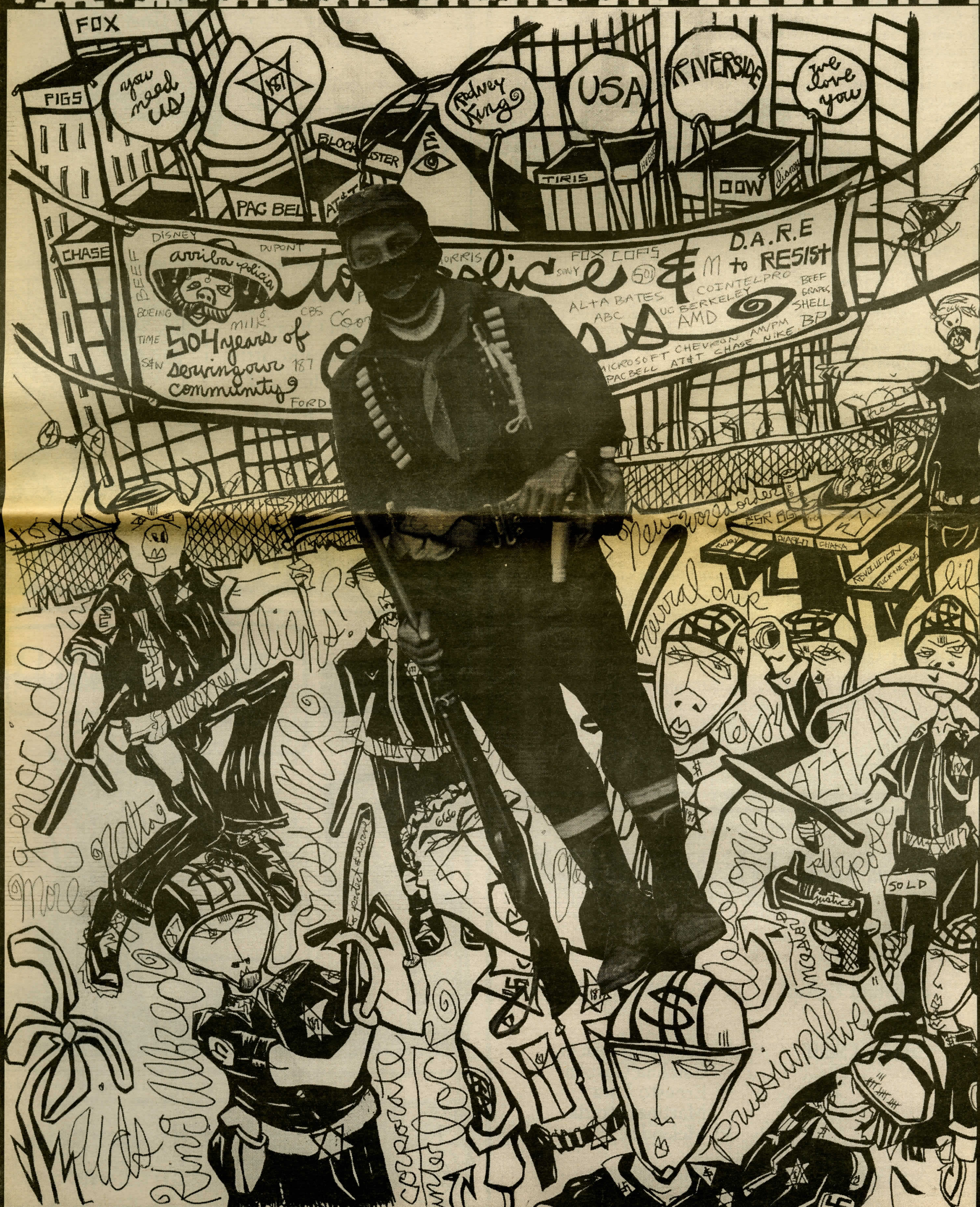


A circular, ornate design featuring a central emblem surrounded by intricate patterns and text, possibly a decorative endpaper or a historical map. The design is highly detailed, with a central circular motif containing a figure or symbol, surrounded by concentric rings of text and decorative elements. The overall style is reminiscent of historical cartography or decorative book art.

VOLUME 5 ISSUE 5



DEAR READERS

Within the first Spring 1996 issue, the *La Voz* staff declared its purpose as a community newspaper and our commitment to documenting differing Raza perspectives and experiences. We hope that it was made clear that as an alternative Raza publication we were and are going to continue to be political, spiritual, and full of resistance. With each article displaying these three distinct features we attempted to reinforce our stance as native people and prove the daily natural and human violations experienced by our gente by researching and documenting them. We feel a strong responsibility in making *La Voz* a publication that Raza can depend on for information that is ignored in mainstream media which make our communities feel marginal and invisible. We hope that with *La Voz's* circulation gradually expanding across the state and country, from high schools, college campuses, prisons, to a Fruitvale palétero, we can show that what is not healthy in our communities are human rights violations and in this way we hope to empower these communities with knowledge to reinforce their own struggles.

The May 1996 *La Voz de Berkeley* issue is dedicated to the core runners of the Peace and Dignity Journey. The runners are attempting to accomplish our same objectives but instead of documenting the natural and human violations imposed on our gente, the runners are praying in running so that our communities, specifically our youth can begin to heal inside their souls, respect and love themselves and each other. This is how Peace and Dignity empowers us and our communities.

On a final note, the *La Voz* staff hopes that more UC Berkeley Raza begin to express their thoughts or ideology inside this publication by writing on an event or on their organization. Has we have mentioned before, *La Voz's* circulation is large and it is important that when people read *La Voz* anywhere in the country they know exactly what Berkeley Raza are about. If you plan to stay in the Bay Area for the summer look out for a *La Voz* summer issue. If not, have a peaceful summer and see you all next year.

If anyone in the *La Voz* audience would like to submit any work or comments please send or write to:

Attn: *La Voz de Berkeley*
2336 Piedmont Ave.
Berkeley CA, 94704

Also check out our WWW page, look for it on the Casa Joaquin Web page at: <http://server.berkeley.edu/raza/work/casa.html>

Sincerely,
Maria Brenes
Editor-in-Chief

LA VOZ DE BERKELEY

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involved in protesting
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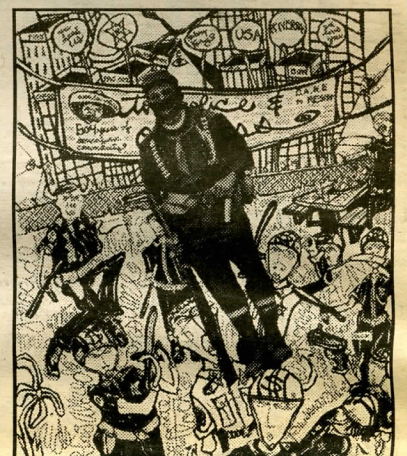
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"To police and Oppress"
By Oakland Xicano Artist
Raul Baltazar. Inspired by
Riverside Beatings. For
info on his art contact
Raul at: 510.601.0509.



LA CUCARACHA



Reprinted from the *LA Weekly*

The May *La Voz de Berkeley*
is dedicated to the Peace &
Dignity core runners from the
North and South.

UFW March for Strawberry Workers Draws Thousands

By Luis Angel Alejo

Red and Black United Farm Worker flags flew everywhere in downtown Watsonville on April 21, as over five thousand people came to honor the third anniversary of the death of César Chávez. The march was also a springboard to build support for the revived UFW unionizing efforts to gain contracts with the local strawberry growers and improve working conditions for local strawberry workers. Raza came from throughout the state



Photo by Luis Angel Alejo

Guillermo Aranda with other IXTATUTLI Danzantes lead the UFW march throughout downtown Watsonville.

including Los Angeles, San Diego, Fresno, and San Francisco. The third anniversary of the death of César Chávez could not be better observed that day.

The march was led by IXTATUTLI Danzantes, an Aztec Dance group based in Watsonville. They were followed by parents, children, workers, and an onslaught of UFW supporters. Grandparents came out to support the march, some stopping along the way to take a break from the 3-mile march. Students from UC Berkeley, UC Santa Cruz, San Jose State, and UC Davis participated. Local community college students, from Cabrillo and Hartnell, and high school students also showed their support. The presence of MEChA members and the Brown Berets demonstrated the continued historical support by students for the UFW.

Dolores Huerta, the UFW co-founder and vice-president, and Arturo Rodriguez, the UFW President and son-in-law of César Chávez, also attended the march. Arturo Rodriguez stated "I think the most important thing we can do to keep Cesar's memory alive is to bring about dignity and respect for these workers and families." Strawberry workers are some of the lowest paid farm laborers throughout California. The UFW is seeking to raise wages, extend bene-

fits, implement pension plans, and initiate a grievance system for these workers. Over one half of the state's strawberry workers reside within the Salinas and Pajaro Valleys.

Since the death of César Chávez, the UFW has made a greater emphasis on building its membership and solidifying itself by gaining new contracts. Since the reorganization was enacted, the union has been very successful in gaining various sizable contracts. The UFW has won 14 consecutive contract elections including one in Washington state for the first time in the UFW's history. That has added 4,000 new workers into the growing union. Alberto Gonzales, the UFW Contract Supervisor in Salinas, argues that their efforts wouldn't be possible if it wasn't for the support of the community, La Raza. The support of the people is vital to the union's success and this

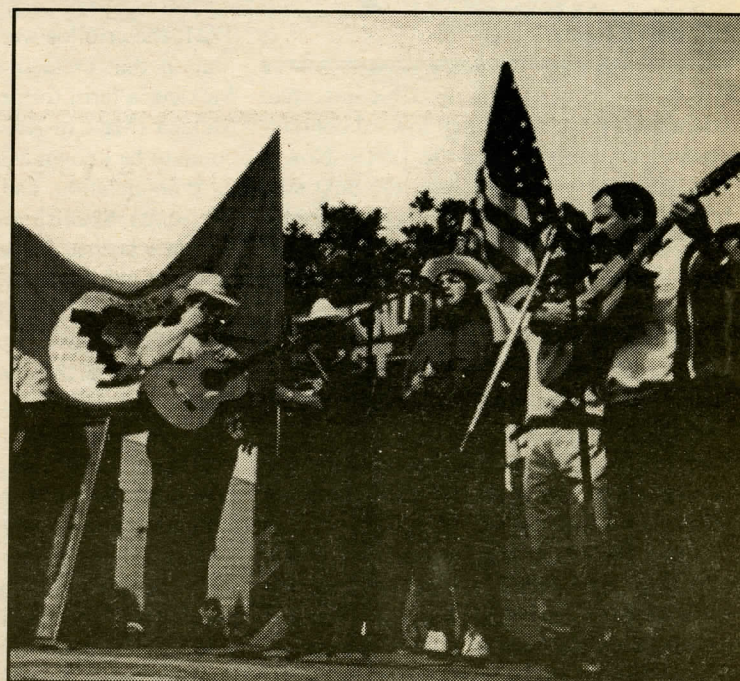


Photo by Luis Angel Alejo

Dolores Huerta, UFW co-founder and national vice-president, addresses the importance to unionize the strawberry workers in California.

support was prevalent in Watsonville. When Arturo Rodriguez yelled "César Chávez...Presente," it was clear that César's spirit does live on in the lives of all who were present. "Our campaign won't stop until we organize every single strawberry worker," said Arturo Rodriguez. The struggle continues... ¡Que Vivan Los Campesinos! Y Que Vivan la Unión de César Chávez! c/s

Peace and Dignity Run

Mayra Perez

On May 1 1996 the Indigenous Peoples of the Americas began a journey for peace and dignity in North, Central and South America. Fifteen core runners will make the journey from Alaska to Teotihuacan carrying various staffs throughout the fourteen thousand mile run representing 43 Indigenous nations of the Americas. The starting points of the run will be Alaska and Argentina. Part of the significance of the run is that Indigenous nations, including the Xicano nation are attempting to restore native tradition. This particular run is dedicated to the youth who continue to suffer under the consequences of racism. The enery that each of the runners offers will be directed so that Indigenous youth can begin to heal, and respect each other. Alcohol, drugs and gang violence are but a few of the ways in which they are hurt

ing themselves and each other because of the spiritual connection that was lost. The 1996 Peace and Dignity run is a continuation of the rebirth and reconsciousness of Indigenous nations from the North and the South to come as one, as the Eagle representing the North and the Condor the South. The Prophecy that the Eagle and the Condor would one day unite again had been noted on the Mexica people's Sacred Stone Calendar.

This run is intended to restore the spiritual connection to native peoples' daily lives. The runners are not interested in reinstating the obvious mistreatment and genocide native nations have experi-

enced in the past five hundred and four years because of the arrival of white people. Instead, they are prepared in uniting all their forces in restoring native tradition. It is an attempt to heal the wounds inflicted as a result of the invasion five hundred and four years ago. Thus this spiritual run will unite the Indigenous Nations, into one. Once united as one, all of the Indigenous Nations will possess an unbreakable strength that will empower and solidify them once again.

