# ONDA

EL PORTAVOZ

VOL. I, NO. 1 JAN 1984


# MIGRANT TUITION BILL UPDATE

The Joint Finance Committee endorsed the Migrant Tuition Bill (SB-317) on December 15, 1983. The vote was 11-3 to recommend SB-317 for passage.

The Wisconsin Legislature will act on the proposal when it reconvenes again in February,1984.

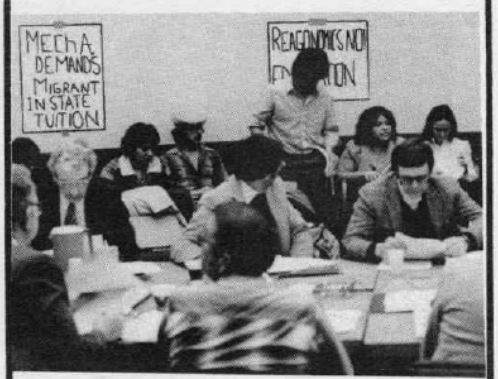
You will remember the endorsement by the Assembly's Higher and Vocational Education Committee on November17, 1983. We overcame the initial opposition because of the supportive letters on AB-576.

We need you help and support again. Call, visit, or write your state Senator.

Use the toll free legislative hotline number to contact your senator: 1-800-362-9696.

Senator Otte of Sheboygan has been most helpful.

Gracias,




Movimiento Estudiantil Chicano de Aztlan (M.E.CH.A.)-Migrant Tuition Bill Committee.

# U W – C. A. C. FAILS

On November 28th, 1983, the Chicano Studies Advisory Committee (C.A.C.), met to discuss the selection of a Faculty Advisor to Chicano Studies. Committee members present were: Harland E. Sampson-Assoc. Dean of School of Education and Chair of CAC, Mario Compean-Chicano Studies Coordinator and ex officio member, Fernando L. Alvarado-Assoc. Prof. of Elect. & Comp. Engr., Luis B. Curet-Prof. of Obstetrics & Gynecology, David Saldana-Chicano Law Student, Ismael Rodriquez-Chicano Graduate Counseling Student. Absent were: Marvin J. Fruth-Prof. Educational Administration, Thomas Skidmore-Prof. History and Ibero American Studies, Marcos Castaneda-Chicano Civil Engr. Student, Thomas Yuill-Prof. of Wildlife Ecology in Veterinary Science.

A position statement was submitted to the committee by Movimiento Estudiantil Chicano de Aztlan (M.E.Ch.A.) objecting to the projected plan that presents the structure of Chicano Studies at the University of Wisconsin-Madison and the list of nominees for the position of Chicano Faculty Director. MEChA's statement is in response to Harland E. Sampson's inquiry to "selected" in-house faculty he had received from departments to "assume the leadership of Chicano studies". They are: Prof. Arnold Strickton-Anthropology Dept., Prof. Thomas Skidmore-History Dept., Asst. Prof. Florencia Mallon-History Dept., Marvin Fruth-Prof. Educational Administration.




The Letter states in part:

MEChA has scrutinized the list of nominees compiled and released by the Chicano Studies Advisory Committee to head Chicano Studies at UW-Madison. MEChA objects to the projected plan, the present structure of Chicano Studies at UW-Madison, and the list of nominees for the position.

MEChA cannot support the list of nominees because the Faculty members are not Chicanos and none are really students in the area of Chicano Studies. Further, it is not evident to us that any of them has had any meaningful relationship to our community problems, aspirations or social and cultural existence.

Your recommendations are indicative to the Chicanos throughout the State of Wisconsin of the University's failure to provide access to qualified Chicano scholars and staff at UW-Madison.

*cont. pg. 7*

# HEGEMONY and the UW



1. El preso

In our November, 1983, El Portavoz issue, we attempted to establish a relationship to the burning issues of our time. How the Chicano relates to those issues defines the political question of the day.

Educational institutions at all levels, but particularly at the level of the University are the main agencies that transmit the effective dominant culture in our corporatist system. As we discussed before, this both a cultural and economic (political) activity. It is indeed both, at the same time. In this sense, the University serves as a primary, ideological tool in society, producing and reproducing these practices, meanings and values which are reciprocally confirmed and are again reproduced through individual daily experiences. For instance, the official system of racial segregation that followed the post Civil War period, is evidence in the racist theories of most American social scientist who reflected the prevailing ideology of that period. The University serves to buttress the caste order. Its impact goes further, including judicial thinking. Plessy V. Ferguson (163 U.S. 537) was based on the alleged inferiority of the Black race.



