

LEAGUE OF UNITED LATIN AMERICAN CITIZENS

DECEMBER 1974

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# LULAC NEWS



*De la Cruz*



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Founded 1927  
Incorporated 1929

# LULAC NEWS

December 1974

Vol. 36, No. 7

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Published monthly for

League of United Latin American Citizens  
Joseph R. Benites, National President  
3033 North Central Avenue, Suite 402, Phoenix, Arizona 85012

by  
Donald D. Clark & Associates, Inc.  
61 East Columbus • Phoenix, Arizona 85012 • (602) 264-6581  
DONALD D. CLARK, Publisher  
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MIGUEL V. CALDERON, Contributing Editor  
BETTY HORTON, Production  
RAY LIANO, Advertising



ANOTHER QUALITY PUBLICATION

LULAC NEWS is the official informational organ for the League of United Latin American Citizens. Distributed free of charge to LULAC members. Other subscriptions: \$10 per year. Application to mail at controlled circulation rates is pending at Phoenix, Arizona.

LULAC NEWS welcomes contributions of news articles, features and pertinent information relating to the Spanish speaking people. Requests for copies or permission to reproduce text or photos should be made to the Editor. The publishers do not necessarily agree with the opinions expressed by contributors nor officially endorse goods and services advertised herein.

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## FROM THE EDITOR

LULAC NEWS is honored this month to present a series of the superb Christmas and sacred paintings of that world famous son of the Southwest, Ettore "Ted" De Grazia, hailed by many critics as the most creative artist in America today, but chastised by others for his refusal to conform to any accepted standard of art or behavior.

That is why the painter of "angelic infants" is known as the irreverent angel. His reproductions in cards and prints exceed in number that of any other living artist. Over 8 million boxes of "Los Ninos" have been sold internationally by UNICEF. In excess of 1,000 individual De Grazia paintings have been reproduced on literally millions of cards, prints and posters.

De Grazia served his apprenticeship in the 1940's in Mexico City under the renowned masters of Mexican art, Jose' Clemente Orozco and Diego Rivera. Both men had profound impact on the young artist. He assisted them in painting the murals at the National Palace and the Hospital of Jesus.

The bold strokes of the great impressionist's work compare with the vivid colors of the land of his birth and of his childhood, the copper country at Morenci, Arizona. He describes the copper rocks of Morenci as a "world of beauty and of color." His ethnic origin is Indian and Italian.

His work is of the natives of the Southwest and of the Desert. He says to him the silent and flowing Desert "is a thing of inestimable beauty; a flowing form of color, silent-sounds, and delicate movement."

Thomas Hart Benton said of De Grazia's creative work:

"His painted world is an intangible one of iridescent floating colors but it calls up and poignantly, that real world of the desert which he loves and close to which he lives."

"The desert itself is like a fantasy, like something in a dream. Desert shapes are, of course, as solid as anywhere else and desert distances as measureable but they don't seem so. Ordinary realistic perceptions are inadequate for catching the qualities of the desert vista. But De Grazia's fantasies, rapidly improvised as they appear, tunuous shimmering wisps of color as they are, do catch them and reveal them to us better, I think, than they have yet been revealed in painting."

As a Christmas package from the noted artist and from LULAC NEWS we share with you the Holiday impressions of De Grazia.

See the paintings starting on pages 21 through 28.

FELIZ NAVIDAD!

Ernest R. May

## OUR COVER

FIESTA AT SAN XAVIER by De Grazia





# THE CHRISTMAS STORY

## *FELIZ NAVIDAD!*

The warmth of the old, familiar Holiday Greeting has a special meaning in the Southwest.

It is a time for family gatherings, for Christmas meals, for the tantalizing fragrances and spices of the Spanish kitchen, for pan dulce, for luminarias, for pinatas, for the tradition of Las Posadas, for gaily painted tin angels, stars or flowers, handmade figures of straw, and white birds with paper wings and candlewax bodies.

Christmas in the Southwest, dating back four and a half centuries, is a blend of Spanish, Anglo and Indian cultures. These happy customs include decorations of strings of red peppers

on the front door, or ristras; the Zuni Indian basket filled with pine and holly; a cedar wreath hanging over a Navajo blanket in the den; or English carols played on a Spanish guitar.

Corn husks figure prominently in the Southwestern festive season. In many homes, tamale making is at its height Christmas Eve. Dozens and dozens are made for families and friends, most of them filled with the traditional mixture of pork, spices and chile, but some made with chicken. Or they can be made with raisins and chopped fruit for a special dessert. Then what is the need for corn husks? Who ever heard of making tamales

without the corn husks to wrap them in for steaming?

One of the most beautiful of all Holiday traditions is the Fiesta de las Luminarias. Four hundred years ago, crossed pinon boughs were set ablaze on Christmas Eve to light the way for the Christ Child. The custom continued until Yankee peddlers introduced brown paper wrappings and long burning candles. Today luminarias are candles in sand-weighted paper bags.

Luminarias are traditional throughout the Southwest, their golden glow welcoming the Christ Child anew on this festive occasion. But it is in New Mexico that the custom has attained universal acceptance.

Here the golden glow of the hidden candles in paper bags makes the New Mexico night glow brightly. At Christmas tide, the luminarias flicker on rooftops and on the hillsides.

But it is in Arizona that Christmas Day dawns as softly as the down of a cottonwood tree. The desert is fragrant with its special scents of creosote, flowers and sand, and the delicate aroma of water carried on the gentle morning breeze.

In the Holy Land, Christmas morning must have dawned much as it does for residents in the Valley of the Sun — the home of Phoenix. The surrounding hills, purple with the morning haze, are rimmed first with the golden light. As the Holiday morning advances the light touches the tops of palm trees, and gradually drifts down to the desert and city floor itself. Another Christmas Day has come to the Southwest.

The religious aspects of the celebration include the traditional Las Posadas (The Inns). In symbolic pageantry, a procession reenacts the journey of Joseph and Mary to Bethlehem and their search for the room where the Baby Jesus will be born.

Typical of the gaiety and reverence of Southwestern natives is the welcome extended to the two pilgrims. The festive occasion is climaxed by the gay pinata party, a custom originally introduced in Mexico in the 1500's by Father Diego de Soria. The pinata party today is as much a part

*(Continued on Page 7)*



Beautiful Christmas traditions have been developed by the Mexican-Americans during their sojourn in the Southwest for the last 200 years.

In this they have conformed historically to the Holiday mood of all Christian people, who have developed their own traditions and customs in celebrating the birth of Christ throughout the world — depending on their area or country of origin.

The Church, of course, has set the mood for the Holiday celebration in her liturgical calendar — exhorting the faithful to prepare themselves for the coming of the Child Jesus.

The Mexican-American of the Southwest clings to the old traditions of his forefathers, but he is also pledged to the new which provides a joyous touch to the celebration of Christmas.

One of these traditions embracing



## CHRISTMAS AT THE CHURCH

*by Father Jose Hurtado*

*National Chaplain for LULAC*

the spiritual as well as the social is Las Posadas. These are observed by the Churches as well as colleges and schools.

Las Posadas is a nine-day novena reenacting the journey of Mary and Joseph — seeking shelter on their way to Bethlehem to register in the Augustus Caesar census. In the evening, the participants gather in a designated home to start the procession (all participating homes are selected in advance for the nine day celebration).

In the procession, the small statue of Mary and Joseph (Peregrinos) are carried, usually by the young people. The group approaches the first assigned house where Joseph and Mary are refused shelter.

Therefore, the crowd moves on to the next house where the same ritual is repeated, but this time Mary and Joseph are given shelter. They stay at the home until the following night when the faithful ones again start the procession to another home.

The litany, scriptural reading, carols and refreshments are all part of

the Posadas. On the last night, the Church receives Mary and Joseph, and the Child Jesus is placed in the manger.

The beautiful tradition of Las Posadas dates back to 1587 when it was first introduced by Fray Diego de Soria in the Church of Arolman in Mexico City to counteract the pagan rites of the Aztec Indians.

"In churches where Las Posadas are carried out as originally intended, the people become so involved spiritually and socially that many forget the commercialism that often surrounds the Christmas Holidays."

Another beautiful tradition — which may have lost some of its appeal to many of the faithful — is La Misa de Gallo or Midnight Mass. In rural areas, participants come early to find the best seats, or to warm outside by the mesquite fires.

After Mass, relatives and friends gather at various homes (for velacion) to celebrate, renew acquaintances, and enjoy the many fine Holiday dishes and drinks.