The Peace and Dignity journey is but one action in the fulfillment a prophecy found in the Stone Calendar. The first 1992 Peace and

Dignity run was conceived by a group of Indigenous Peoples from Chicago, concerned with the prophecy of the Eagle and the Condor. The Stone calendar of the Mexica People has time spans of fifty-two year cycles, with the last cycle ending on October 12, 1992. Knowing that the cycle was nearing its end the group made a conscious effort to reawaken and reconnect the broken ties of the Indigenous nations. The run is but one of varying attempts to spiritually reconnect Indigenous peoples to the land, to respect each other and tradition. In 1992 it was estab-

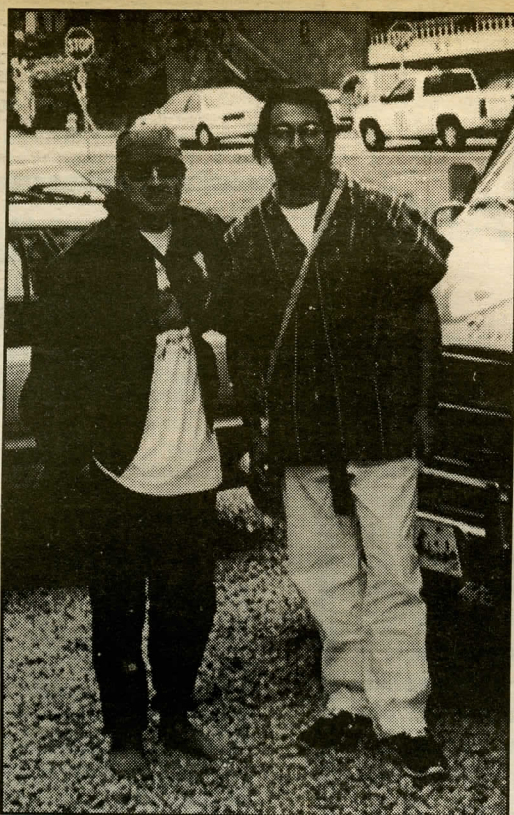


Photo by Luis Angel Alejo

Antonio Chavez, of San Francisco, & Benecio Silva, a UC Berkeley student, began running from Alaska to Teotihuacan on May 1, 1996.

lished that every proceeding four years a spiritual journey would transpire throughout the continent.

Students at UC Berkeley are attempting to learn these ways by running in a sacred way. Residents at Casa Joaquin Murrieta help to lead Spiritual Runs with the same purpose as Peace and Dignity Journeys every Sunday morning. Running as a form of prayer was introduced to these students by Antonio Chavez, a San Francisco resident and a core runner in 1996. Various students from Berkeley and Oakland participate run to

Continued on page 100

Empowering Women of Color Conference

By Catalina Garzón

Women of color from all over the nation gathered on April 13 for the 11th annual Empowering Women of Color Conference (EWOCC), held at Boalt Hall on the UC Berkeley campus. The conference, which grew out of a class project for a "Women of Color in the US" seminar here at Cal, has developed into an endeavor with an \$11,000 budget and sponsors like the Educational Improvement Grant Program and the Graduate Women's and Graduate Minority Students Projects. Last year's 10th anniversary conference, in which Angela Davis was the keynote speaker, attracted over 400 people.

At the Alumni House kick-

off reception the evening before the 11th EWOCC, conference coordinator Jennifer Madden welcomed the attendees. Guest speakers Elaine Brown and Ninotchka Rosca spoke with conference-goers and organizers as women of color vendors, Caribbean music, and cuisine from the islands of Trinidad and Tobago helped encourage a strong sense of sisterhood. This camaraderie was augmented on conference day as Brown, former Black Panther leader and author of A Taste Of Power, and Rosca, novelist and activist, addressed the crowd with their inspiring experiences as women of color.

Workshops were held throughout the afternoon, covering topics as diverse as the

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Dance of the Ancestors Traditions Through Art Gallery Store

Arts and Crafts From Around The World

Thursday - Friday 5:30 to 9:30

Saturday 2:00 to 10:00

Sunday 2:00 to 8:00

2230 Shattuck Avenue Berkeley

(Lobby - Shattuck Cinema)

Radically Traditional Xicano Identity

by jose d. lopez

Until recently, many Chicanos had taken their largest first step toward contemporary decolonization in the 1960s. Now a new wave of youth is taking the next step toward who we are as the original peoples of these continents. Our traditions were never lost, merely protected. There have been several teachings that have created a redefining of a radically traditional Xicano identity. Before I go any further I want to stress that this information, while historically accurate, is not meant to be taken as hard evidence but as food for thought that allows people to start critically thinking about identity issues.

In a 1992 speech at Howard University, a Xicano elder stated: "Understanding that we have been one of the longest colonized people, we should not wonder why many of us have lost many of our traditional ways. We have been displaced from our original homelands, our culture stripped from us, our languages categorized as dialects, our spirituality and our relationship to our Mother Earth being lost as we are relocated to the concentration camps we call modern day cities. We must realize that the Xicano was not invaded just once, but several times. First by the Spaniards, then by the French, and finally by the English. This colonization has set a confusion in our minds that we must overcome."

This confusion is often best created by labels that Raza uses to describe themselves.

Beginning in 1492, different contemporary labels that have been imposed on us are now touted with pride. Christopher Columbus wrote that the people he found were like happy children who lived "en dios," in the eyes of God. This analogy, combined with Columbus' belief that he was in India, gave us the term "indios." In

1821, the criollos were successful in a revolution that created an invader-controlled Mexico, a term formed by taking the word Mexica (Me-Chi-Ka, the people that have come to be known as the Aztecs), changing its pronunciation, and Hispanicizing it into the sexist Spanish masculine form. Then people who had known their original names were forced to go around calling themselves Mexicans. In 1848, there was another invasion by the English and people began calling themselves Mexican-American.

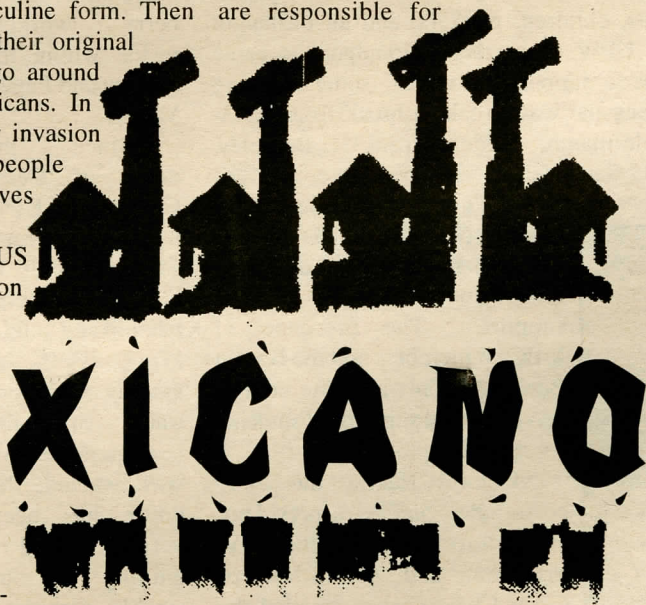
In the early 1960s, US President Richard Nixon commissioned a study of what to call these emerging people in the Southwest. The modern adjective Hispanic came into use, as a subgroup describing a certain type of Caucasians. Then a massive campaign was financed to rename a people. The migration of people from what they call Central America brought the "ladino" or Latino, another adjective that describes a group of Caucasians who are of Latin descent. These terms have nothing to do with our original names. Likewise in the late 1960s, a new label began to be used widely: Chicano. It is a Hispanicized version of Xicano. There are two theories about the term Xicano. One is the shortening of the word mexicano. Another is the Nahuatl (a widely spoken indigenous language) break down of the word: xi=people, ca=earth, peace, no=yes; thus, "people who live on this earth in peace" or "children of the earth." This label is similar to other labels of red nations. For instance, in the Nimipu language Nimipu means "we, the people." Onondaga loosely translates into

"people of the hills." The reason there are 300+ names for people is because there are 300+ languages. These names also denote a nation's responsibility to Mother Earth (Tonantzin). Some nations protect certain hills, lakes, and ecosystems, while others are responsible for

"full" native and who is not. The invader mentality perpetuates a myth that people start out as "pure" and that any interracial mixing, or "mestizaje," makes one "less." This thinking has penetrated Xicano historical accounts of the creation of the Xicano People as a fifth "new" race, the Raza Cosmica. White Supremacy is based on a person being 100% pure of a single race. So if you have a 100% Black person who has a child with a 100% White person then you have a 50% Black/50% White person. Similarly, if a 100% Red person has a child with a 100% Yellow person then the child is 50% Red/50% Yellow person. Subsequently, if the 50%Black/50% White person has a child with the 50% Red/50% Yellow person then their child will be 25%Red/25%Black/25%Yellow/25%White. This child will be less Red, less Black, less Yellow, and less White than its grandparents. This is a white supremacist perspective.

Indigenous people, on the other hand, are taught that the world was once one land, one people. If you cut the world's continents out of a map they can be put together like a puzzle into one land mass. Even scientists have concluded that the earth separates and comes back together in cycles. Therefore if all the land was together then all the people were together on this land mass, one people. However, for reasons that vary from nation to nation, the land was separated into the four directions: generally, the sacred white people are north, the sacred black people are south, the sacred yellow people are east, and the sacred red people are west. Consequently, from an indigenous point of view, if you would have a person who is White (25% of the whole 100% of humans) and a person who was Black (25%), their child would become half

Continued on page —



certain ceremonies, meetings, or processes.

However, one must remember that ultimately these are all labels. For example if you take one Latino, two Chicanos, one Xicano, and one Hispanic down to the US/Mexico border and they run them across, will the Migra (Border Patrol) stop some and not others based on their label? Similarly, will the Migra not rape the Mexican-American over the Guatemalteco? It is absurd to believe that Border Agents go through all these mind games. They are not confused. A brown face is a brown face is a Spic, no matter what the border. So why should we trip on these labels?

Another dividing tactic that is being overcome is the use of purity (white supremacy theory) to determine who is a

San Diego Prepares for "Anti-Republican Convention"

By Tizoc Brenes
San Diego High School Student
Crawford MEChA

This coming August 12, thousands of Xicanos will be gathering in San Diego to protest the racist policies that have always been particular to the Republican Party. Organized by the National Chicano Moratorium Committee (NCMC), the August 12 National Raza Marcha against the Republican Convention, is structured under four objectives: to expose to the world the oppression faced by a majority of Xicanos; confront those in the US who are directly responsible for the exacerbating conditions under which Xicanos live; educate the community on imposing issues facing Xicanos; and to advance a position of self-determination.

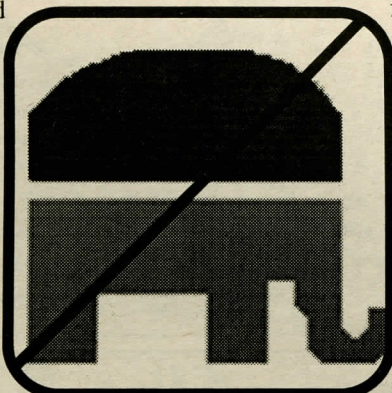
"The purpose of the Raza convention," says Eric Bustillos of Union del Barrio and the NCMC, "will be to bring together as many movimiento forces as possible to discuss issues and solutions to many problems facing our communities." A working network between organizations wants to be created to make the movimiento more effective. Another purpose is to "develop a joint or collective declaration outlining some mutual concerns," between participants of the march and conference

being held the day before.

The Raza Rights Coalition, San Diego's NCMC chapter, is at the forefront of the organizing the Anti-Republican Convention. In campaigns like organizing several press conferences, community meetings, publishing articles, and mass leafleting for the march, the RRC has called attention to this event*. They have also secured a route that will bring marchers in front of the convention, and trained security personnel to assure a peaceful and safe march. Details on outreach, security, and fundraising will continue up to the date of the march. Other activities leading up to the event include a protest against the San Diego City Council's support of the Republican Party's Convention.

A concerted effort to mobilize Xicanos in participating in the August 12 National Raza Marcha Convention is taking place all over Aztlan, and especially in San Diego, by the NCMC. It is expected that thousands will march not only against the Republicans, but against the entire system that has denied justice and self-determination for our people.

*Publicity materials like bumper stickers, buttons, T-shirts, and more information available by contacting the NCMC at P.O. Box 620095, San Diego, Califas 92162.



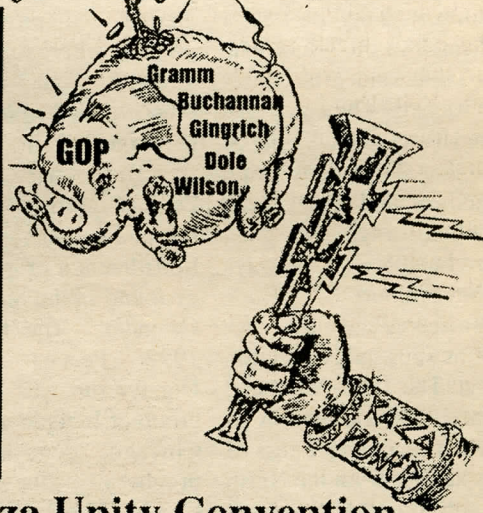
National Raza March Against The Republican National Convention MONDAY AUGUST 12, 1996

SAN DIEGO, CALIFAS

Join Us In The Struggle Against Racism
And In Defense Of La Raza

Demands:

- Rescind Proposition 187!
- Rescind All "English Only" Laws!
- Annul The "Clinton Crime Bill!"
- No Social Or Education Cutbacks!
- Abolish The I.N.S. And The Border Patrol!
- Demolish The Border!
- Annul NAFTA!
- U.S. Out Of México!
- Impeach Pete Wilson!



National Raza Unity Convention Sunday August 11, 1996

Endorsed by:

- Brown Berets de Aztlan • Voz Fronteriza • La Raza Unida Party
- Unión del Barrio • Mexicanos Unidos en Defensa del Pueblo
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- National Peoples Democratic Uhuru Movement-S.D.
- National Chicano Moratorium Committee

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For more information call: (619) 280-8361

Not Just Another Martyr: Ruben Salazar

By Jesús Barraza

Border Correspondent: Selected Writings, 1955-1970

Edited and with an Introduction by Mario T. García

University of California Press 1995

In the history of the Movimiento, journalism has been a very important tool used by the gente to inform and politicize the people. Most Raza newspapers have been small independent community newspapers, with reporters from the community. There have also been several writers that have gone from small community newspapers to make their mark in the mainstream media while still writing hard-hitting pieces about issues relevant to their community. In Mario García's book, "Border Correspondent," he writes about the life of Ruben Salazar, but mostly it is Salazar's own work that makes this book.

