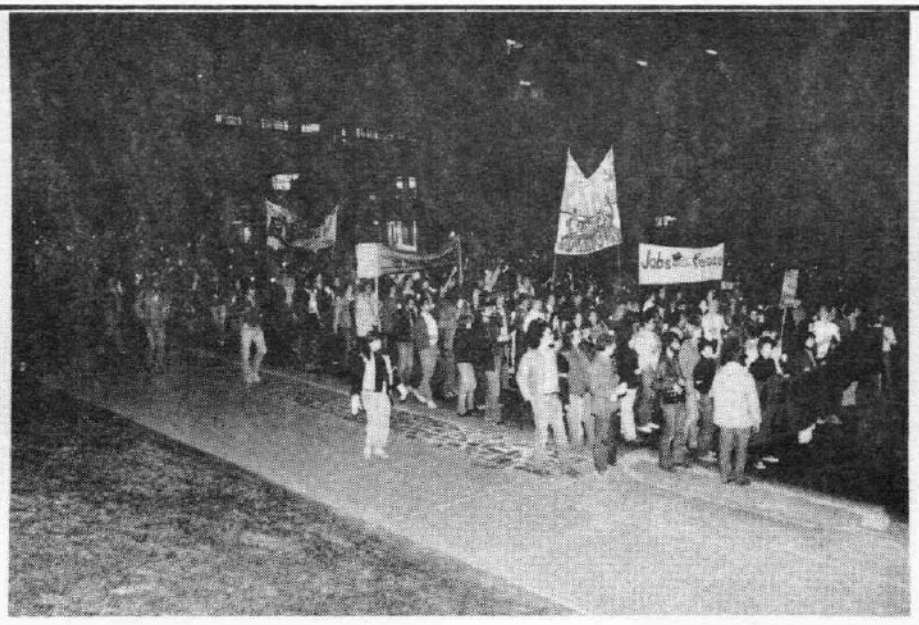
HARVEST PAST

A film about the farmworker's strike in Ohio in 1978, organized by FLOC, the Farm Labor Organizing Committee in their efforts to achieve human dignity, social justice and self-determination.

The Campbells Boycott

Monday, Nov. 21, 7:00 P.M.
Memorial Union

DECADE IN REVIEW



In 1973, Chicano U.W. services evolved out of the Office of Undergraduate Orientation (O.U.O.) The office was linked to other student services, namely Admissions, Financial Aid, and Housing.

Intensive recruitment by the newly created program and complimentary student assistance paid off quickly. Students themselves assisted in all aspects of the recruitment and retention of the incoming students, doubling the number of Raza on campus from 112 in 1973 to 276 students in 1974.

The Chicano student organization, at that time called La Raza Unida (L.R.U.) maintained offices at 710 University and University Catholic Center. With this mass mobilization of students and the community, the first Chicano course was taught. In addition, 3 Chicano students were named to the Chicano Advisory Committee (C.A.C.).

In the Fall '74, tensions developed as University cutbacks were proposed. The closing of the Native American and Afro-American Centers were part of those cut - backs.The Chicano students in solidarity with Blacks and Native Americans assisted by occupying these centers. This action occurred spontaneously and the group stood firm, despite threats of disciplinary action and confrontations with the police. It was obvious that this was the 1st step by the University to erode gains won by the movement (struggle) of the 60's.

This lesson was not lost on Chicanos in the CAC. We were made aware of the limitations of programs, the lack of our status withiñ the University and most important, the lack of our autonomy to determine our own future. As a way to address the problem, we recommended the development of a Chicano Studies Department (C.S.D.) in the CAC.

After six months of intensive groundwork, a vote was called for the creation of a Chicano Studies Dept. in the Spring of '75. During the debate, the belabored argument of the limitation of funds was brought up. Faculty members knowledgeable in the process informed the CAC that the Chicano Studies Dept. must be considered on it's own merits. The issue of the availability of funds was not the primary consideration of the committee, as we had suspected and been led to believe.

After an affirmative vote for the the creation of a Chicano Studies Dept. the committee voted for the allocation of monies for said Dept. However, Dean Cronon was initially reluctant and later refused to act upon the recommendations of the CAC-- That he had personally named.

La Raza Unida students met and voted to resign from the ineffective C.A.C., after which deamands that included the creation of the chicano Studies Department the hiring of Chicano and Latino staff at UW-Five Year Program. increasing Financial Aide, increasing Chicano admissions and creation of an office within the Dean of Students, the Chancellors office and the UW President's staff. Offers by the University were made to LRU to participate in negotiations for staff positions. LRU maintained that to separate the Chicano Studies Dept. from supportive services staff was politically self-defeating. The University acting unilaterally, without Chicano consent, hired Chicano/Latinos to positions in a symbolic gesture.