22. Protesta

The U.S. Constitution, it was held, could not put them upon the same plane (as the white race). Social theory consistently rationalized this racist status quo until the advent of the Second World War.

This hegemony continues, its existence completely and truly total.al. It saturates the entire society to such an extent that it even constitutes the substance of what most people consider to be common sense. It is not something which is merely secondary or in some forms of Marxist parlance, super-structural. We are not talking about ideologies. Hegemony corresponds to the reality of all social experience for everybody in the system. The notion of ideology is too limiting, too abstract to serve our purpose here. It connotes the possibility of a challenge in terms of the articulation of some type of consciousness, when in reality the consciousness of society is already saturated and based on an existing structure of social values and social valuation. These values have to be constantly renewed, recreated and defended until they no longer work, then there is an attempt to renew them again. All institutions in our society from the most private ones, to the most odious in the political processes are contributing factors to this hegemony.

Now this is not to suggest that this system is static or anything of that sort. Chicanos, as Blacks, have always challenged these values. That is why they have to be defended. Some of us, some groups, challenge them more than other groups. What is important, for the moment, is not the challenge, but the incorporation of the demands, and the creation of 'buffers' to deal with further challenges. The University as part of this Corporatist tradition, identifies, creates, and develops a 'selective tradition' that tries to determine which groups it is to exclude and which it will incorporate. For too long, it excluded Chicano, Blacks, and Women: now it is attempting to incorporate them. Now the "tradition" does not like differences. It cannot tolerate differences. For instance, no one in the UW system knows how many Chicanos are enrolled. Or how many Puerto Ricans are here. We all fall under the Code four rubric of Hispanic students. As Mestizos, there is no way in the world that we are hispanic or a latino. We do not want affirmative action program bureaucrats telling us that we will be counted as hispanics. For us to be looked at in that way is to neglect and to forget all of that history that constitutes our culture; at a real level, anything that has to do with hispanic for us is a form of defilement.

## GRABADOS

*POR*

*Leopold Mendez*

These rubrics that categorize us as 'minority' or in the case of the undocumented Mejicano/Chicano worker as 'aliens' are part of everyday language. Language is a very important part of this process. The rubrics and terms that are given to us and which we use are politically loaded. They will lull us to sleep without us knowing that that is the case. For Chicanos to tolerate being called hispanics is to forget our ancentry; for us to forget an ancient civilization that we were a part of; a fact which we are all proud of! To be called a latino allows me to be degrade myself. It allows me to be degraded by interests who detest my ideals. Mejicano/Chicanos are indigenous people of this hemisphere. This is our home, these are our lands, geographically, historically, and culturally;- 'No Hay Fronteras'! This is Aztlan and the God who reigns is huitzilopochtli who led us to Tenochitlan, and it is he who leads us back to the barren north, our birthplace. Millions have returned, many more are yet to be born. Many will die. The eagle shall return as a hummingbird to live eternally among flowers and honey.



14. Mitin improvisado

# REAGAN'S "KISSINGER COMMISSION"

The Kissinger Commission's report on Central America came out as we were going to press. The hoped for bi-partisan consensus on increased military aid as the solution to the area's problems has become reality. El Salvador's military aid is to increase six-fold, and the Reagan war on the people of Nicaragua is to be fueled by more aid to the Contras. In effect, the Commission's report is simply another attempt by Reagan to ideologically justify his racist and reactionary policies using the rubric of a "bi-partisan" commission.

Although Mayor Henry G. Cisneros of San Antonio, and Professor Carlos Diaz-Alejandro of Yale University dissented in writing on the latter point; nevertheless, we are disappointed with their overall contribution. We do not find the commission's recommendation qualitatively any different than the Reagan aim to overthrow the democratic Sandinista government and replace them with the reactionary Somocistas and the despised former national guard. Implementing the commission's report will accelerate the United State's acts of aggression, sabotage and terrorism against the people of Nicaragua.

Additionally, the proposed Central American common market to encourage investment is fundamentally flawed. Central America's underdevelopment, integrally tied to our own economic development, is part of the United State's history of creating economic dependency there and elsewhere in the world through their imposition of the capitalist mode of economic development. The government in power will insure that any "developmental" aid would benefit only a small portion of the populace.