In García's introduction, he captures Salazar's great spirit, from his humble

beginnings in El Paso, Texas at the El Paso Herald Post. That was where Salazar came to the scene with his brand of serious investigative pieces. Salazar started writing for a small newspaper, but his writing was always big time, such as his exposé about the horrible conditions of jails in El Paso, which is in the book. He had gotten himself arrested and spent the night in one of the jails, seeing what life was really like in there. Another was a story Salazar wrote on the easy access of heroin on the streets of El Paso.

García writes that as Salazar made his move to California he started working for the Santa Rosa Press Democrat and later the San Francisco News. Salazar finally found his home in Los Angeles, where he first worked at the Los Angeles Herald-Express before finding his place at the Los Angeles Times. Beginning in the Metro section, he was soon promoted to foreign correspondent in the Dominican Republic, Vietnam, and Mexico, where he became the Bureau Chief. As a foreign correspondent,

he maintained his tradition of fair reporting. But as the Chicano Movement started to grow, the Editor-in-Chief brought Salazar back to LA to cover the upsurging Movimiento.

Aside from García's written introduction, there is a great section of pictures, including shots of him in Vietnam, the Dominican Republic, and a shot of him with Robert F. Kennedy. But it is Salazar's stories that really make the book, from the start of his career in El Paso to his days in LA writing about the Movimiento. Salazar had come a long way from his beginnings, to the fatal day of the Moratorium. At the beginning of his career he may have not fully supported the goals of the Chicano Movement, but he was changing and accepting them as his own. As his wife Sally Salazar said, "Ruben was someone he himself may have just been discovering."



Xicano

Continued from page 4

(50%) of the four directions. Thus if this 50% person would have a child with a Red/Yellow person (50%), they would have one people. However, with thousands and thousands of years of migrations and invasions it is absurd to start questioning what part red, white, black, or yellow one is. It is toward a future of becoming whole again.

To understand our relationship, our identity, our responsibility as Xicanos, it is important to understand our interconnectedness with natural life. John Trudell, a long-time native activist, once stated: "One of the things I hope you all learn while you are here is you learn to appreciate the Energy and Power that the Elements are—the Sun, the Rain, and the Wind. That you go away understanding that this is power—and this is the only true, real power. This is the only true real connection we will have to power is our relationship to the Mother Earth ... We are a natural part of Earth. We are an extension of the Earth; we are not separate from it. We are part of it. The Earth is our Mother. The Earth is a Spirit, and we are an extension of that Spirit. We are Spirit. We are Power ... They can't stop the Wind and they can't stop the Rain, and they can't stop the Earthquake

and the Volcano and Tornado. They cannot stop the Power. We are a Spiritual connection to the Earth. As individuals we have Power, and collectively, we have the same Power of the Earthquake and the Tornado and the Hurricanes. We have that potential. We have that connection."

The arrogant two-leggeds, who at some point in the history of Mother Earth broke away from the sacred circle, hoop of life, formed their own circle based on the construct of human superiority. Another pair broke this hoop by forming a circle of gender constructs that made one superior to another: both male and female. Then another hoop was created of the different constructs of race where one constructed race was superior to another. Furthermore, another construct of class superiority was created. Thus, when we speak of mending the sacred hoop we cannot do this by simply dealing with, for instance, race. We must deal with the original violations of human arrogance, gender, race, and class.

Hopi elder Thomas Banyacya, who has the responsibility of speaking the Hopi prophecies, has the responsibility of the Xicano a bit clearer. At a meeting with Banyacya at Big Mountain in Arizona, where there was discussion on how to use the Treaty of Guadalupe Hidalgo to protect other nations in the Southwest, Banyacya stopped the meeting and took everyone outside. He put the Hopi, the spiritual circle, in the middle. Then he put the Dineh

(known to many as the Navaho) in an outer circle to protect the spirituality circle. Then he put the Xicano outside of this circle. The Visitors were then put outside of the Xicano circle. "This," he said, "is the role of the Xicano." And he went inside.

From this experience, the Hopi in the inner circle are the spiritual people whose job is to conduct and teach very sacred ceremonies. It is the job of the Dineh to protect the Hopi so that these ceremonies will never die. The Xicano has the responsibility to learn these teachings and teach them to the Visitors. They must serve as a bridge between these spheres of knowledge. Furthermore, there is the example of the Continental Conference that took place at Quito, Ecuador in 1990. There were Eagle nations from the north that spoke mostly English and there were Condor nations from the south that spoke mostly Spanish. They had difficulty communicating with each other. Enter the Xicano. Invaded by both the English and the Spanish (and French too), the Xicano served as a lingual and cultural translator.

Likewise, in the state of California, "Native Americans" make up about 3% of the population. However, the Xicano is approximately 30% of the state. This number of learners, teachers, and defenders makes the Xicano a critical nation in the struggle of the indigenous peoples.

Raging Against the Evil Empire

By Jesús Barraza

In Rage Against the Machine's long awaited second album, which almost wasn't, according to rumors of the bands break up in 1995, the band comes back to the scene with another extraordinary album. With Evil Empire, Rage Against the Machine stays true to their ground-breaking sound and their radical lyrics, offering their view of the present political situation in the US.

Rage Against the Machine hit the scene in 1991 with their self-titled album and is back after a long silence. Other than touring, the band had not made much of an impact in the music scene. But politically the band has been very active, holding fundraisers for Lenoard Peltier, Mumia Abu-Jamal, and

visiting the Zapatistas in Chiapas. This is all reflected in Evil Empire, they have grown both politically and musically.

The first song on the album, "People of the Sun," delves into the Mexica prophecy of the Quinto Sol, and how the people will rise and overcome their oppressors as the Quinto Sol sets. In "Wind Below," lyricist Zack de la Rocha once again writes about the Indigenous people's struggle, this time it is the

Ejercito Zapatista de Liberación Nacional (EZLN) rebellion in Mexico. De la Rocha finds many ways to merge his Chicano identity with the group's overall political message. In many ways he defines the group's image as a politically radical band. As the band's lyricist, de la Rocha's identity dictates the groups philosophy, but there are other perspectives in Rage's music.

Another side to Rage Against the Machine's lyrics is its anti-establishment and somewhat socialist views. The band has its own view of social reform for the people by the people. This brings into perspective the album's title, Evil Empire and the

little White boy on the cover that embodies this "evil empire." This represents the group's overall views on capitalism and the US government which upholds and supports it. In songs like "Viet Now" Rage Against the Machine voice their dissatisfaction with corporate media and what it stands for. For the most part they express their dislike of government institutions altogether, instead calling for a revolution of the masses to stand up

and take the power back. In "Year of the Boomerang," de la Rocha writes about how the "right's" own racist actions are coming back to hit them like a boomerang.

Rage Against the Machine's new album shows that they were not a one album band; they have made noise in the record industry and will probably be making plenty of more noise in the future.



Women of Color Conference

Continued from page 4

lives of women of color across the country. Traditionally, some workshops dealing with very sensitive issues like domestic violence or race and sexual orientation are open exclusively to women of color. Although some EWOCC participants are white women or men of color wanting to educate themselves about the challenges facing women of color, says coordinator Madden, it is important not to lose sight of the guiding purpose of the conference. Although the coexistence of race, gender, and identity is certainly an issue that always merits attention at EWOCC, Madden stresses that the conference is not meant to be "a discussion of race relations," nor one of gender relations for that matter.

Madden points to her own experiences as a Cal undergraduate, in which neither the African-American Studies department, nor the Women's Studies department (which remains overwhelmingly Eurocentric in some respects), consistently embraced her concerns as a woman of color. The lack of spaces for women of color to have discussions and make resolutions on their own terms was one of the catalysts for the formation of EWOCC. Madden elaborates on this year's theme, "Sojourn Within: Defining the True Essence of our Power," as bringing women of color together to do some serious "soul-searching" about how they perceive their own identities and futures.

Conference organizers count on continuous involvement from studious mujeres on campus for feedback as well as participation in EWOCC's decision-making process. Next year, a tentative keynote speaker proposal is Nobel-prize winner Toni Morrison. Past speakers have included bell hooks, Cherríe Moraga, and Gloria Anzaldúa. Madden particularly encourages mujeres to participate in organizing next year's events, as most of the organizing committee for this year was African-American, and it is important for women of color from diverse ethnic backgrounds to feel well-represented in the evolution of EWOCC as their space.

Nicaragüenses organize for Del Corazón de Nicaragua justice in their country

By Catalina Garzón

The Sandinistas named themselves after Augusto César Sandino, a man in search of social justice for Nicaragua's marginalized peasantry that organized guerrilla forces against US military imperialism in the 1920s and early 1930s. The Sandinista National Liberation Front (FSLN) carried out a successful revolution in 1979 against the oppressive dictatorship of the family of Anastasio Somoza, who was responsible for Sandino's assassination in 1934 after having been installed as director of the National Guard by the US minister to Nicaragua.

Dorothy Granada, a nurse and organizer participating in a fundraising tour for the Centro de Mujeres María Luisa Ortiz in rural Nicaragua, first addressed the attending crowd with a reference to Sandinismo: "The reason we come to the United States is to remind people about Nicaragua, because there are so many of us that admired what was happening there during the years of the Sandinista revolution." She went on to point out that, after 1990's presidential elections in which UNO candidate Violeta Chamorro defeated the Sandinista Daniel Ortega, many left-wing supporters worldwide "forgot" about the struggle of Nicaragua's people. In fact, the Sandinistas have never disappeared from Nicaragua's countryside; they continue to

organize for the rights of impoverished Nicaragüenses as much as ever.

Carmelita Amador, a health promoter and founding member of the women's cooperative in Mulukuku, Nicaragua, has seen the effects of the structural adjustment policies and austerity measures imposed by the IMF (International Monetary Fund) and the World Bank, and implemented by Chamorro's government, on her fellow Nicaragüenses. Multilateral lending institutions compound Central America's foreign debt with massive loans meant to industrialize and "modernize" their economies. Simultaneously, such corporate-controlled institutions demand that governments restrict social spending for health care and education in order to divert more money into "profitable" enterprises, like export production. "The poor [in Central America] have become disposable," says Granada.

These global politics have ravaged the wellbeing of rural men, women, and children throughout Nicaragua by undermining virtually every reform effort mobilized by the Sandinistas during the 1980s. The

Contra troops, angered by fleeting promises of land and prosperity on the part of the Reagan administration, have returned to war out of frustration. According to Amador, former soldiers are a major source of violence in rural Nicaragua, as they have "adopted [it] as a means to force the government to fulfill those promises." Referring to Dom Pedro Cazaldarega, a "pastor of the poor" for much of the Brazilian

Amazon, Granada says, "As Dom Pedro mentions, a new 'economy of violence' is arising—more and more people are making their livelihood by violent means."

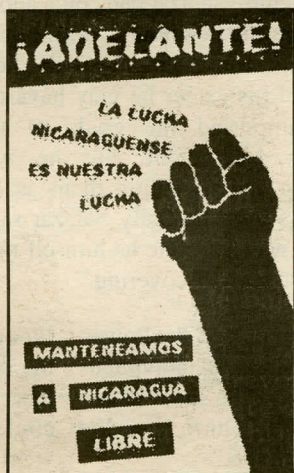
Kidnappings of impoverished campesinos to obtain petty ransom sums are increasingly common, as is alcoholism and drug use, and both suicide rates and domestic violence are escalating. With dwindling funds set aside to combat contagious diseases, otherwise easily eradicated illnesses like malaria and cholera have attained epidemic proportions among Nicaragua's rural poor. "Life is very difficult in Nicaragua," says Amador. "It is a constant struggle."

However, the people of Nicaragua are fighting back on all fronts. Granada gave a poignant

example by mentioning an International Monetary Fund delegation in Managua on February 29, whose purpose was to draw up a set of conditions to accompany their proposed \$171 million dollar loan to the Nicaraguan government for the 1996 year. "One of the demands of the delegation was to further reduce the government banks, which would throw 16,000 more people on the streets without work," says Granada. "That same day, we heard that there was a demonstration in Managua of hundreds of thousands of people, medium and small food producers, who were losing their land because the interest on the loans was so high." Further aggravation of the current 65% average unemployment rate in Nicaragua will only augment hunger, malnutrition, and violence in the countryside, which weakens the already stressed health of much of Nicaragua's rural population. In response to this,

mujeres Nicaragüenses are organizing both politically and at the community level to overcome the impacts of government policies in rural Nicaragua.

The Centro de Mujeres María Luisa Ortiz in Mulukuku, a town that evolved out of a military base that trained recruits up to 1985, formed when 30 women began to collaborate after floods destroyed many of the homes in the area. One of the cooperative's first projects was to produce cement



The banner with Sandino hangs in a time when Hestill held power in Nicaragua

Continued on page 5

Is Racism Behind the Aptos School-Secession Movement? Angry White Parents Are Attempting to Create Their Own District

By Luis Angel Alejo

When Anglo parents of Aptos High School decided to go public with their plan to separate the Pajaro Valley Unified School District a year ago, racism as their motive soon became an issue of heated debate. Some said the secession efforts were primarily in response to the dramatic changes occurring at Aptos High School, which has historically held a predominantly white student body (estimated at 90%) in its 26-year history. With the rapidly changing demographics of the area, especially in Watsonville, the school has gained a sizable Xicano student population. Xicanos currently compose 45 percent of the student body. As Xicano students began organizing over two years ago, the outcomes of their efforts have also contributed to the Anglo parents' advocacy for separating the district as a remedy to their discontent.

