

COSMIC CHILD

Jesus Pina De Phoenix, Aztlan

Daughter of La Raza Cosmica,
You were born of Love,
To a world of confusion,
And in your Soul you planted a garden,
To which fate has stricken a heavy blow.

You played your childhood games,
In a stream of thought,
And in playing,
You saw all the beautiful flowers,
But as you reached for them,
They turned themselves to thorns.

Forced to accept the loneliness,
Of a wandering child without a father,
Listening to the echoes of yesterday,
Cosmic Child you were denied the Love as a child,
And in your dreams you hear his voice,
And you reach out to feel his outstretched arms,
Only to feel the grim walls and cold steel bars,
Of La Pintos De Aztlan.

My Child, as you were born of Love,
So shall you give birth to Love,
For the streams of thought have become your rivers of life,
And you, My Child, have become Mother Nature,
To La Raza Cosmica.

A poem written to all the daughters of the fathers in
La Pintos de Aztlan, written by a Chicano convict
in a federal prison

La Mujer Movimiento

The Anglo Women's Liberation is a broad movement. It includes all factions from equal job opportunities to the lesbian question. Chicanas too, have been becoming aware of the discrimination against women. But, how seriously should the Chicana get involved with these feminist movements?

Whether or not La Chicana accepts Anglo feminist movement is a very personal decision. She has to remember that in order for Chicanas as a whole to work as a unit for the betterment of La Raza to be developed as a person is the first step, then to be a Chicana and the next step is the role she takes on. Whatever role she takes in the movement or in the society she must do it in perspective of being a Chicana--una mujer. A lot of people think that the Chicana with all their "liberal" demands will lead to the breakdown of the family. The traditional Chicano family is being threatened in this country. And since the Chicana is the backbone of the family--if the family is to survive many questions concerning her role must be resolved.

Our "traditional culture" teaches us to be delicate and soft spoken women, to submit to all the demands of the men in our family--including el padre, los hermanos, los tios, todos los hombres. She's been classified as a very stereotyped role, the Mother-wife image.

There seems to be a very serious paradox that arises with this whole topic and that is the traditional role of the Chicano family has been a basic unit of oppression for women. But at the same time it has been the most important nucleus for the Mexican culture. What Chicanas are forced with is a very large responsibility of trying to keep the family together, physically and culturally. And at the same time trying to bring about a non-threatening change in her role. There's no denying that there has to be strength and respect in the home in order for it to produce strong Chicano who will keep the movimiento alive and functioning.

La Chicana has the potential to take on this responsibility for herself and place herself last when dealing with her family--su hombre y sus hijos vienen primero y entonces ella. In the past she's been a very unselfish woman. She gives all of herself because our culture makes it that way which is a very beautiful thing and can be preserved without the oppression that goes with it. I think La Chicana is a very strong human being and has the right to utilize and use this strength to better La Raza.

We are living in an age when changes are occurring all around us and are affecting us and our families. The Chicano family has to change because if it doesn't it will disintegrate, but if it changes in a negative (Anglo) way it will also disintegrate.

Chicanas are not out to hurt Chicano male egos. What we want is to cooperate with him, not compete. We have to realize that we are psychologically and culturally oppressed. What we are doing is trying to develop ourselves to be more effective in el movimiento. We are not out to separate Chicanos y Chicanas but to unite ourselves--but the important thing to do is for Chicanos to realize that we must work together and that they must take on more responsibilities also.

Tenemos que unirnos en esta batalla porque somos Chicanos primero y entonces mujeres y hombres.



En lo alto de una abrupta serranía
acampado se encontraba un regimiento
y una moza que valiente lo seguía,
locamente enamorada del Sargento.

Popular entre la tropa era Adelita,
la mujer que el Sargento idolatraba;
porque a mas de ser valiente era bonita,
que hasta el mismo Coronel la respetaba.

Y SE OIA, QUE DECIA ...
AQUEL QUE TANTO LA QUERIA...

Que si Adelita quisiera ser mi novia,
que si Adelita fuera mi mujer,
le compraria un vestido de seda,
para llevarla a bailar al cuartel.

Y si acaso yo muero en campana
y mi cadáver lo van a sepultar...
Adelita por Dios te lo ruego,
que con tus ojos me vayas a llorar...

Una noche en que la escolta regresaba
concluyendo entre sus filias al Sargento,
y la voz de una mujer que sollozaba
su plegaria se escuchó en el campamento.

Al oír la el Sargento temeroso
de perder para siempre a su adorada,
ocultando su emoción bajo el embozo
a su amada le canto de esta manera:

Y SE OIA, QUE DECIA ...
AQUEL QUE TANTO LA QUERIA...

Que si Adelita se fuera con otro,
la seguiria por tierra y por mar;
si por mas en un buque de guerra;
si por tierra en un tren militar.

Y si acaso yo muero en campana
y mi cadáver lo van a sepultar...
Adelita por Dios te lo ruego,
que con tus ojos me vayas a llorar...