The rampant poverty and injustices in Central America are part of a closed political system that ruling elites maintain through force and coercion. The connection between developmental aid to Central America and Reagan's war in Nicaragua is not coincidental. The marriage of the wasteful and under-utilization of the latifundio hacienda land system and the inequitable consumption by the urban elite is worsened by funneling economic aid, in addition to military aid to the military/police state which protects the existing property rights and privileges of the power elite. These are the historical and contemporary roots of the indigenous revolts. Their struggle is for the destruction of the feudal remnants of stratified Spanish colonial society that is based on race and physiognomy, neo-colonialist social relationships, and the capitalist dependency model being imposed currently by U.S. imperialism.

There is no pluralistic society in Central America. The liberal notion of an emerging and politically active middle class resolving the centuries old struggle through the electoral process is a facade perpetuating the ruling elite. The so called "economic development and military aid" should be rejected outright!

OPPOSE ALL AID TO EL SALVADOR, GUATAMALA, NICARAGUA, HONDURAS, AND THE CONTRAS!
UNITED STATES OUT OF CENTRAL AMERICA!

SUPPORT THE INDIGENOUS DEMOCRATIC REVOLUTIONS!



# *Reagan's war: an update*

In our November 83, issue we attempted to establish a relationship to some burning issues of our times: Reaganomics and Reagan's war; INS Nazi raids on the Chicano community, and the Universitys failure to develop a viable academic setting for Chicanos. Since then, despite massive protests throughout Europe, the USA deployed and is ready to fire the Pershing II and Cruise missles. The Soviet Union in-turn have broken off the Geneva arms limitation talks. In Grenada, the US invasion was construed by Reagan and the media as a great success. What everyone is silent about is the continuing occupation by the U.S. military. The invasion's part was to quell the U.S. outcry of Reagan's Mideast policy as a result of October 23 bombing that killed 241 U.S. servicemen.

Italy and France are abandoning Reagan's mideast quagmire. They are starting to remove thier troops. So much for Reagan's multinational facade. Israel and the US stand alone.

The successful Jackson initiative to release Goodman might yet prove to Reagans benefit. Jackson, at the very least, has saved Reagans face. Rumsfield is now on the way back to Damascus. This time he will see Assad rather than the Syrian Foreign Minister. How else could Reagan have faced Assad to negotiate after he had accused Syria of housing the Iranians who allegedly were responsible for the American deaths. Reagan has assumed the responsibility for the lack of protection of the defenseless Americans surrounded by the 16 inch cannons, missles and hundreds of warships and warplanes, but who still died in their sleep.

On the western front, Reagan is asking for an additional 17% increase for defense and a 9 billion dollar decrease in social services to the elderly, and the poor. The poor continue to be unemployed by millions during the so called Reagan recovery, a recovery plan that takes from the poor and puts it in to the hands of the military, underwritten by the persistently high interest rates and a 200 billion dollar budget deficit.

The recent cold wave exposed the Reagan politics of hunger and annihilation. The elderly, the unemployed, the poor all join the hundreds of thousands of America's destitutes, in search of shelter and food.

# EDUCACION Y ENVOLVIMIENTO

Mi nombre es Jovita Casares. He trabajado un tiempo con la gente, con la gente del barrio, de la communidad.

Presentemente, represento un grupo de padres interesados en la educacion proevida por el Madison School Board. No soy profesional, ni estudiante; soy voluntaria.

Les voy hablar en Español, porque es el idioma en que mejor me puedo expresar. Tambien...es el más comprensible para la majoría de los presentes.

Una de las cosas que he estado discutiendo con los estudiantes Mechistas, es la forma en que ellos estan aislados de la comunidad. Se estan perdiendo las comunicaciones aungue venimos de la misma raza. Esta falta de comunicación, entre el estudiante y la comunidad, tiene que ver en lo que actualmente, nos esta sucediendo, a todos, en nuestras comunidades. Particularmente, me refiero a la situación económica que nos encontramos todos.

Mi pregunta es: ?Estan los estudiantes trabajando y quieren lograr su proposito? Entonces, yo digo, que necesitan tener comunicación abierta con la comunidad... con la gente que no tiene estos estudios.

La gente de nosotros, históricamente, se le ha negado la educación básica. La majoria no tuvo los recursos para proeverle educación a sus hijos. La majoría de la gente Chicana viene del campo agrícola, en el pasado, como en el presente. !Todavia son migrantes!