The conflict at Aptos High emerged eight years ago (1988) when the school board of the Pajaro Valley Unified School District decided to bus 200 Xicano students from Watsonville to Aptos as part of a federal desegregation program. The issue aroused immediate opposition by Anglo parents, most who are from the Aptos community, which is a white, wealthy coastal enclave twelve miles outside Watsonville. The opposition has remained ever since.

Today, Anglo parents are using the issues of overcrowding, violence, drug-use, and dilapidated school grounds to justify the separation of the district. The notion being argued is that "smaller is better."

They argue that the district as it currently stands is too large with the student population of 17,500. Similarly, parents of the Los Angeles County district have argued the same point yet their district contains 640,000 students and covers over 700 miles. In a matter of weeks, Aptos parents collected nearly six thousand signatures and presented them to the school board. The school board, which is predominantly white, passed the proposal. They then sent it to the county school board where it was passed, despite the warnings of negative implications by the PVUSD District Reorganization Impact Study.

As for now, the issue rests in the hands of the State Board of Education. If passed in June, the proposal would be placed on the district voting ballot in November. If

passed at the voting polls, there would be two districts: one 85 percent Xicano with severe overcrowding, and another that is 80 percent white with room to spare.



Photo by Luis Angel Alejo

Omar Diegez, age 18, Instructor Carlos Mual, and Andy Roman, age 18, were instrumental in the efforts to make Aptos High more sensitive to Xicano Students.

people together." His statement was in response to the plan that would include other small wealthy communities in the new district, such as La Selva Beach, Pajaro

Dunes, and Corralitos. Yet the new boundaries would exclude the nearby elementary schools whose students are predominantly Xicano. This alone would prevent about 800 Xicano students from attending Aptos High.

Similar attempts to secede school districts have been rejected in other communities throughout the state, including Folsom Cordova near Sacramento and Colton/Grand Terrace near San Bernardino. Those areas had similar arguments for the creation of a separate district yet fiscal concerns became a major deterrent that led residents of those districts to vote against it. The Los Angeles County School District had their secession approved by the state board five years ago. However, it was later overruled by the courts due to its unconstitutionality.

Nevertheless, Anglo parents such as Nancy Bensen and Barbara Palmer (the leaders of the secession movement), argue that racism is not the motivation to separate and insist that issues of overcrowding and lack of local control are the problems. One of the school board members, Doug Kaplan, stated: "People are trying real hard to portray race as the issue here and they are wrong... Size is the issue. We're trying to break up a huge bureaucracy that doesn't want to budge."

The secessionist efforts came immediately after Xicano students began organizing on campus demanding Xicano Studies and the right to assemble a MEChA (Movimiento Estudiantil Chicano de

Continued on page 5

"I didn't do anything wrong. I merely came here to do work"

-Alicia Soltero Vasquez (LA Times 4/4/96)

By Jose Palafox

On April 1st, the debate over undocumented Mexican immigration to the U.S. heated up as the whole world saw the videotape images of two Riverside Sheriff's deputies repeatedly beat and kick Alicia Soltero Vasquez and her companion, Enrique Funes Flores. "It's like Rodney King all over again," was the common response. Immediately, politicians like Senator Dianne Feinstein (D-CA), came out publicly to blame the whole incident on the undocumented immigrants. "If anything fanned this incident," Feinstein commented, "it was the people who were driving recklessly."¹ Another commentator stated that the beatings might have to do with the fact that they were "apparently engaged in illegal entry into the United States."²

In the same manner, the attempt to dehumanize Alicia Vasquez and Enrique Flores by both Republicans and Democrats has been important in creating a climate where police and migra agents feel free to beat undocumented people. The fact that a helicopter, in full view, was videotaping the two officers, Tracy Watson and Kurt Franklin, did not stop them from beating Alicia and Enrique. Instead, the two offi-

war on immigrants. With the governments attempt to federalize California's Proposition 187, increasingly militarize the border with thousands of Border Patrol agents, National Guardsman, Army and Marine troops, and expand the use of abandoned military bases as "detention centers,"³ the U.S. government has created a political climate similar to Hitler's Nazi Germany. In the earlier history of Fascist Germany, the Nazi Party focused much attention in polarizing society, getting them to accept the separation of the population into "subjects" and "citizens." What we must not forget about Nazi Germany is that a reason the Nazi Party was able to commit the atrocities it did, was because millions of Germans supported it. Hence, think tanks-with strong connections to the U.S. government-like the Rand Corporation have suggested that if immigration reform acts like the 1986 IRCA



reform acts like the 1986 IRCA are to be "truly effective, it will have to enjoy adequate funding and staffing and the authority to regulate without the threat of a political backlash. That support will be possible when and if illegal immigration comes to be seen by a strong majority as a very serious threat to the well-being of

multinational corporations on all sides of the borders.

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One of the Riverside victims speaks out against the Sheriffs brutal actions against immigrants.

cers continued to beat them and managed to get a paid vacation for it.

For undocumented people in the U.S., the beatings were not an "aberration." The video showed a bit of the daily and typical brutality of people with "no papers." Like the 1991 Rodney King beatings, the only reason that the authorities got upset was because they happened to get caught on video. As Sgt. Mark Lohman commented on the Riverside video beatings, "[w]e saw it, we saw the same videotape that everybody's seen, and we're embarrassed."³ But, even the videotape wasn't enough for former Los Angeles Police Chief Daryl F. Gates. At a recent Los Angeles demonstration in support of the two officers who beat Alicia and Enrique, Gates warned against a "rush to judgment."⁴ Meanwhile, the White House has asked the FBI to look into "possible" civil rights violations. Now police "experts" have tried to justify the beatings by saying that police officers get an uncontrollable "rush" when they run after people. The so called "high speed pursuit syndrome" should be called to racist cop syndrome. But, these cops do not exist in a vacuum.

It is important to see the beatings in the broader context of the U.S. government's

the nation."⁶

But there are two sides in this battle. On April 6, close to 10,000 people marched through downtown Los Angeles. Most of the protesters were Latinos, but the demonstration also included black youth from South Central and Korean immigrants. "We want justice, we want justice," was heard through the loud speakers. As Jose Fernandez once commented in 1874, "It is very natural that the history written by the victim does not altogether chime with the story of the victor."⁷

Clearly the stories of undocumented immigrants like Alicia Vasquez and Enrique Flores of why they left their families in Mexico and traveled long miles to look for work is not talked about much. The stories of millions of immigrants who come to the U.S. in search of work are important and valid. They point to an increasingly global economic system which makes it impossible to sustain life at home. For corporations like the World Bank and the International Monetary Fund, borders don't exist; they merely help to criminalize whole sections of the population as "illegal aliens." It is important that as global restructuring, corporate downsizing, and deindustrialization intensifies the living conditions for millions

of people here and around the world, we must build solidarity with all workers

so that we can counter

Excerpt from: Golpe

Migra vengeance
Riverside sheriff immigrant bashers
in the realist sense,
along el camino
del norte Aztlan
the ongoing movida
of violent pursuit,
pre-planned destruction,
batons coming alive
in eager hands
with vengeful
eyes,
this play repeated
500+ years
like masturbation
that never satisfies
the flesheaters
in their cannibalistic search
to absorb
the earth-sun
cultures
that blind
their cave-born souls,
fear pushes them
beyond sounds speed,
veins bursting
with volcanic puss
and ice blood
the bypasses the heart,
brown drives them wild
as they reform
into soldier dogs
of Cortez,
teeth snapping in discordant glee,
pulling their old armor
to new world annihilation,
their vehicles wind
in coiled screams,
flashing pronouncements
of self-attributed power
an domination,
outrage
indignant
at this field trucks courage,
audacity
to move free as the wind,
to cross ghost borders
laid down
by the invaders heavy
hand,
the eagle flew
over Aztlan norte
directed by recuerdos
and ancient voices
that sang barriers
and myths constructed
with paste and useless splinters,
pointed poison
the flowered...

-Phil Goldvarg
4.2.96

In Nazi Germany it was Called Genocide, What do we Call it in the United States of America?



"In 1939 we did not understand — we refused to believe — both out of ignorance and from the desire not to see. . . . If only we had realized; if only we had understood; if only we had been able to turn the historical tide back to the year 1939, we should have shouted 'Revolt at once!'"

Top: German Jews are loaded onto trains for deportation 1942. Bottom: INS agents in Chicago load immigrants onto buses for deportation.

Xicano Shorts



By Las Pulgas

Daniel Santillano and Luis Sanchez

English Only/ Shelby Amendment

S. 356 (the English Only bill) would make English the official language of the United States and require all federal documents and federal business to be written and conducted in English, respectively. It is likely that Senator Shelby will offer this bill as an amendment to S. 269 (the illegal immigration bill) in order to gain partisan support for passage of S. 269. The English Only bill would repeal the Bilingual Education Act and deny millions of limited English-speaking people (U.S. citizens included) access to government services they are legally entitled to receive (i.e. AFDC, SSI, Food Stamps, etc.). Not only does this bill bring into play the question of constitutionality, it also encourages discrimination and devalues cultural diversity.

Xicana Artist Hospitalized

On Sunday, April 14, pioneering Xicana artist Yolanda M. Lopez, was hospitalized due to a ruptured vessel in her brain. She underwent surgery to correct the problem and is currently recovering in intensive care. Yolanda M. Lopez, one of the leading Xicana artists in the Movimiento, is best known for taking the Virgen off her pedestal and into our daily struggles through her paintings. Her unforgettable print of the Indígena asking, "Who's the Illegal Alien, Pilgrim?" is timeless and continues to inspire many Raza. Colleagues, artists and friends have formed a trust fund in Yolanda M. Lopez's name to gather donations for current medical fees. Mail checks to: Yolanda M. Lopez Fund, Galeria de la Raza, 2857 24th Street, SE, CA 94110. For more info call (415) 826-8009.

Hunger Strike for Ethnic Studies at Columbia University

In a previous issue of La Voz, it was reported that students at Columbia University took over a campus building in demand of an Ethnic Studies program. The same protesters increased efforts this month by staging mass protests while embarking on a hunger strike. 22 students were arrested and the University informed them of pending disciplinary action due to their involvement in the Low Library takeover. Students then occupied Hamilton Hall, the administrative building, still demanding ethnic studies and amnesty for all protesters. Results from the protests are still pending.

Public Health Emergency: Mad Pig Disease

A recent outbreak of "Mad Pig Disease" was reported in El Monte, California on April 1, 1996, by thousands of shocked television viewers. Several Riverside Sheriffs were struck by Mad Pig Disease who in turn struck two Mexican migrant workers on the side of the 60 Freeway. The last known major outbreak of Mad Pig Disease in 1991 eventually brought on major inflammation in the Los Angeles area. Protect yourself from Mad Pig Disease — porkus batonus violentus — by becoming well informed. Courtesy of Pocho Magazine.

8 Prisoners Implanted with Neural Chip

In California, eight prisoners were identified as members of the Mexican Mafia. They were brought to the health services unit at Pelican Bay and tranquilized with advanced sedatives developed by Cambridge, Massachusetts laboratories. The prisoners were implanted with neural chips. Essentially the implants make the unsuspecting prisoner a walking talking recorder of every event he comes into contact with. The prison system plans on using these chips on those prisoners identified as the "most aggressive in

Peace and Dignity Run

Continued from page

offer their energy to their families, Raza, and all their relations. The sweat and energy the runners offer are an attempt to heal and ease the plight of our people and themselves. The ongoing challenge to finish and climb the mountain in Strawberry Creek is symbolic of our daily struggles. The people who partake in the run are supporting and praying for one another in the attempt to be successful with their challenge. Just as the run is accomplished through unity and support of one another, our daily struggles can also be overcome through the presence and help of one another.

The following are testimonies from student runners attempting to convey in words what it is they hope to get accomplish by running in a sacred way. Although the responses were intrinsically unique to each individual they held a common similarity in that they each responded in terms of our gente. The main reason the students run is to help heal our communities, whether they be here in Berkeley, the Bay area or those where they grew up.

One dedicated runner who helped make the Spiritual Run a weekly tradition was Benicio Silva, a UC Berkeley student and Casa Joaquin resident. Benicio will also be running from Alaska to Teotihuacan in the Peace and Dignity Journey. When asked why he ran Benicio stated that to him the run



Photo by Luis Angel Alejo

Peace & Dignity Runners at a recent visit to Casa Joaquin Murrieta: Hector Santiago, Richard Gutierrez, Ed Figueroa, Jr., Paul Soto, Antonio Chavez, Gustavo Gutierrez (organizer), and Wenchell (Driver/Mechanic).

was community run. When one runs, Benicio explains, you relate to one another and try to understand one another while striving to succeed in the challenge together. While he runs, he learns that this world is not just about "me", but about "me and you." Not just in the human sense but in our relationships to the earth and all our relations. Being able to understand this enables one to help each other outside the runs. He also expressed running as a process of healing yourself spiritually and physically.

Marco A. Palma, another Casa Resident expressed his reason for running as his effort to increase, amongst Raza, an understanding of ourselves as Indigenas, as people. "Running is an important part of my life and even when I was only running on the track team it was always a way for me to

think and feel more clearly." Furthermore, "In Western tradition there's a physical body and a mythical spiritual soul. To me they are one. By running I feel that I am in synch with all parts of myself. I believe this is closer to the way our abuelos lived in that they didn't try to separate everything and box into categories but rather understand how things depended on each other."