WOMEN PROTEST

Pharr, Texas...The women of this small town located in Hidalgo County across the river from the Mexican border picketed the Pharr City Police Department last month. The Chicanas are protesting the violent police brutality that their families are subjected to by the racist and vendido police officers of the city. The killing of Alfonso Laredo Flores triggered the women to form an organization to demand the creation of a police department that is responsible and just to the people. Alfonso Laredo Flores was shot while standing on the sidewalk watching a demonstration protesting the beating of prisoners in the Pharr jail.

The women have set up a picket line in front of the Pharr police station. The line starts at 9:00 in the morning and goes in three hours shifts until 9:00 at night. One demand in the struggle for a better police department is the resignation of Chief of police, Alfredo Ramirez, Sergeant Mateo Sandoval, and patrolman Zuniga, all vendidos to La Raza.

The all woman picket line was organized by Sra. Oreadin from the United Farmworkers Organizing Committee. No men are allowed on the picket line because the women believe that if they organized themselves and picketed they would have a much greater impact on the police department and community.

The women bringing their children with them, picketed everyday regardless of the weather. Unfortunately the police department so far has not been responsive to the women.

The police department appears to have the support of Pharr's Mayor Bowe. Mayor Bowe has come out publicly making the accusation that the women are being paid for picketing and that this is the reason they show up constantly. It is obvious the mayor and police department of Pharr do not know of, or understand the dedication and commitment of las mujeres para la causa.

CHICANAS - HOUSTON



Por la primera vez en la historia del movimiento Chicano las mujeres de la Raza se juntaron para compartir ideas y sentimientos de que significa el movimiento de la Raza. Esto no quiere decir que queramos mas que los hombres, si no igualdad para un futuro mejor para nuestros hijos.

Chicanas representando regiones de todo el pais de los Estados Unidos vinieron con el sentimiento de unidad y con la idea de que querian trabajar para el progreso Chicano. Llegaron en carros, por tren y aeroplano, y algunas "hitched-hiked" sacrificando mucho para atender la conferencia. Chicanas militantes, Chicanas conservativas, Chicanas que estan asistiendo al colegio, Chicanas de la clase social medio, Chicanas que ya tenian sus grados y tambien esposas y madres y monjas atendieron esta conferencia.

Cada una de ellas trajeron con ellas sus ideas politicas. No se si tengo que explicar que pasa cuando tantas ideas, sentimientos y clases de personas se juntan para discutir una idea--esa idea es la parte que la Chicana tiene en el movimiento. Lo que resulto en los "workshops" era muy confuso porque parecia que las mujeres trajeron con ellas sus problemas personales y problemas regionales y es muy dificil discutir estos tipos de problemas en una conferencia nacional. Gastaron mucho tiempo contandolas las otras mujeres. Por esta razon era muy dificil llevar a cabo resoluciones porque los workshops nomas eran para una hora o una hora y media. Muchas mujeres vinieron con preguntas pero no fueron resuolvadas y muchas de nosotros nos quejamos confundidas.

Lo que resulto es muy dudoso porque las resoluciones que fueron pasadas no todas las mujeres las aceptaron. Una podria sentir mucha frustracion en los workshops y tir mucha frustracion en los workshops y tambien cuando las mujeres se juntaron en el auditorio para presentar lo que paso durante el dia. Algunas mujeres querian hablar

sobre el YWCA y lo que paso cuando llegaron a registrarse y algunas querian criticar esta institucion porque la conferencia no fue organizado por las mujeres del barrio (mujeres que representaron los barrios eran pocas). Una mujer del barrio Magnolia de Houston dijo que mujeres del barrio no asistieron porque ellas son las que tienen problemas de sobreviviente y que no podian venir porque en ese momento estaban en sus casas manteniendo sus familias. Tambien dijo que discutiendo entre ellas mismas no vamos a hallar resoluciones para ayudar a nuestra gente.

El domingo es la mañana cuando las mujeres se juntaron en el auditorio algunas empezaron a relatar estas frustraciones y lo que al fin paso fue que decidieron salir en huelga de la conferencia. Muchas mujeres aportaban el walkout pero muchas no sabian lo que eran las discusiones y desorden aparecio. Las mujeres que trajeron su apoyo al walkout fueron a un parque cerca del YWCA. Allí formaron sus workshops y invitaron la gente del barrio para participar. Tienen un workshop de las Chicanas del Midwest, uno de los problemas de los campesinos, en un de discutiendo el concepto de Aztlan y varios otros workshops. Cuando acabaron y cada workshop tenia resoluciones, volvieron al YWCA y presentaron sus resoluciones.

Lo que nos enseñe esta conferencia es que tenemos las mismas problemas pero como vamos a "resolverlos" es una cosa local y tenemos que trabajar con nuestras comunidades. Lo bueno que salio es que nos dimos cuenta de quien somos y que tenemos que comunicar entre nosotros para ayudar no nomas las Chicanas pero toda La Raza. Hasta el proximo numero que salga de La Guardia les cuento que fueron las varias resoluciones porque lo que establecimos una newsletter para mandar a todas las Chicanas que asistieron la conferencia.