The traditional Christmas food and

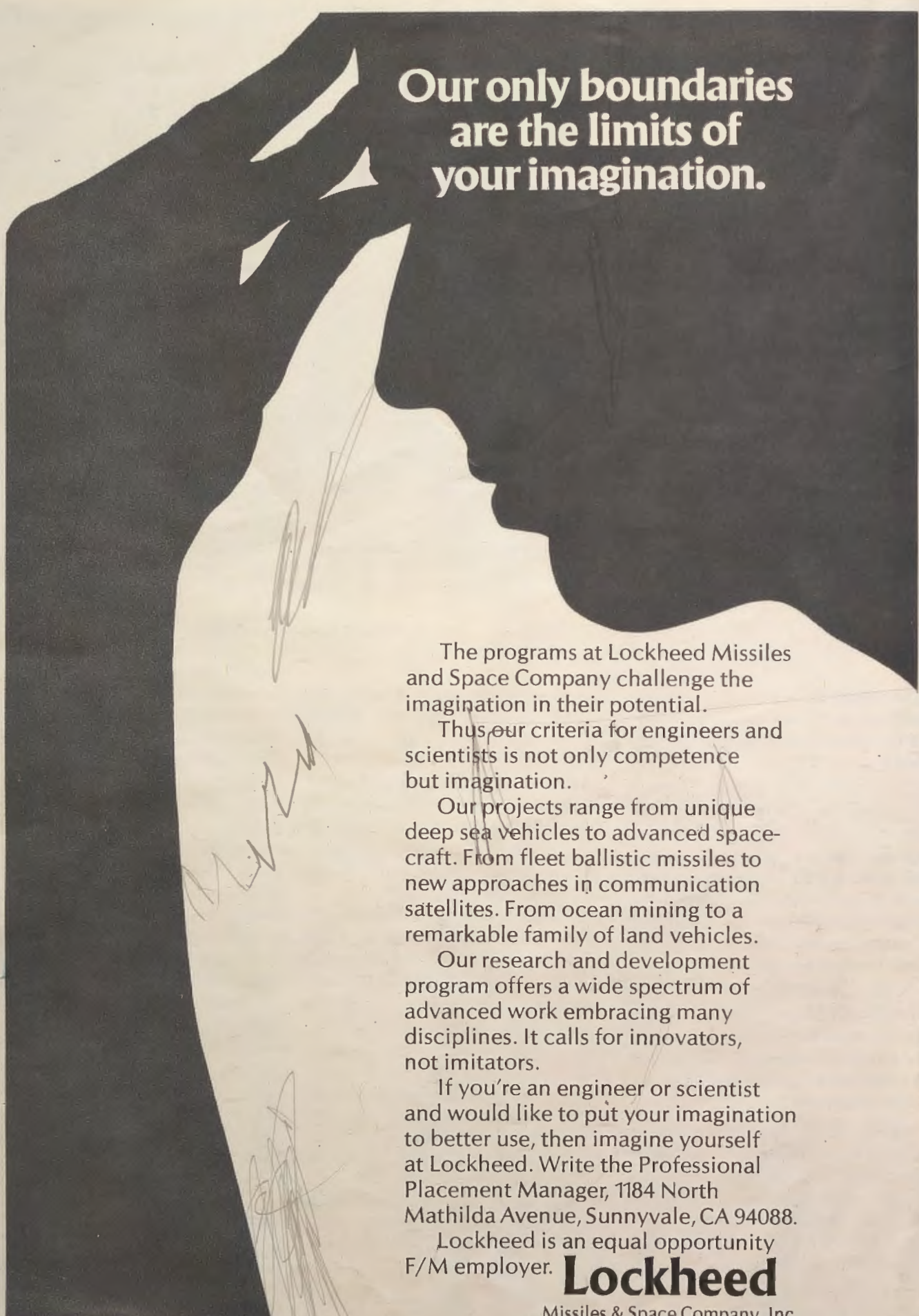
beverages are as long as the Litany of the Saints. The delicacies include hot tamales de chili colorado, de frijoles, de pina or a hot plate of guajolote en mole.

The ladies take great pride in their pastries — especially the bonuelos, viscochuelos, pan de huevo, and empanadas. Also at this season champurro, a tasty chocolate drink, and ronpope (similar to egg nog) are very common in every home.

No Christmas would be complete without highballs, especially tequila con limon — tequila in orange juice with cinnamon and panocha — abrazos, food, songs, drink, and merry-making, carrying the families into the early dawn when menudo is served to end la velacion. All have had a good time and it is now time to get a few hours of sleep.

The Mexican-American finds the real meaning of Christmas in giving. To him Christmas is a time to rejoice, to open his doors in hospitality to everyone — to make him feel welcome. He finds joy in sharing with his friends.





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## Christmas Story Continued

of the Southwestern Christmas as the German Christmas tree and Santa Claus.

The pinata party is especially for children — no matter what their age.

The bright blue and red and yellow Star of Bethlehem Christmas pinata is lowered on ropes, usually in the courtyard by the house, but often within the house. The pinata is comprised of a soft clay beanpot, filled with candies and tiny presents. Traditionally the pinata is decorated with bright crepe paper in the forms of stars, bird, or bulls, or even Mickey Mouse.

Children become animated jumping jacks who wait their turn for the blindfold and swinging the stick that will liberate the treasure tucked away in the glorious pinata.

It dances tantalizingly just out of reach, but finally, with a mighty swat, a small nino will connect with the target and the treasure showers down like a shattered rainbow.

When the last bit of crepe paper has settled to the ground, and the last piece of candy recovered by the eager little hands, there will be hot chocolate and bunuelos — crisp, lacy Christmas cookies — for everyone. And there will be Mariachis softly singing the songs that go with Feliz Navidad.

# CHRISTMAS IS A FAMILY AFFAIR

by Hortensia Ortiz  
LULAC National Secretary

The traditional celebration of Christmas has been blended into a religious and commercial activity for the sole purpose of expressing peace and love among ourselves in commemoration of Christ's birth.

It is a time for families to come together and to become re-acquainted. In preparation for this special day the Mexican-American families of the Southwest still maintain some of the traditions practiced by their ancestors.

These include the making of tamales, attending Midnight Mass, and participating in the Christmas Eve candle-lit procession called Las Posadas, which imitates Joseph and Mary's efforts to seek shelter in anticipation of the birth of Jesus.

Rare is the Mexican-American home in the Southwest in which piping hot tamales are not served during this time.

Preparing the tamales is part of the Christmas celebration. About a week earlier, after the necessary purchases

have been made, the women in the family meet to prepare the red chili, the meat and the masa.

The young girls of the family are included in this happy group to wash and sort the corn husk wrappers on which the masa will be spread. In this way they learn the family secrets of tamale-making.

The day before Christmas is usually the day tamales are cooked. It is a very special day in which the whole house smells of tamales.

This is the one day of the year in which every single child behaves, and everyone else is busy with last minute shopping and wrapping of gifts.

The Christmas tree has been placed by the front window in the living room and there are many gifts below its branches. The American tradition of exchanging gifts on Christmas day is widely accepted here. Not so many years ago, however, gifts would have been held and not exchanged until January 6, the day the three Kings arrived bringing gifts to the Infant Jesus.

In late evening, the luminarios are lit to welcome the many guests and family members. The candles set in paper bags filled half way with sand are a beautiful sight in the crisp dark night.

All the family members start gathering at a predetermined place on Christmas Eve, and depending on usual custom, may separate towards midnight to attend Mass or participate in Las Posadas. After midnight, everyone returns to enjoy tamales and exchange gifts amid all the happy chatter.

In almost 2,000 years the birth of no other person has been celebrated as joyously and happily as that of Jesus — and may it always be so.





## Local LULAC Council in Action

A committee to study a solution to transporting 76 school children across a heavily-traveled street enroute to school in San Angelo has been appointed by the San Angelo School Board. This was the result of a request by the San Angelo LULAC Council.

The children from the Rio Vista area have to cross Bryant Boulevard and Knickerbocker Road, two major arteries of this West Texas city, to attend Glen Junior High School.

Appearing before the School Board were Frank Dominguez and Joel Vela. The committee will be composed of board members, school administrators and LULAC members.

It was also hoped that the city administration would help by installing a traffic light at the key intersection and by adding sidewalks to the critical area.

LULAC also requested the help of the Tom Green County commissioners in solving this problem.

## John H. Powell Jr. Appointed Chairman EEOC

John H. Powell, Jr. has been appointed Chairman of the U.S. Equal Employment Opportunity Commission. He succeeded former Chairman William H. Brown III becoming the fifth Chairman of the Commission since its inception in 1965.

Chairman Powell served as General Counsel of the Civil Rights Commission for more than three and a half years before coming to the Commission. His extensive background in law, and demonstrated legal expertise have assisted the progress of civil rights for more than a decade.

### UP THE PROVERBIAL CREEK . . .

Navy Re-enlistment Program. Local recruiting office's bonus bulletin meant to offer \$800.00 for ship-overs was misprinted to read \$8,000.00. NOBODY SHOWED!

TONY BONILLA: HELPING

# "HAPPINESS IS HELPING TO MAKE PEOPLE HAPPY"

By CLIFF AVERY

There's a statue of Don Quixote that sits on the shelf behind attorney Tony Bonilla's desk, and although Bonilla looks more like Sancho Panza, he speaks like the man of La Mancha.

"If it's wrong, to set it right," his credo popped up in conversation.

Bonilla, the son of two Mexican nationals, grew up in a small Central Texas town where his father pumped gas and he felt a "considerable amount of discrimination." His parents scrimped and saved to send the children through school.

After finishing high school, Bonilla was inclined to be a football coach, but he saw his brother William just out of law school working in the community. He decided that teachers were limited in their capacity to provide political aid, and so he turned to college and the law.

"I don't feel I could have been as outspoken about the issues of the day if I had been a teacher," he said. "When I went to law school was when I really decided I was going to be somebody."

He came to Corpus Christi after finishing the University of Houston Law School and quickly became involved in Mexican-American politics. He lost his first race for state representative, ran again and won, but lost re-election because of a split between the Old Guard leadership and the newcomers Bonilla represented.