A discrimmination complaint was filed with the Department of Justice/Office of Community Relations. Local and Statewide organizing efforts were initiated. Community based organizations (i.e. United Migrant Opportunity Services-UMOS, Organizacion Hispana Americana-OHA) joined LRU in setting up a picket line on Bascom Hill. OHA set-up 'refin' to feed the picketers.

Additionally, LRU developed a legislative lobbing effort. They succeeded before the Wisconsin Joint Finance Committee and added $50,000 to the UW-Budget for the purpose of establishing a Chicano Studies Dept. at UW-Madison

LRU lobbied the amendment through the full Wisconsin Senate in the spring of 1975. We feel that this resolved the bogus issue raised by the University that there were no funds for the creation of a Department.

In an Unprecedented action, the University refused to enact the Chicano Studies Department resolution the elected representatives in the Wisconsin Senate had passed. They opposed the bill when it came up for consideration before the Joint Finance Committee (HOUSE-SENATE). The University lobbyist prevailed on Chairman Dennis Conta from Milwaukee. Conta informed LRU that he would allow the money, but would make a critical change in the Bill from "Department" to "Program". We objected vehemently, but the Bill passed.

The University continued its bad faith efforts. It dismembered LRU's lobbying efforts, by using the $50,00 allocated to establish the Chicano Studies Office, unilaterally hired staff and named a new CAC committee.

A year later, in 1977 the Chicano Student underwent a name change from La Raza Unida to Corporate under MEChA (Movimiento Estudiantil Chicano DE ATzlan). The emphasis of the organization became "Estudiantil" in essense. Later, the University physically severed the new student services program from MEChA by changing the program location. A director of Chicano Studies Program was named by UW and the staffing of it would consist of Work-Study Students from that point on.

The present structure continues into the 80's. A new Chicano Studies Director has recently been named after the position was vacated by a previous Director who failed to meet the needs of Chicanos on the UW-Campus the



REAGANOMICS=WAR

(from pg. 1)

pool of potential enlistees whom it bombards with propaganda "to be all that you can be." To the young Black and Chicano the only way out of the ghetto and the barrio is too many times either jail or the military. Chicanos are not only the fastest growing group, they are also the youngest of the total U.S. population with a median age in the low twenties. No other ethnic/national group has more to lose than the Chicano community from the continuing military mobilization.

The crushing defeat of the Grenada revolution by the massive naval task force with thousands of troops supported by all the latest technologicaly advanced weaponing, signals the end of sovereignity for Central American and Carribean nations. The U.S. has made it clear that it will oppose with military force any popular government that is unwilling to accept U.S. economic domination and dependence.

Today it is traing Guatemalan, Hoduran, and the former Somocista national Guard to invade and overthrow the Sandinista government. The U.S. has the economic and military power to overthrow any and all of these small impoverished nations. But as has been demonstrated again and again, the people will not accept the U.S. sponsored military despots and butchers. For the first time poor Black and Chicanos military personnel will face negros, mullatos and mestizos national liberation armies.

In Central America and the Carribean it is not enough to overthrow the central government; the U.S. must defeat, occupy and subjugate the resisting populace and install a ruling government in its image.

For the Chicano, the time to act is now, before we find ourselves opposing Raza troops in Central or South America (Mexico).

WORKSHOP

(from pg. 1)

attached below.

One of the issues deals with the struggle for a Chicano Studies Department at the U.W. Madison, and how that struggle has impacted on U.W. services over the last ten years. The article also deals with how M.E.C.H.A. (Movimiento Estudiantil Chicano de Atzlan) has evolved from the confrontation with the University in the mid-seventies, it addresses the link with the national Chicano movement for Chicano Academic Programs.

That is why we have included a critical review of the Manifesto from El Plan de Santa Barbara. The manifesto was the "grito" that forged and directed the movement for Chicano access to educational institutions in the Sixties. We are compelled to evaluate it if we want to develop a strategy for the Eighties.

Also included in this issue is an article about the INS Gestapo raids on the Chicano community which occured on the eve of our 16 de Septiembre celebration.

Finally, we have included the latest on Reagan's attacks on national liberation movements in the Carribean.