Thus the people who participate in the Spiritual Runs on Sundays and those who are running in Peace and Dignity are running so that our Nations and communities will heal. It is not the individual's physical challenge and the success of personal satisfaction that they are seeking. It is rather the desire and faith that their individual effort will have on their connection to our people and all our relations.

you know, Dorothy, you people simply cannot make up for what the Health Department is not doing ... [but in turn] I urge them to support grassroots democratic organizations that are doing things in Nicaragua ... The basis of solidarity is much more than the fiscal things we could do; the other thing I encourage you [to do] as United States citizens is to change the barbarous policies of the International Monetary Fund. The people especially in the US have the ability to do this, because the United States government has the biggest voice in these groups."

When asked what Raza in the US could do to help the cause of the Sandinistas and the pueblo Nicaraguense, Amador gave a similar response: "Try to reach your government, and institutions like the IMF and the World Bank, who are in effect responsible for the state of affairs in Nicaragua."

****WHAT CAN RAZA DO??**

1) To contribute to the efforts of Dorothy Granada, Carmelita Amador, and the women's cooperative and clinic in Mulukulu, Nicaragua, please send donations to:

Dorothy Granada
Centro de Mujeres María Luisa Ortiz
Apartado R.P. 10
Managua, Nicaragua
or contact the following for more information:

Eschaton Foundation
Centro de Mujeres MaríaLuisa Ortiz
515 Broadway
Santa Cruz, CA 95060

2) To inform yourself about Nicaragua's ongoing struggle, contact:
Nicaragua Network
2103 "I" Street, NW, Suite 1117
Washington DC 20006
or call the local Nicaragua Center for Community Action at (510) 832-4959

3) Support the "50 Years is Enough" campaign against the policies of the IMF and the World Bank.

Del Corazon de Nicaragua

Continued from page

blocks in order to reconstruct community housing. A carpentry workshop in which the women were taught to build schools and educational facilities for their children followed. The women themselves are educated in the fundamentals of health care by Granada and other trained professionals.

A concern for deteriorating community health inspired the formation of the clinic, which stresses the improvement of reproductive and gynecological health through family planning and prenatal care. Disease is cured with natural plant medicines gathered by women in the coop; meals incorporating highly nutritive foods like soybeans and grains are sponsored by the clinic to end malnutrition. Rotating loan funds help out women with children who have been abandoned by their partners, and a program for the prevention of violence against women and children has been one of the initiatives of the clinic. As a result of the Centro de Mujeres' efforts, men in the region, mostly former combatants, have begun to organize against violence, as have children, who participate in tree-planting projects and other sources of community pride.

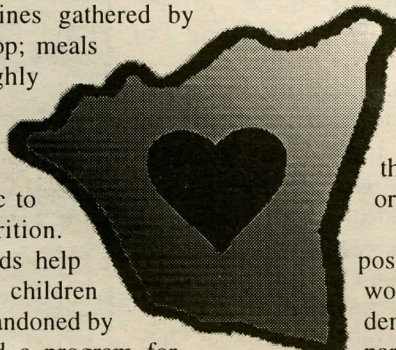
The work of the women's coop continues despite pressure on the part of the armed forces as well as Nicaragua's tense political climate. Presently, there are 43 political parties in Nicaragua, but Granada points out that many of them will form coalitions. An example of this is the UNO itself, which was a conglomeration of fourteen parties with components as diverse as the right-wing and the communist

factions at the time of the 1990 elections.

The upcoming presidential elections in Nicaragua are the source of much anxiety for the people of Nicaragua. The current favorite in the polls is Armando Alemán, described by Granada as the archconservative, former head of Somosista youth who fled the country along with Anastasio Somoza, Jr., when the Sandinistas came to power. Of the October elections, Amador says, "Maybe the new government will bring only more difficulties for the lives of the poor. The poor are always more and more marginalized, and the health of the campesinado is deteriorating."

Granada sounds more positive: "Sandinista women are now making the demands and changes in the party that they did not make during the war years." It is in fact a Sandinista policy that at least 30% of the officers in their ranks, including political candidates, must be women. In fact, Sandinista popular support is widespread throughout rural Nicaragua. This is despite efforts on the part of Alemán and the rich elite to win over the campesinos' votes with false promises and force on the part of Contra soldiers, who have been reequipped with weapons purchased by their money.

Granada stresses the importance of solidarity at every level in response to the injustices being suffered by the peasantry in Nicaragua, as well as strengthening the hope that the Sandinistas will triumph in the coming elections. "People criticize me that say,



N A C C S

National Conference at Chicago

By Felicia Martinez

During the last week of March, over 60 UC Berkeley students trekked across the country to Chicago, the site of the 23rd annual National Association of Chicana and Chicano Studies (NACCS) conference. The conference, which ran from March 20 through March 23, was the site of a huge gathering of Chicana and Chicano intellectuals from around the country. Students, faculty, professors, and community members participated in workshops whose themes were centered around the conference theme of "Mapping Strategies: NACCS and the Challenge of Racist Policies."

NACCS was formed in 1972 by professors and graduate students in San Antonio in an effort to compensate for the lack of research that was being done about Chicanos. The association's original name was National Caucus of Chicano Social Scientists. The name NACCS was adopted in 1977 although inclusion of the word Chicana did not occur until 1995.

The purpose of NACCS is to generate research about the Chicano community that transcends the boundaries of mainstream academic research. The NACCS Preamble states that the association calls for "committed, critical, and rigorous" research about Chicanos. According to the Preamble, NACCS "was envisioned not as an academic embellishment, but as a structure rooted in Chicana/o political life." Research generated by NACCS scholars is intended to be action-oriented and serve as a bridge between academia and the community. The annual NACCS conferences serve as a time in which NACCS members present their research, share their experiences, exchange ideas, and discuss issues involving the Chicano community. Due to the interdisciplinary nature of the field of Chicano studies, the research presented at NACCS conferences covers a wide range of topics dealing with the Chicano experience. Some areas of research include political struggles, public policy, arts and literature, education, Chicano history, and the shaping of culture and identity.

Participants in this year's conference took part in workshops in which NACCS members from the United States and Mexico presented their research. Presenters included professors, faculty, community members, and students from a variety of different universities. Longtime Chicano activists such as Rudy Acuña, Betita Martinez, and José Ángel Gutierrez also presented during the workshops. Presenters from UC Berkeley included Noemí García, Jennie Luna, Adolfo Reyes, Susan Hinojosa, Lillian Castillo-Speed, José Palafox, Enrique Aranda-Hernandez, Ronald López, Laura Pérez, Reid Gómez, Mario Barrera, Jill Esbenshade, Margarita Barceló, and Angela Gallegos.

In addition to workshops, conference participants had the opportunity to partake in a variety of other activities. Participants heard such speakers as Ada Sosa-Riddel, René Nuñez, Ana Castillo, and Rudy Acuña. Business was conducted during meetings of the Chicana Caucus, Lesbian Caucus, Joto Caucus, and Student Caucus meetings. A screening of the first segment of the documentary *Chicano! A History of the Mexican-American Civil Rights Movement* was given and conference participants had the opportunity to ask questions of the film's producers. Screenings of other Chicano produced films were shown as well as a baile on the last night.

Aside from the main conference activities, students were awarded the opportunity to meet with other students at a student plenary which is designed to give students a safe place to discuss issues that they feel are important. One of the issues discussed at the plenary was indigenous spirituality and its importance both in our personal lives and for the Chicano community. Each of the

ference. One point of concern was that students display a general disrespect for the rules and procedures that are involved in NACCS business meetings and the passing of resolutions. Jennie Luna, past Northern FOCO student representative remarked, "It's good that we have so many students involved now. NACCS is just beginning to take students seriously. Now that we've reached this level, we need to continue strengthening our student voice."

The function of NACCS as a political organization was also another concern of students. In keeping with the goals of NACCS, many students felt that NACCS should involve itself more in political activities. According to Lupe Gallegos, former national coordinating chair, the problem with NACCS becoming politically involved is that NACCS is restricted by its nonprofit status and its lack of a full time staff. Although the research produced by NACCS is intended to promote political action, NACCS as an association was not intended to play the role of a grassroots activist organization.

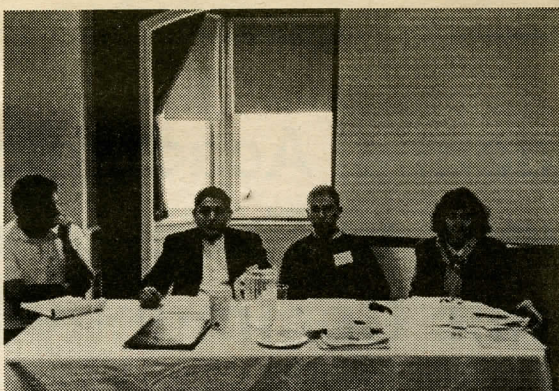
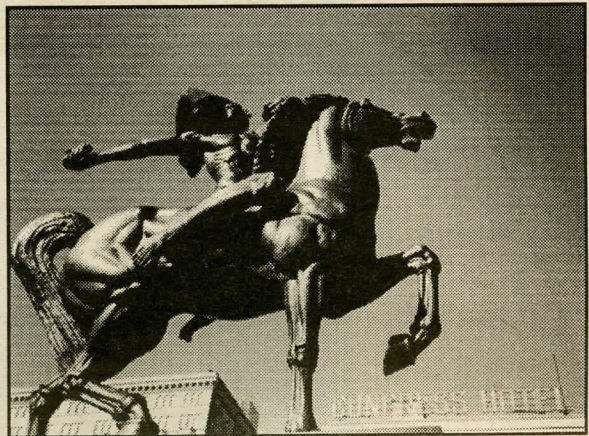
Another common concern among students was that professors should be held more accountable for their actions. Many feel that professors often become so involved in their own research that they neglect to live by the philosophy of activism upon which Chicano Studies was founded. Students were troubled by the lack of support that professors demon-

sion.

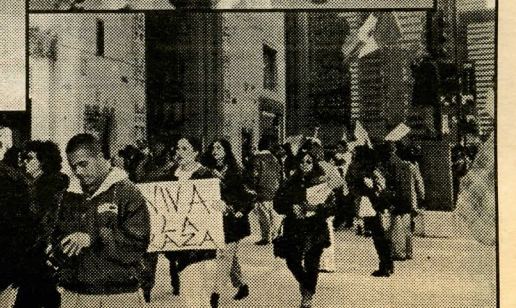
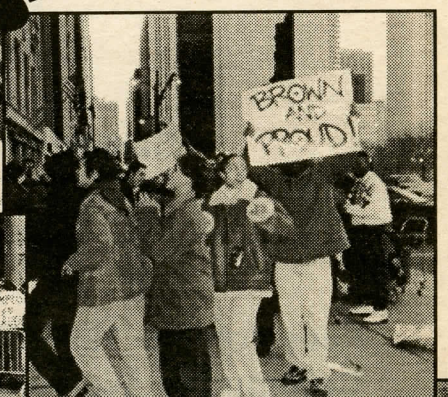
During the student plenary, UC Berkeley students reported on the recent changes occurring within our Chicano Studies department. A timeline which detailed the history of decisions that the department has made regarding Chicano Studies Program was circulated. The intent of this flyer was to educate NACCS participants about student issues and to pressure professors to respond to demands made by students. The students pointed out that decisions made concerning our Chicano Studies program have been made without the consultation of students.

During the conference, two national student representatives were elected by last year's student regional reps. In the FOCO regional meetings, two regional student representatives were also elected from each region. The National Student Representatives for 1996 are Cal student Jennie Luna and UCLA student Max Espinosa. The student regional reps for the Northern California FOCO are Cal student Daniel Santillano and Stanford student Cindy Urguidez. All of the student representatives will serve as members of the NACCS Coordinating Committee.

Plans for next year's NACCS conference are already underway. The conference will take place in Sacramento during March 1997, and the 1998 conference will take place at the Universidad Nacional Autónoma de México (UNAM) in Mexico City. Anyone wishing to get involved with NACCS activities or become a member should contact the student reps.



Student Protests



student representatives was given the opportunity to address the plenary. Following the student reps all students were invited to voice concerns during open mike. One student reported hearing an older NACCS member say that the conference was not a conference due to the strong student presence. It was discovered that there was a consensus among students that students have not gained sufficient respect from some older NACCS members.

The issues of what role students, and in particular undergraduates, play in the NACCS has been a source of heated debate between faculty and students and amongst the faculty themselves. Due to recent changes in demographics, the population of undergraduates who are members of NACCS has been increasing. During the conference, many students reported hearing professors make negative comments about the student presence at the conference. Complaints were made that students detract from the association's professionalism, which they claimed weakened the con-

strate for student activism on their campuses. Keeping professors and students accountable to community involvement was an issue which was addressed during the discus-

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Racism and School Secesion

Continued from page 1

Aztlán) chapter. Those same students also organized to take over the top student body positions, making Omar Diegez and Carmen Becerra the first Xicano ASB (Associated Student Body) President and Vice President in the school's history. The students also walked out several times protesting Governor Pete Wilson's attack on Xicanos with repressive legislation such as Proposition 187 and 184, and demanded changes on the Aptos campus that would create a more sensitive environment for all students, especially Xicanos. Raza students began to organize cultural festivities and mural projects on campus, despite the opposition of Anglo parents. False and fabricated accusations soon came against Omar Diegez by white students, parents, and the school administration. The false accusations included drive-by shootings, false fire alarms, bringing guns on campus, and inciting riots. All the accusations were unproved and charges were dismissed

because of the lack of any evidence. On one occasion, frustrated Anglo parents even attempted to meet with Diegez alone to discuss the activities he was organizing on campus. Other student organizers also experienced harassment and resentment by campus teachers and administrators. The harassment targeted not only the Xicano student organizers, but Xicano teachers as well, such as Carlos Mujal, who supported the student's actions. Mujal would later decide to leave Aptos High due to constant harassment by the Aptos administration and faculty. Principal Ron Severson later apologized to Diegez and other students for the false charges and

"Raza students began to organize cultural festivities and mural projects on campus, despite the opposition of Anglo parents."

harassment by administration and teaching staff.