He says those wounds have healed now, and Bonilla sticks to the middle-of-the-road traditional liberalism between Old Guard and radical left.

"What am I after? I guess just to help mankind," he shrugged. "My goal or objective is to help all those people at the low end of the totem pole and to help them achieve a better life."

He stressed the accepted methods of helping people help themselves — education, economic power and ballot box power.

"How are you going to change the system if you don't get educated?" he asked.

Although his contacts and his position as a spokesman for a large portion of the Mexican-American community have given him influence and money, he remembers his roots and opens the door of his law practice to afford a lawyer for the problems they face."

"I really don't care that much about money. I do have nice things people use to measure success, but I make money and spend it freely, because it's not the most important thing in the world to me."

He added, "I practice law three or four days a week. The rest of the time I'm gone — participating in something that might be considered a contribution."

"When you see structures going up for housing or the city fathers moving in with bulldozers to pave streets or funds for Spanish-speaking elderly, when you see those things, you feel some satisfaction."

"There's more personal satisfaction in that than there is in being in court and trying a case."



# STATE OF THE LEAGUE

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## *... message from the National President*



All indications nationwide are that both Industry and Government are "under the gun" to comply with the Equal Employment Opportunity and Civil Rights requirements.

Recently the Administration on Aging issued a directive that contracts given under Titles 3 and 7 must be given to Minority agencies and organizations in proportion to their numbers in the area affected. LULAC qualifies as a contractor, but I must warn you that legal fees for corporations, according to a recent Business Week article, have soared astronomically in the EEO area.

I urge all the units of LULAC to approach systematically all the corporations in their area to solicit funds, scholarships, and jobs. I also urge you to meet with your Governors, Mayors

and County Boards. Request from these officials a detailed breakdown of all Federal funds, study them and submit requests for programs which will be aimed specifically at our people.

If you discover a reluctance in their cooperation, document all the activity and send it to me.

The year of 1975 is Our Year and you have to get out there and let the public know we exist. Our culture, our traditions, our language and our public image are on the line. This Christmas issue of LULAC NEWS should remind you that we truly represent an important segment of the United States. It's up to you, you and you to let others know.



# GI FORUM FUNDED BY CETA

The American G.I. Forum of Colorado Springs, Colorado is proud to announce that they have been funded by CETA (Comprehensive Employment Training Act) for the Veterans Outreach Program.

The Director of the Veterans Outreach Program, Joe Rocha, Outreach Worker, Bill Ballesteros, and Secretary / Bookkeeper, Nancy Stemple, plan to establish a better working relationship with businesses and Veterans in the Colorado Springs and El Paso County area. The staff also plans to establish a better rapport with Vet-

erans and the Veterans Outreach Program by explaining benefits on a one to one basis.

The duties of the Veterans Outreach Program will be to provide Veterans with job placement, job training, educational counseling and counseling in areas of housing, health, re-employment, pension and compensation benefits.

For more information on the Veterans Outreach Program, call 475-7542 or visit the Program in the SER building at 318 East Colorado Avenue, Colorado Springs, Colorado.

*IMPROVED RAPPORT with business and veterans is the goal of the trio shown here in their Colorado Springs office. They are (seated) Joe Rocha, Director of the Veterans Outreach Program; Bill Ballesteros, and Nancy Stemple, Secretary-bookkeeper.*



*IMPORTANT LABOR DEPARTMENT conference ends with smiles. Shown in Washington, D.C., are left to right: (seated) Ada Pena, Tony Morales, Peter J. Brennan, U.S. Secretary of Labor; Joe Benites, LULAC National President, and Rita Delgado; (standing) Pete Villa, SER Chairman of the Board; Fred Clark, Richardo Zazueta, Jess Vela, Bill Kolberg, Ed Valenzuela, Frank Spada, and George Zapata.*



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# CASTRO— APODACACA BEGIN GOVERNORSHIP



CASTRO



APODACACA

The States of Arizona and New Mexico will inaugurate Governors with Spanish surnames in January. Both members of the Democratic party, they are Raul Castro, who will assume the Arizona reins at noon on Wednesday, January 6, and Jerry Apodaca, who will be sworn in on New Year's Day, Jan. 1, in Santa Fe, New Mexico.

Governor Apodaca, 39, has been a New Mexico State Senator for the last

eight years and is a member of LULAC Council 8007 in Albuquerque. He has a record of strong and consistent support in education, bilingual education, career and vocational instruction, and special educational programs for the handicapped.

Governor Castro has also expressed strong support for LULAC, which he describes as a "solid organization that shows concern for people."

He is a former county attorney and a Superior Court judge in Pima County and was named U.S. ambassador to El Salvador and Bolivia by President Johnson in the 1960's. Prior to his election as Arizona's chief executive, he served as an international practicing attorney at law.

Governor Castro is the first chief executive in Arizona's history with a Spanish surname.

## THIRD GRADERS LEARNING

By Phil Rudell

LEXINGTON, Ohio — If some third graders from Lexington's Western Elementary School come home from school and spring questions like "Como esta usted?" (how are you?) on their families, it's Ruth Dixon's doing.

The teacher has implemented a twice-weekly enrichment activity for her class in Spanish this year and she reports the kids are having a ball with the new language. Thus far the stu-

dents have learned to say the colors, "my name is —," and "how are you?" in Spanish.

"It's been fun," Mrs. Dixon said. "It seems the younger the student is, the faster he picks up a new language." She knows of no other teacher in this area teaching a foreign language to students on the third grade level although it is common in other countries.

One fellow said he liked learning Spanish so he'd know what's going on if his family vacationed in Mexico or another Spanish-speaking country. Another student said she likes to say things in Spanish to her sister so she wouldn't understand what she's saying.

Mrs. Dixon said she simply wanted to expose the children to another language. Spanish was the obvious choice.

She has taught five years in Spanish-speaking counties — four years at the Alliance Academy in Quito, Ecuador and one year at the Pan-American Institute in Panama. Upon returning to this country, she was instructor in Spanish at Judson College in Elgin, Ill.

Mrs. Dixon, her husband, Richard, a Spanish teacher at the Mansfield Christian School, and their three children have worked as summer missionaries in Central America for the past two years.



## VINCENT RUIZ

*Reprinted from the Ventura, Calif.  
Star-Free-Press*

VENTURA, Calif.—Being a school board president is a line of work that tends to attract people like retired businessmen or lawyers and their wives or widows.

That's where Vincent C. Ruiz, the new president of the Ventura Unified School District's board of trustees, is different.

"As a kid I worked with my dad in the fields around Santa Paula," Ruiz said. "Before that he'd been a miner in Arizona, where I was born. Then later my dad and I joined the laborers' union here in Ventura County on the same day, and we worked the construction jobs together.

"I'll tell you one thing. We weren't rich when I was growing up in Santa Paula, or later when I lived in the Avenue district in Ventura. We were poor."

Today at 45 Ruiz is the president (unsalaried) of Ventura Local 585, Laborers' International Union of North America. He has also moved to the more affluent East End of town.

As field representative for the 1,300-member union, Ruiz spends his days visiting the same sort of construction jobs he used to work on with his father, now retired in Santa Paula.

As board president, he fills his evenings with regular meetings, special sessions and poring over the hundreds of pages of school reports, proposals, correspondence and agendas that a trustee must familiarize himself with each month. For all this the pay is zero.

## GRADUATE STUDY GROWS

ST. LOUIS, Mo. — Now in its seventh year as a "temporary" organization, the Consortium for Graduate Study in Management continues to sponsor a growing number of minority students in management studies.

CGSM has now graduated 218 minority men and women of whom 53

are veterans and three are presently serving in the armed forces. Of the 53 vets, 29 served in the Army, 18 in the Air Force, three in the Navy and three in the Marine Corps. Of 137 students presently enrolled in graduate business schools through the Consortium, 36 are veterans — 14 each from the Army and Air Force, five from the Navy, two from the Marine Corps and one from the Coast Guard.

The six-university effort is designed to hasten the entry of blacks, Chicanos, Puerto Ricans, American Indians and Cubans into managerial positions. To reach this goal, Indiana and Washington Universities and the Universities of North Carolina, Rochester, Southern California and Wisconsin recruit capable young men and women and provide them with fellowships to pursue a program leading to a master of business administration degree.

The fellowship provides free full tuition plus a stipend of \$2000 for the first year and \$1000 for the second year. In addition, loans are available for the two years.

Applications are accepted throughout the year and fellowships are awarded periodically. Application materials may be obtained from Dr. Sterling H. Schoen, director, Consortium for Graduate Study in Management, 101 N. Skinker Blvd., Box 1132, St. Louis, Mo. 63130.

## 9 CHICAGO SCHOOLS GET BILINGUAL EDUCATION

By John Woodford

CHICAGO — The Chicago Board of Education has voted 7 to 2 to institute bilingual-bicultural educational programs at nine schools.

The programs had been submitted and approved for funding earlier this year. This recent action was a "final stamp of approval," a board spokesman said, after the programs had been funded by the office of the state superintendent of public instruction.

Several persons, including some who said their linguistic heritage was not English, opposed the programs.

Many argued that because they or their ancestors had been pressured to drop their native languages or to set up private schools to preserve them, the Spanish-speaking nationalities who spearheaded the present program should be denied the use and aid of public institutions to maintain the Spanish and Latin culture.

