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INTRODUCTION

Just this morning I was walking down the street and noticed that . . . First, I should tell you where I was walking at—better yet I will let you guess. The streets are cracked. The houses have deteriorated. No longer is an adequate education possible in the local schools. The people are friendly, warm and trusting. Unfortunately their trust is but a misplaced virtue in a neighborhood where no one listens to feelings of silence. Even if they did speak up, it does not matter! Why? The people living in this neighborhood mainly speak Spanish. Many are undocumented and therefore are treated as voiceless intruders, undeserving of equal rights. Have you guessed what neighborhood I am speaking of? It is East Los Angeles! Yet it could be any number of Latino neighborhoods in Los Angeles or in many other cities across the nation.

Has any one tried to understand why this happens? Yes, there has been studies, special investigations and committees, all designed to identify the problem and even propose solutions. Yet, the problem continues to grow from generation to generation. Who are the people studying this problem? Where did they come from? Did they grow up next door? Many probably grew up alongside these friendly, warm and trusting people. The question remains where are the students of the problem now. Have they returned to live in the Barrio? Of course not! Most have taken their chance and fled. But have they gone too far? Will their backs be the last memory we will have of them? Did they leave because they felt it was useless to try and resolve the problem or will they be back?

I am embarrassed for those who say there is not a thing that can be done. After all, they reason, there will always be a need for janitors, sanitation workers, ditch diggers and fruit pickers, so what if it is a Latino majority. Yet, they have reached their goals and now refuse to return to the neighborhood from which they originated. They continue to be proud of their heritage, but they mostly proud of what they have done for *themselves*. They comfortably forget the struggles that many others fought to provide them with the avenues for their success.

Those that have become involved continue to do so because it may just be as easy to give up and to believe that nothing can change, as others do. It is much too difficult to listen to the problems of others. Many are afraid to speak up because they fear reprisal or deportation. Yet, the reward is there for those who

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choose to become involved and form part of the solution. It just comes in a different form.

It is against this background that Volume 8 of the Chicano Law Review should be evaluated. It is important that publications such as this continue to be published, despite the decline of student interest in such projects. The Chicano Law Review serves as a source of information and as a training ground for students. As was true at the time of its first publication, the Chicano Law Review continues to be one of the few forums available for Latinos to voice their concerns particular to our communities.

*FRANCISCA N. ARAIZA**

* I would like to give a special thanks to Jesse Sanchez for his help with this volume.