Aquel joven que llega a sobresalir este ambiente, es con mucho esfuerzo y con bastante batalla, solamente para llegar a tener ciertos estudios basicos. La majoría de nuestros hijos nunca llegan a terminar una carera política, o una carera que les puede abrir las puertas en esta sociedad. !Estamos viviendo en desgracía! !No hemos logrado nada!

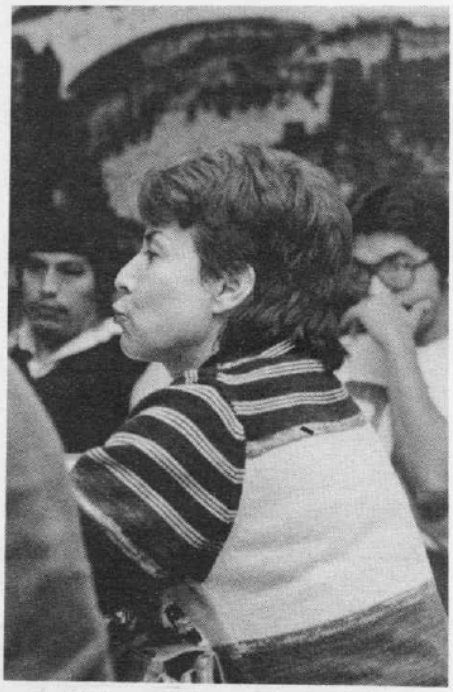
Tenemos gente aqui que saben los medios. Podrian comunicar estos medios, para que nuestra gente no estuviera ignorante. Desgraciadamente nos tenemos que llamar asi. !Si, yo soy parte de esa gente. No sabemos a quien recurir...a quien pedirle un consejo...a quien derigirnos.

La Raza sabe que hay gente que nos mal representan en diferentes agencias...en diferentes organizaciones y departamentos. !Pueden ayudarnos! !Tienen los recursos! Pero, no lo estan haciendo. La Raza esta consciente de lo que esta sucediendo...en nuestro alrededor. Sabemos que hay muchas personas que nos representan, pero, lo que yo pregunto es: ?Qué es lo que están representando? Nosotros no sabemos qué es lo que hacen?

La necesidad que, realmente, existe hoy es verdaderamente educar la comunidad. La manera se hace primero de todo con tener un contacto abierto con los estudiantes. Juntos instruiremos a nuestros hijos.

Supongamos que yo tuviera un hijo en High School. No sabría decirle como estudiar, guiarlo en los diferentes recursos...puntarle, en la dirección para que siga estudiando. Desafortunadamente, mucha gente impulsa que los ninos se retiren de las escuela. ?Por qué? Porque, saben que no tienen los recursos para que sus hijos puedan sequir su educación. ?Con qúe les vamos a pagar una carera? Yo, no tengo los recursos para instruirlos.

Ustedes estudiantes que estan aquí, sí, saben que hay recursos que existen métodos. ?Por qué no ir a compartir esta información con gente de la comunidad? Hay que saber que a veces la gente ignora con quien tratar. Ignora como hacerle. !Pero hay razón!



Los Chicanos siempre han sufrido de la discriminación. Ha veces nos encontramos con gente que no conocemos, que no hablan Español... pensamos, a la mejor nos hace caso, a veces no.

Pero, si trabajamos unidos y si nosotros tenemos un vehículo de comunicación, uno con otro.

?Queremos saber si podemos contar con el apoyo moral, no económico, digo moral, de los estudiantes?

Queremos saber si podemos contar con el apoyo del estudiante? Digamos para poder seguir luchando, para salir adelante.

Hay que reconocer que nuestra gente, tambien, esta en el nivel mas bajo en términos de questiones políticas. Pero, también sabemos que tenemos que participar majormente en este tiempo, que nos encontramos.

Estamos en una era revolucionaria. Vivimos en algo que puede a cualquier momento evolucionar en el futuro las riendas de todo. ?Pero, como le vamos a hacer? Estamos ingnorando los pasos que se tienen que tomar.

!Estamos orgullosos de nuestros estudiantes Chicanos! Tenemos muchos estudiantes jovenes en nuestra comunidad. Pero, desafortunadamente vemos que muchos de ustedes ignoran hablar hasta su propia lengua.