Board member Mrs. W. Lydon Wild drew applause from the opposition group in the audience when she said: "I always thought when you came here, you learned the language of this country."

But she also said that after listening to board member Mrs. Maria Cerda, she had changed her mind and agreed that "if individuals wish to learn of their language and history, they should have a right to."

Mrs. Cerda, emphasizing that the bilingual-bicultural program is voluntary, said its purpose is to improve the all-around education of Spanish-speaking children.

"Studies show," she said, "that kids who learn how to read and write in their own languages are more capable of learning a second language."

A Sun-Times survey in 1971 showed that 38,245 Chicago public school students were having educational problems simply because Spanish was their first language.

Referring to a recent petition submitted to the Organization of American States challenging the U.S. requirement that a person must be able to speak and read English to be a citizen, Mrs. Cerda said: "Cultural and linguistic pluralism is accepted almost everywhere else in the world. It's time that it was accepted here."

The program sites are Harrison and Clemente high schools, Spry, Gale, Budlong, Lovett, Sabin and Newberry elementary schools and the Jose de Diego Bilingual Education Center at Schley School.

Board members Mrs. Catherine Rohrer and Gerald Sharbaro voted against the measure.



## LACK OF MINORITY REPRESENTATION IN LAW ENFORCEMENT

By Bill McKenzie

The lack of minority representation in law enforcement is a missing cog in the system of due process of law, according to Judge Donald N. Pacheco of Denver, the first Chicano to be appointed to the Denver District Court.

"It has taken 200 years to get a person of my ancestry on the district bench in Colorado," he said.

The judge was one of four panelists participating in a discussion on "Do the Constitutional Guarantees Afford Equal Protection for All Americans," during the 26th annual meeting of the National Association of Human Rights Workers.

He said that if a ghetto resident expresses his indignation, or if a migrant worker in a lettuce field demands a living wage, and is beaten over the head and hauled to jail by a deputy

sheriff, then his constitutional rights of freedom of speech are suspended.

"Our brothers have become famous as constitutional cases," he said, "because law enforcement authorities took their rights away."

He was referring to individuals such as Miranda, Escobedo and Duran, who became the subjects of landmark Supreme Court cases limiting the right of police to question suspects.

"An Anglo family in Illinois, which has a little money, gets raided by law enforcement authorities by mistake, and their home is ransacked. It becomes a national outrage. But what happened to them is no different from what happens every night to minority people in Los Angeles, Detroit, Chicago and New York, and there is no national outrage over these incidents."

George Rausch, another panelist and a former member of the Army Security Agency, spoke of the Uniform Code of Military Justice. "On paper, it looks good, but is subject to selective enforcement.

"Neither the Constitution or the Uniform Code of Military Justice affords equal protection to all individuals," he charged.

Rausch said minorities in the military are subject to subtle discrimination. More of them get stockade sentences and bad conduct discharges than whites, and there is an absence of minorities in the highly skilled military occupational specialties.

Noting that the Department of Defense requires 18 hours a year of race relations instruction for all personnel, he said, "this is not enough."

In many areas, particularly in Germany, the race relations program has not been effective, because of lack of qualified instructors and lack of funds. Rausch said many commanders have been indifferent about implementing the program, and if problems arise, the commanders prefer to sweep

them under the rug by shipping out the individuals involved.

Capt. Vance Shaw, director of the Human Rights Office at the Air Force Academy, said, "the military should be a cut above what one would expect in civilian society. The military asks us to give our lives, so it has an obligation to be more fair to us."

He noted that while blacks make up 6 per cent of Air Force personnel, they amount to 53 per cent of the personnel in confinement.

He noted that disciplinary action in prisons can result in loss of consideration for parole and loss of other privileges.

## LULAC TO CONCENTRATE ON REGISTRATION DRIVE

By Frank Trejo

SAN ANTONIO — An official of the League of United Latin American Citizens says the organization is perturbed about the voting complacency among the thirteen million Mexican Americans in the United States.

Tom Sandoval, president of LULAC Council 2, said in an address to the membership that only 37.5 per cent of eligible Spanish speaking voters went to the polls in the last general election.

"Voter registration drives in the Spanish speaking communities could have a tremendous impact in future elections," Sandoval pointed out.

However, he said, the potential influence of the Spanish speaking on congressional races is greater than what has been experienced.

Sandoval noted recent figures from the LULAC national office reveal that the number of youthful voters in the Spanish speaking community is increasing at a faster rate than the total population.

"The potential of the Spanish speaking community to influence the legislative process is dependent upon voter registration efforts," Sandoval noted.

## INDIAN COUNCIL ACTIVE

Council #5004, Kokomo, Indiana, in an effort to promote the League of United Latin American Citizens (LULAC), in central Indiana has participated in several parades this past summer, according to Ruth Cantu, director of publicity for the Council.

A float designed by council member, Mrs. Elvia DeGollado, and built by several members, won numerous trophies including first place at Marion, Indiana. Miss Yolanda Garza of Kokomo, Indiana, was selected as the 1974-75 queen during the September parade and fiesta. The coronation took place during a dance, benefitting their scholarship fund.

"The guidelines and applications have finally become a reality, and this council looks forward to presenting our first scholarship to a needy Latino this school year," concluded Mrs. Cantu.



## Hispanic Women Urged To Get Rid of "Machismo"

SAN FRANCISCO — Women of Spanish-origin must get rid of the "machismo" (male role) complex, put their talents to work, and be accepted as equal, first class citizens of the Spanish community.

That was the call sounded by Carmen R. Maymi, director of the U.S. Labor Department's Women's Bureau, who recently addressed the first Puerto Rican Women's conference here.

Ms. Maymi, a native of Puerto Rico, noted that for generations, women of Spanish heritage have been the victims of machismo and have been thought of as passive and retiring in their assigned roles of wife and mother.

"But changes are coming rapidly," she said, "Spanish-origin women are moving into the mainstream of American life in increasing numbers. A women's rights movement is flourishing among Spanish-origin Americans.

Ms. Maymi noted that Spanish-origin women have long suffered double discrimination — "because we are women and because we are members of a minority group."

Citing their growing role in society — "41 percent of us are in the work force" — Ms. Maymi said "a crucial place to begin improving the status of Spanish-origin women is in the work force, where the impact of discrimination is most severe."

She called for improving the economic status of women through equal job opportunities in fields usually dominated by men, and for women to move into non-traditional fields because such jobs pay more than those we think of as "women's work".

Spanish-origin women "must see themselves in these non-traditional roles without fear of losing the respect of family and friends. Those of us who have broken through the barriers must serve as role models and extend a helping hand to our sisters," Ms. Maymi said.

Women also must be encouraged to participate in policy making posts in unions, business, industry, and in government and politics, she added.

## WOMEN'S CONFERENCE SET FOR JANUARY

The first Women's conference, featuring special training seminars being sponsored by the Women's Affairs Committee of the League of United Latin American Citizens (LULAC), has been announced by Ms. Rebecca Benites, National Liaison for Women's Affairs.

Details on the first to be staged in Phoenix on Jan. 31 and Feb. 1, 1975, have been completed:

"Purpose of the conference is to promote an awareness of, and provide training in organizational development, career opportunities, continuing education and parliamentary procedure," explained Ms. Benites.

"All of the training will be useful. By utilizing this interesting knowledge, our women will be trained to advance within our own organizations, as well as in all sectors of our society."

**WOMAN'S CONFERENCE PROGRAM:** Date, Jan. 31 & Feb. 1, 1975. Theme, La Mujer, getting ready to meet the challenge from within and without.

Location: Granada Royale, East Thomas, Phoenix. Registration fee: \$15.00; cut-off date, Jan. 24, 1975.

Workshop subjects:

Continuing education — Panelists will discuss women job recruitment plans; will emphasize non-traditional education, the flexible education such as that provided by "universities without walls" concept. Representatives of Universities and Community colleges will present their story.

Career Opportunities — Business representatives will outline plans for recruiting women and upgrading women in their agencies; Labor Union officials will explain their apprenticeship programs; Department of Labor, and City, County and State representatives will outline civil service opportunities.

Business and Professional Women who have been able to move successfully into business and the professions — models to follow.

**ORGANIZATIONAL DEVELOPMENT:** Republican and Democratic women campaign workers; discussions for those working in fund raising. Dale Carnegie representative will discuss

"Selling our Program." How to set up a Speaker's Bureau. Working inside the organization.

**PARLIAMENTARY PROCEDURE** — Outline of Parliamentary techniques by member of American Association of Parliamentarians showing how to "survive at meetings." Discussion on how Bureaucrats work, etc.

**CONSUMER AWARENESS:** The art of feminine makeup presented by an expert; plus a discussion on hair styling.

**Self-awareness workshop:** Irene Hunter will discuss an introduction to self-awareness, development of inner energy and mind dynamics.

All Latina women are invited and urged to attend. Fill out the following registration form:



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## WOMEN SEMINARS ON CAREER DEVELOPMENT PLANNED

Ada Pena of Washington, D. C., National Executive Director of Women's Affairs for LULAC, has set for her goal the sponsorship of regional seminars on career development, upward mobility and establishment of free legal aid and advice for Spanish speaking women.

She explained:

The philosophy of LULAC instills in us the commitment to assume duties and responsibility, and at the same time assert our privileges and rights in pursuit of a fuller and richer civilization for our country.