Accusations and harassment continue until today and Xicano students are still trying to maintain their organizational efforts despite the fact the organizing has experienced its setbacks due to the repression and harassment by the Aptos administration and faculty. A lawyer hired by the City of

Watsonville stated that a secession would violate the state constitution which states that any governmental action that denies education equality to a group of students is illegal unless the action is "necessary to satisfy a compelling state interest." In this case, the state of California would not have a "compelling state interest" because of the fiscal con-

straints, desegregation laws, and constitutional uncertainties.

Yet the Aptos secession movement is part of an ongoing process occurring throughout Aztlan in which angry white parents are simply reacting to the fact that

Xicanos have rapidly become the community majority. White residents have been moving out of Watsonville and have been moving into surrounding suburbs such as Aptos. Because of this process of the "Xicanoization" of this community, Anglo residents have repeatedly found themselves wanting to maintain control and at the same time create their own enclave where they would be segregated and racially isolated from the majority of the community population. Racial isolation between both groups couldn't be more evident. Therefore, it is important and essential to observe these kinds of movements for they will only become more rampant as we enter the 21st century.

As for the Aptos Xicano students, they have continued to organize on campus and in their community. Despite the repression, they are determined to continue to organize and fight for what they believe is just. Aptos students, especially those who have been the targets of assaults such as Omar Diegez, should be commended for their valor and determination to create better conditions for future Xicano students at Aptos High School.

Laura Perez, (Relatively) New Faculty on Campus

By Martina Elena Estrada-Meléndez

Last year, Laura Perez joined the UC Berkeley faculty as a professor of Chicano Studies and Spanish and Portuguese. This year, Perez is on a modified leave and expecting a baby in early May. In this interview, Perez speaks about her experience as a new faculty here at UC Berkeley, her views on the Chicano Studies Department name change debate, spirituality, and sexuality. The interview will also hopefully clarify a misunderstanding in the May 1995 La Voz interview by Catalina Garzón with another Laura Perez, who is an organizer for BiNet and the Bisexual People of Color Caucus in San Francisco. Many readers perceived the May 1995 interview to be with Professor Laura Perez because of an erroneous assumption made by the author in the article.

MEM: Describe your experience as a new Chicana/Latina professor on the Berkeley campus last year.

LP: It was really a pleasant surprise for me because I didn't know what to expect. I found that people in both departments—Ethnic Studies in the Chicano Studies program and the Spanish and Portuguese Department—were very open ... to the kinds of issues that I'm interested in and the kinds of things that I teach. I spend a lot of time studying literature by Latina women in the US and Latin American women, literature that's oppositional, that criticizes patriarchal, classist, sexist, and heterosexist thinking. I found that my colleagues were very receptive to that kind of work and that the students were, too.

MEM: Briefly explain what you are currently involved in or working on.

LP: I'm on a modified leave

because I'm expecting a baby which is due the beginning of May. So, I'm here at the University, I'm advising undergraduates in both departments. I go to meetings and sit on master's and doctoral committees. So I do everything but teach. I'll be back full time in the fall. Basically I've been working on articles, I've been working on my own research, which involves the stuff that I teach about: post-sixties Latin American and U.S. Latina women writers and other forms of visual arts as well. Specifically, I've been working on Chicana artists of different types and the connection with the spiritual ... the subversive power of theEspiritual.

It is so taboo to talk about or to make reference to the spiritual. And I think that the spiritual is such a human aspect or dimension. For people who are minoritized, who undergo this minority experience, it is especially powerful for us because we live, many of us, with different kinds of spiritual practices. Then, as you go out into a white dominant culture or Euro-dominant culture, one of the conditions is that we're quiet about that aspect of our lives, because it's viewed as folkloric and primitive. So when you consciously acknowledge that and embrace it, then I think that that's a response, a liberational act. And I view it as being a very subversive thing and an act of empowerment politically. Something that is talked a lot about in Chicano culture is "la cultura cura," and artists have used that a lot to talk about art as culture, that art cures. I think that's true. One of the ways that this is especially true is that when art carries with it the spiritual energy, the spiritual consciousness, then it really helps to cure.

MEM: What is your position on the department's decision to change its name from Chicano Studies to Chicana/o and Latina/o

Studies?

LP: This semester, I've been going to the discussions (last semester I was on leave.) First I want to say that I think that those discussions have been really good. I think that we've gotten to know each other better because they've ended up being these community discussions, which is what they should be ... I've sensed part of [the problem] has been kind of a distrust on both parts [faculty and students.] Maybe from the students might be the sense that, "We've been betrayed by the faculty. Can we trust their politics?" And maybe on the part of the faculty, we've been wondering, "Where is this coming from? Is this coming from a reactionary, nationalistic position?" I think we've both been wondering where we're coming from. The only way to really know that is to hear each other, not through word of mouth, but to hear each other.

[I think] the most important thing [is], "Are we both committed, faculty and students, to a Chicano Studies that is committed to fighting against racism on the basis of our differences in culture and ethnicity from Eurocentric American culture?" And we are, we very much are. It's important to recognize that those of us who teach in Chicano Studies and Ethnic Studies occupy a marginalized position in the University, just as we do as Xicanos in society, and that these are not the kinds of careerism and professionalism that some people are able to indulge in by getting only academic work. This isn't really the situation for us, it's not really possible ... because of the way that our work is valued, and judged, and where we publish it, isn't viewed as prestigious.

MEM: Is most of the Chicano Studies faculty in favor of the name change?

Continued on page 2

Students Organizing for Justice in the Americas

By Catalina Garzón

Students Organizing for Justice in the Americas, or SOJA, is a campus group which has focused on education as a means of disseminating information which lacks unbiased coverage in the mainstream press, as well as collectivizing support for popular struggles throughout the Americas. The group's roots at UCB can be traced back to the early 80s, when Students Against (US military) Intervention in El Salvador expanded their focus to encompass the Sandinista movement in Nicaragua, becoming SAICA (Students Against Intervention in Central America). Last year, the group changed their name to SOJA, partly in response to rising anti-immigration sentiment in the US, as well as the accelerated rate of economic globalization which often serves as a tool for cultural and political imperialism in this country and in Latin America.

SOJA has been involved in various events whose primary purpose is to spread awareness around issues of economic racism and social justice. In particular, they have distributed literature exposing the activities of major clothing marketers and distributors, whose corporate activities can be linked to exploitation of women workers in Central American maquilas. SOJA was also active in protesting Proposition 187 on campus. One of their most recent events was a Chiapas update in late April, which SOJA cosponsored by contacting speakers and providing a forum for informational exchange on the Zapatista struggle.

The Zapatistas do not encourage the holding of political office as an end goal, as it inevitably leads to corruption

The commitment of SOJA's members reflects their advocacy of social change, rather than service or charity. Their meetings are very well organized, and begin with introductions and a segment of "Internal Ed" in which the invited speaker discusses a particular issue or grassroots community organization. The "Internal Ed" piece on Chiapas, for example, broke down some of the historical and philosophical grounds for the Zapatista rebellion. The speaker highlighted the symbolism of the masks as a reinforcement of indigenous collectivity and anonymity of a marginalized peasantry emerging from existing mechanisms of oppression as a powerful force which can no longer be ignored. He also pointed out the distinctions between the Zapatista movement and prior revolutionary struggles in Latin America, such as the Sandinistas, which focused a lot of their energy in gaining political power within the boundaries of an electoral system. The Zapatistas do not encourage the holding of political office as an end goal, as it inevitably leads to corruption and a distancing of the grassroots movement from the people.

SOJA is definitely a group which should be checked out by Raza looking to raise their consciousness, as well as gente wanting to go beyond academic rhetoric and into direct activism. Their meetings are fairly long (about one-and-a-half to two hours), but it is time well spent. SOJA meets every Wednesday at 7:00 PM in Westminster House, on the corner of Bancroft and College across from Café Strada.

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FROM SACRAMENTO:

take Interstate 80 west to Vallejo, in Vallejo take Hwy 29 to Napa then take Hwy 12 (same as Hwy. 121), stay on Hwy. 12 which will take you to Sonoma. Assembly is at Sonoma Plaza at Napa Broadway.

FROM THE EAST BAY:

take Interstate 80 east to Vallejo, in Vallejo take Hwy 29 to Napa then take Hwy 12 (same as Hwy. 121), stay on Hwy. 12 which will take you to Sonoma. Assembly is at Sonoma Plaza at Napa Broadway.

FROM THE SAN JOAQUIN VALLEY:

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- ▼ Participar en la planificacion de una semana de protesta en Noviembre

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What's in a Name The Question of Xicano Studies?

By Jennie Marie Luna

I hate it when people spell my name with a 'y' for the simple reason that my name is with an 'ie' and that's that. My mother named me Jennie for a reason and out of respect for her and my family I've never changed my first or last name. Being named after my grandma, I find it a disrespect when people can't take the time to find out the correct spelling of my name. Luna pride on behalf of my grandfather reminds me that we were the second Luna family to immigrate to the city of San José. Although my name may be a just a way to address me, it also holds a whole history of its own and goes much deeper as to who I am and what I call myself. So what's in a name? A lot. I didn't change my name to Jennifer because it sounded better to mainstream society. CHALE! It says Jennie on my birth certificate and that's the way it will stay, at least for now. And I didn't change Luna to Moon in order to comply with possible English-only laws, no way...my name is far too important and significant for me to change it in order to please or make others feel more comfortable with it.

For all these reasons, I look at the Chicano Studies professors and question them when they question the students as to why the name "Chicano Studies" is so significant. Did they forget why they named it Chicano Studies when they fought on the front lines of the Third World Liberation Front? Did they forget why they wrote the

books and created the classes with the title being "Chicano?" It has been over 500 years of colonization and a short 25 years since the existence of Chicano Studies and with the snap of a finger, all of a sudden, the name is changed.

The title of our program is just as significant as the people who teach it and the courses offered. It is a reflection of the students, the beliefs, politics, and experience of all Raza. Never did I think our Xicano faculty would go to the level of making our program more "marketable" by a changing the name to the Chicana[o] and Latina[o] Studies Program. They say their reasoning behind the change has nothing to do with "marketing" the program, but I have my reservations and opinions on that issue, especially since the program is no longer unaffiliated and is now working under the mainstream, bureaucratic university department of L&S. Under the continuing direction of Vice Chair Norma Alarcón, Chicano Studies, (or excuse me, "Chicana[o] and Latina[o] Studies") will now take on a complete reconstruction and face from here on out.

I truly wonder if the professors really understand how symbolic their decision was on May 1, 1996, voting procedure was done incorrectly.

when UCB lost Chicano Studies for good? At least that's how the students see it. Sure, the professors gave us a few forums and meetings to discuss the issues, but in reality who are we kidding? The professors had their minds made up a long time ago in 1990 when name change issue was first brought up. The only reason it didn't pass then is because Professor Julia Curry Rodríguez (the only professor in support of maintaining the Chicano Studies title) was able to convince them that the process or

The issue came up again in 1995 and was voted upon at the end of last year. After the professors denied the students a process or a voice in the original voting procedure, student complaint and discontent convinced them to allow a re-vote after proper discussion with the students. So they gave us a few forums, to humor us into thinking that they would re-consider, but in their minds, the decision had been made.

They all gave their reasons, etc. None seemed good enough for me and did not address the conceptual and ideological beliefs behind Chicano Studies. The Indigenous perspectives were glanced over as an insignificant point; except by Professor Carlos Muñoz Jr. who on the contrary thought that adding the word Latino would mean the "inclusion of all Indigenous people of the Americas." I wonder if he would change the title of his book to be "Chicana[o] and Latina[o] Youth Identity and Power." Professor Mario Barrera believes that he is able to use the words Chicano and Latino interchangeably to identify himself. He said that "sometimes he called himself Chicano and sometimes Latino." I wonder then if he wouldn't mind changing the name of "Chicano Park" to Chicana[o] and Latina[o] Park? Professor José Saldívar commented that we should change the name in order to "explore the US Latinos on a political and ideological level." Professors Norma Alarcón and Alex Saragoza



believe that this name change will "be a move forward" and that this idea of "expansion will enrich us all." The faculty should know better that this "exploration" is being done already through the "basis" of the interdisciplinary Chicano Studies scholarship. But they just don't get it. We don't have to change what we call ourselves, or who we are in order to augment the program. It is a positive thing to augment the curriculum and enrich the discourse. But it becomes problematic when it means compromising the conceptual, ideological and historical development of Chicano Studies. All of this becomes erased by the simple changing of a name.

So what's in a name? A lot. After the final vote for the new program name, I felt a deep sense of loss and sadness. Maybe it was because of all the hard work, time, and heart so many of us Chicano Studies majors, MEChistAs, and others put into this issue. One can't help but to think, "what if" more students had gotten involved in the organizing? What if more students cared? What if we had taken over the fifth floor of Barrows? What if? What if? The changing of the name felt like a defeat, but more so, it felt like an uncertainty as to the future of Chicano Studies. No compromise could have been made on behalf of the students. We stood firm on the word Chicano and all that it is symbolic of and all that it represents.

But at least we fought the whole way and never gave up. We stood strong on our Reclamation of Chicano Studies and we continue to still stand strong. We'll be the ones to look back, the O.G.'s and remember the days when we had Chicano Studies. Hopefully many of us will return as the scholars and Chicano Studies professors that will change and better things for the good of ALL.

But for consolation, I just sit back and try to remember that some of us (including me) will be the last and proud to graduate and have written on our diploma 'unaffiliated Chicano Studies majors from the University of California at Berkeley.' R.I.P. Chicano Studies.