Yo digo, por mi parte, para mí no es una vergüenza hablarles en su propia lengua. Ni es vergüenza admitir que en mi discusión ignoro muchas cosas que ustedes saben. Pero estoy luchando para hacerme entender con ustedes. Quiero proeveerle a mis hijos algo más que lo que ahora tienen para el futuro. !Que salgan de ese pozo que nos estamos undiendo!

Exactamente, eso es lo que les esta sucediendo a los universitarios. Se están aislando en un círculo donde, solamente, ellos saben, nomas ellos saben sus ondas, como luego se dice. Pero mientras, en la comunidad se esta dividiendo en grupos pequeños, cada quien en su barrio. Aquí tenemos, a 'las familias unidas'...otros dicen, 'aca tenemos a los del Centro Hispano'...aquí tenemos esta otra organización...blah... blah...blah.

Lo que sucede es que cada quien esta trabajando para su onda. Cada quien está trabajando para su propio interes. Desafortunadamente tenemos personas que nomas están trabajando en grupos, departamentos y organizaciones por solamente un sueldo y ignoran y se están olvidando que hay gente alrededor de ellos; que hay gente de la comunidad que actualmente necesitan los servicios y que esa gente no está recibiendo informes necesarios para poder habrirse paso, en esta vida.

Eso es basicamente lo que yo queria decirles. !Piense esto! Habran y mantegan abierto los vehiculos de comunicación entre los estudiantes y la gente de la comunidad. La gente de la comunidad siempre esta allí. Ellos son la base de ustedes. Tambien, nosotros somos las bases de ustedes, y ustedes el porvenir de nosotros. Nosotros fijamos en el estudiante, la esperanza del mañana. Nosotros los necesitamos. Ustedes nos necesitan para darles el apoyo para que sigan adelante! !Asi es!

La conclusión es logica. Nos necesitamos mutualmente para poder sequir adelante.

Eso es todo. Muchas gracias.

# CHICANO POLITICS:

Editorial

These Articles developed in this January 1984 issue represent discussions held in MEChA'S political Workshop I & II.

In addition the MEChA hosted WHCHE conference on November 18, 1983 gave us an opportunity to relate to you our discussions on hegemony, cultural genocide and educación y envolvimiento.

We are most grateful for the contribution of Sra. Jovita Casarez, who spoke on the latter issue. ONDA has attempted to convey her message.!Gracias Jovita!

# BIENVENIDOS RAZA

M.E.Ch.A., Movimiento Estudiantil Chicano de Aztlan, is a Chicano/Mejicano student/community organization with the purpose of organizing Chicano/a's through cultural, educational and political activities on the University of Wisconsin campus and Chicano community in Madison.

We have committed ourselves to preserving our culture and strengthing our political power in society through all available means. We understand that our efforts must be carried out at all levels and the University is only one of the many areas targeted in the Chicano struggle.

Organizational meetings are weekly, every Thursday, 7:00 p.m., at the M.E.Ch.A. office, 710 University Ave. Our first spring semester meeting will be Thursday, Jan. 26. For more information call 263-4830 or drop by.

# POESÍA ¿O QUE?

Name Changes 74-84

Tezcatlipoca
El portavoz
ONDA
74-84
Viene la ONDA
La ONDA pide
Primero
Politica chicana
Lenguas sueltas
74-84
Viene la ONDA
La ONDA pide
Profunda
Dos chingazos
Fuertes Brazos
74-84
Viene la ONDA

SILENCIO

When will we realize ourselves;
When will we create ourselves?

How can we see our true image,
When we acquiese to the image given to us?

We have not spoken yet.
We haven't said shit.

Our reality is of blood and pain.
Our silence is deafening.

TONY CACA




**November** **Noviembre**

The 1983 National Guardian calendar had the above photograph of Gouyave, Grenada, taken in 1981, depicted for the month of November.

Reagan invaded the island on the same month. The US occupation forces are still there. The walls have been white washed with the same brush used on the American public.

# !!Que Onda Carnales!!





LA RAZA LIBRARY, FLORENCE

# CULTURAL GENOCIDE

Barbara Carrasco, a Los Angeles based artist, was commissioned by the community redevelopment Agency (CRA) of Los Angeles to paint a mural which would be displayed in the 1984 Olympics. Carrasco's mural, entitled 'The History of Los Angeles: A Mexican Perspective,' was presented to the CRA board which gave its full approval for financial and content support.