Indeed, our sisters and brothers in LULAC are taking an increasingly active role in the communities to insure the values and assets of the American way of life.

In our long search for equality, we want to march along with our brothers because with a united front we shall reach the horizon.

A basic and fundamental ill in this society is prejudice against women and minorities. However, Mexican-American women have a double jeopardy — they are women and they belong to an ethnic minority.

Our struggles are many but we can move ahead and we will do it! Language should not be a barrier to either our children in school or to our women

seeking employment. We want to encourage Spanish speaking women and the children to retain their Spanish culture and heritage.

The Women's Affairs Committee is taking a positive role to insure social and economic opportunities for all Spanish speaking women. With the aid of the State Chairpersons of the WAC, appointed by the State Directors, we plan to participate in LULAC's policy making boards. We also plan active leadership roles within the organization at the local, district, State and National levels.

## Latino Community Leader Named

SAN FRANCISCO — Elba Montes, a widely-known and respected community leader in this city's Mission District, has been named to a position with the Women's Bureau, U.S. Department of Labor.

Ms. Montes, a native of Puerto Rico, came to California when she was nine years old.

As program development specialist, she will assist in carrying out programs to increase employment opportunities for minorities and women and to eliminate discrimination against these groups in employment.

The San Francisco regional office of the Women's Bureau serves Arizona, California, Hawaii and Nevada. It is part of the Labor Department's Employment Standards Administration (ESA).

Ms. Montes helped bring bilingual education to San Francisco schools. She has long been involved in community programs and has served with various community organizations.

Ms. Montes is president of the Puerto Rican Organization of Women and vice-president of the Puerto Rican Western Region Council.

Ms. Montes lives in San Francisco with her five children, aged seven to 17.

## Ladies LULAC Council Receives Scholarships

Recipients of Ladies LULAC Council 355 scholarships were announced recently by Mrs. Alejandro Acosta Sr., Scholarship Chairman.

Students who will receive \$1,200 each are Hector Montes and Raul Hernandez, both students at U.T. El Paso.

Miss Patricia Barreno, a senior at Austin High School, received \$200 scholarship to attend the school of her choice. She is the 1974 LULAC Sweetheart.

Those receiving \$200 scholarships to attend UTEP are Graciela Castro of Bowie High School, Maria Ofela Parra of Austin High School, Maria Patricia Montes of Jefferson High School. Maria Elena Escobedo, also Bowie, received \$125 scholarship to attend El Paso Community College.

Serving with Mrs. Acosta on the Scholarship Committee for the past several years are Mrs. Robert Galvan and Mrs. Gonzalo LaFarelle.

Mrs. Ruben Flores, president of the Ladies Council, said several more scholarships will be presented for the spring semester. All scholarship funds were derived from fund-raising projects by the council throughout the year.

### Help Wanted

The University of California, Berkeley, is seeking qualified candidates for **BUDGET ANALYST of SENIOR BUDGET ANALYST**. Incumbent will have primary staff responsibility for coordination and analysis of all budget matters relating to an assigned campus; analysis of responsibilities in assigned program areas, coordination, development and evaluation of position papers and major analytical projects as assigned. B.A. and two years related experience or combination of education and experience equivalent thereto. Submit resumes to: Dorita Crosby, Personnel Office, Employment Unit, University of California, 2539 Channing Way, Berkeley, California 94720 by December 21. **AN EQUAL OPPORTUNITY EMPLOYER.**



## CLASSES HELD ON CITIZENSHIP

Ladies LULAC Council 9 is sponsoring citizenship classes for persons interested in becoming American citizens. Classes are held every Thursday from 7 to 9 p.m. in the Rio Grande Housing Projects, 212 Lisbon, continuing through May 1975.

Instructors are members of the council and are headed by the citizenship committee. Officers are Mrs. Julie Valles, chairman, Mrs. Manuel Villareal and Miss Julie Parga, co-chairmen. Persons interested may contact Miss Nora Gonzalez, council president, or any member of the council for additional information.

## OVER \$50,000 IN SCHOLARSHIPS GIVEN AT UNIVERSITY OF TEXAS

Dr. Francisco Licon, long time LULAC scholarship committee member, announced recently that scholarships to students attending the University of Texas at El Paso passed the \$50,000 mark, when a \$400 scholarship to former Fiesta de las Flores Queen, Miss El Paso, and Miss Texas finalist, Valerie Camargo, put the total contributed by LULAC Councils over the \$50,000 mark since scholarship programs were initiated at UTEP by LULAC several years ago.

LULAC Councils also provide assistance to students attending the Community College in El Paso, as well as graduate and professional schools outside this city.

Education is one of the main purposes of LULAC, founded forty five years ago in East Texas and now serving most of the 50 States.

The LULAC code asserts self improvement and the principle that one should "Learn to discharge his responsibilities before he asserts his rights."

Ralph Murillo is District Director of West Texas District Four.

Money for LULAC scholarships is obtained from donations and projects, such as the Fiesta de las Flores, Rey Feo Contest, enchilada sales and other fund raising activities.

## MEET OUR WOMEN

### Rebecca Benites National Liaison for Women's Affairs

Travel is nothing new to Rebecca Benites, wife of national LULAC President Joe Benites. And with her new appointment as National Liaison for Women's Affairs for LULAC, travel will soon become her lifestyle.

Previous travels took Becky to Mexico in 1970, where she attended the Universidad Nacional Autonoma de Mexico in Mexico City for three months. "The trip along with the school experience gave me an additional awareness of my Mexican cultural background. I lived with relatives, so my exposure was strictly to the native way of life, and not geared to the tourist," relates Becky. The summer of 1971 found Becky living with a native family in Hawaii on the island of Oahu. While employed for SER (Jobs for Progress, Inc.) as a Counseling Specialist she traveled extensively in California, Texas, New Mexico, Colorado, Arizona, Utah and Washington, D.C.

All this travel helped to expose Becky to different points of view across the nation as they relate to running a program, and having a system developed, supervising personnel, counseling for a vocation, and education with a specific objective and goal in mind. This required knowledge will help Becky to initiate her multifaceted program entitled the "triangle concept." Aimed for Spanish speaking women it deals with (1) child care; (2) para-professional training; and (3) an employment service.

Born and raised in Southern California, she is one of three children. Her mother was born in Hermosillo, Sonora, Mexico, while her father was from Denver, Colorado. Becky is a graduate of U.C.L.A. in the field of sociology, with special interests in

ethnic studies as it relates to the Chicano. Ms. Benites has been a member of LULAC for 2 years, and with the National Headquarters for 18 months. She is the mother of an infant son.



Ada Pena

Ada Pena, now of Washington, D.C., was born in a small town in Texas and broke the family tradition when she left home to become a stewardess with Pan American Airlines. She is a charter member of the League of United Latin American Citizens; attended Third World Women seminar; member Advisory Group to U.S. Center for International Women's Year; board member of Georgetown Children's House, a bilingual day care center; member of D. C. coalition to support Inez Garcia; program chairwoman for Pan American Liaison Committee of Women's Organizations; past Vice President of W. T. Page Elementary school PTA; immediate Past LULAC State Director, and now National Executive Director of Women's Affairs for LULAC.

## LATIN AMERICAN AID

WASHINGTON — The Pan American Development Foundation, since its start in 1963, has channeled more than \$12 million to Latin America to help improve farms, schools, hospitals and small industry.





*Emma Gonzalez Chaves*  
Florida State Chairwoman  
for Women's Affairs

Florida's State Chairwoman of the Women's Affairs Committee is a very busy Emma Gonzalez Chaves. Born of Puerto Rican parents, Ms. Chaves is presently a senior at Florida International University, seeking a Bachelor of Science Degree in Criminal Justice, with a minor in Political Science. She is associated with the Criminal Justice Society at that university. She previously obtained an Associate of Arts Degree in Criminology, from Miami-Dade Community College, remaining in the top 6% scholastically of her graduating class.

Her employment background also has roots in the area of criminology, as she has been a legal secretary, translator and court reporter for the State Attorney's Office, and was an assistant to the Area Supervisor of the Florida Parole and Probation Commission in Miami.

In addition to her academic endeavors and LULAC membership, Ms. Chavez is a member of the Young Democrats of Florida. She is married and the mother of three children.

## 1st Annual Ball Held In Phoenix By LULAC

The first annual Red, White and Blue Ball sponsored by the League of United Latin American Citizens (LULAC) was held from 7 p.m. until 1 a.m. on December 7 at the Knights of Columbus Club, 829 North First Ave.

The festivities included music, dancing, and a buffet. Charolette Dorrane and Ray Gano were co-chairmen for the successful event.

*Ms. Bertha Garcia*  
New Mexico State Chairwoman  
for Women's Affairs

A receptionist for the Deming Public Schools, Ms. Garcia has also devoted much of her time for the last 10 years to LULAC and also to worthwhile public causes such as Cub Scouting, Business and Professional Women, Cancer Society, MS and the Heart campaign.

She helped organize LULAC Council No. 8016 and helped set Councils goals to further education and double the scholarship funds. She wrote the plans for the Deming Vocational Training Center.

She is serving her second term as LULAC State Secretary and was the New Mexico State Coordinator for the last LULAC State convention.

Ms. Garcia has given up most of her outside club activities in order to give much of her effort to furtherance of the LULAC aims and goals.

