



MIRASOL #1

...The Thought of Hoy
y Mañana

Estimados Camaradas,

¡Bienvenidos! I would like to extend to each of you the welcome and pleasure of our first Mirasol. I hope you will read, feel, and enjoy what we have had the placer of bringing you.

We bring you los primeros rayos de nuestro Mirasol hoping that it may inspire many of our readers. Poems, editorials, any information on upcoming activities submitted to Mirasol will be welcome.

We, Mecha, can only implant the seedling, you, the public, must nurture it. Help keep our sol iluminando!

En lucha,

Carmen Atilano

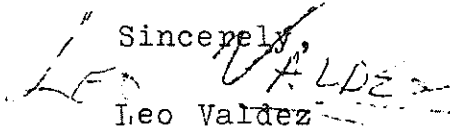
**All contributions must be submitted by the last Monday of every block, in care of the Mecha Office or 25 Ticknor Hall.

To the readers of the first edition of Mirasol:

It is with great honor that I be allowed to share some of my thoughts with all of you. First, I would like to congratulate Carmen Atilano who has undertaken an immense project in producing a newsletter to deal with issues of interest to the Chicano. Second, I wish to ask the readers to aid in her attempt to publish a newsletter on a regular basis by contributing any material that may prove beneficial to the readers.

Finally, and most important, I wish to share my feelings toward the Mecha organization of Colorado College. Due to the strong structure and adequate funding of Mecha, the organization has the potential to continue sharing with the campus many aspects of the Chicano culture. In order for these social, political, and cultural activities to continue, the general membership of Mecha must strive, as a unified group, to share the workload involved in the sponsorship of different functions. The membership should realize the importance of a firm commitment to the organization in regards to sharing the responsibilities involved instead of placing the entire burden on a few people.

Some people believe that quality is better than quantity, but what people do not realize is that everyone working hard together can form a large quality group free from overwork. Our numbers are too large to hope for quality members to carry the workload. It is through a well-structured, well financed and well attended organization that goals are achieved. Therefore, it is with utmost importance that each and everyone of us realize a sense of obligation to our organization as we attempt to enlighten our fellow students in the ways of the Chicano.

Sincerely,

Leo Valdez

La Chicana:
The Brown Woman And Today's Struggle

Like other Third World or non-white women, the Chicana suffers from what some have called triple oppression. In addition to the racism and exploitation that all of La Raza faces, she faces also a third enemy, oppression based on the fact that she was born a woman-- oppression in the form of sexism. The "woman question," as it is often called in the Chicano Movement, has been and continues to be a subject of much debate.

(Gilberto López y Rivas, The Chicanos)

Chicana

As I struggle to survive
in a world filled with
 hardships,
 disappointments,
 and disilusions,
I see the face of my mama,
and I feel her loving hands
 caressing me
 en las mananas
when she made me my trencitas

As I struggle through
roles I cannot endure,
 woman,
 Chicana,
 mother, wife
I see the gnarled, swollen
hands of my mama,
 quietly making
her tortillas
tempranito en le manana.

As I struggle to understand,
to seek answers to
fill the voids,
the needs
in my life,
I feel the strength of my mama
cuando se iba al fil
y en la noche
volvía cansada
a mas trabajo.

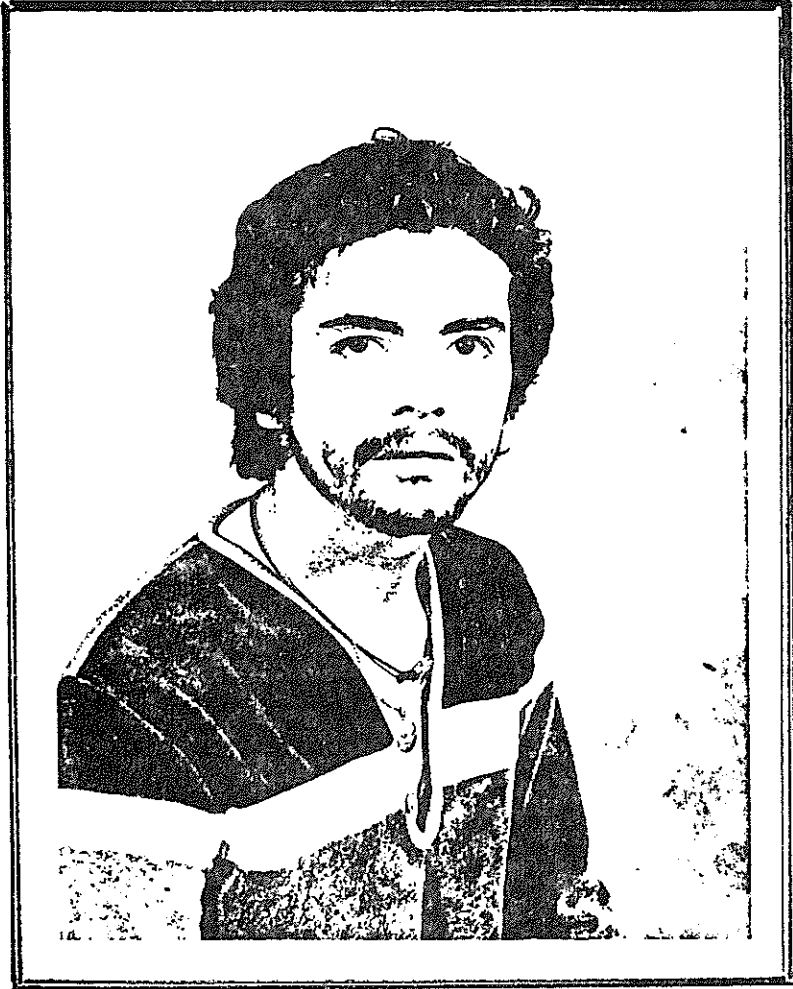
And from the images
of the strength of my raices
I feel,
I am,
Chicana,
And I will continue to survive.

by: Dannette S. Jácquez



MISSING

AMADEO VIGIL



AGE 24

HEIGHT 5' 6"

BROWN HAIR

WEIGHT 130 LBS.

GREENISH-BROWN EYES

FADED SCAR ON FOREHEAD

WEARING OFF-WHITE SHIRT,

LEVIS, NO HAT.

ALSO WEARING LEATHER

NECKLACE WITH AFRICAN BEAD

AND A SILVER CHAIN WITH A

"HAPPY FACE" ON IT.

CARRYING A GREEN BACKPACK

REWARD

for information
leading to his recovery

BELIEVED VICTIM OF FOUL PLAY

AMADEO VIGIL OF COLORADO SPRINGS, LEFT FRIDAY, JULY 11, BETWEEN 3 AND 4 P.M. FOR ALAMOSA,
COLORADO. HE WAS TO MEET A PARTY AT FORT GARLAND AND NEVER GOT TO HIS DESTINATION.

AMADEO WAS LAST SEEN HITCHHIKING ON I-25 NEAR THE BIJOU EXIT GOING SOUTH. IF ANYONE SAW
AMADEO GETTING A RIDE OR HAS ANY INFORMATION, PLEASE CONTACT THE STATE PATROL OR LOCAL

POLICE OR VICTIM'S MOTHER AT 634-2635.

****FUNDRAISING DINNER****

A fundraising dinner featuring delicious Mexican food and good latino music will be held for the family of Amadeo Vigil at the PACC Building on the Colorado College Campus, Saturday, October 11 at 6:00 p.m. For more information contact the Mecha Office, hours 3:00-5:00 p.m., extension 437.

YOUR ATTENDANCE AND PARTICIPATION WILL BE GREATLY APPRECIATED!!!

ILLEGAL ALIENS: EDUCATION OR OPPRESSION????????????????????????????????

Raul G. Guerra in a column he writes for The South Texas Reporter that boasts having the largest circulation in Starr and Zapata counties, recently pointed out to his readers that this is an English speaking country. Zapata being only rocks throw north of the Mexican border seems to have some of the stronger feelings about this and the fact that the American taxpayer is required to foot the bill for educating illegal aliens.

Copies of The South Texas Reporter were handed to The Ulysses News, Ulysses, Kansas, by Verlan Phillips, a subscriber and resident of that fair city during the winter months every year. The articles immediately reminded him of the requirement of printing ballots in Spanish in Kansas counties. The Ulysses News agrees, and also thinks Guerra's writing will be of interest to readers. Here it is:

"So now we have to give an education to illegal alien children in our schools. Next, we will be sending out recruiters (high-salaried bureaucratic errand boys from Washington D.C.) into Mexico, China and maybe Africa and underprivileged communist countries to bring their children to this country for an education at the expense of the world's number one patsy, the American taxpayer.

This is about the only "brilliant decision" our demi-god justices in the Supreme Court have not made yet.

Let's clear up the picture from the teacher's point of view, the dogface in the trenches, and not even talk about the millions of dollars it will cost the poor American taxpayer. We are not against education any children, as long as they are legal citizens of this country, the children of taxpayers, or at least the children of legal aliens, if we have the resources, facilities, etc., available.

We often wonder if most government bureaucrats realize what it is to teach a classroom full of kids, some 30-36 of them, who fall under LEP or LESA or whatever new label they have dreamed up, children according to federal guidelines, are not proficient in English. Down here, almost everybody falls into this category, and hundreds of records must be kept, personal files on each student, by the teacher, and updated constantly, so that a teacher with 150-plus students a day really has a nightmarish time trying to do all the record keeping and teach at the same time. At most, the teacher's instruction time for the students is about 60 percent because of these programs. The rest of the time goes into keeping records.

Now, to teach illegal aliens who cannot speak a word of English at the secondary level, because many of them will wind up at the high school level, will really cut down on the instruction time for legals.

Now who's cheated here?

And to further clarify the whole mess, the poor sap in the classroom, the dogface in the trench, is underpaid and overtaxed (the tax money goes to provide free food stamps and WIC cards to the needy poor, a large percent who happen to be illegal aliens, if a careful count is taken).

Illegal aliens??

We thought the U.S. Border Patrol was supposed to deport them. A "brilliant decision" by the Supreme Court?

cont.

As someone said, if we must educate illegal alien children, the Mexican government should send us some of its oil money to build all the new buildings we'll need and pay all the extra teachers that should be hired.

With all the bragging the Mexican president has done lately, how come they don't do something to keep their poor in Mexico and provide decent jobs for them, and above all, educate their children. They have the money."

(Don Waterman, The Ulysses News, Thurs.-
Sept. 25, 1980).

The following is an article taken from the Farmworker Journal summer 79. It is a publication of the Farmworker Data Network, a Colorado Migrant Council Component.

Further information concerning the migrants plight may be obtained by writing to:

FARMWORKER JOURNAL
FARMWORKER DATA NETWORK
7905 W. 44th
Wheat Ridge, Colorado 80033

HERNANDEZ ARDUOUS PATH TYPICAL OF MIGRANTS PLIGHT

By Pat McGraw

Denver Post Staff Writer

GREELEY--

Jesus Hernandez, his wife and their 11 children ages 8 months to 18 years, found a house to live in here last week. It lacks beds, some window panes and a refrigerator.

He says he is a lucky man.

The family came to northern Colorado a week ago Thursday from Batesville, Texas, lured by the prospect of finding work in the fields and a belief that with the job came housing.

They found immediately. Broke, they slept in shifts in their station wagon for two nights until they were allowed to use the Al Frente de Lucha community center for three days.

THINGS ARE getting better gradually for the family. They have found work thinning sugar beets and the farmer staked them to deposits for gas and lights. Their landlord is giving them some time to come up with the rent, too.

And although their living conditions are far from ideal, Hernandez says he is far better off than other migrant workers he has encountered here, many of whom are camping in area parks or along rural roads.

Le Roy Moreno, regional director for the northern portion of the state of the Colorado Migrant Council, said his office in LaSalle is busier this year than it ever has been, and he estimated that perhaps 50 families are having to sleep outdoors or in their cars for want of more adequate accommodations.

While finding housing for migrants has been an annual problem for rural Colorado, Moreno and others said it seems to be worse this year for a variety of reasons,

FOR ONE thing, the route many migrant workers travel has been altered because of labor conflicts in Ohio and California. Some farm workers choosing not to get involved, have come instead to Colorado, creating a glut on the labor market here.

The weather in the state so far this spring hasn't been helpful to farmers or their employees. Because of cold temperatures and snow, farmers planted late. Until the plants began to grow, there isn't much for field hands to do. No work equals no jobs equals no money.

Housing has become a particular problem for migrants. Increasingly strict enforcement of health and building codes has forced many farmers to close the houses they used to accommodate temporary help.

MIKE HUNGENBERG, vice president of the Weld County Farm Bureau, for example, said he is "all for giving somebody a good house, but it can be carried to an extreme." He and other farmers, he said, can't afford to maintain a residence all year that is only used for a month or two each summer—particularly if it must meet standards required of year-round homes.