Five months later, a change in the CRA board resulted in the indefinite postponment of the mural project. To date, Carrasco's mural has yet to be completed or installed. There were objections to 14 images that depict the contribution minorities have made in the historical development of California and Los Angeles. Specifically, the objection centered on the depiction of the L.A. Chinese Massacre; the Chicano Zoot-suit Riots during World War II, farm worker scenes and pictures of Chicanos Tiburcio Vasquez and Joaquin Murrieta, all were questioned as being 'too political.'

The CRA claimed that the scene of the Japanese internment camp might prove offensive to the L.A. Japanese community. On the contrary, members of the National Coalition for Redress and Reparations, who viewed the mural, endorsed it on the spot. In fact, they suggested that Carrasco paint a barbed wire fence across one of the scenes.

Fifty years ago, the Chicano/Mejicano population of Los Angeles experienced a similar attempt of cultural genocide. The Chicano/Mejicano recalls what happened to the works of Mexican muralist, David Alfaro Siqueiros (1898-1974).

David Alfaro Siqueiros was commissioned to paint a mural during the Olympics. Siqueiros was in the United States because he had been threatened with imprisonment in Mexico for his political beliefs. Evidently, his association with the Communist Party was a threat to the Mexican "revolutionaries." He was later jailed, but prior to this, he foolishly sought refuge in the United States. At first, the gringos, not realizing his political beliefs, welcomed him. He was honored at the prestigious Stendahl gallery. Eventually, he met an artist named Millard Sheets, a woman from Southern California who knew that Siqueiros was interested in communal projects. Siqueiros agreed to instruct an art class for two weeks and supervise a mural entitled "An Obrero Meeting" ('worker'). Now, what this mural depicted was a union leader trying to organize Black, Brown, and White workers. As one might expect, the mural created immediate controversy. Here is what Siqueiros wrote about the controversy: "The owner of the Art school had heard rumors that our Mexican painting was a purely nationalistic style of painting, possibly folk art, and nothing more. But, it occurred to me to paint in that meeting, Blacks and Whites together and Blacks and Whites together no less than in Los Angeles, Calfornia. The result was that all racist Americans were tremendously upset by the mural."

The tropical sun is there, just as the commissioner wanted. It is a hot sun that is beating down on the Mexican, the subject of the mural. He is crucified, his hands and his feet are tied to a double cross. It is a Christian cross, but it is a double cross. That is the symbol, the statement. Mexicans have been double-crossed. (We cannot simply get crucified like everybody else.) Hovering over this double-crossed Mexican is the American eagle. This eagle has exaggerated wings. These wings are out-stretched, and the head is raised in an aggressive posture, similar to the flag that the marines carry into battle, when they are not asleep. The Mexican has his head dropped symbolically to the left. Around the Mexican are all of the ruins of previous civilizations, for example, the broken steps of a Toltec pyramid. Also depicted are hieroglyphics of the Mayan Empire. Then one sees jungle growth around the temples. On top of the temples stand two mysterious figures. A closer look reveals two Mexican revolutionaries with rifles in their hands. One of them is aiming at the eagle.

Clearly, what is expressed is a trmendous tension. Siqueiros was to say of his work, " My mural was a mural of a Mexican painter who had fought in the revolution, who knew that his first duty before aesthetic concerns was to fulfill the expression of his beliefs, his ideology." This was and is his statement, his uncompromising statement about U.S. intervention, not only in Central and South America, but in occupied gringo America, in Mexico's Northwest territories-Aztlan.

Siqueiros did not want America to forget that it was racist, just as the Chicano does not want America to forget that it is still racist by labeling us hispanic, and claiming that there is a spot for us at UW-Madison under their Affirmative Action Program. That past cannot be white-washed. Siqueiros attempted to make his statement by moving to Olvera Street, which was in the predominantly Mexican-American area of town. He was again commissioned to paint a mural 30 meters long, and 12 meters high entitled "Tropical America." Aware of the "Obrero Meeting" mural debacle, Siqueiros was told to restrain from politicizing his great talent. (The image that L.A. wants for the Olympics is being fed to the American public by the Hollywood movie industry. One can imagine Hope and Crosby cracking one liners among happy, brown faces of the smiling natives, wearing hats full of bananas and other tropical fruits.)

Siqueiros' "America Tropical" was allowed to be seen for one week only. Similar to the Carrasco project, it was "white-washed." Later, the building itself was torn down. The gringo lovers of "freedom of expression", and abhorrence of censorship that is exported throughout the world as a model, is a facade. But it is more, for as we mention in the accompanying article on Hegemony, this structure of social values and valuation espouses freedom of expression while practicing repression and censorship.