"I have attended almost all the LULAC State conventions as well as the National conventions in the last 10 years," she said loyally.

She is married and the mother of five children.



*Mary Olivas*  
Colorado State Chairwoman  
for Women's Affairs

Nominated for Woman of the Year by LULAC Council No. 3001, Ms. Mary E. Olivas has been employed by the Kaiser Permanente Services of Colorado and has been very active in LULAC and community affairs.

She attended Catholic and Public Schools and had a part time job working at a Community Center. She helped organize a Delinquency Control Group with members of the Denver Police Department's Juvenile Bureau. She wrote a column for a newspaper called El Sol.

Ms. Olivas became active in Women in Community Services in 1973. Her activity has also included successful recruitment for LULAC memberships. She is presently on the Board of Directors of National Women Community Service.

Her activities service as LULAC Economic Development Director; she sings at LULAC functions; she is Neighborhood chairman of the Leukemia Society and American Cancer Society; church choir director; member of Latin American Research and Service Agency, Kaiser-Permanente Employees Club and International House.

She is also devoted to her three children.

As Colorado Coordinator for Women's Affairs she delivered a lecture to the Kaiser Health Plan of Colorado on "Understanding the Chicano and his Medical Problems."



*Belen Robles  
Texas State Chairwoman  
for Women's Affairs*



*Ms. Anita Velez Mitchell  
LULAC State Chairwoman of  
Women's Affairs Committee  
for New York*

Actress, singer, dancer, writer, stage director, and star of commercials on television, Ms. Mitchell is well-qualified by experience and temperament for her new responsibilities with LULAC.

The New York Council was activated recently and the new Chairwoman's big project at the moment is cultural — preparing an "Anthology of Puerto Rican Writing." The publisher is Dell Laurel.

Her professional background includes studies in playwriting, journalism, poetry and rhetoric, theatre technique, singing, choreography, and psychology.

Her performances as actress, singer and dancer are legion including a part in West Side Story and director for the Sharks in the West Side story, in performances at Lincoln Center, N.Y. Her group, the Anita Velez Dancers have performed at Palace and RKO theatres in New York, many night clubs and the Hilton Hotels in U.S., Canada and Caribbean. She has appeared with Ed Sullivan. The first Woman President of A.P.E. (Puerto Rican Association of Writers in New York).

She is a member of the Institute of Puerto Rico, Pan American Women's Association, Spanish Institute, Asociacion Femenina Hispanoam, League of Women Voters, and Center for Inter-American Relations.

For the past 16 years, Belén Robles of El Paso, Texas, has dedicated her community activity to LULAC, on the local, district and national levels. Ms. Robles is presently Vice-President of the Ladies LULAC Council 9 and is serving her second 3 year term as Trustee of the LULAC Housing Inc. Trust.

The native El Pasoan is responsible for introducing the English and Citizenship Committee in El Paso, enabling many Mexican citizens to become citizens of the United States after only one year of schooling. On the national level, Ms. Robles has served as National Secretary for six years, Board member of the National SER Board, and during 1972-1973 she served as National Chairman of Civil Rights.

Under Belén's experienced leadership, District No. 4 has made a concerted effort to combat problems in housing, Equal Employment Opportunity, education, and to obtain more representation for Mexican Americans on city and county boards and commissions.

Other civic activities include serving as District Chairman of the Girl Scouts in South El Paso for three years, membership on the Mayor's Advisory Committee on cultural affairs, a member of the Texas Welfare Agency, PTA affiliations, and Executive Committee member of Bowie High School Alumni Association.



## LULAC STATE CHAIRWOMEN

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### *Texas*

Ms. Belen Robles  
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### *Arizona*

Ms. Sylvia Trujillo  
Phoenix, Arizona

### *Indiana*

Ann Vasquez



# TENTATIVE AGENDA

LA MUJER: GETTING READY TO MEET THE  
CHALLENGE FROM WITHIN AND WITHOUT.



FRIDAY AND SATURDAY — JANUARY 31 and FEBRUARY 1, 1975

## FRIDAY

8:00 — 9:00 A.M.	Registration
9:00 — 9:30 A.M.	Welcome Joe Benites, Ada Pena, Sylvia Trujillo
9:30 — 11:30 A.M.	Consumer Awareness Workshop — makeup and nails
11:30 — 1:00 P.M.	Lunch — free period
1:00 — 2:00 P.M.	Consumer Awareness Workshop — hairstyling
2:00 — 4:00 P.M.	Self Awareness Workshop.
6:00 — 7:00 P.M.	Dinner — Bar-B-Que
7:00 — 9:00 P.M.	Organizational Development Work- shop

## SATURDAY

8:00 — 9:00 A.M.	Registration
9:00 — 10:00 A.M.	Parliamentary Procedure Workshop
10:00 — 12:00 P.M.	Continuing Education Workshop
12:00 — 1:00 P.M.	Lunch
1:00 — 3:00 P.M.	Career Opportunities Workshop
3:00 — 4:00 P.M.	Evaluation: "What Next?"
5:00 — 7:00 P.M.	Social Hour

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National Liaison: Women's Conference  
LULAC National Office  
3033 North Central Avenue, Suite #402  
Phoenix, Arizona 85012

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NUMBER OF CHILDREN \_\_\_\_\_

Deadline: January 24, 1975.



## Women Making Mightier Waves

Reprinted from Grey Matter  
Newsletter

The much-publicized candidacy of Ella Tambussi Grasso for Governor of Connecticut puts an exclamation point to the story of the *current rise of women in American life and society*. Not only would Mrs. Grasso be the first woman to become head of a state without riding on her husband's coat-tails, but another woman, Gloria Schaeffer, has a good chance to be elected with her as Secretary of State.

This could make political history. It also brings into sharper focus the swiftly rising tide of what many call the "women's movement." Pushed to the back burners by Watergate, resignation of our national leaders, inflation, economic uncertainty and the quest for international peace, *basic changes in women's status* have been simmering, but are now bursting into full flame.

True enough, the women's movement is still a *long way* from being the *dominant force* in the marketplace today, but every sign points to its having a tremendous impact on marketing and advertising in the next decade. All businessmen will do well to view it *realistically* and at *closer range*.

The first step in such a pragmatic appraisal is to discard the threadbare notion that today's "women's movement" is the action of a relatively small group of militants. It continues to erupt progressively across the land, embracing women of all ages and from a wide range of backgrounds. The latest Gallup poll reveals that more than half of U.S. women now identify with some aspects of the movement.

The second step involves a change in our ideas about the new roles of women in our economic, social and political lives — and an understanding of the *new attitudes* women are developing about themselves as a result. It will become *vital* for everyone in busi-

ness to learn (yes, learn) to see each woman as a *person first*.

This switch is *not easy* for many men after a lifetime of conditioning. A recent cover story, entitled "The Businessman's Guide to Women's Liberation" in a magazine aimed at holders of Master's degrees in Business Administration, discusses the problem:

"We men are trained from childhood for the roles we have. We learn subtleties, not only of business life but of social contact among colleagues, that we aren't even aware of. We are likely to feel that if we have to face the idea of equality with women, our manhood is somehow involved. A challenge from a woman as an equal on the job is to most of us, albeit perhaps unconsciously, a sexual threat."

But he also makes clear: "Some of us may go on insisting that women's liberation is a fad . . . and that it will go away. But it isn't and it won't."

### Close-up of the Women's Movement

The campaign in Connecticut is merely *one indication* of a profound metamorphosis. A few glimpses will serve to bring the whole picture into clearer focus.

*Working women.* Their upsurge has been well documented statistically. Suffice it to record here that the number of *women working* has grown 35% in the last 10 years compared to 9% for men. Now totaling 32,000,000 — employed women are expected to hit 40,000,000 by 1980.

Numbers alone don't tell the story. It's not only *how many* — but *what women are doing* — entering countless job categories heretofore closed to females in the work force. Whether it's the controversial effort by 11 to be ordained Episcopal priests or the trainee in California's Folsom State Park who'll become the first U.S. full-time feminine park ranger — careers women are seeking become *more diverse* every day.

*Women in government.* Vast numbers of women are already employed on various levels by government — federal, state and local. But more pertinent is the growing group aiming for *high governmental positions*.

"In politics," says Time magazine, "women have thus far made small advances." There are currently only 16 women in the House of Representatives and not a single one in the Senate. However, things are changing. This fall, 108 women will be running for Congress (up 74% from 1970), nearly 700 for state legislatures, a dozen for Lieutenant Governor and 10 for Governor. Examples:

In Oregon, State Senator Betty Roberts is in the race for the U.S. Senate, replacing the late Wayne Morse on the Democratic ticket.

In New Jersey, a strong Republican contender for the House seat occupied for 11 terms by Peter H. Frelinghuysen is Mrs. Millicent Fenwick. Like many women candidates who have *specialized in consumer issues* from environment to abortion, she served most recently as Director of Consumer Affairs for her state.

Advent to positions of power by sizable numbers of women *holding strong views on topics bearing on marketing* — such as children's TV, ecological effects of packaging, and product safety — is a trend to be watched.

*Women in education.* While women hold more high academic posts, progress has been slow (fewer than 10% of full professors in U.S. are women). Nevertheless, there are signs of movement here, too. For example, Dartmouth's Amos Tuck Business School has named economics professor Carolyn Shaw Bell of Wellesley College as its first women overseer.