Ricardo La Fore, acting Director of the Colorado system of migrant councils, said his agency has about \$1.2 million dollars in federal money for direct aid this year.

A family can qualify, under certain conditions, for \$50 in food vouchers, and the council can contribute up to \$75 more for rent. A



HERNANDES FAMILY MOVES INTO THREE-ROOM HOUSE

The family will pay \$125 a month in rent and agreed to make needed repairs as well. Many migrants are camped. Housing find followed two days living in their car and three days in a community center. Photo by Courtesy of Denver Post by Ernie Leyba

little more is available for fuel money, and the council offices will assist migrants find employment, be it seasonal or permanent.

But the money doesn't go very far when considering that there may be as many as 30,000 migrant families in Colorado during a given week of the growing season.

IN THE LaSalle office alone, about 50 families showed up for some kind of assistance last Wednesday and Moreno said he anticipates more of the same.

The Rev. Jon West, pastor of Christ United Presbyterian Church, last week sent a letter to area ministers on behalf of the area Catholic Social Services organization asking church goers for assistance in locating accommodations for the migrants.

It is too soon to determine what results the letter will have. (The Presbyterian minister said he hasn't figured out why he was invited to sit on the Catholic group's board, but it is the sort of grass-roots ecumenical work he likes).

Librada Strawn, outreach worker at the council's LaSalle office, said she doesn't know precisely how many people are having to live outdoors or in their cars, but it is "several hundred."

Most of the 50 or so families who came in Tuesday, she said, already had made some sort of arrangements for shelter, but five or six hadn't. What makes the situation even more distressing, she said, is that the families which need housing the most--such as groups of 10 or 12--are the hardest to place.

She granted that if she were a landlord, she would have qualms about renting to an extremely large family, but the essential question, the human one, is, "What about all those kids?"

IN THE CASE of the Hernandez family, at least, recent adversity has cost them neither their pride nor their sense of humor. He jokes about the hole in the middle of one of the box springs on the floor being used for a bed and smiles as he describes how the family eats in shifts on a beat-up coffee table he acquired.

In a conversation of an hour or so, Hernandez hadn't an unkind word to say about anyone or anything. There is nothing left for them in Texas and he said he is determined to make a go of it in Colorado.

Eventually, Hernandez said he would like to get a job in a packing plant, as he has some experience in that field. But first the beets; the land is what he and his wife Jobita, 38, and their four oldest children know best.

THERE IS A sense of confidence about him. Things are going to get better. His three oldest sons already are trying to figure out a way to go back to school for training to become mechanics.

The only open family dissension of any note during an interview was when a reporter asked which the family needs more, a refrigerator or a television, but the younger children loudly disagreed.



SAMMY, SALLY, LINA, AND PAUL HERNADEZ SETTLE INTO THEIR RENTED HOME WITH LINA AND PAUL WARMING UP NEXT TO A HEATER.

Migrant officials say housing problems seem worse this year as many workers have altered their route because of labor conflicts in Ohio and California. Denver Post Photo by Ernie Leyba

A Moco Pome

And if you see
A moco on my
Bigote---

Don't suffer
My shame and
Don't punish
Me with silence...

Tell me about it!!!

por José Montoya
El sol y los de abajo
1972

M E C H A means...

MOVIMIENTO estudiantil
Chicanos de Aztlán

Have you thought about what this title REALLY means?????????

WHAT DOES IT MEAN TO YOU????????????????????

** Si nada queda de estas páginas,
esperamos que por lo menos algo
permanezca: nuestra confianza en el pueblo,
nuestra fe en los hombres y en la creación
de un mundo en el que sea menos difícil amar.**



MIRASOL

The thought of hoy y mañana...

II edition

Estimados Camaradas,

Saludos y Bienvenidos a nuestro segundo Mirasol.

Our struggle to succeed in publishing Mirasol on a regular basis continues. Help us succeed by submitting your contributions in the form of poems, editorials, drawings, or any information on upcoming activities. Take this as a time to express yourself..
Deseando que sus almas les guian!

En Lucha,
Carmen Atilano
Carmen Atilano

*All contributions may be submitted to the Mecha Office or 25 Ticknor Hall.

WHO IS THE CHICANO?????

The Chicano is the grandson, or perhaps even the son, of the Mexican pelado. Who is the pelado? He is the Mestizo, the colonized man of Mexico, literally, the "stripped one." La Raza is the pelado en masse. He is almost inevitably dirt poor, cynical about politics, and barely manages to live. He earns his immediate survival day by day, through any number of ingenious schemes, or movidas. During the last thirty years or so, he has been epitomized in the cine mexicano by the genius of Mario Moreno's Cantinflas. Yet he is hardly a mere comic figure. The humor in his life is born of such deep misfortune that the comedy takes on cosmic proportions and so becomes tragedy.

The pelado is the creator of the corrido and the eternal patron of mariachi. His music, in turn, inspires him to express all his joy and sorrow in a single cry. So he lets out a grito that tells you he feels life and death in the same breath. "Viva la Raza, hijos de la chingada."

In Mexican history, the pelado undoubtedly gave voice to the "Grito de Dolores" in 1810, and then went off with Miguel Hidalgo y Costilla to fight the War of Independence against Spain. In other generations, the pelado took orders from Santa Ana at the Alamo, and probably finished off Davy Crockett. He also fought with Don Benito Juarez during La Reforma, and most certainly rode with Pancho Villa. It was the pelado who crossed the border into the United States, only to be viciously stereotyped as the sleeping Mexican, leaning against a cactus.

There is no understanding of the pelado in the literature of the United States. None, that is, except for the embryonic works of Chicano Literature. Comadres, compadres, pachucos, and campesinos begin to emerge from the pen of the Chicano poet: the people of the rural and urban barrios of the Southwest, with names like Nacho, la Chata, Tito, Little Man, Pete Fonesca, and "el Louie Rodriguez, carnal del Candi y el Ponchi." Some are sketched, some are fully drawn, but they are all intimately real-- a far cry from the racist stereotypes of John Steinbeck past.

Yet they are all drawn against the background of the barrio, replete with the spiritual and material chingaderas of colonization. Beset by all the pain and confusion of life in los estados unidos, the pelados in Chicano Literature take drugs, fight, drink, despair, go hungry, and kill each other. Some resist the racism of the gringo, and become pachucos. Some acculturate and sell out as Mexican Americans. Some are drawn from a distant twenty-year-old memory, and some are as real as today. But they are not to be confused with the writers that created them, for they are Chicanos.

The Chicano is not a pelado. His very effort to cut through nearly five centuries of colonization defines him as a new man. This effort is so total, in fact, that it is characteristic of Chicano writers to also be teachers, community organizers, and political leaders. In one sense, being Chicano means utilization of one's total potentialities in the liberation of our people. In another sense, it means that Indio mysticism is merging with modern technology to create un nuevo hombre. A new man. A new reality, rooted in the origins of civilization in this half of the world.

Neither a pelado nor a Mexican American, the Chicano can no longer totally accept as reality the white, western European concept of the universe. Reason and logic are not enough to explain the modern world; why should it suffice to explain the ancient world of our ancestors? The sciences of archeology and anthropology may unearth the buried ruins of America Indigena, but they will never comprehend, through logic alone, its most basic truth: that man is a flower. For there is poetry in reality itself.

In an effort to recapture the soul-giving myth of La Raza, the Chicano is forced to re-examine the facts of history, and suffuse them with his own blood-- to make them tell his reality. The truth of historical documents can sometimes approach poetic truth. So the Chicano poet becomes historian, digging up lost documents and proclamations other men saw fit to ignore. Yet he will inevitably write his own gestalt vision of history, his own mitos. And he will do it bilingually, for that is the mundane and cosmic reality of his life.

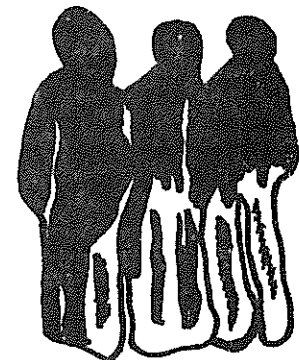
Anglo-American no doubt, will resent the bilingualism of the Chicano. The average educated gabacho will probably interpret bilingual Chicano literature as reflecting the temporary bicultural confusion of the "Mexican-American." He will be reluctant to accept in the Chicano poet what he proudly accepts in a T. S. Eliot. Both are bilingual, or even multilingual poets; but the former intersperses his English with mere Spanish, while the latter alludes in the "highly sophisticated" Latin or French.

If the Anglo cannot accept the coming reality of América, que se lo lleve la jodida. Otherwise, he can learn Spanish, which is the language of most of the people in América.

The time has come to redefine all things American. If our bilingualism has prompted gabachos to wonder if we are "talking about them," in the street, in school, at work, this time, the Chicano literature, we certainly are discussing them. If Anglos insist on calling us Mexican Americans, then we must insist on asking: What is an American? Nobody pursues the title with such vehemence as the white man in the United States. He does on occasion recognize the existence of "Latin" America, and so calls himself a norteamericano. Still, North American does not define him clearly enough. After all, North America is not only the United States. It is also Mexico, Jamaica, Haiti, Puerto Rico, Canada, and Cuba. Fidel Castro is a norteamericano.

Who then is this resident of the United States known by the Chicano as a Anglo, gringo, yanqui, bolillo, or gabacho? Who is this person whose immediate ancestors were so incapable of living with Indigenous América that they tried to annihilate it?

He is the eternal foreigner, suffering from the immigrant complex. He is a transplanted European, with pretensions of native origins. His culture, like his name for this continent, is imported. For generations, despite furious assertions of his originality, the "American" has opened the ways of the Old Country, while exploiting the real native peoples of the New.



His most patriotic cry is basically the retort of one immigrant to another. Feeling truly American only when he is no longer the latest foreigner, he brandishes his Americanism by threatening the new arrival: "America, love it or leave it." Or, "If you don't like it here, go back where you came from."

Now the gringo is trying to impose the immigrant complex on the Chicano, pretending that we "Mexican-Americans" are the most recent arrivals. It will not work. His melting pot concept is a sham: it is a crucible that scientifically disintegrates the human spirit, melting down entire cultures into a thin white residue the average gabacho can harmlessly absorb. That is why the Anglo cannot conceive of the Chicano, the Mexican Mestizo, in all his ancient human fullness. He recognizes him as a Mexican, but only accepts Mexican culture only to the extent that it has been Americanized, sanitized, sterilized, and made safe for democracy, as with taco bars, chile con carne, the Mexican hat dance, Cantinflas in Pepe, The Frito Bandito, and grammar school renditions of Ay Chiapanecas Ay, Ay (Clap, clap, children).

But we will not be deceived. In the final analysis, frijoles, tortillas, y chile are more American than the hamburger; and the pelado a more profound founding father of America than the pilgrim. No, we do not suffer from the immigrant complex. We suffered from it as its victims, but history does not record the same desperation among our people that twisted and distorted the European foreigner, that made the white immigrant the gringo.

We left no teeming shore in Europe, hungry and eager to reach the New World. We crossed no ocean in an overcrowded boat, impatient and eager to arrive at Ellis Island in New York. No Statue of Liberty ever greeted our arrival in this country, and left us with the notion that the land was free, even though Mexicans and Indians already lived on it. We did not kill, rape, and steal under the pretext of Manifest Destiny and Western Expansion. We did not, in fact, come to the United States at all. The United States came to us.

We have been in America a long time. Somewhere in the twelfth century, our Aztec ancestors left their homeland of aztlán, and migrated south to Anahuac, "the place by the waters," where they built their great city of México-Tenochtitlan. It was a long journey, for as their guiding deity Huitzilopochtli had prophesied, the elders of the tribe died en route and their children grew old. Aztlán was left far behind, somewhere "in the north," but it was never forgotten.

Aztlán is now the name of our Mestizo nation, existing to the north of México, within the borders of the United States. Chicano poets sing of it, and their flor y canto points toward a new yet very ancient way of life and social order, toward new yet very ancient gods. The natural revolutionary turn of things is overthrowing outmoded concepts in the life of man, even as it does in nature; churning them around in the great spin of Creation, merging the very ancient with the very new to create new forms.

The rise of the Chicano is part of the irrevocable birth of América, born of the blood, flesh, and life spirit of this ancient continent. Beyond the two-thousand-mile border between México and the U.S.A. we see our universal race extending to the very tip of South América. We see millions of bronze people, living in Mestizo nations, some free, some yet to be freed, but existing: Mexicanos, Guatemaltecos, Peruanos, Chilenos, Cubanos, Bolivianos, Puertoriquenos. A new world race born of the racial and cultural blending of centuries. La Raza Cosimica, the true American people.