"Chicano Studies" at UCB is Officially Dead! Chicano Professors Vote for New Name for Chicano Studies

by Luis Angel Alejo

The name of Chicano Studies was officially voted (5-3) to be changed to Chicana[o] and Latina[o] Studies on May 1, 1996, at the final Chicano Studies Program meeting of the school year. Since students were not allowed to vote at the first voting procedure held in May 1995, the issue of the name change was opened for a revote although the issue was already decided in the minds of the professors. "We made a mistake," stated Alex Saragoza concerning the first vote. The second vote was, in a sense, a way to clear their consciousness or name from future repercussions. Anyway, here is how the following professors and students voted:

Alex Saragoza- Reaffirmed what he stated in his initial proposal/recommendation to change the name of Chicano Studies. He stated the new name holds the past (with the name of Chicano Studies) and yet it also works for the present. Alex stated, this new name is a "point of progress...It's moving forward." He felt under the new name, people ("Latinos") who share a similar experience to ours will be included. He felt this was expanding the notion of the Chicano Movement.

Mario Barrera- Agreed with Alex's comments. The expansion would capture the diversity on campus. He also commented that he can usually identifies himself as Latino or Chicano. He uses them interchangeably. Sometimes he says he's Chicano, sometimes he says he's Latino.

Julia Curry-Rodriguez- Supported the original name of Chicano Studies and did not to accept the proposed change. She holds strong to her beliefs that were stated in the memorandum she wrote in 1990 concerning the proposed name change then and its conceptual, ideological, and scholarly ramifications. In her memo, Curry-Rodriguez states the changes should be implemented in the curriculum not in the name.

Carlos Muñoz, Jr.- Stated there would be no damage in accepting the new name. Like Alex, he felt the new name was an advancement in terms of a process of inclusion.

José Saldívar- Also supported the name change. He didn't see the change as diminishing the program or its goals. It was including a process that is occurring throughout "Latin America"

such as in Cuba where there is Chicano/Latino Studies.

Norma Alarcon- Also supported the name change. She felt it expanded the program. Being a founder of Chicano Studies in Bloomington, Indiana, she stated that she was part of the formation of Chicano Studies even though she did not major in it. She said they are continuing to shape it and that Chicano Studies is now influencing the shaping of other discourses such as "Latino" Studies. "Latino" is a symbolic gesture to the possibility of progress. The expansion would give representation to "U.S. Latinos." "You have to keep what you have by giving something," she stated.

Lillian Castillo-Speed- (although she has no vote, gave her opinion) She also had misgivings about the name change due to the implications that would affect the Chicano Studies Library (Database/Publications/etc.). She wonders whether the library collection would place an equal emphasis on "Latino" Studies despite limited funds. She proposed, "in the spirit of compromise" that the name be Chicano and Latino Studies.

Laura Jimenez- (the new Chicano Studies undergraduate advisor also does not have a vote) She refrained from giving an opinion since she has only held her position for one month and has not been totally informed on the ongoing debate of the name change.

Jennie Luna & Luis Angel Alejo- (the two Chicano Studies Program Student Representatives) were both allowed to vote this time. Both affirmed their stand to maintain the original name of Chicano Studies as was mentioned in a document entitled "Reclamation of Xicano Studies" which was handed to them at a forum held on April 17, 1996.

Professor Laura Perez was not present to vote. The decision tally was 5-3 in favor of the new program name of Chicana[o] and Latina[o] Studies. The change would eventually have to be approved by the President's office. This decision should be a major concern for all majors, minors, and other Raza for it carries very significant implications for the future of the program and for future Xicano students at UCB. Chicano Studies majors or potential majors who declared this year (1995-1996) will from now on be Chicana[o] and Latina[o] Studies majors in the college of Letters and Science (instead of unaffiliated).



Where Are The Leaders? Assessment of Casa Joaquin Murrieta

By Daniel Van Harley

This is a question that burns in my mind everyday. The need for leadership at Casa is staggering. In fact I'm sure this is an issue that not a few people have at one time or another taken time to think about. A leader that will lead Casa into the twenty-first century boldly and with compassion. And most of all with the vision of retaining and graduating greater number of students of color particularly and especially Chicano/Latino students. That is what Casa is here for, but in light of our currently socio-political climate, this should not be taken for granted.

Why take time to focus on leadership? Because we are and might be the leaders. You see a leader is very different from a manager or a maintainer and a maintainer is very different from front line producers. A leader is one that is able to look above the clutter of daily operations and the busyness of the task-at-hand and assess the well being of the collective mission. Whereas, those who produce will be very busy with the day to day and the manager busy preparing and maintaining producers for the greatest possible production.

Casa is a place where we are very proud of the fact that our occupant comprise the lower end of the socio-economic breakdown of the average Chicano/Latino students attending UCB. What that really means is that we are poor, and according to the statistics should not be producing so many 4.0's or for that matter those with a GPA above a 2.5. Yes, we boast an incredible retention rate along with a large number of our students continuing on to Graduate school. Truly, the university would be hard-pressed to produce those type of statistics from any of the programs it sponsors.

Casa is a result of real leadership. In

1970 a handful of Chicano students saw the need for a micro-community centered around the academic and housing needs of the growing UCB Chicano/Latino community. They decided to collect their efforts and focus on buying a house, (Julia Morgan in design). These leaders worked all summer long to gather their money and petitioned ownership of the house we know today as Casa Joaquin Murrieta. Some twenty-six years later, with hundreds of its alumni scattered across the US, we feast on the fruits of their poignant leadership, yet all is not well.

We should be careful not to become too relaxed. There are forces "out there" that stand to threaten the population we serve. There is legislation in our California State Senate that in effect states that any employee of the California state government found provided preferential treatment to any person on the basis of race, gender is liable to spend upwards a year in jail. Surely we cannot forget the California Civil Rights initiative that has been approved for the California state ballot in November with well over 750,000 California voters signatures needed to register this 'Civil Rights' amendment for the ballot. In essence another work of those who would see to protect their wealth from the increasingly growing population of minorities particularly those of Mexican decent in California.

The above are just a few more obvious examples of why we need leadership particularly at Casa. Our numbers are in jeopardy. We stand with our backs against the wall.

There are those, even among our ranks, leaders, who have also taken to the front line. We do not lay idle waiting for the ax blade of our oppressor to swiftly fall! Organizing and educating the community at large to action. And I dare say that without this type of action we would have lost our

rights a long time ago. But why leadership at Casa? Because it is a Gold Mine. It is the house's internal survival that provides those organizers on the Community Front the resources, energetic, and educated student body and man power needed to win these battles.

We should be careful not to become apathetic when it comes to our own house. I take this time to urge you the reader to take hold of this gold mine. Try your hardest not to focus on the day to days (which in there own right are important), but where is the vision for what it will be? Who shall access the currency of our political climate and in the careful planning with the creator's wisdom comprise a collective response? Who will have the wisdom of organizing in your own home? Realizing that even though the color of our skin may be the same we all come from different place. Can you bridge these differences and escort the residents of this gold mine to a front, to act precisely and as one voice. Who will have the strength to forge this vision? Who shall be the leader.

Often times we shy away from the notion of leadership. It is often mal perceived as too structural or organized. There are those, no matter what one can never feel comfortable with organizations. But, I have yet to find any united and effective coalition against the powers that be without a leader, for example (Shaka Zulu, Genghis Khan, Cesar Chavez, Ghandi, Martin Luther King, etc.). I'm sure you are even now adding to my list of heroes or heroines that shall ever be known in traditional history books as great leaders.

Perhaps, you might even be thinking, "I presently live at Casa, and have never seen this type of leadership you talk of." And in response I say the creation of this leadership begins with you.

For we shall call the saga and power of

two creations. The first creation will be that of ideas. Where one can focus on finding out what the collective wants to stand for. And the best way to implement this vision into the current programmatic workings of Casa. This creation will take careful and precise speculation. For example, the vision may be that Casa will stand for the retention of Raza. This would mean organizing tutorials. Finding out how people are doing academically in order to meet the academic need. Or finding ways of implementing programs that may better the quality of life at Casa (i.e. food, lighting, reading areas, computers, etc...) so that people will remain and excel.

The second creation should be that of actual organizing. In this phase our leader should locate those people who are willing to be organizers and begin the implementation of the ideas. This will be the time of action. This is also the time where the students are organized and understand what there role is in making this vision a reality and begin to work in the house to see this come about. Where are the leaders? You are that leader. You are the one with the power to accept the responsibility of leadership with the talent and creativity to see the task through.

My hope is that this clarion call for leadership does not fall on death ears, but is the spark that will ignite the brush fire in your heart and nudge you closer to assuming the role wherever it may be, of a leader. And be assured that it doesn't have to be just a leadership role at Casa, but at school, at home, at work, or perhaps the most challenging, becoming the leader of our own lives.

But Casa, a place close to my heart, yearns for leadership. It calls to the ears of the compassionate and humble, as will to the strong and courageous. Through its window it is able to see the impending storms. The storm of self doubt, racism, apathy, lack of support. And in retaliation it calls from one among its ranks to maintain and lift our house to a higher level of understanding of purpose. Will you be that?

Laura Perez

Continued from Page 11

LP: I don't want to speak for all of my colleagues, but my sense is that almost all of us, I think, support the name change because we're already teaching it. It's not just a question of the future. The name change reflects the curriculum, it's not just a symbol. But it's because it's what we've been doing. Many of us do work that involves looking at Latin America and how, for example, the presence of the U.S. in Latin America, or rather, European powers, continue to bring Latin Americans, and not just Mexicans, into this country. And how changing conditions, political and economic conditions that are really global as well as national, create U.S. Latinos that are different, in terms of the way we used to be. For example, you might have gotten a Latin American immigrant who was very privileged 25 years ago more than anything else. Now, we're seeing Latin Americans coming to the U.S. and staying here and becoming 'Latino-ized,' who share a lot of our experiences. They come from rural backgrounds, or from working-class backgrounds, or once they come here, they're incorporated because of the way that they look, or the way they dress, or sound.

I think that in wanting to change the name to Chicana/o and Latina/o Studies, we want to recognize that in the US, there is this growing body of Latin American-originated people that share a lot in common. It's necessary for us to understand our relationship with Mexico and with the other Latin American countries and the way that the U.S. relates us in order for us to formulate a politics of opposition, because the conditions aren't the same as they were 20-25 years ago. This is primarily why I support Chicana/o and Latina/o Studies. I don't see the incorporation of Latina/o Studies into the name of

our program or curriculum as an eventual displacement of Chicano. It means that at times we will also be studying the U.S. Latina/o Experience, sometimes comparatively in respect to Chicano and sometimes in its own light. I think we're all going to benefit from that.

MEM: How do you feel about the opposition to the choice of this year's Chicano/Latino graduation speakers?

LP: Recently I heard that some students had suggested as keynote speakers either Cherríe Moraga or Gloria Anzaldua, and that some other students disapproved because they're lesbian. And I was really disappointed and really taken aback ... I always incorporate sexuality in the course as a discussion of it and try to explore how these issues of oppression, class, race, and sexuality, are connected. To not struggle for one is a contradiction and contributes to the overall oppression. To hear that that could still be a feeling that would dominate a discussion so that people would not invite someone like Cherríe Moraga or Gloria Anzaldua, to me felt really backwards.

It is such a contradiction to fight against racism as Chicanos and then, just because you are heterosexual, to be intolerant of people who define themselves as gay, lesbian, or bisexual, is part of heterosexual privilege (which is connected to patriarchy, and patriarchy is connected to imperialism and racism.) We have to get beyond defending only our own very personal interests. How can we expect to build community? How can we expect to argue for a more tolerant and democratic society that's based on respect ... if we, ourselves, can't be open and tolerant about other kinds of what we call 'differences?' [We need to] fight also against racism, sexism, and heterosexism, and not just leave these issues for other people to deal with.

25th Annual Stanford Powwow May 10, 11, and 12, 1996 Eucalyptus Grove



Twenty-fifth

Anniversary

HEAD STAFF

Northern
Drum

Southern
Drum

Mandaree Singers
Mandan, ND
Mandan, Hidasta, Arikara

Cozad Singers
Anadarko, OK
Kiowa

Canadian
Drum
Whitefish Jrs.
Debden, SK
Big Rivewr
Cree Nation

Masters of Ceremonies

Wallace Coffey
Lawton, OK
Comanche

Dale Old Horn
Crow Agency, MT
Crow

Head Man Dancer
Damon Polk
Winterhaven, CA
Quecha, Apache

Head Woman Dancer
Sheila McCabe
Parker, AZ
Navajo, Soix

A Celebration of Indian Sobriety
Absolutly no Alcohol, Drugs or Weapons
Sponsored by the Stanford American Indian Organization
PO Box 2990, Stanford, CA 94309 415.723.4078

POEMAS

UNTITLED

**STRONG, SPIRITED MAN
THAT STANDS BEFORE ME.**

**SHOW ME YOUR SCARS.
I WILL PRAY WITH YOU UNTIL
THE SUN COMES UP.
HOWL AT THE MOON,
CARESS IT WITH YOUR NOSE.**

**HONORABLE MAN
SHARE YOUR SUFFERINGS.
I WILL RUN WITH YOU UNTIL
YOUR SWEAT MOISTENS THE
SOUL.**

**BEAUTIFUL MAN
KNEEL WITH ME
HANDS OVER THE EARTH,
AND LISTEN TO THE CRIES
FROM
YOUR HEART.
MANIJEH ALICIA**

hemos
adquirido bajo el sol ardiente

no ves
estas alrevez
mi sangre corre aqui
no soy hispanic o pinche yanqui
we are the backbone of this state
misleading yourself
a bit too late

Sold out spy

Con Sonrisas in your
eyes
esperas que me convierta
and turn into a sold out
spy
watch doña Lola's kids
cry

once and for all
your pockets are dry
believe me it's time to cry
the aguila is off to fly

Share a glimpse of no
documents
turn in my gente
para que sigas al frente?
de repente, soy gerente

freedom will defeat
find yourself under out feet
treading water
in a pool of cheats
sorry pete
mucha miel empalaga
its just too sweat.

twist and turn
hypnotize la mentlidad
de mi gente
quieres borrar lo que

Luis "lucho" Giraldo

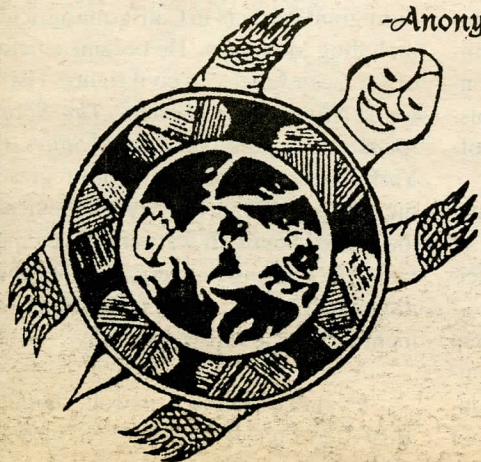
para el que vive sediente...