Meanwhile, women — long the *target of discrimination in professional education* as doctors, lawyers, etc. — are entering such institutions in swelling numbers. Enrollment in U.S. medical schools has more than doubled in three years, a sharp increase.

Of 400 students in engineering this year at the University of Iowa, 20 are women. While this is only a ratio of 5%, it is a healthy increase from the 1% in 1973.

*Women in communication.* The impact of Barbara Walters on TV has been *explosive*. When NBC newscas-



ter Frank McGee died, there was a frantic search for a replacement. Barbara, elevated to co-host on the Today show, is now said to be the highest-paid woman in TV — \$400,000 a year. What's more, she is *symbolic of what's happening to woman-hosted talk shows* generally. They are moving away from dealing only with house-keeping, beauty, child-rearing or "soap opera" situations toward concern with society's problems. And on WCBS-TV in New York a woman has just replaced a man as entertainment critic.

**Women in management.** A Fortune survey showed in 1972 that in top-level positions and board membership, men outnumbered women by 600 to 1. But that's changing too. Items:

Aetna Life and Casualty Company filled about 15% of its management, technical and professional positions with women. Two years ago the count was 9.4%.

Bank of America advertises: "Someday, we may have a woman president. Why not? Finance has been a man's world long enough. So, if you're a woman working toward an MBA, you could be a likely candidate for one of our strategic executive positions."

Interest in finding women to serve on corporate boards has set off a *scramble* for those with the desired professional credentials. As in politics, women are bringing to business deliberations *feminist insights* and *consumerist viewpoints* on sensitive topics from support for equal pay for women to criticism of advertising deemed "sexist."

#### **Pocketbook Power**

In addition to these breakthroughs, important developments are under way in that area of critical importance to marketers: *female purchasing power*.

While working women have traditionally suffered financially from *unequal earning ability as well as job opportunities*, the landmark AT&T case (and others) suggests that this, too, is on the way out. Equal pay for equal work — and more women at work — add up to a new equation in terms of pocketbook power and who controls it.

Other *fiscal barriers* which have *stymied* women are also *easing*. Foremost have been the blocks against women in obtaining *mortgages* and *credit availability* for the purchase of *big-ticket items*. The women's movement is already working actively to change this — with noticeable effect.

Where action is too slow, women are taking matters *into their own hands*. Witness the recent establishment of a feminist credit union in Connecticut, as well as plans for women-owned-and-operated banks in several states.

Still another area where the women's movement is exerting pressure — resolving inequities by sex in pension and Social Security systems. Points to more buying capability for *older and retired women*.

#### **What Does It All Mean To Marketing?**

It is obvious that this advancing tide of newly "aware" and affluent womanhood, whether at home or at work, creates a plethora of critical new questions.

Marketers will be compelled to ask themselves whether *they really know* and *understand* the behavioral patterns of the woman of today and what motivates her buying responses. They do not, in the opinion of Dr. William A. Yoell, research director of Behavior Research Institute. Says Dr. Yoell: "Today most advertisers create ads that contain only one inference: that women buy because of some vague inner impulse or some mysterious subconscious urges." He believes that such misconceptions are responsible for the *criticisms leveled against advertising* and that they are often the cause of *new product failures* and the failure of many an advertising campaign.

"Women are realists because they live with and in reality," Dr. Yoell holds. "Until and when it is recognized that females are not irrational creatures in their behavior (responses), advertising cannot be totally effective."

Over and over research studies for product categories as disparate as paper products and panty hose, cosmetics and desserts, show large groups of

women to be *practical, value-oriented, hard-nosed shoppers*, more interested in *function* and *fit* than *fashion*.

Understanding what appeals to the various groups of "today's" women becomes even more important as it becomes clear that she is assuming a new and more important role in deciding what products to buy and services to use — often in areas previously thought to be the male domain.

One indication: a multinational study of purchase decision-making now under way is already suggesting that the *pattern is changing drastically*, worldwide and at home. *New mores* and *more discretionary money* are making women, even teen-age girls, *more and more influential* in choosing what to buy.

In the U.S., while registration of only about one-fifth of autos is in women's names, more than half of driving is done by women. They buy 60% of gas sold and have emerged as a major factor in what type and make of car to buy. They are also much more pragmatic about what they are looking for in autos.

The new woman is spawning new media, such as Women in Sports magazine due to make its bow next spring, new TV programs, such as Everywoman on Channel 3 in Connecticut, soon to be borne on radio and TV all over the country. It's not unreasonable to expect that, as publications are edited more pointedly for emerging interests of women, ads deemed *demeaning* by them could have a tougher time running. Electronic media may not be far behind.

*New roles for men and women* in the office and at home will get exposure in ads. And depiction of the roles of the *young* will have less sex orientation (e.g., teen-age boys setting the table).

In sum, marketers will be alert to the explosion of the women's movement. It is bound to trigger new and deeper studies of the new woman who, while far from being the dominant force in the marketplace, will have a tremendous impact on marketing and advertising in the next decade.



# LATIN NY

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## The Chicana and The Women's Rights Movement

(Reprinted from *Civil Rights Digest*)

Like the Adelitas who fought with their men in the Mexican Revolution, Chicanas have joined their brothers to fight for social justice. The Chicana cannot forget the oppression of her people, her *raza* — male and female alike. She fights to preserve her culture and demands the right to be unique in America. Her vision is one of a multicultural society in which one need not surrender to a filtering process and thus melt away to nothingness.

Who is the Chicana? She cannot be defined in precise terms. Her diversity springs from the heritage of the *indio*, the *español*, and the *mestizo*.

The heterogeneous background of her people defies stereotyping. Her roots were planted in this land before the Pilgrims ever boarded the Mayflower. As a bicultural person, she participates in two worlds, integrating her Mexican heritage with that of the majority society. The Chicana seeks to affirm her identity as a Mexican American and a woman and to define her role within this context.

How does her definition relate to women's rights? How does the women's rights movement affect a Chicana's life? The Chicana shares with all women the universal victimhood of sexism. Yet the Chicana's struggle for personhood must be analyzed with great care and sensitivity. Hers is a struggle against sexism within the context of a racist society. Ignore this factor and it is impossible to understand the Chicana's struggle.

The task facing the Chicana is monumental. On the one hand, she struggles to maintain her identity as a Chicana. On the other hand, her demands for equity as a woman involve fundamental cultural change.

The Chicana shares with all women basic needs that cut across ethnic lines. Yet she has distinctive priorities and approaches, for the Chicana is distinct from the Anglo woman. The Chicana's world, culture, and values do not always parallel those of the Anglo woman.

Many Chicanas support the women's movement as it relates to equity in pay and job opportunities, for instance. Yet for some, particularly the non-activists, the closer the movement comes to their personal lives, the more difficult it becomes to tear themselves away from the kinds of roles they have filled.

The lifestyles of Chicanas span a broad and varied continuum. Education, geography, and socioeconomic living conditions are but a few of the variables which make a difference. The urban, educated, middle class Chicana usually has more alternatives, sophisticated skills, and greater mobility than her sisters in the barrios or the fields.

In the worlds of the barrio and *el campo*, with their limited social options, the role of the woman is often strictly defined. Fewer choices exist. Yet among all groups one finds women who are strong and who have endured.

Traditionally, the Chicana's strength has been exercised in the home where she has been the pillar of family life. It is just this role that has brought her leadership and her abilities to the larger community. The Chicano family is oftentimes an extended one, including grandparents, aunts and uncles, cousins (of all degrees), as well as relatives of spiritual affinity, such as godparents and in-laws.

Chicanas, collectively and individually, have cared for that family. It is the Chicana who goes to her children's school to ask why Juanito cannot read. It is the Chicana who makes the long trip to the social security office to obtain the support needed to keep *viejecita* Carmen going in her one-room apartment when taking in ironing will not do it.

It is *la Chicana* who fights the welfare bureaucracy for her neighbor's family. It is *la Chicana* who, by herself and with her sisters, is developing ways in which the youth of her community can be better cared for when their mothers must leave home to work.

Because life in the poorer barrios is a struggle for survival, the man cannot always participate in such community activities unless they pay a salary. He must provide the material support for his family. This is the tradition. It is in his heart, his conscience.

Chicanas owe much of their freedom to work for their communities to their men. It is the Chicana who often gains and develops those skills and attitudes which provide the basis for the transition of her culture into that of the modern United States. A transition, and yes, even a transformation — but not at the price of dissolving that culture.

Last year I taught an adult education class which included some mothers from the barrio. I'm sure they were not aware of the women's movement per se, but I was amazed at their high degree of interest and concern with the question, "How can I help my daughters so that when they get married they will be able to do things that my husband won't allow me to do?"

None of them thought of trying to change their own lives, because they knew that it was a dead end for them. They would say, "He loves me and I love him. I will accept things as they are for me, but I don't want that for my daughter."

It's not that they didn't view change as personally attractive, but that to demand it would place their family and their home in too much jeopardy. It would mean pulling away from their husbands in a manner that could not be reconciled. And they will not pay that price.


Other women who wanted to enroll in my class could not, because their husbands would not permit them to go out at night or allow them to get involved in activities outside the home during the day. This is not surprising — some Chicanas have many facets of their lives more tightly controlled by their husbands than do their Anglo

(Continued on Page 46)





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## CHICANA

sisters. For some women of the barrio, their hope is to achieve that measure of control over their own lives which many Anglo women already have.