By:

Luis Valdez

(If interested in pursuing this theme more in depth, AZTLAN: An Anthology of Mexican American Literature, edited by Luis Valdez and Stan Steiner, will be of benefit.)

COME ONE, COME ALL TO THE "NOCHE

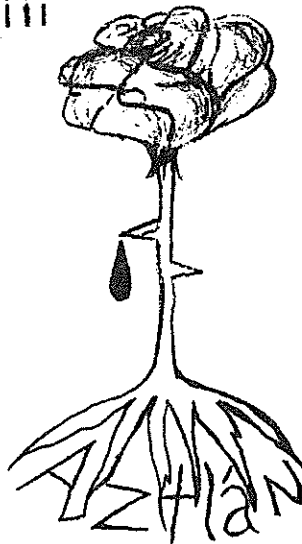
DE

AMBIENTE"...

an all campus weekly event. It is anticipated that this event will address a need currently not met by the Colorado College community. This need is the lack of visibility of the traditional culture of the Southwest on our campus. This lack of visibility has led to very little interaction between the minority student population and the more general student population. "Noche de Ambiente" is an opportunity for everyone to learn about, establish a dialogue with, and react to the Chicano and Native American peoples of this community. The format for the "Noche de Ambiente" generally consists of a presentation by an invited speaker (or a film); followed by an informal discussion in which the speaker either addresses questions or simply participates with everyone else. Refreshments (Coffee, Mexican Hot Chocolate, Mexican pastries and cookies) are provided free of charge.

HELD EVERY THURSDAY EVENING, 8:00-9:00 p.m., AT THE PACC BUILDING ON CAMPUS.

...BIENVENIDOS TODOS!!!
!!!



BENEFIT DINNER AROUSES NEW HOPE...

On October 11, 1980, Mecha held a benefit dinner to raise money to help in the search of Amadeo Vigil. As a result, Jerry Mosier, a free lance detective, has offered his services in the re-investigation of Amadeo's case.

In this investigation, Mosier has started from the beginning. So far, a first step has been taken. Mosier, along with a few concerned persons, have collected all available information which eliminate the possibilities of unidentified bodies around the southwest region. Mosier says the next step is to research newspaper articles during a two month period before and after Amadeo's misfortune. It is in hope that this will bring out a link from a similar incident. Mosier's guess is that if anybody has committed foul play against Amadeo, chances are that this person(s) has committed similar acts. At the same time, there is the need to re-question all those persons who have contributed information. In the meantime, further publication of Amadeo's description and of his belongings are being spread throughout the Pueblo area, where Amadeo was last seen.

As you can see a proper investigation will take time and manpower. If you are interested, any time you can contribute in the search of Amadeo will be appreciated and welcomed. For further information contact Nanie Carrillo at 473-6818 or the Mecha Office between 3 and 5p.m. Ext, 437.

DID YOU KNOW:

the term La Raza refers to All Latin Americans?
Rodolfo Gonzalez is identified with CRUSADE FOR JUSTICE?
Jose Angel Gutierrez is active in Crystal City, Texas?
David Sanchez is identified with the league of Latin American Citizens?
The Mexican-American/Chicano population in the U.S. is approximately
7.0 - 10.0 million?
The "Young Lords" are headquartered in New York?
"En La Brecha" is active in Chicago?
Puerto Ricans are drafted into the United States Army?

CHICANOS: Average education of those 17 years of age or over is 4.7
years. (White = 10 years). (Texas)

Drop out rate in Texas = 89% 40% living in Barrios are illiterate. (Texas)

20% never attended school. (Texas)

Average number of school years completed in the Southwest = 7.1 years.

California median school years completed = 8.6 years (White = 12.1).

Retesting. One study showed that when Chicano students who were labeled
"retarded" were retested in Spanish, the average IQ increased 28 points.

Interpretation. Psychologist's attitude important; in one study a White
psychologist recommended 75% Chicano students to Special Education classes,
while a Chicano psychologist recommended 26%. (California)

In California, where 14% of students are Chicano, less than one-half of
one percent (0.5%) of the student body at the University of California
are Chicano.

LATIN AMERICAN FRONT FORMED...

In solidarity with all peoples of Latin America, the Frente Popular
Pro Derechos Humanos is being formed in Pueblo, Colorado. Any
individual interested in the struggles of and opposing U.S. inter-
vention throughout Latin America may contact the following persons:

Lois Remple
419 Van Buren
544-2327

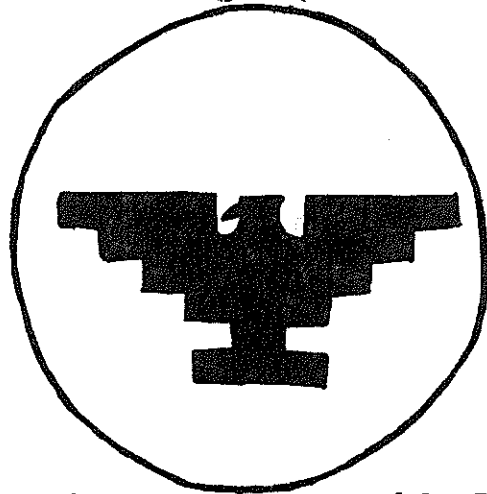
Vera Atilano
Rt. 2 Box 63
Ulysses, Kansas 67890
(303) 356-1443 (collect)

or Carmen Atilano, ext. 387 on campus, or attend the following meeting
November 15, at 1:00 p.m. at the Remple residence in Pueblo.
The purpose of this committee shall be to:

- 1) Act in solidarity with all oppressed peoples of Latin America
- 2) To promote a better understanding of the Revolutionary Movement
and U.S. intervention throughout Latin America
- 3) Recognize the struggles of all Latin American women
- 4) Support all Political Prisoners in Latin America
- 5) Construct bonds of solidarity with support groups already in
existence both in Latin America and the U.S.

¡UNIDOS VENCEREMOS!
|

LOS CAMPESINOS/THE FARMWORKERS



In the beginning, the men and women of La Raza were wedded to the earth by hunger and religion. "The last divine emperor Cuahtemoc (Guatemotein) was murdered and his descendants were put to work in the fields. We are still in the fields of America," writes Luis Valdez, director of El Teatro Campesino de Aztlan. "Now the patron and the peon have been replaced by agri-business and the farmworker."

This has gone on long enough. When the first man got off his knees in the fields, and stood on his feet and shouted, *Huelga!* (Strike.), the fight for a new social order had begun.

The Plan of Delano in 1965 was what had finally defined the fierce individualism of the farmworker and the idea that someday he will be respected as a man.

In "The Dignity of the Farm Worker" (El Malcriado, newspaper of the UFWOC, English edition, No. 18, reprinted by Aztlan: An Anthology of Mexican American Literature), this fierce individualism is reflected.

The Dignity of the Farm Worker

For nearly all people there is a thing that is more important than money. It is a thing called dignity or self-respect or honor, and it shows itself in many ways. Sometimes it is shown by the man who will fight when he is insulted.

We who are farmworkers have all been insulted. We have seen ourselves treated like cattle, we have seen how they have taken the work of our hands and bodies and made themselves rich, while we are left with empty hands between the earth and the sky.

We have seen our children treated as inferiors in the schools. We have seen in the face of the cop our inequality before the law. We have known what it is like to be less respected, to be unwanted, to live in a world which did not belong to us.

Our color or our language or our job have kept us apart. And the people who are profiting from our separateness are determined to keep it that way. It is a fact that in San Francisco the growers associations keep an office full of people busy writing propoganda about how farmworkers are all winos, bums, incompetents. There is money in the advancement of these lies.

We who are picking the grapes and the peaches and the tomatoes which are the life-blood of California are soon going to share in the richness we have made. The little fights against the little grower and contractor that you read about today are only the beginning. The dignity of the farmworker shows itself in many ways.

This year and in the years to come, it will be shown by the man who will fight when he is insulted.

A LA CHIGANA...

Surge!

Surge! Surge a la vida, a la actividad, a la belleza de vivir realmente; pero surge radiante y poderosa, bella de cualidades, esplendente de virtudes, fuerte de energías.

Tú, la reina del mundo Diosa de la adoración universal; tú, la soberana a quien se rinde vasallaje, no te encierres así en tu templo de Dios, ni en tu camarín de cortesana triunfadora.

Eso es indigno de tí, antes que Diosa y Reina, se madre, se mujer.

Una mujer que lo es verdaderamente, es más que diosa y que reina. No te embriague el incienso en el altar, ni el aplauso en el escenario, hay algo más noble y más grande que todo eso.

Los dioses son arrojados de los templos; los reyes son hechados de sus tronos, la mujer es siempre la mujer.

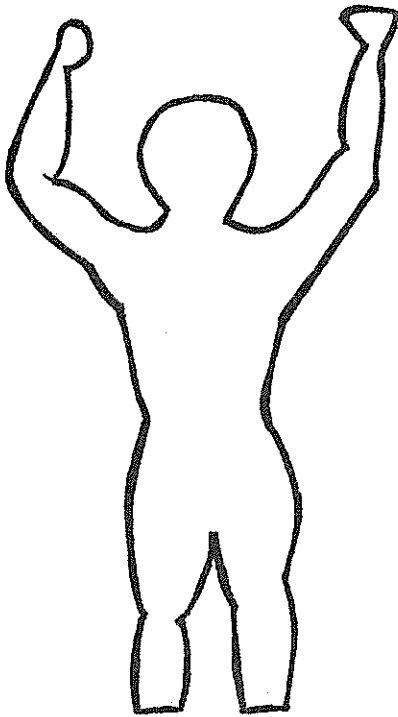
Los dioses viven lo que sus creyentes quieren. Los reyes viven mientras no son destronados; la mujer vive siempre y este es el secreto de su dicha, vivir.

Solo la acción es vida; sentir que se vive, es la más hermosa sensación.

Surge, pues, a las bellezas de la vida; pero surge así, bella de cualidades, esplendente de virtudes, fuerte de energías.

Sara Estela Ramirez
La Crónica, April 9, 1910, 3:1-2
(Tomado de "Aurora")





EL ALMA DE LA
RAZA
HABLA...

A veces...

Siento que mi alma se llena de orgullo...

De sentimiento

Siento que tal vez otros no me entenderán,
que no entenderán mi función.
mi individualidad.

Me soporto ante la puerta de tiempo y miro,
no admiro,
a los muchos quienes han cometido suicidio,
por no haber entendido su misma existencia.

La orden es,

Nosotros...

Raza...

¡Ade!ante!

Who is the real Chicano? Is he a campesino? Is he a Pachuco or or a Cholo? Is he a bato loco? I nurture to say that there are many more Chicanos caught up in the sea of confusion and materialism which comes with the total package of aspiring to be or having arrived at a world of Anglolandia. About the most painful thing for Chicanos may very well be agreeing where on the hell we belong. Once we have done that we can go on to deal with lify styles and whatever enemies we identify as threats to our prosperity.

Aberlado Delgado

"Friendship and the Rainbow Doesn't Have the Color Black"

After a hard rain on a dark, cool night, the fresh air is all around. The beauty of the pouring rain may be smelled by our nostrils. Children long for understanding mothers to satisfy their hearts by letting them splash in the muddy water. The wise old man sits rocking on the chair, while looking at the full moon, reminiscing about childhood days when things were simple and people friendly.

Sounds too much like a fantasy but the old man has a rainbow in his heart that doesn't wear "black". The so called fantasy is an old Spanish town, where everybody speaks only Spanish.

Babies being born and old people dying. Toners surviving and Winners losing. And who do you think shall inherit the earth? Hark, once I heard Chicanos Unite, M.E.C.H.A. be strong, but, the name has no meaning if the people behind the name have no significant understanding of themselves, and to other people around.

A revolution all starts with the individual. How can we spread our love, love that comes from within, if the love is absent? Let there be respect. Friendship is the center, hypocrisy is the obstacle.

How many people die from within? You couldn't see a rainbow full of life, (the colors: blue (water), red (fire), yellow (light)). If black were the "obstacle" here, no light, no life.

If the rainbow could represent love and the colors would shine on our bodies starting from within, in order to hinder the death of others. Could we inspire children as blocks of energy to survive outside of their old Spanish town in a white society?

Dreams,
Inspirations,
Fantasys, Self-sacrifice,
You, and I,
You,
me, us,
everyone

working together, crying together, sharing together, laughing together, and struggling happily together. WHAT A FORCE!
Through all this we could achieve our own individual freedom through those around us who are free.

Like a lullaby being sung with the accompaniment of the piano. Still we haven't left out the old man rocking. Forces both negative and positive balancing out, taking away the blackness from God's beautifully created Rainbow.

The Rainbow, so unique, equals our individual friendships that are also unique. But let us not forget that Friendship and a Black Rainbow don't mix, but Friendship with a Rainbow full of many living colors do.