Dean Cronon, College of Letters and Science UW-Madison, in 1975, instructed Chicanos about this American pluralistic tradition. He repeatedly jailed Chicano and Chicana students for "defacing" public property when chalk colored Aztec/Toltec murals were drawn on the sidewalk, in front of his office.

Today, Siqueiros' mural lives, although it does not exist. Art critics refer to it as a surrealistic painting, but we Chicanos consider it to be a real, stark vision of our life, our past.



56. Represión.

## C.A.C. FAILS....

from pg. 1

Affirmative Action efforts at UW-Madison show that the number of minority faculty are too small for percentage goal statistics. This of course speaks for itself, but nowhere is this failure more graphic than in the College of Letters and Science, a strategic college for Chicanos, where presently, of the more than 1,200 professors, there are no Chicano faculty members and of the more than 8,000 courses offered, none are Chicano related.
Additionally, in the fall of 1982, the minority enrollment report by school and college compared with the Faculty-Senate established goal of 6.5 percent minority enrollment (a figure not even representative of minorities in this state) showed that the College of Letters & Science failed to meet its goal of 946 total minority students. The total minority enrollment was 684 out of a total student enrollment of 14,555 students. It was 262 below its goal. 684 minority students in a University of 40,000+ students. This a tremendous failure from any perspective.

Currently, the University is doing very little to meet its own disadvantaged national minority recruitment and retention goals,
All minority groups with the exception of Asians which in many cases are foreign students not considered underprivedged nor disadvantaged, yet are included in university formulas and goals to buffer true results on Chicanos, Blacks and Indios, suffered serious enrollment declines between 1981 and 1982. For "Hispanic" undergraduate and special students, the enrollment declined between 1981 and 1982 was 4.5%. Again, Chicanos are not listed separately, limiting a true and accurate analysis on Chiccano enrollment. All Spanish surnamed students are conveniently lumped or grouped under the rubric "Hispanic". We are not 'Hispanic' or 'Latinos'!!! We are CHICANOS and your label does not represent us.

The University will make a bad situation worse by naming any of the nominees. Frankly, the UW process confirms our worst suspicions: It does not understand the underlying social and cultural premises upon which the concept of Chicano Studies rests. For us, it is a Chicano Studies Department. It was recommended by the Chicano Advisory Committee to Dean Cronon in the Spring of 1975.

Since the UW-Madison is reluctant to nominate Chicano Faculty currently on campus; We, Chicanos, resolve that the UW go off campus and involve MEChA in the identification, screening, and recommendation of a qualified candidate. We want to work with you, faculty and administrators to meet set established goals for Chicano faculty, staff, and students.



We wish to reiterate to the Chicano Advisory Committee and to Dean Cronon, that we feel now as we have for the last ten years, that a Chicano Studies Department is the only viable alternative. The CAC has more than enough compelling reasons for establishing Chicano Studies. Development and research efforts must be started NOW by a Chicano Studies tenured faculty chairperson. The research and instructional efforts would encompass political, social, cultural, historical perspectives. Primary above all is featuring courses in Chicano Studies, through course modification or development of new courses.

The chairperson with the assistance of the Chicano studies would be expected to nurture the research and structural setting for a viable Chicano Studies Department.

We perceive the university as something that should fully represent our interests Our call is for an authentic diversification of the United States culture, a prospect which can only enrich the UW-Madison's fulfillment of its educational and cultural mission.

Education in Wisconsin public institutions are mandated by the HEW guidelines to be open and accessable to all qualified, regardless of sex, race or national origin. We will go to the Wisconsin legislature and to the board of regents to insist on the implementation of the Annual Report to the Regents on Progress and Achievement of Goals for American Racial and Ethnic Minority students. We will go to the Faculty Senate, to the TAA, and finally to our community based organizations in order to fulfill these goals and aspirations. The UW proposed solution is not viable.



Discussion followed concerning going 'outside' the University of Wisconsin-Madison for a Chicano tenured faculty member who could head Chicano Studies and for MEChA to be involved in the process, plus finally a demand for action by CAC for Chicano Studies IMMEDIATELY!

Two duties were given to fulfill this: 1.) D. Saldana is to check with the legality of requiring candidates for Chicano Studies to be Chicano. 2.) J. Salas (MEChA) was given the task of identifying funds through the Wisconsin Legislature in the UW Line Item Budget allocated for Chicano Studies in 1975.