Similarly, some Chicano men will state that they are fighting for their women, but not for that kind of status and position that would give women equal footing. They are fighting to be able to provide for their women the social and economic status and position that Anglo men have been able to give Anglo women.

### The Church

The role of the Catholic Church in the history of the Chicana is an important one. Not all Chicanos are Catholic, and among those who belong to the Church, not all participate actively. But since the arrival of the Spanish, the values, traditions, and social patterns of the Church have been tightly interwoven in Chicano family life.

The respect accorded the Church by many Chicanos must be not shrugged aside. Many will support or oppose a particular issue simply on the basis of "the Church's position." For these people it is very difficult to assess a "moral" issue outside the pale of Church authority and legitimacy.

For the most part, the Church has assumed a traditional stance toward women. It has clearly defined the woman's role as that of wife and mother, requiring obedience to one's husband.

The words of the apostle Paul have been used to justify this attitude: "As Christ is head of the Church and saves the whole body, so is a husband the head of his wife, and as the Church submits to Christ, so should wives submit to their husbands in everything."

Also:

"A man certainly should not cover his head, since he is the image of God and reflects God's glory; but woman is the reflection of man's glory. For man did not come from woman; no, woman came from man; and man was not created for the sake of woman, but woman was created for the sake of man."

*Marianismo* (veneration of the Virgin Mary) has had tremendous impact

upon the development of the Chicana. Within many Chicano homes, *La Virgen* — under various titles, but especially as *La Virgen de Guadalupe* — has been the ultimate role model for the Chicana woman.

Mary draws her worth and nobility from her relationship to her son, Jesus Christ. She is extolled as mother, as nurturer. She is praised for her endurance of pain and sorrow, her willingness to serve, and her role as teacher of her son's word. She is Queen of the Church.

Concerned leaders within the Church do speak out in behalf of the Chicana's struggle for equity. But this is not the norm. While the Church supports equal pay and better working conditions, it would find it most difficult to deal with the sexism expressed in its own hierarchy or within the family model.

### Brothers and Sisters

Chicanos often question the goals of the women's movement. Some see it as an "Anglo woman's trip," divisive to the cause of *el movimiento*. These men assert the need to respect women, but women's liberation . . . ? "That deals with trivia, minutiae — we all must concentrate on the battle for social justice."

Many of our brothers see the women's movement as another force which will divert support from *la causa*. On a list of priorities, many Chicanos fail to see how the plight of *la mujer* can be of major concern within the context of *la raza's* problems. They see the women's movement as a vehicle to entrench and strengthen the majority culture's dominance. They are concerned that their sister may be deceived and manipulated. They warn her never to be used as a pawn against her own people.

Yet the Chicana may sometimes ask, "Is it your real fear, my brother, that I be used against our movement? Or is it that I will assume a position, a stance, that you are neither prepared nor willing to deal with?"

Other Chicanos may be more sensitive and try to help their sisters achieve a higher status, but the fact that they too usually limit the aspirations of their sisters is soon evident. They would open the doors to new

roles and new alternatives, but on a selective basis. Some support upward mobility for their sisters in the professions, but renege when it comes to equality at home.

A good number of Chicanos fear that in embracing the women's movement their sisters will negate the very heritage they both seek to preserve. The Chicana would ask her brother, "To be a Chicana — proud and strong in my culture — must I be a static being? Does not the role of women change as life changes?"

Too many Chicanos fall into using rhetoric which reinforces stereotypes damaging to both men and women. For example, some overglorify large families. To father and mother such a family is considered "very Chicano." Our numbers will increase, goes the story, as the Anglos decrease. This is "good," because somehow our power as a people will grow as our numbers grow.

It is forgotten that each man and each woman must share the decision to have children. To limit the size of a family is a personal right. To limit the size of a family does not negate a man's virility or a woman's worth.

Further, although the term "machismo" is correctly denounced by all because it stereotypes the Latin man, chauvinist behavior based on a double standard persists and is praised as "very macho." This behavior does a great disservice to both men and women. Chicano and Chicana alike must each be free to seek their own individual fulfillment. Superficial roles and attitudes should be abandoned. Each must support the other in their struggle for identity and fulfillment.

The pursuit of affirmative action for the Chicana in employment and education is often seen as a threat to Chicanos. Our men have not shared social and economic equality with the men of the majority culture. Gradually, jobs have opened up for minorities on higher rungs of the career ladder. When one opens for a Mexican, it has been assumed that Mexican would be a male.

Now Chicanas are gaining the education and skills to qualify for such jobs. But when a Chicana begins to compete for employment, more often



than not she is pitted against a Chicano, not an Anglo male or female. The Chicano and the Chicana must both fully understand all the ramifications and subtleties of this process which would divide them against each other. And institutions need to realize their responsibility to provide opportunities for all Chicanos, male and female alike.

Affirmative action is crucial to fighting discrimination. In assessing affirmative action programs, institutions must establish well-defined categories. Minorities cannot be lumped together. Each major ethnic group must be counted separately. Within each group a distinction must be made between male and female.

Statistics quickly dispel the myth that to be a Chicana is an advantage in current affirmative action models. Too often affirmative action for women has been interpreted to mean for Anglo women, while that for minorities has been interpreted to mean for minority males. There must be affirmative action for everyone hitherto excluded.

Chicanos themselves should take an active role in supporting their sisters. Within our own organizations, Chicanos must seek to include women in positions of leadership, not just "decorate" their conferences with them. How often Chicanas have participated in organizations or gone to conferences, only to see their role limited to that of the "behind the scenes" worker or the "lovely lady" introduced at dinner for a round of applause!

The Chicana wants more than that. She wants to be among the major speakers at Chicano conferences and to be involved at policy-making levels. She wants to be supported wholeheartedly in bids for public office.

Too often she hears her brothers say, "We would love to include 'qualified' Chicanas, but where are they?" This question has an all too-familiar ring. It is exactly what Anglos tell us collectively.

And our answer is the same. If we are not "qualified," my brother, what are you doing to help us? What experiences and training are you providing us? What support do you give us that we may become articulate and

politically sophisticated, and that we may develop the skills of negotiation and decision-making?

When Chicanos maneuver to open up a position for a Mexican and a highly qualified Chicana is not even considered, another familiar statement is heard.

"The problem," Chicanos say, "is that 'our' community wants a man. We know that a certain woman may be highly competent, but in our tradition we look to the male for leadership. Chicanos respect women and care for women, but leadership is seen as a male role."

First, the Chicana questions the assertion that the Chicano community would not accept a competent female in a leadership position. Second, supposing that such a view were valid, what are the "supportive and understanding" Chicanos actively doing to validate the role of a Chicana as a leader and spokesperson within the community?

#### Dealing with Contradictions

Participation within organizations of the women's rights movement can bring to the Chicana a painful sense of alienation from some women of the majority culture. The Chicana may often feel like a marginal figure. Her Anglo sisters assure her that their struggle unequivocally includes her within its folds.

Yet if she listens carefully, certain contradictions will soon emerge. The Anglo women will help the Chicana by providing a model, a system to emulate. The Anglo will help the Chicana erase those "differences" which separate them. Hence, "We will all be united under the banner of Woman. This will be our first and primary source of identity."

What must the Chicana do? First, she must work with her own sisters to define clearly her role, her goals, and her strategies. This, I would suggest, can be done by involvement in one of the many Chicana feminist organizations which are currently emerging.

Second, she must be involved with Chicanos in the Chicano movement. Here the Chicana must sensitize the male to the fact that she, as a woman,

is oppressed and that he is a part of that oppression. She must reinforce the *carnalismo* (spirit of fraternity) which is theirs, but point out that as long as his status as a man is earned at her expense, he is not truly free.

The Chicana must tell her brother, "I am not here to emasculate you; I am here to fight with you shoulder to shoulder as an equal. If you can only be free when I take second place to you, then you are not truly free — and I want freedom for you as well as for me."

A third mandate I would give the Chicana is to participate in the mainstream of the women's rights movement. She is needed here to provide the Chicana perspective as well as to provide support for the activities designed to help all women. Moreover, her unique role as a liaison person is crucial. How tragic it would be if all women did not promote and participate in a valid working coalition to advance our common cause!

Chicanas must avoid a polarization which isolates them from Chicanos as well as other women. They must carefully analyze each situation, as well as the means to reconcile differences. This is not easy — it requires a reservoir of understanding, patience, and commitment. Yet unless it is done, success will not be ours.

Finally, the Chicana must demand that dignity and respect within the women's rights movement which allows her to practice feminism within the context of her own culture. The timing and the choices must be hers. Her models and those of her daughters will be an Alicia Escalante and a Dolores Huerta. Her approaches to feminism must be drawn from her own world, and not be shadowy replicas drawn from Anglo society. The Chicana will fight for her right to uniqueness; she will not be absorbed.

For some it is sufficient to say, "I am woman." For me it must be, "I am Chicana."

Consuelo Nieto is a member of the National Education Association Women's Rights Task Force and of Comision Feminil, a feminist organization of Chicano women, and a doctoral candidate in education administration at Claremont Graduate School.

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*The Christmas Altar at Immaculate Heart of Mary Church, Phoenix, Arizona.*