Marilyn Gallegos

La Conciencia de Mecha

Consejo

hace ya diez años que organizamos
teníamos esperanza de hermandad
hoy, el cuarto de noviembre, estamos bien preocupados
de que estamos ya muy cerca a separar.

nuestros hermanos--los del CHICANISMO
los que ayer gritaban, "YA BASTA"
hoy están absorbados del cabrón pesimismo
= y no cantan, y no gritan, ni piensan--MI RAZA.

yo tenía sueños hace un tiempo
de MECHA como líder de un gran movimiento
pero como se dice, "Los sueños, sueños son"
nunca llegará a realizar esta ilusión.

veo a mis hermanos luchando entre si mismos
igual como hicieron los del tiempo pasado
y ni hemos acerado a nuestros compromisos
porque todavía sufrimos del PEOR PECADO.

Un carnal de la Lucha

****Si nada queda de estas páginas,
esperamos que por lo menos algo
permanezca: nuestra confianza en el pueblo,
nuestra fe en los hombres y en la creación
de un mundo en el que sea menos difícil amar.****



MIRASOL

The thought of hoy y mañana...

Vol. I No. III

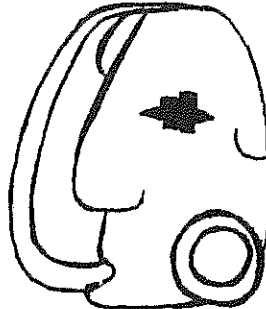
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Estimados Camaradas,

Es con mucho fervor y ardor que se da esta edición de Mirasol. In that this will be the last Mirasol for the year 1980, it is dedicated to the idea and philosophy of the reborn symbol of Aztlán, "a nation autonomously free," ¡Que sigue la lucha por justicia con fraternidad y humanitarismo!

En Lucha
Carmen Atilano
Carmen Atilano

** Deseandoles a todos el espiritu de unidad y hermandad para lograr la paz en el año 1981.**



EL PLAN ESPIRITUAL DE AZTLÁN

Aztlán, in the Nahuatl tongue of ancient México, means "the lands to the north." Thus Aztlán refers to what is now known as the southwestern states of this country.

El Plan Espiritual de Aztlán sets the theme that the Chicanos (La Raza de Bronze) must use their nationalism as the key or common denominator for mass mobilization and organization. Once we are committed to the idea and philosophy of El Plan de Aztlán, we can only conclude that social, economic, cultural, and political independence is the only road to total liberation from oppression, exploitation, and racism. Our struggle then must be the control of our barrios, campos, pueblos, lands, our economy, our culture, and our political life. El Plan commits all levels of Chicano society-- the barrio, the campo, the rancharo, the writer, the teacher, the worker, the professional-- to la Causa.

I. Punto Primero: Nationalism

Nationalism as the key to organization transcends all religious, political, class, and economic factions of boundaries. Nationalism is the common denominator that all members of La Raza can agree upon.

II. Punto Segundo: Organization Goals

1. Unity in thought of our people concerning the barrios, the pueblo, the campo, the land, the poor, the middle class, the professional is committed to liberation of La Raza.

2. Economy: economic control of our lives and our communities can only come about by driving the exploiter out of our communities, our pueblos, and our lands and by controlling and developing our own talents, sweat, and resources. Cultural background and values which ignore materialism and embrace humanism will lend to the act of cooperative buying and distribution of resources and production to sustain an economic base for healthy growth and development. Lands rightfully ours will be fought for and defended. Land and realty ownership will be acquired by the community for the people's welfare. Economic ties of responsibility must be secured by nationalism and the Chicano defense units.

3. Education must be relevant to our people, i.e., history, culture, bilingual education, contributions. Community control of our schools, our teachers.

4. Institutions shall serve our people by providing the service necessary for a full life and their welfare on the bases of restitution, not handouts or beggar's crumbs. Restitution for past economic slavery, political exploitation, ethnic and cultural psychological destruction, and denial of civil and human rights. Institutions in our community which do not serve the people have no place in the community. The institutions belong to the people.

5. Self-defense of the community must rely on the combined strength of the people. The front line defense will come from the barrios, the campos, the pueblos, and the ranchitos. Their involvement as protectors of their people will be given respect and dignity. They in turn offer lives for their people. Those who place themselves on the front for their people do so out of love and carnalismo. Those institutions which are fattened by our brothers to provide employment and political pork barrels for the Gringo will do so only by acts of liberation and la Causa. For the very young there will no longer be acts of juvenile delinquency, but revolutionary acts.

6. Cultural values of our people strengthen our identity and the moral backbone of the movement. Our culture unites and educates the family of La Raza towards liberation with one heart and one mind. We must insure that our writers, poets, musicians, and artists produce literature and art that is appealing to our people and relates to our revolutionary culture. Our cultural values of life, family, and home will serve as a powerful weapon to defeat the gringo dollar value system and encourage the process of love and brotherhood.

7. Political liberation can only come through an independent action on our part, since the two party system is the same animal with two heads that feeds from the same trough. Where we are a majority we will control; where we are a minority we will represent a pressure group. Nationally, we will represent one party, La Familia de La Raza.

III. Punto Tercero: Action

1. Awareness and distribution of El Plan Espiritual de Aztlán. Presented at every meeting, demonstration, confrontation, courthouse, institution, administration, church, school, tree, building, car, and every place of human existence.

2. September 16th, on the birthdate of Mexican Independence, a national walkout by all Chicanos of all colleges and schools to be sustained until the complete revision of the educational system-- its policy makers, its administration, its curriculum, and its personnel---to meet the needs of our community.

3. Self-defense against the occupying forces of the oppressors at every school, every available man, woman, and child.

4. Community nationalization and organization of all Chicanos re: El Plan Espiritual de Aztlán.

5. Economic program to drive the exploiter out of our communities and welding of our people's combined resources to control their own production through cooperative effort.

6. Creation of an independent local, regional, and national political party.

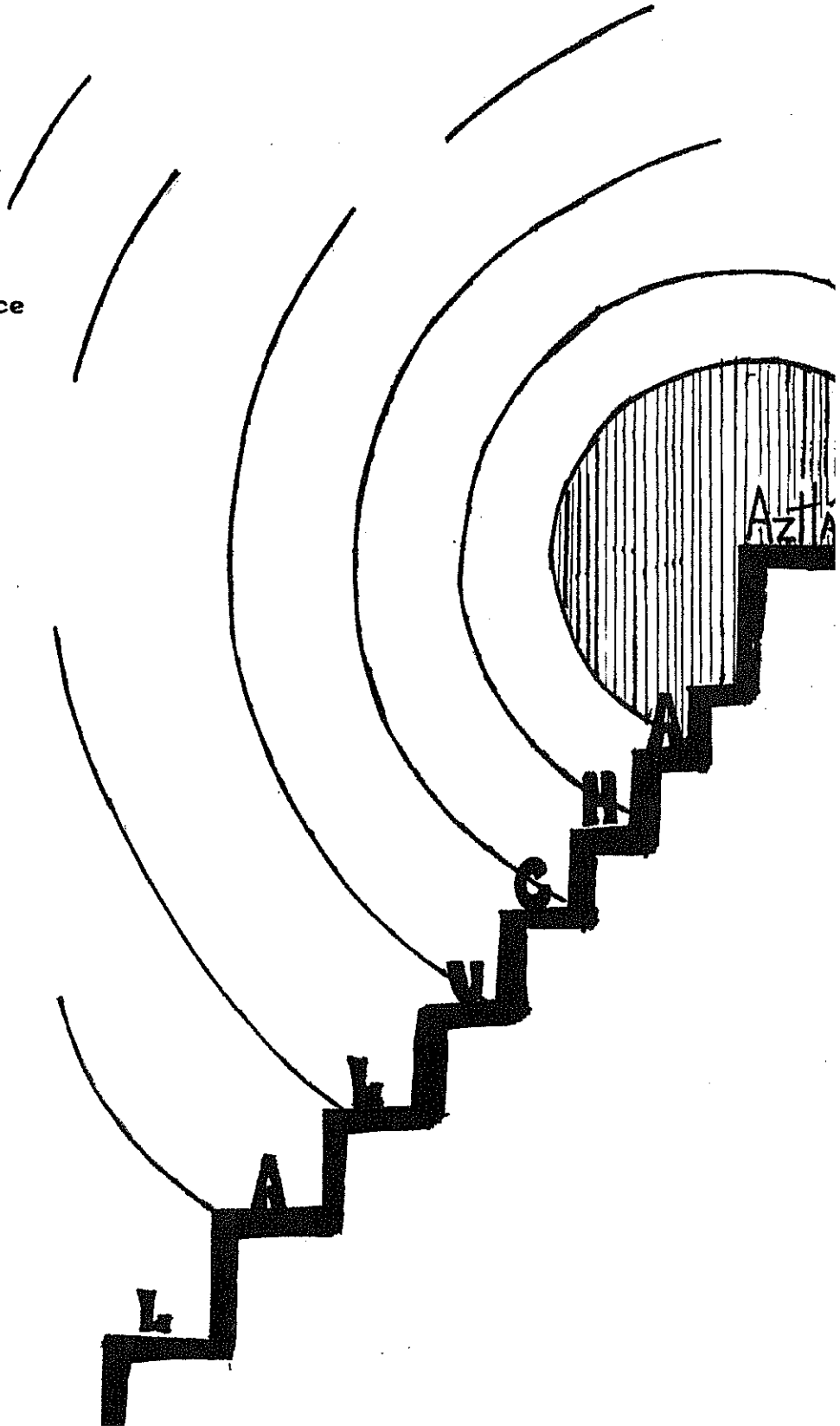
IV. Punto Cuarto: Liberation

A nation autonomously free, culturally, socially, economically, and politically will make its own decisions on the usage of our lands, the taxation, of our goods, and utilization of our bodies for war, the determination of justice (reward and punishment), and the profit of our sweat.

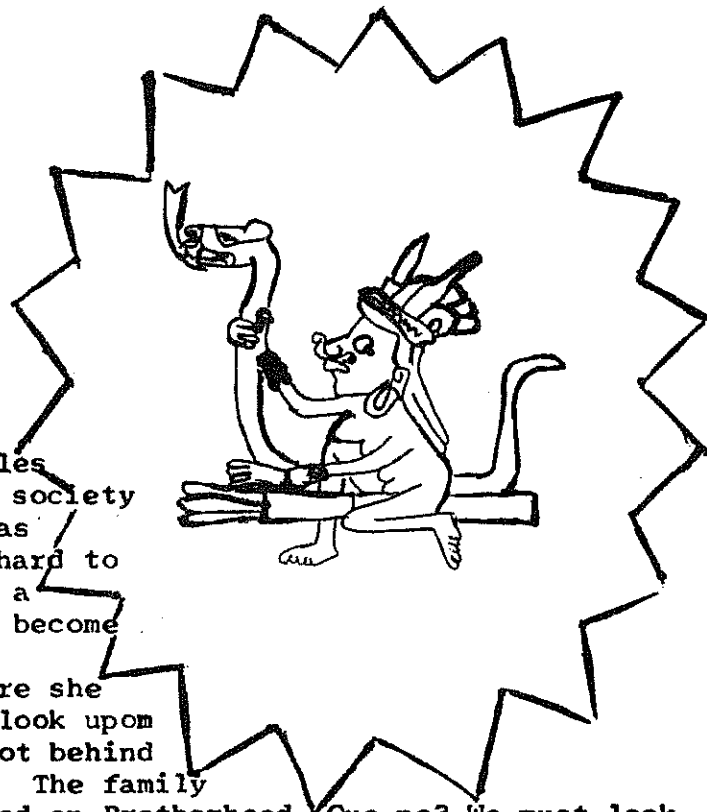
EL PLAN ESPIRITUAL DE AZTLÁN IS THE PLAN OF LIBERATION!

...razgos indigenas
the scars of history on my face
and the veins of my body
that aches
vomito sangre
y lloro libertad
I do not ask for freedom
I AM FREEDOM...

Alurista



LA MUJER:
 DIOSA
 Y
 HEMBRA
 DE
 LA
 RAZA...



The woman has much to offer the movement of La Raza. She has had to live all of the roles of her Raza. She has had to go into a racist society and be a provider as well as a mother. She has been doubly oppressed and she is trying very hard to find a place. Because of these facts, she is a very, very strong individual. She has to become strong in order to exist against these odds.

She encounters herself in a movement where she must help liberate the man; and the man must look upon this liberation with the woman at his side, not behind him, following, but alongside of him leading. The family must come together. The Raza movement is based on Brotherhood. Que no? We must look at each other as one large family. We must look at all of the children as belonging to all of us. We must strive for the fulfillment of all as equals with the full capability and right to develop as humans. When the man can look upon "his" woman as HUMAN and with the love of BROTHERHOOD and EQUALITY, then and only then, can he feel the true meaning of liberation and equality himself. When we talk of equality in the Mexican-American movement we better be talking about TOTAL equality, beginning right where it all starts, AT HOME...