The next CAC meeting was scheduled for Dec. 13, 1983. "A Motion was Passed" for moving ahead in obtaining leadership for Chicano Studies "By Next Meeting".

## *Editors Note*

At the Dec. 13th, 1983 Chicano Advisory Committee (CAC) meeting there was No Quorum. Present were: M. Compean, I. Rodriquez, M. Castaneda, D. Saldana, Pro. Thomas Skidmore, Pro. Harland Sampson.

D. Saldana and J. Salas were both present with their findings and cited the lack of interest and committment by faculty members in the CAC.

Our patience is wearing thin. The primary charge of the Chicano Studies Advisory Committee is a joke.

Our history is at stake here and this should not be forgotten. Traditionally through bureaucratic conditioning they have numb some, but not us.

Movimiento Estudiantil Chicano de Aztlan (MEChA) looks at the deans patting themselves on the back at the dismal dwindling number of minorities on this campus and we can only expect for them to continue this trend.

Do you plan for us to sit back and accept this? We are not stupid and will not accept this!!!

# MAILING LIST

YES, PUT MY NAME AND ADDRESS ON THE

*ONDA* MAILING LIST;

NAME

STREET APT#

CITY STATE ZIP.

( ) -

TELEPHOE

## *National Association of Chicano Studies (NACS) Conference*

The National Association of Chicano Studies (NACS), an umbrella organization for Chicano Studies in universities nationally, is sponsoring their 12th Annual Conference with panels and paper topics addressing the social, cultural and political issues relevant to Chicano/Chicanas in the country. This year, the theme of the conference is 'Voces de la Mujer' and will concentrate on many aspects of the Chicana, as well as other elements of the Chicano experience.





The NACS Conference will be held on March 8-10,1984, on the University of Texas campus in Austin, Texas. For additional info contact MEChA at 263-4830 or drop by our offices at 710 University.

# POLITICAL WORKSHOP

M.E.Ch.A's continuing series of political workshops will resume on Feb. 12, 1984.

We will continue to concentrate on the 6 major areas that we formulated at our 1st workshop.

They are:

1) The development of a Chicano manifesto.
2) Redifining of relationship to community.
3) Chicano statement on revolutionary movements in Central America and South America.
4) Creation of Chicano Studies Dept. and a viable recruitment and retention effort at UW-Madison campus.
5) Statement of sexism.
6) Statement of Racism and Class.

# Centro Cultural AZTLAN

Commemoration of El Segundo de Febrero commemorates the Treaty of Guadalupe Hidalgo (Feb. 2,1848). Program includes banquet featuring Dr. Ricardo Romo, Historian at U of T-Austin and a play of Chicanos and the Treaty.

Dates: February 2-3, 1984

For more info. write or call:

Centro Cultural Aztlan
P.O. Box 7580
San Antonio, TX. 78207
512-733-7928

# SUPPORT FARMWORKER BOYCOTT OF CAMPBELL'S AND LIBBY'S

The Farm Labor Organizing Committee (FLOC) escalated their battle against Campbell's exploitation of migrant workers and their children in the fields of Ohio. On Christmas Day, the union's five year battle to improve working and living conditions for migrant laborers and their families moved to the lead pages of the nation's largest newspapers. FLOC supporters, after an extensive fund raising effort, raised $40,000 to put quarter-page ads in the New York Times, Detroit Free Press, San Diego Union, Los Angeles Times, and other large dailies, under the heading 'Hear the Children.'

Campbell countered with advertisements of their own. Needless to say, it was their same bullshit. We urge everyone to continue their support for FLOC.

Boycott Campbell's products and join the picket at KOHL's on Park St., Saturday, Feb. 12, 12-2 p.m.

The Madison FLOC Support Group is the local chapter for the Farm Labor Organizing Committee, a midwest based farmworkers union, created specifically to address the plight of the 2000+ migrant laborers, represented by FLOC, who pick the majority of Ohio's tomato and cucumber crop. In 1978, the farworkers union instituted a nationwide boycott of Campbell's and Libby's products in response to the multi-national agricorpoation's failure to bargain and take part in negotiations with the union and growers/farmers and to publicize the substandard conditions in the fields.

Support the FLOC Boycott!

**Funding provided by Wisconsin Student Association.**
***W.S.A. allocates funds annually to various student organizations. W.S.A. does not however endorse the political or ideological beliefs of the funded organization.***

MECHA
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