

## THIRD WORLD COMMUNITY INFORMATION SHEET

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Robin West is asking for a community effort in organizing a Spring conference on Third World people and the American legal system. Some suggested topics and speakers are: Red Nation Legal Defense, Wendy Yoshimura Fair Trial, Affirmative Action, immigration and citizenship laws. If you are interested in getting involved, contact Robin West, 866-6033.

Robin could also use help in organizing a pilgrimage to the State capitol for a cherry blossom viewing festival in April. The Japanese usually celebrate this time by composing Haiku while walking among the blossoming cherry trees. Besides composing Haiku, Robin is also interested in having a workshop on kite making so we could fly kites at the capitol. If anyone is interested in seeing this gig come off, and is willing to help organize it, contact Robin West, 866-6033.

The following are the remaining films of the Third World Film Series. Films are shown Wednesdays at noon in Lecture Hall 4. Please be there!!!

April 7

HEY CAB: A dramatization of a true experience of Black journalist Bob Teague. The film describes some of the pragmatics of racism. A cab deliberately by-passes the Black man stranded on the rain-swept curb, another goes by within splashing distance, a third is finally stopped by a traffic light. A cabbie doesn't want to chance the ghetto at night; the Black man needs a cab. Who is right? And where does it stop? Based on Letters to a Black Boy, published by Walker and Co.

PEOPLE'S WAR: A portrait of daily life in North Viet-Nam. Shows the Vietnamese people working together to increase production and make a better life under the daily threat of U.S. bombs.

April 14

BLACK HISTORY: LOST, STOLEN OR STRAYED: Bill Cosby guides us through a history of the attitudes, Black and White, that has shaped the life of the Black American. Explores the complex feeling that Black and White people have for each other, discusses Black achievements that went unrecorded in American history, and reviews the traditional non-recognition of Africa's influence on Western culture. Concluded by pointing out Hollywood's Negro stereotype, deeply rooted in American consciousness.

April 21

HUELGA: In September, 1965, a small loosely-knit group of Mexican and Filipino-American grape pickers began a walkout from their jobs demanding union recognition, the right to collective bargaining, and a minimum wage. Thus began the famous Delano Grape Strike. HUELGA (Spanish for Strike) is a moving historical documentary about all farm workers.

April 28

THE INDIAN SPEAKS: A film about Indians in many parts of Canada who are concerned about preserving what is left of their own culture and restoring what is gone. It is the consciousness of the Indian tradition slipping away, with nothing equally satisfying or significant to take its place, that this film discovers wherever it goes. One of the speakers is an artist who for a time lived in Toronto but returned to his reservation to devote his efforts to his own people another is a business girl in Vancouver.

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SI SE PUEDE: Cesar Chavez's 24 day fast in Arizona was a non-violent response to the passage of legislation designed to destroy the United Farm Workers Union. The film traces Cesar's fast and the organizing campaign that grew out of it. Support for the farm worker's struggle came from all over Arizona and throughout the world. As the fast continued, the people began a campaign to recall the governor of Arizona. The Santa Rita Center where Cesar fasted in the Phoenix barrio welcomed thousands of farmworkers and friends, and supporters such as George McGovern, Mrs. Coretta King, Joan Baez and Joseph Kennedy. As the melon workers left the fields in solidarity, both they and Cesar were viciously attacked by the Farm Bureau. The fast for love and justice ended at a memorial mass for Robert Kennedy, but the farmworker's struggle goes on.

May 12: last films of this school year

LITTLE WHITE SALMON INDIAN SETTLEMENT: Examines aspects of Native American life, past and present, in the Pacific Northwest, interspersing historical material with a report from the Indian's point of view, on their current struggle for fishing rights on the Columbia River. Although the Indians have used the river in an ecologically sound manner for thousands of years, they are now fighting attempts by Oregon and Washington officials to regulate their fishing rights and give economic advantages to commercial fisheries. Aspects of Native American culture depicted include traditional fishing and foraging methods, and colorful ceremonial dancing.

FORTY SEVEN CENTS: Documents how officials of the Bureau of Indian Affairs, the Indian Claims Commission, and a lawyer representing the Pit River Indian Nation of Northern California obtained from the tribe a land settlement of 47 cents per acre that many, perhaps most, of its members did not want. Relates how the U.S. violated the 1848 Treaty of Guádalupe dalgo in 1853. Pit River Nation members voted in an open meeting in 1963 to reject the government's offer of compensation; but their lawyer, wishing to end the lengthy proceedings and settle the matter, engineered a second ballot by mail that many tribal members considered highly questionable and that narrowly reversed the vote. Some who have refused to accept settlement money are interviewed; they are more interested in having their land and have repeatedly tried to have the case re-opened. Former Attorney General Ramsey Clark, Senator John Tunney of California, and other officials explain the government's position. A timely, well researched and informative production.