Enriqueta Longuey y Vasquez
 (Taken from: AZTLAN: An Anthology of Mexican American Literature,
 "The Woman of La Raza").

La Madre de Aztlan

Mary lou Espinosa

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

Man cannot change his attitude
 toward woman until the woman
 perceives her deep psychological
 self as independent and asserted
 from man.

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.

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.

True woman's liberation must happen first
 in the mind of the woman.
 No woman can expect nor demand
 to be thoroughly accepted as equal
 in a man's eyes, nor given equal recognition,
 if she first does not believe that
 her potential and the man's potential
 are equally realizable given the opportunity.

Woman's contribution is essential.
A woman, a mother, knows life
from within because of her function.
Our badly 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 free woman can creatively
contribute with radical solutions
because she knows life from within.

LA HEMBRA

Aberlado Delgado

mujer mexicana, queen playing submissive,
you alone can disarm a macho with your charms,
the only strong chains he knows are your loving arms,
your cinnamon breasts are two fire alarms.

the four stages of your life are all inclusive
you are the little girl with two long black trenzas,
taking with your almond eyes the world's census,
shaping a body which will be all sensuous.

nature was without reserve quite permissive
in granting a señorita such perfection
combining grace and dare in her every action.
bet when she falls in love it is a free election.

when her flower opens it's a time exclusive
for there is no fire equal her kiss or sweetness,
a way to make her man crave for her nearness
is to make him of her love a living witness.

no woman will cling to youth, the fast illusive,
with such tenacious abandon as she does,
carrying a nino in her womb is the crux
of all feminity that forever was.

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

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

EL NIÑO...



Los Niños Aprenden Lo Que Viven

Los niños aprenden lo que viven,
es mi modo de empesar.
Si con critica es lo que váven,
aprenden a condenar.

Si con hostilidad viven,
es muy triste el desengaño.
Porque aprenden a pelear,
Y eso pronto causa dano.

Si es con ridiculo lo que vive,
de nada sirve a su Estado,
porque aprende a ser arisco,
tímido, recatado.

Viviendo en verguenza, desconfianza, reselo.
A sentirse culpable se aprende.
Un arbol que nunca tri fruto,
aunque siempre parese egtar verde.

Ahora vamos voltiando la rueda,
sacando lo bueno asi al frente.
Si vive con tolerancia,
aprendera a ser paciente.

Si vive con animo aliento,
aprende a tener confianza.
Y aprendera apreciar,
si vive con elogio alabanza.

Aprendera justicia,
si vive con Imparcialidad.
Y aprendera a tener Fe,
si vive con seguridad.

**LA
ESPERANZA
DE
LA RAZA...**

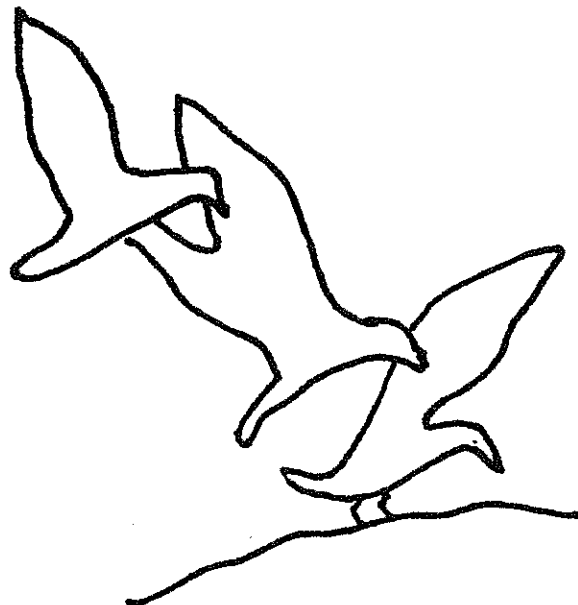


Si con aceptación y amistad vive,
llegara a ser un grande Lider.
aprendera encontrar carino en el
mundo,
porque sabra comprender.

Una flor muy hermosa es un niño,
creciendo sobre buenos terrenos.
Si es respecto con lo que vive,
respectata los derechos ajenos.

Intellectual y moral deve ser,
la formación del caracter de un niño.
Y eso solo puede ser,
si vive con Fe y con cariño.

Rafael Lobato



Taken from: "Wasted Minds and Mindless Law-Alien Children in Texas"
Forum Magazine September 1980.

Forum Magazine recently published an article that reported some important facts concerning the education of undocumented children in Texas. The American public's primary misconception is that undocumented children use revenues not rightfully theirs. This myth is continually perpetuated by the media. The other side of the story is based on the fact that the undocumented worker also pays taxes and yet denied eligibility for major social programs.

It is well known that undocumented workers are a cheap source of labor and maintenance. They are underpaid and unprotected by the law. Although these workers pay federal taxes they do not have access to social security benefits or federal income revenue returns. Also, local school districts' tax revenues include amounts paid by undocumented taxpayers, either directly as landowners or indirectly as renters (p. 29). Another major fact is that undocumented children are accounted for when Texas applies for federal educational funds. "Texas receives ESEA Title I and other federal funds based on census counts that include undocumented children" (p. 29). Nevertheless, these children are denied their right to an education. It is no wonder that the state of Texas reported a surplus of approximately \$1 billion last year. Figures are bound to reach the same, if not more, this year.

Chances are that this is occurring in other states as well. But, if this is allowed to continue, the problem will have a snowball effect. Federal funds will have to be spent later to correct the problem of illiteracy. This is a major problem in our society already. Federal funds are being poured into reading programs at a high school level because students, the majority of them minority students, are graduating without being able to read. Ironically, though we have the same federal government perpetuating the problem at the other end with young primary school children. And in effect, is this not just another form of keeping the oppressed oppressed? Theoretically, if Education is Liberation, the Liberation of all people, then, why do these barriers keep recurring in the educational system of this nation, especially among such a select group of people.

What is left to believe about a society that so blatantly denies a select group of children their education? It will be a wonder if in 20 years C.C. has as many Chicanos as it does now. Yet, the question that must linger in our minds is what can become of a society that does not concern itself with the development and identity of all people? . . .

Josefina Torres

"Nadie liberá a nadie,
Nadie se libera solo,

el Hombre/Mujer

se liberá en comunión."



2KOOL DAZE

Un burrito de chorizo con huevo
Stained my brown paper bag
Y LOS KOKIS
While SUZY LOOKED ON,
Her ROY ROGERS LUNCH box
Dangling
And Laughing
With peanut butter jelly sandwiches

Y La suela de mis calcos
Estaba suelta como mi Lengua
And I sounded like a horse when I ran
IF I didn't trip first,
PORQUE me LOS COMPRARON en LAS TRES B
PORQUE ERAN: BONITOS
BUENOS
Y BARATOS

Y EL MEMO se caldió
PORQUE la ticha le había dicho,
"TUCK YOUR SHIRT IN!"
And so he tucked in his guayabera

Y EL PIFAS
was PUNISHED for being bilingual
and so he wrote a hundred times

I
I
I
will
will
will
not
not
not
speak
speak
speak
spanish
spanish
spanish



Using three pencils at a time
FINISHING in record time

And Father Rowland
REFUSED HOLY COMMUNION to Doña Tencha
BECAUSE she wore tennis shoes
That were easy on her juanetas

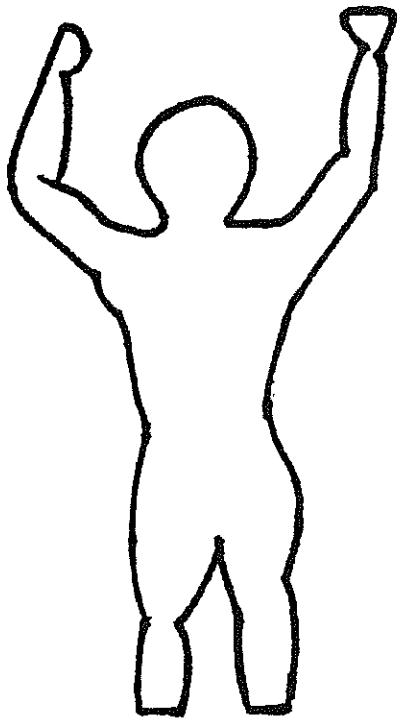
And BILLY thought
THE PATCHES ON MY KNEES were neat
SE LE HACÍAN de aquellas
SO his mom put some
ON his new pants
PORQUE LOS TRAMOS que treiva
Estaban rotos

Y MI MAMÁ DE NOCHE
CONTÁNDOME del 16 y del 5,
De LOS NIÑOS HÉROES
Y del gran robo

while in skool
I learned of Amerika,
the pilgrims,
Remember the Alamo,
Remember the Maine,
Remember the Gringa,
Malinche,
Pocahontas.

And amber waves of grain
From sea to China, ... yes
them good ole skool daze
call me back again
And I'll be coming home again
LOOK AWAY,
LOOK AWAY, Aztlán

JOSÉ ANTONIO
Burzaga



EL
ALMA
DE
LA
RAZA
HABLA...

I am but only a spirit
to which any bridge can be founded...
A link that carries the ardor,
the song of a new entity.

Una Receta para el Pensamiento...

Tamales

By Claribel Alegria

Two pounds of mestizo dough
one half pound of Spanish ribs
cooked and well-diced
one small box of pious raisins
two tablespoons of Malinche milk
one cup of ragin water
sauteed skulls of conquerors
three jesuit onions
one small bag of multinational gold
two dragon's teeth
one presidential carrot
two tablespoons of middle men
Penchimalco Indian lard
one half cup of televised sugar
two drops of volcanic lava
seven tobacco leaves
(don't take it obscenely, it will put
you to sleep)
combine all ingredients and cook
over a slow flame
for five hundred years
and you will see what a flavor it has.

She looked like the devil sitting proud, sitting prim
The gold glittered obnoxiously from across the room
A vision of perfection, forboding of gloom
The one who would love her I do pity him.

The lipstick red lips dripped down at the side
The blood of society that benefits the few
And sucks the life blood of the poor, it is true
Old Satan himself had rested inside.

She represents (just for me I suppose)
An empty promise of wealth - the highest form of prostitution
Written high - written proud in our own constitution
It is the American dream to which she had rose.

I feel sorry for her.

Burke Trieschman

ANCESTRAL AURA

So foriegn...
So strange...
Shall it be
that the clouds will never harmonize?

I

For many suns now
Toci's warmth has danced
within your circle,
but You remain ice.

For many moons now
I have cut into flesh
and let loose the brightness
that is life,
yet You remain lifeless.

I have carved with sacred dagger
and brought forth my heart,
como Azteca.
Still, your gods refuse
my sacrifice.

II

Ever so slowly
the sacrificial heart
comes to its burial ground.
Pyramidal ghosts hover the altar
where echoes of life
resound in the wind.
Time moves
and the wind endures.
Pens replace daggers
and the spirits respond
...and they sing
and they live.

Josefina Torres

Beard

de MECHA

Habla de la

Significación detras esas palabras:

Movimiento

Estudiantil

Chicano

de

Aztlán...

"MECHA means both good and bad. The good because it gives many Chicanos the chance to work with other Chicanos for the benefits to be reaped by all. The only bad part is people let their personnel prejudices detract from this. With my component, it means trying to make the community and MECHA members aware of one another."

"MECHA serves as a means for me to further understand the Chicano movement as a whole. Also, through MECHA it is possible for me to communicate with the Chicano students of C.C., who come from the different regions of the Southwest. With this in mind, my values and ideas can be shared and refined to noble not only my growth but the growth of others.

"As a board member at large, I feel my duties should be as follows: I should give my opinion as far as decision concerning the functions of MECHA. I should stimulate or attempt to stimulate interest in MECHA through personal contacts, involving other people, personal ideas, voicing the opinion of other people.
As a general member: I would like to see "Unity" in MECHA as a whole in anything they undertake."

"I am now taking part in the Political Component. Terry Lugo and myself are sharing the position. MECHA means alot to me politically and socially. I feel I can benefit from MECHA by working on the varios committees, etc. Also, I feel I can in turn try to involve other people through my own involvement. It's a learning experience."

Marilyn Gallegos

"I am Treasurer of MECHA. My job is to keep the books up to date and keep MECHA up to date on the financial standing. I am also part of the Executive Board. Myself and three other board members work together in helping out the Chairperson. MECHA is an organization for Chicano students who are interested in preserving their culture in the college community."