If you're Black, Latino, Asian, or American Indian,



Uncle Sam wants you

to do the dirty work in Today's Army





THE CAMPBELL BOYCOTT

DON'T BUY THE PRODUCTS LISTED BELOW & ON THE OTHER SIDE

Campbell Soup
m'...m'...good
V-8 Juice
Prego Spaghetti Sauce
Vlasic Pickles
Bounty Products
Franco-American
Pepperidge Farm
Swanson Frozen Dinners
Campbell's Fresh Farm
Recipe Pet Food
Godiva Chocolate
Hanover Trail
Pietro's Gold Coast Pizza
DomSea
Efficien-c Food Service
Lexington Gardens Retail Centers
Herider Farms Gold Nugget

THE LIBBY BOYCOTT

DON'T BUY THE PRODUCTS LISTED BELOW & ON THE OTHER SIDE

LIBBY, McNEILL, LIBBY PRODUCTS
libby's
libby's
libby's

SOUPS
SOUPTIME
maggi
crosse and blackwell

FROZEN FOODS
STOUFFER'S

COFFEE and TEA
TASTER'S CHOICE
NESCAFE
NESTEA
DECAF
SUNRISE
pero

HOTELS and RESTAURANTS
stouffer
rusty scupper

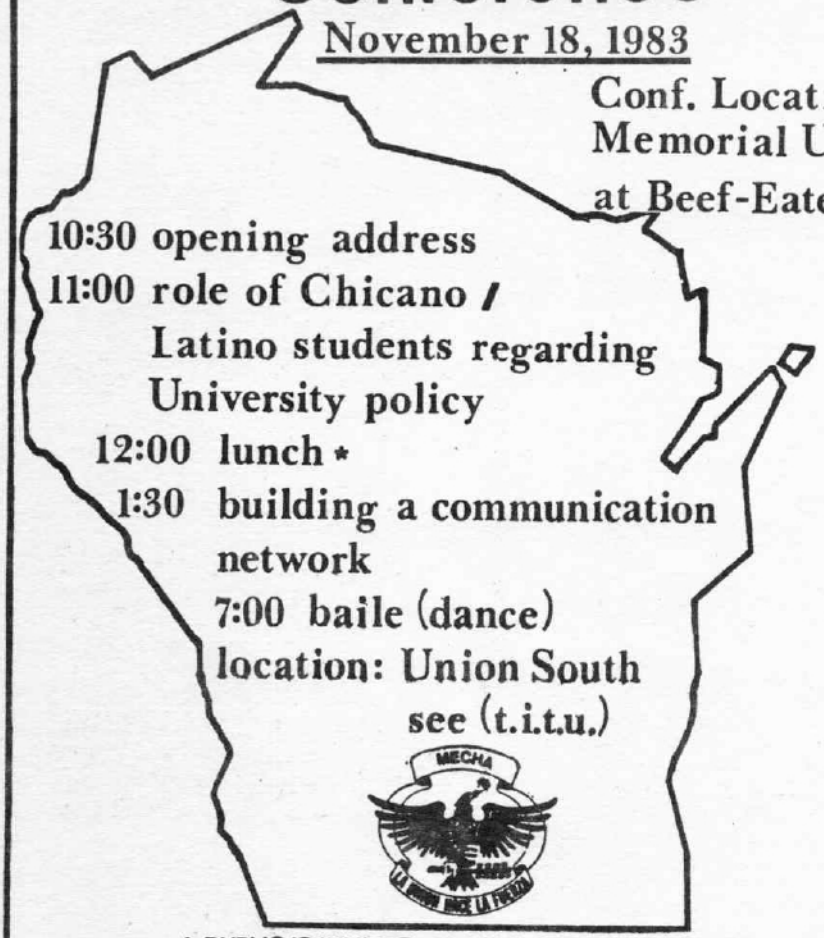
CHEESES
swiss knight
wispride
gerber
old fort
provalone locatelli
cherry hill
roger's

SUPPORT THE BOYCOTT OF Libby's parent company NESTLE

Farm Labor Organizing Committee

"Huelga La Victoria" (419) 243-3456
714½ s. saint clair street, toledo, ohio 43609

Wisconsin Chicano/Latino Conference:



November 18, 1983

Conf. Location: Memorial Union- at Beef-Eaters

10:30 opening address
11:00 role of Chicano / Latino students regarding University policy
12:00 lunch *
1:30 building a communication network
7:00 baile (dance)
location: Union South
see (t.i.t.u.)

* PUBLIC IS INVITED · ST PAUL CATH. · MEX. PLATE

SPONSORED BY

MEChA / WHCHE (student comm.)

CHICANO POLITICAL WORKSHOP

December 3, 1983

Confronting Univ. of Wis. Corporatist Ideology

I. Defining the problem

II. Development of Strategy

UW - MADISON

For further details see below

MAILING LIST

YES, PUT MY NAME AND ADDRESS ON THE EL PORTAVOZ/MEChA MAILING LIST;

NAME

STREET APT#

CITY STATE ZIP

TELEPHONE

YES, I WANT TO ATTEND THE CHICANO POLITICAL WORKSHOP ☐

MAIL TO: MEChA
710 UNIVERSITY AVE.
MADISON, WISCONSIN
53703

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EL PORTAVOZ