"MECHA's basic function is to serve the college campus as a cultural, political, and social expression of the Chicano people. Our goals are achieved only through a cohesive and unified effort. This notion of togetherness is the necessary catalyst for the continual presence of MECHA on campus. Therefore, MECHA is us, a unified expression of each one of us, working together, learning from our similarities, but especially our differences.

¡Viva La Causa!

¡Viva La Revolución!"

THE DISEASE OF PESSIMISM

The flame of enthusiasm and determination which drives a organization to achieve its goals and aspirations often becomes clouded by the dreaded disease of pessimism. I believe MECHA has been a victim of this dreaded disease. Pessimism has served as a blindfold, disabling You, as members, from seeing the positive actions which actually take place in MECHA.

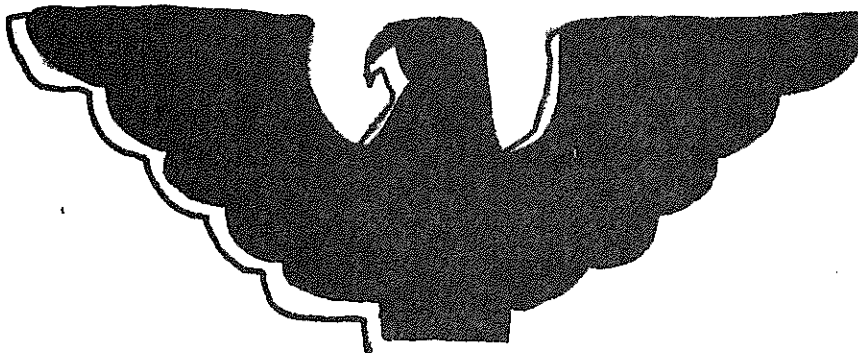
Remove the blindfolds which cover your eyes and discover who and what you really are! MECHA is not a group of apathetic, non-committed Chicanos, as pessimism would have you believe. Upon removing your blindfolds, I believe you will see that MECHA is probably the most active and effective student organization on the C.C. campus. Your input is felt in numerous areas. For the channels of communication between MECHA and the President, Dean, Admissions, and Financial Aid offices is due to the sincere efforts of MECHA in its commitment to the present and future Chicane students at Colorado College. You work extensively with Administration in the area of faculty and student recruitment; and are actually the backbone of minority faculty and student recruitment here at Colorado College.

MECHA does not exist for itself but exists for the betterment of Colorado College. You have been the major avenue through which cultural awareness programs have been brought to this campus, i.e. Chicane Literary Symposium, National Association for Chicane Studies Conference, Ancient Roots New Visions Art Exhibit, Immigration Symposium, and innumerable speakers, such as, Chuy Negrete, Lionel Castillo, Jorge Bustamante, Jose Limon, Dolores Huerta, Tomas Rivera, Rudolfo Anaya... the list goes on. This year alone we have been an instrument in the Liberation Theology Symposium, Noche de Ambiente, Women's Week, Spanish dance group, and a large scale Chicano Week, which is planned for May.

Your input is not only felt on campus, but also in the community. You use outside resources, such as, Latin American Educational Foundation, Colorado College Alumni Association, Guadalupe Church community, and Latino Coalition to attain your goals. In your attempt to reach outside of the Colorado College community, you have refused to remain within the sheltered society at Colorado College.

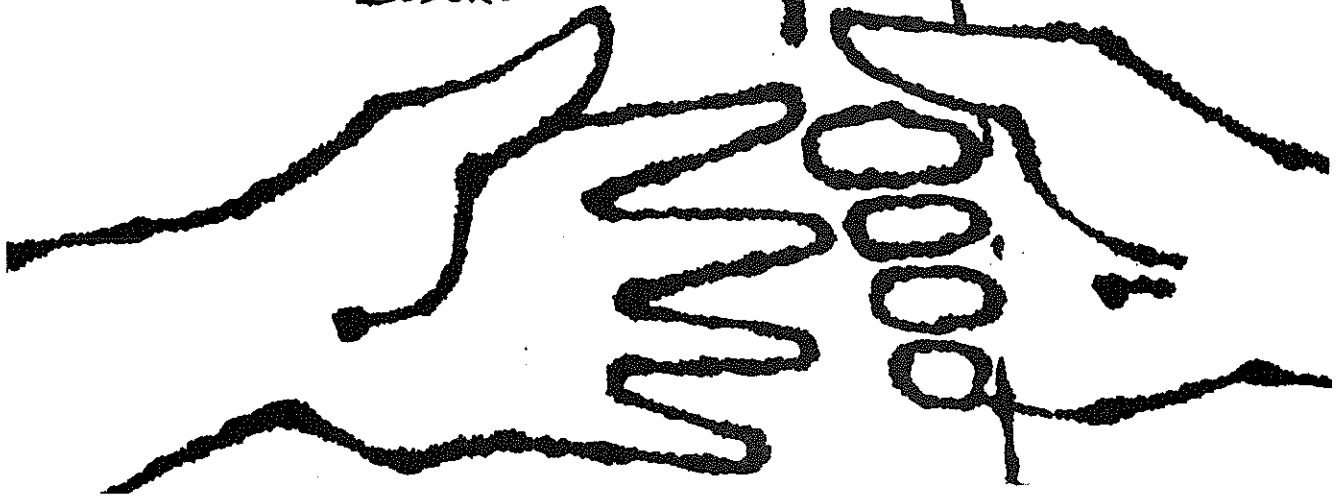
MECHA, these functions have not happened because of one or two people, (a chairperson or a board does not make MECHA). These functions have happened because of numerous dedicated and hardworking MECHA members. I sincerely believe you have gone beyond the grapevine and internal struggle to bigger and better things. You have truly reached many of your goals and are continuing in your positive efforts as an integral and essential body of the C.C. community. Don't let pessimism tell you otherwise, for credit must be placed where credit is due. I commend you MECHA.

Your local chairperson



If only all the hands
that reach
could touch....

LOBERG



Love--
may it touch your holidays,
may it live in your heart...

en un mundo libre y igual,

Abrázandoles*

****Si nada queda de estas páginas,
esperamos que por lo menos algo
permanezca: nuestra confianza en el pueblo,
nuestra fe en los hombres y en la creación
de un mundo en el que sea menos difícil amar.****



MIRASOL

The thought of hoy y mañana...

Vol. I No. IV

Companeros,

Saludos! Fraternalmente saludanos y esperando que el estado de animo se encuentre en cada uno de Uds.

Although Mirasol has not been put out for a couple months now, the spirit permeates not only in the form of words, but, in the form of human struggle as well; a struggle which is so fierce that it necessitates the use of arms to defend humanistic values.

Today, this struggle exists internationally. El Salvador is a prime example of the masses of people rising up against inhumane and unjust treatment by blood-thirsty forces.

Men, Women, and Children of Third-World countries, have been and are victims of these oppressive actions. It is with this that the fourth edition of Mirasol is dedicated to the spirit of justice, peace, and harmony.

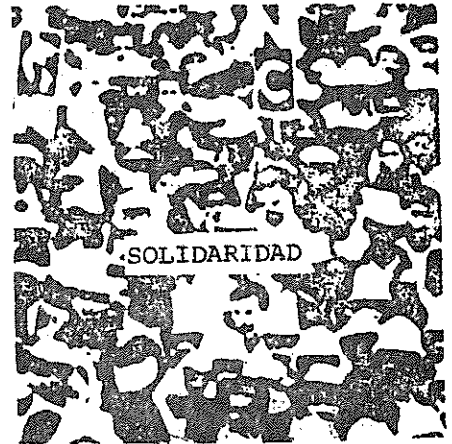
UNIDOS EN LA SANGRE HASTA LA VICTORIA!



Carmen Atilano
Carmen Atilano

"The Eyes of the World Are on Sandino..."
A letter from Gabriela Mistral (1928)*

Gabriela Mistral (1889-1957) was one of Latin America's greatest poets (and winner of the Nobel Prize for Literature). In the letter which appears below she voices her great admiration and affectionate respect for Sandino and his followers, the two thousand ragged but determined Nicaraguans, fighting the well-fed, well-equipped and highly trained U.S. Marines and their local henchmen-- a struggle that was to be renewed and carried through to victory almost fifty years later by the women and men of the Sandinista Front for National Liberation.



Note by W.I.R.E. Service

You ask me, friend D'Ambrosio, what I think of General Sandino's resistance to the North American forces. Your question raises problems for me: half the year I hear talk of politics (when I'm in Paris) but I'd rather not know about all that. However, I'm more convinced that we in America are living in unsettling times, in which not only women but also children must speak out about political matters. Because politics (corrupt politics, that is) is coming to mean: the surrender of our wealth; the tight-fisted power of the landed estates, which impedes reasonable and redemptive distribution of the land; old-style schools that offer no skills to poor children and only mediocre training to professionals; a stultified, sour Jacobinism that denies the freedom of worship that can be found in other, more scrupulous countries; and blatant, shameless foreign influence over our rulers.

Froylan Turcios** was right when he said of General Sandino: "The eyes of the world are on Sandino" (I would say "of the Hispanic world," because we hardly matter to the rest). He fought with no hope of victory, without the

prospects of a David with his slingshot, with nothing more than the hope that he could prolong the resistance as long as possible and stave off the surrender of rebel territory, so as to reveal the full extent of the cruelty of the North Americans-- the fruit of a lust for wealth.

Both the British and the French press have expressed their respect for, and encouragement of, the Liberal Party of Nicaragua*** as well as their revulsion toward U.S. rapacity. If North Americans were not so impervious to world opinion they would take heed of this chorus of condemnation from the leading European dailies. But their insensitivity, which is part of their strength, leaves them deaf to an outcry that no other country would ignore.

The pro-Hispanic politicians who aid Nicaragua from their desks or from student association offices would do well to go directly to the aid of the hero-- a true hero, a hero the likes of which they may never see again-- and join his ranks as simple soldiers. (After all, Nicaragua has two rather extensive borders which are not exactly impassable). If in spite of their verbal commitment they do not want to offer their bodies, they should at the very least undertake a continent-wide collection, which would bear visible witness to their concern for the fate of that tiny army crazed with a willingness to sacrifice. Dollars, sucres, and bolivares, which flow so freely for decadent pleasures, will never have been so well spent.

During the war [1914-1918] the French Foreign Legion grew daily, drawing to its ranks the youth of the countries threatened by danger, who offered the best that there is to offer-- their blood. Sandino, it seems, has yet to see young Argentinians, Chileans, Ecuadorians--flesh of his flesh-- who owe him that audacious and perfect loyalty that only the youth can give.

Yes, Froylan Turcios tells the simple truth when he says that the struggle into which Sandino hurled himself like a human tidal wave equals and surpasses those famous Trojan wars about which our students learn in order to pass examinations. However, in that period (about which we now write theses) there was-- unlike now-- no spectacular notion of clashes between different races, only Greeks and Trojans sending the flower of their generation into the hell of combat, because justice then was something more living, more pulsing, and immediate-- a direct flight of the arrow toward the offending target. In our times, as I write these lines... they are discussing in Havanna [at the Pan American Conference] whether they have " the right to discuss the Nicaraguan question"; and Mr. Collidge, with his Aurelian or Quakerish inflections, is being heard with extraordinary patience. His speech at the opening session of the Pan American Conference will long stand as the best example of the whitewashing to date, a procedure to which we have often been exposed by the Anglo-Saxons.

It is indeed difficult at this distance to form a clear judgement of what is going on [in Nicaragua]. But even with few details and limited information the broad outlines of the situation glow, nay blaze, with truth: General Sandino bears on his manly blacksmith's back, the honor of us all. Thanks to him the Nicaraguan defeat will not be a cause for shame but rather for mourning; thanks to him, when the North Americans go striding down the length of South America in their seven-league boots, the people will remember "Sandino's Two Thousand," and will offer the same resistance.

Already we see--let it be said, even if there are those who smile and mock-- already we see serpentine flashes of electric splendor above those mountains that harbor the hero Sandino, and we look on them with solicitous love,.... with daily longing for assurances that he still lives.

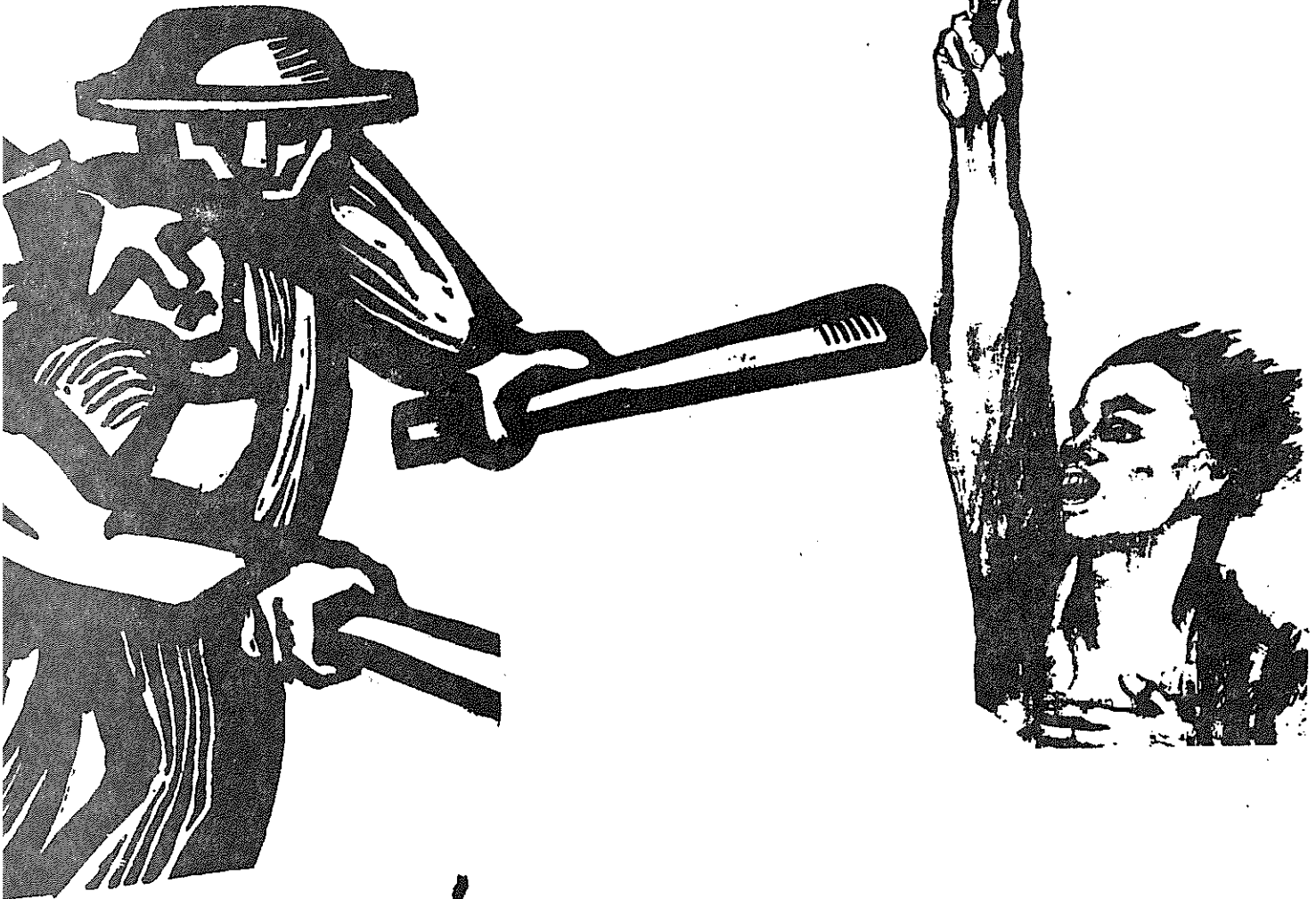
*This letter, slightly abridged here, was originally published in Repertorio Americano (San Jose, Costa Rica), April 14, 1928, p. 216. The title has been added by W.I.R.E. (Women's International Resource Exchange) Service.

****Froylan Turcios, a Honduran poet, was the official representative outside Nicaragua of Sandino's Defending Army of the National Sovereignty of Nicaragua. (Notes by W.I.P.E. Service)**

W.I.R.E. Service, 2700 Broadway, Rm.7
New York, N.Y. 10025

**HACIA LA
CONSTRUCCION
DEL
FRENTE
REVOLUCIONARIO
DE MASAS**

**¡LA MARCHA HACIA
LA VICTORIA**



NO SE DETIENE!



ARCHBISHOP OSCAR ROMERO: AN EPIPHANY HOMILY OF LIBERATION, 1980

January 6, 1981

IS THERE NO LONGER ANY HOPE? WHAT WILL HAPPEN TO THE AGRARIAN REFORM THAT HAS ALREADY BEGUN?... WHAT WILL HAPPEN ABOVE ALL WITH THE FAMOUS ABOLITION OF OPDEN? WILL IT STILL BE ACTIVE? OR WILL IT RISE AGAIN UNDER ANOTHER NAME, AS ONE GENERAL ANOUNCED? AS A MATTER OF FACT, IT HAS CONTINUED TO FUNCTION AND LATELY, WITH THE BACKING OF A CERTAIN NATIONAL GUARD UNIT, IT HAS STEPPED UP ITS ATTACKS. WHAT WILL HAPPEN WITH THE PROBLEM OF THE DISAPPEARED AND THE POLITICAL PRISONERS THAT SUFFOCATE THE LIFE OF THE PEOPLE?... IT IS ALWAYS THE PEOPLE WHO ARE LEFT IN THEIR ANGUISH.

I want to reaffirm as a person of hope, despite all these doubts, that I believe a new stream of salvation will break through. I want to hold out this hope to all those of good will who are listening to me...

What we must preserve, above all, is the liberation process of our people. The people have already understood this process which has cost them so much blood-- and we dare not lose it. We can overcome this present crisis by bringing the process to its completion.

This is what we must try to do. We take a cue from the Gospel of the day and ask: What is the star that must guide the people, the government, the different sectors of society? How can we insure that this process of the people in search of social justice not come to a halt, not fade out, but that it keep moving ahead?

With this in mind, I direct my words first to all the ministers of the government Junta which is, at this time--along with the Armed Forces-- the ruling force in this country...

The duty of all authority is to be a moral force helping the different social groups work together for the common good, respecting the freedom and plurality of the people. This is the great task we have before us.

I want to remind the government that at this time there are two centers upon which unity may rest: one is the Armed Forces... and this is not the authentic goal of the people.

The other is the common good of the people... and here there is a call for unity in the popular organizations. If that call responds to what the people yearn for, there, indeed, we may all join forces to save our people.

A word directed specifically to the Armed Forces. Beneath the many reactions of the Armed Forces to the civilian populace, there lies an exaggerated idolatry of the institution of the Armed Forces.

One must take note, my dear friends in the military, that every institution including the military must be at the service of the people. It is the good of the people that must shape the structure and the regulations of any institution. Every institution must undergo changes insofar as the good of the people's demands.

As long as there exists this temptation and rightest tendency in the Armed Forces, evil custom will permit the oligarchy at their whim to run the Army to defend their interests against the interests of the people...

I want to say that it is not enough to proclaim innocence of this rightest abuse of power. We want to see action, and the actions we see speak of repression and a bit of manipulation--a lot of manipulation-- on the part of the oligarchy.

A word to the popular organizations and the political-military groups of the people. You are the social and political forces. On other occasions I have quoted the Medellin text which states that the people must organize to press for those actions which the government in many cases cannot carry out without the popular backing.

I think, therefore, that the popular organizations, as I have always insisted in my pastoral letters, are a right of our people who seek ways of participating in the political process.

For this very reason, I want to repeat the call that I have made not to abuse the people's right to organize... to measure your tactics and your strategies according to the service of the common good... never to act in the name of vengeance or make an idol of your organization...

Our people has common sense. Our people know how to discern the difference between a false redemption and a true one. They put their hope in those who offer them the true liberation they need...

May they seek their vocation. May they reflect in the light of the Word. Now it is the time in which our people must carry out this task, creating new alternatives. A simple adaptation of the old will not do.

There are new paths on which Christian inspiration can carry our so deeply Christian people. In this I am simply doing what Medellin recommends: conscientizing my people on the need to organize and participate so that our people may not be mere passive spectators but rather authors of their own destiny.

I believe that those who truly wish to govern for the common good must count on the participation of our noble Salvadorean people.

Finally, a call to the oligarchy. I repeat what I said another time: Do not consider me, please, as an enemy. I am simply a shepherd, a brother, a friend of this people--one who knows their sufferings, their hungers, their anguish.

It is in the name of these voices that I raise my voice to say: Do not idolize your wealth. Do not hoard it and let the rest die of hunger. Share. So that you may be happy...

We must know how to strip ourselves of our rings so that they won't cut off our fingers. I think it's a very illustrative expression. Whoever isn't willing to do without his rings risks having them cut off his hands. Whoever is unwilling to give out of love and social justice makes mandatory that his luxuries be taken away by violence.

Like Jerusalem, our country too is disturbed. Government and people are disturbed about the future, but as a Church of hope we, in imitation of the Wisemen, know that somewhere He is there.

We have pointed out several ways that those experts in the political sphere must follow if they would find the true liberator of the people.

This is what I say to all sectors of the country: Make way for Jesus Christ. Let the King of Peace come in. Submit before Him with the humility of the Wisemen a humble heart, seeking Him, and we will find the solution for our country.

This is the meaning for the Salvadorean people of the Feast of Epiphany. God has called us for salvation and happiness and He cannot mislead us. But yes, He does ask us to be detached (from our wealth and position), to seek Him, to be humble, to consult others and to be capable of giving up even what we must love.

Archbishop Oscar Romero was assassinated January 7, 1981 by unknown military forces. This compassionate human being believed in the freedom of every Man, Woman, and Child and worked towards this ideal. HIS SPIRIT IS EVERPRESENT IN THE PEOPLE'S REVOLUTION!

COMEMORAMOS
EL
ESPIRITUD
DE
MONSEÑOR OSCAR ROMERO
Y
MAYORES
DE
LA
REVOLUCIÓN,
QUE ESFUERZAN NUESTRA LUCHA DE SER LIBRES.

A SON'S LETTER TO HIS FATHER

Jose Antonio Morales Carbonell, a militant of the Popular Liberation Forces (FPL), writes to his father, Antonio Morales Erlich, member of the second salvadorean junta (on June 13, Jose Antonio was captured and is imprisoned in the jail of the National Police):

Dear father,

On May 30, 1979, I had to leave the country with a group of companeros to visit the Embassies of France, Venezuela and Costa Rica, to demand freedom for our captured leaders... Today, on my return after a long trip through various countries of Europe, I want to tell you that the entire world is exasperated. From every corner you hear **BASTA YA!** --ENOUGH-- to the repression against the Salvadorean people.

It is inconceivable that after so few months in government, your seemingly good intentions... have been converted onto such enormous compromises and complicities with the number one enemy of Humanity: Yankee Imperialism.

Compromises that seem to know no limit!

Compromises that have taken more lives than the last years of the Military Tyranny!

I remember that some time ago you told me... that the enormous crisis of imperialism in our country, caused by the uncontrollable rise of the revolutionary movement, has to be used to present a more favorable alternative to U.S. interests and, at the same time, to carry out genuine changes in our country...

But in the end, what are those promised changes?

The famed Agrarian Reform?

Or the permanent state of seige...?

The famed nationalization of banks and foreign trade?

Or the growing and shameless intervention of Yankee Imperialism, that sends personnel trained in counter-insurgency techniques and other specialities; that sends a permanent and constant stream of arms and war supplies to strengthen the puppet armies and the para-military bands of assassins...

It is really dishonorable to be in your situation, and still try to hide from the world the reality of violence and repression that our people suffer daily, crudely attributing it to the supposed provocations of the revolutionary organizations.

I am certain that you yourself don't believe that.

You should follow the example of other Christian Democrats that decided to stop supporting the repressive regime, to stop serving as a "progressive" cover, in exchange for a few crumbs of power and to cynically attributing these desertions to merely "sentimental" motives.

At this point there are no longer intermediary positions, things are totally clear: one is either on the side of the oppressed, or on the side of the oppressors. To stay on their side makes you responsible as well for the crimes committed against the people--crimes committed by your very colleagues.

The least you can do at this moment is to be loyal to the principles you taught me.

Do it for your family, your children...

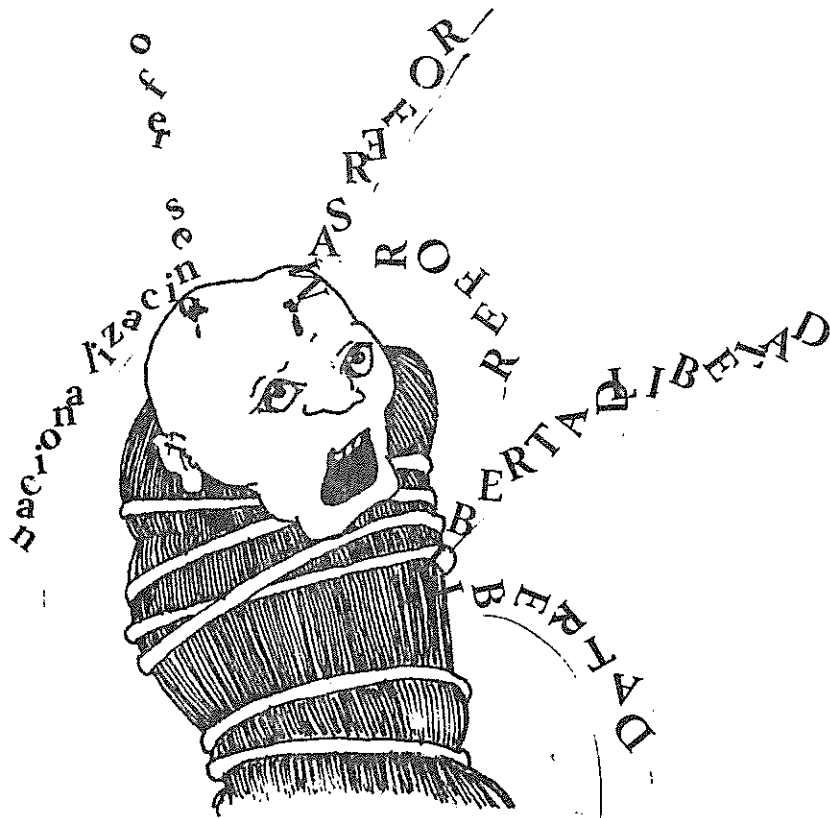
Do it for the thousands of workers and peasants and for all our people who suffer hunger, misery, exploitation, and oppression.

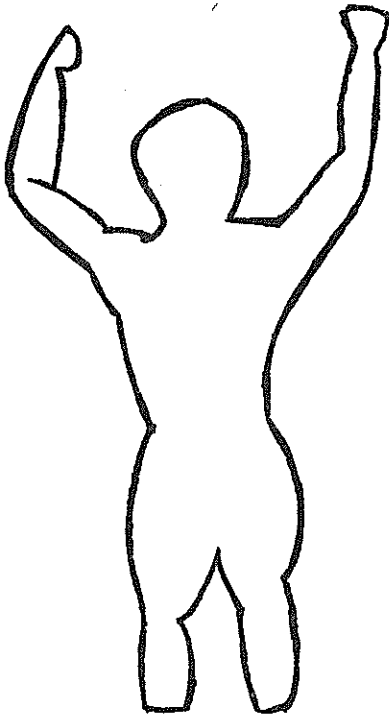
Do it for a minimum sense of human compassion, that I cannot believe you have lost.

It is lamentable to me that you find yourself in this situation, but I remember that you taught me to be clear, a clarity that obliges me to tell you... that I am ready to give the last drop of my blood for the liberation of our people; I have faith in the power and creativity of the people's forces and I am convinced that the only way to defeat the enemy is with arms in hand, destroying completely the repressive apparatus and creating a more just society, free of misery and exploitation...

Your son,

Jose Antonio Morales Carbonell
El Salvador, April 19, 1980





EL
ALMA
DE
LA
PAZA
HARIA...

Yo soy un hombre sincero
de donde crece la palma,..
... y antes de morir me
quiero
hechar mis versos del alma.

Guantamamera
Guañira Guantanamera
Guantanamera
Guañira Guantanamera

Mi verso es de un verde claro
y de un carmín encendido
Mi verso...
...Mi verso es un cerdo herido
que busca en el monteamparo...

José Martí

STRIKE

I want a strike where we all go together.
A strike of arms, legs, heads
a strike born in each body.

I want a strike	of doves
of workers	of flowers
of chauffeurs	of children
of technicians	of women
of doctors	

I want a huge strike,	
encompassing love,	
A strike where evrything stops	
the clock	the factories
the school	the colleges
the bus	the hospitals
the highway	the ports

A strike of eyes, hands and kisses.
A strike where no one breathes,
a strike where silence emerges
to hear the sounds
of the fleeing tyrant.

Gioconda Belli

translated by Susan Ortega

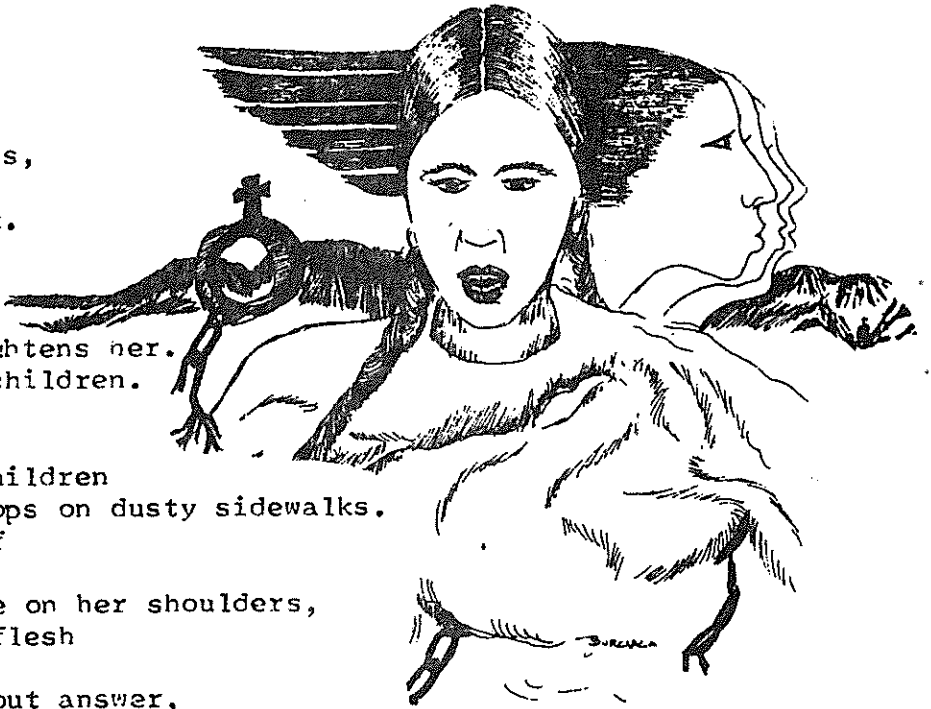


UNIDAD!

SOLIDARIDAD!

THE MOTHER

has changed her clothes.
Her skirt has turned into pants,
her shoes into boots,
her pocketbook into a knapsack.
She no longer sings lullabies,
she sings songs of protest.
She goes unkempt and crying
a love that envelopes and frightens her.
She no longer loves only her children.
She clasps to her breast
thousands of hungry mouths.
She is the mother of ragged children
of little children who spin tops on dusty sidewalks.
She has given birth to herself
feeling - at times -
unable to support so much love on her shoulders,
thinking of the fruit of her flesh
- far off and alone -
calling her in the night without answer,
while she responds to the other shouts,
to any shouts,
but always thinking of the one and only shout of her flesh
one more shout in that clamor of the people who calls her
even her own children.



Gioconda Belli

translated by Electa Arenal & Marsha Gabriela Dreyer

Gioconda Belli was born in Managua, Nicaragua, in 1948. She won the University of Nicaragua poetry prize in 1972 and published her first book of poems in 1974. She was in exile in Costa Rica from 1975 until the Sandinista victory, July 1979.

SOME QUESTIONS

*To think alone--is it not to cry alone?
Some cry tears,
others cry thoughts.
Does my mind cry when it thinks?
Is there no water in me, no salt, no tears?
My thought is a vein
which in the mouth of a well
bleeds and pulses, emptied.
To think alone--is it not to cry alone?

And that young soldier thought to himself
wearing a borrowed suit
And a borrowed face,
dying alone among solitudes.

Although we die together,
buried by the same earth
and covered by the same lie,
Each of us, at death, dies alone.

**Will I remember the music I love?
The unforgotten images and the talks,
and the figure I touched
and the waistline I guessed,
and the smell and the taste,
all, upon death, to die, is reborn?

Will dying--be reliving everything
in one immense instant without future,
possessing all only to abandon it?
To die alone, with my thoughts,
to die alone, among solitudes...

And in the silence of the parlor
the soldier listened to
an imaginary piano,
played by himself, on the other side.

Octavio Paz

translated by John Turnure

TOWARD A GOVERNMENT OF MEN AND WOMEN

By Commander Tomas Borge*

First it was necessary to make a revolution of all people in order to face the possibility of a women's revolution. It was absolutely necessary to free society as a whole in order to achieve liberation of women. If a war was necessary to win the people's liberation, the winning of women's liberation--because women are not yet free, women have not yet liberated themselves--requires a war on another terrain, the war of the women.

We cannot speak of women's liberation so long as discriminatory laws against women exist; we cannot speak of women's liberation so long as men are above women and against women. We cannot speak of women's liberation so long as domestic workers are not free of the yoke of kitchen work, free to participate like all women in the tasks of education and revolution. We cannot speak of women's liberation so long as prostitution exists in our country.

Women were in the front lines of battle, whether they threw home-made bombs or were in the trenches. They were in the leadership of military units, on the firing lines during the war and therefore they have every right in the world to be in the front lines during the period of reconstruction. In the future, when structural changes are being made, we must cease thinking of a government of men and begin thinking of a government of men and women.

We support fully the proposals made by compañera Gloria Carrion (a leader of the Luisa Amanda Espinoza Association of Nicaraguan Women, AMNLAE) to abolish all laws that discriminate against women. We must begin to attack the scourges of prostitution and discrimination.

Naturally the first thing to be done is to develop the organizational level of women, to create a consciousness among women. I notice that among women not present today are those who read Vanidades, Buen Hogar,** and the novels of Corin Tellado.** I see that office workers and secretaries of the ministries are not here. It strikes me that women who do the most back-breaking work in the neighborhoods, markets, and fields are not here. And ultimately these are the women that the Revolution is concerned about.

We listened to a peasant compañera who spoke here and on hearing her I began to think about bourgeois women and the revolutionary process; we don't need the women who buy perfumes in Paris, dresses in Miami--what we want are the women who bathe in the mountain streams, the women who make heroic daily efforts to feed their children. In this Revolution we want militia women who are capable of picking up the gun to defend our nation. We intend to develop women's militias and give every woman a gun with which to defend her children.

If we are to consolidate Popular Power, the women's organization must grow; the Sandinista Front must give greater importance to organizing women. Women must be present at all levels, as they are in the army, as they are in the police force; they must, in the same way, be present in the government organisms and in decision-making related to the Plan for Economic Reactivation. Those people are mistaken who think that women are useful only for buying food in the market, those people are mistaken who think that women exist only for the bedroom and for child-bearing...

Women know how to organize themselves, especially to defend the generations that are now growing up. Women must defend these youngsters as revolutionary history develops, organizing themselves in each work place, participating in all the mass organizations, forming study groups so as to raise their ideological level and increase their understanding of their role in this revolution. They must participate in the literacy campaign, whether as teacher or student--soon there will not be a single woman in our country who doesn't read or write. Soon there should not be one unemployed woman. All women will work in production and men and women will share housework. Because it is absolutely unfair for working women to return from the work place to do the household work, men must share household tasks.

Women must be assertive if men are to respect them, if men are not to spend their wages in the bars on the weekends, if men are to be stopped from abandoning their children. It is necessary to end the absurd and stupid discrimination against women who have children out of wedlock; they have the same rights as married mothers. Perhaps the most important law, the most urgent, is the one that protects the single mother. Those men who want to have children should support them or contribute to their support. He who dances to the tune must pay the piper. There must be a law that obliges men to contribute part of their wages to their children, including those born out of wedlock. And there must be measures to enforce this provision. The man who does not support his children will find the Carcel Modelo (Model Jail) ready to receive him.

Then let us struggle for the full liberation of women, let us confront the opportunists, the counter-revolutionaries, the maneuvers of yanqui imperialism. Let us confront our enemies with the same energy, the same courage, with which we confronted the National Guard. Let us defend the future of our children, a task that devolves on all of us, but especially on women. Let us struggle against unemployment and discrimination against women at all levels. Let us carry out our battle cry: Patria Libre o Morir. (A Free Country or Death.)

W.I.R.F. Service
-WOMEN'S INTERNATIONAL RESOURCE EXCHANGE-

*Commander Borge, a leader of the Sandinista Front, is the Minister of the Interior in the Revolutionary Government of Nicaragua. This is a slightly abridged version of a talk given by him at the final mass meeting of Women's Week, in Managua, on March 9, 1980. The translation and the title are by W.I.R.F. Service.

** Magazines widely read throughout Latin America, similar to Red Book and Good Housekeeping, which encourage privatized, passive roles for women. The novels of Corin Tellado play the same role.

VIVA LA UNIDAD
REVOLUCIONARIA Y
COMBATIVA DEL PUEBLO
Y SUS ORGANIZACIONES
CONTRA LA OLIGARQUIA
Y EL IMPERIALISMO!



****Si nada queda de estas páginas,
esperamos que por lo menos algo
permanezca: nuestra confianza en el pueblo,
nuestra fe en los hombres y en la creación
de un mundo en el que sea menos difícil amar.****