Como Agua Pa'll Botellon

that's how the first time
you entered my body felt to me
you filled me up
with the waters from your rushing
arroyo
como en un arroyo que lleva la cre-
ciente
that bring with it
the intensely rushing waters
and with it a wailing plea
like your wailing plea
asking me to give you
some more of that
more of that water that quenches your
thirst,
your thirst for the sex of the virgin
that once lived in me

just another clean, crystal-clear
water spring
that's all you thought you got
but even my abuela, Tonantzin,
will tell you
this is the best agua pa'll botellon
that anyone around here
has spilled away

-Anonymous



The Eagle is not down

The eagle is not down
He's in a different sky
Wings still moving
Against the currents of
injustice
There is no death for
this peaceful warrior
He looks down on us
His quiet fire eyes say
Tu eres mi otro yo
You are me
I am you
Somos juntos
Aqui en el cielo
y abajo
En la Tierra Madre
Somos juntos
En la tristeza
De la noche
En la felicidad
Del dia
The eagle is not down
He's in a different sky
y los chuecos
The greedy growers
The legislators
Who legislate
Los farm workers and
their ninos
To death
Are shaking in fear
They know
There's going to be
Some serious huelgas
In heaven and hell
Sabes que hermano
Por que
The eagle is not down
He's in a different sky
There is no death
For this peaceful war-
rior

Phil Goldvarg
Para Cesar 4.26.93





T R U B H A

EN EL VOLO

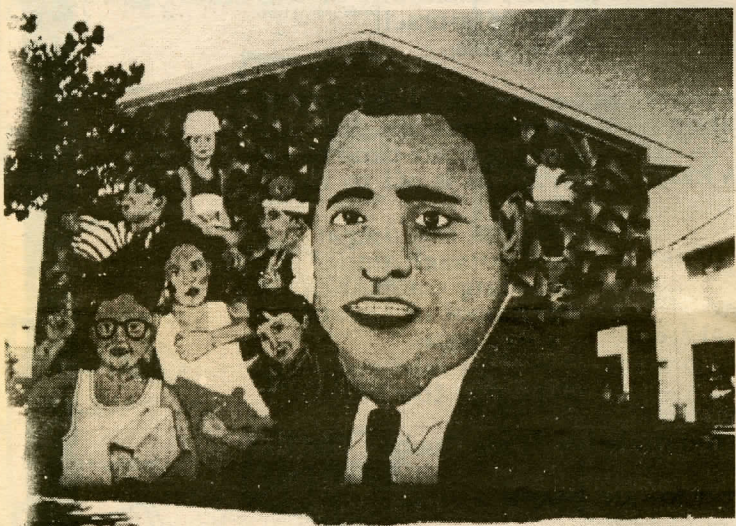


Ruben Salazar: A Hero to the Movement

Who Was Ruben Salazar?

Taken From Matio T. Garcia's Book
Border Correspondent

While little is known about Salazar's early life, we do know some general facts. He was born on March 3, 1928, in Ciudad Juarez - "Juaritos," as the Chicanos on the other side of the border in El Paso called this notorious Mexican border town. When Ruben was eight months old his parents moved across the shallow Rio Grande and settled in El Paso, or "El Chuco," as it was known by the Chicanos and pachucos of the 1940's and 1950s. There Ruben became a naturalized citizen. His father worked at a downtown jewelry store, where he was in charge of the



Memorial to Ruben Salazar, 1988. Salazar Housing Complex, El Paso, Texas

silver department. This job paid well, and apparently the Salazar family enjoyed an idyllic life in El Paso. After graduating from El Paso High School, Salazar served in the U.S. Army in Germany from 1950 to 1952. In the early fifties, as a result of his own ambition and the encouragement of his parents, Salazar became one of the few Mexican Americans to attend college. He chose Texas Western College, later to become the University of Texas at El Paso, where he majored in journalism and wrote a few pieces for *El Burro*, the campus paper. After graduation, he joined the *El Paso Herald-Post*, the

first Mexican American reporter for that paper. The editor, Ed Pooley, had been a longtime champion of Mexican Americans, who, because they lacked education and a political voice (even though they represented the majority in El Paso), had few employment opportunities and most often lived in poverty.



Ruben Martinez while he was the LA Times Foreign Bureau Chief, he was the first Chicano to achieve Being a Bureau Chief

MALIGNED WORD: MEXICAN

Ruben Martinez-April 1970

Mexican. That good name has been vilified for so long that even in the Southwest, where Mexicans are as plentiful as Yankees in New England, the word is used cautiously.

Most Mexican-Americans have experienced the wary questions from an Anglo: "You're Spanish aren't you?" or "Are you Latin?" Rarely will the Anglo venture: "You're Mexican aren't you?"

The reason is that the word Mexican has been dragged through the mud of racism since the Anglos arrived in the Southwest. History tells us that when King Fisher, the famous Texas gunman, was asked how many notches he had on his gun, he answered: "Thirty-seven not counting Mexicans."

"Remember the Alamo!" is still used as an anti-Mexican insult where "Remember Pearl Harbor" has been forgotten.

Carey McWilliams in his enlightening "North from Mexico"* notes that the word "greaser" was well-known in early California and that it was defined as "Mexican: an opprobrious term." He also reports that "greaser" is California slang for a mixed race of Mexican and Indians."

All this, and more, has contributed to the psychological crippling of the Mexican-American when it comes to the word Mexican. He is unconsciously ashamed of it.

State Sen. Jose Bernal of Texas told the U.S. Commission on Civil Rights last year that the "schools have not given us any reason to be proud" of being Mexican. People running the schools "have tried to take away our language," the senator continued, and so Mexican-American children very early are embarrassed by the Spanish language and by being Mexican.

One of the reasons for this, Bernal told the commission, is that "it has been inculcated" in the minds of grammar school children that the Mexican "is no good" by means of, for instance, overly and distastefully emphasizing the Battle of the Alamo and ignoring all contributions made by Mexicans in the Southwest.

Unfortunately, California Superior Judge Gerald S. Chargin has dragged the word Mexican to a new low. In sentencing a 17-year-old Mexican-American boy for incest in San Jose last Sept. 2, Judge Chargin looked down from the bench and told this

American citizen that "we ought to send you out of the country - send you back to Mexico.... You ought to commit suicide. That's what I think of people of this kind. You are lower than animals and haven't the right to live in organized society - just miserable, lousy, rotten people."

Is it any wonder, then, that the Mexican-American community is bitterly disappointed in that the California Commission on Judicial Qualifications recommended that the Supreme Court publicly censure Judge Chargin instead of recommending that he be removed from the bench?

The commission, in making its recommendation, calls Chargin's remarks "improper and inexcusable" and says, they "constituted conduct prejudicial to the administration of justice that brings the judicial office into disrepute."

The commission goes on to say, however, that "there is no evidence of bias or prejudice by (the judge) except for the incident of Sept. 2 1969. There is evidence," concludes the commission, "that apart from this (the judge) has been a tolerant and compassionate judge with a background of understandings and interest in the problems of the underprivileged and ethnic minorities."

The Mexican-American community

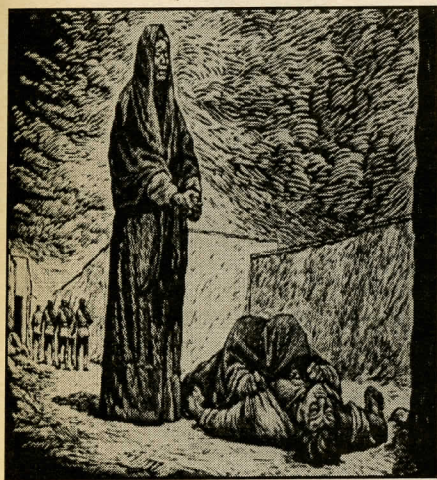
seems not to buy that. The general feeling seems to be that if Judge Harold Carswell** was denied a seat in the Supreme Court for, among other reasons, making a racist speech in his youth, Judge Chargin should be removed from the bench for making anti-Mexican remarks, on record, from the bench.

This, the community seems to feel, would help cleanse the much maligned word Mexican.

* Carey McWilliams was a journalist, writer, and editor who, beginning in the 1930s, wrote exposés of the exploitation of immigrant workers in California agriculture, including Mexicans. He became a defender of Mexican American civil rights. His 1948 book *North from Mexico: The Spanish-speaking People of the United States* (New York: Greenwood Press, 1968) represented the first significant history of Mexicans in the United States. It was rediscovered in the late 1960s during the period of the Chicano movement, and it influenced the development of Chicano historiography.

** Judge Harold Carswell, nominated in 1970 by President Richard Nixon to a seat on the Supreme Court, was rejected by the U.S. Senate.

"Shot, Cat. 1046"



Arte By Leopoldo Mendez

Silencio

Aqui estoy por primera vez, en
el mundo del silencio,
donde las lagrimas corren como
los rios en depresio,
donde los dolorosos gritos
explotan como los volcanos
los ojos rojos del chilladero y la
tristesa poderosa como los
tornados,

Esta vez, so yo el mudo
sin poder decir chistes para que
los llantos terminen,
esta vez yo entre a ese mundo
sin poder sonreir para que las
lagrimas se eliminen,

¿ Porque tanto llanto?
si ya saben todos que aqui
llegaran,
si resusito me temeran como
espanto,
pero entiendan que un dia aqui
jugaran,

Alli los veo, tan tristes y
perdidos
sin saber que en ese mundo
sufren mas,
las senoras se vuelven locas
y los hombres muy bebidos
sin poder disfrutar un momento
de paz,

Aqui, la paz encuentre en este
lugar tan callado
la paz me envito y de mis
angustias estoy liberado.

By "El Catrin"

If you like to
contribute art, poetry to
"Trucha en la Jota" or
purchase Xicano art from impris-
oned Xicanos you can send your
work or requests
@: ATTN: Rene for Trucha.
Xicano Moratorium Coalition
P.O. Box 2031
Berkeley, Ca. 94702-0031
or call the "Trucha Hotline"
(510) 297-9561

REMEMBER RAZA, BE
PART OF THE OF THE SOLU-
TION NOT PART OF THE
PROBLEM!!!

CHICANO INSPIRATIONS

MY OWN PEOPLE

I am Cuauemoc,
proud and noble
leader of men,
king of an empire
civilized beyond the dreams
of the gachupin Cortes,
who also is the bood,
the image of myself.
I am the Maya prince.
I am Nezahualco'yotl,
great leader of the Chichimecas,
I am the sword and flame of Cortes' the despot.
And I am the eagle and serpent of the Aztec civilization.
I owned the land as far as the eye could see under the crown of Spain,
and I toiled on my earth
and gave my Indian sweat and blood for the Spanish master
who ruled with tyranny over man and
beats and all that he could trample. but...
THE GROUND WAS MINE...
I was both tyrant and slave.
(courtesy of "El Pan de Cada Dia" from Chabot College)

"The Slave"



Arte By Cuauemoc Arroyo

Here I come Son...

It's all the sadness that hides in
my madness,
it's my fears that produced all my
tears,
it's my hate that will create my
own fate,
it's my mind that will direct the
blind till they find,
that bright light until engulfed the
by the dark night,
it's not right, but it's foreseen by
my far sight,
It's the pain in the back of
my brain
as I recall, the wall with the wet
blood stain
it's my dumbness that produced
my numbness
tolerance it's the only result from
all this,

Because what I don't
know won't effect me
that's why all your prayers won't
resurrect me,
all your sorrow won't bring me
back tomorrow
and all your joy won't raise my
boy,

Regardless of your wishes
he will still be malicious
because he's like daddy and to
him insanity's delicious
vicious, will be my boy's every-
day livin'
daddy's gone now, that's why my
boy keeps killin'
surviven' & striven, conniven' &
ridin',
as long as he will continue, death
is next in his menu,

What can a spirit do from
beyond the grave
to reach his boy that needs to be
saved,
what can I do, if the only thing
left is food for worms
& inside my boy, all this anger
just burns,

He has a lady now & nine
months she's expected,
when that month comes I will be
resurrected...

By
"Sun Of S.A.M."

Arte By MARCO (a P.O.W. from the War Against Chicanos)



RUBES ALLEYWAY

college

college chicanos complain cuz
they're poor,
clinging to their meal tickets
in their carpeted dorms
full of empty bottles from last
nights party

the children of chiapas complain
cuz they're hungry,
clinging to their mothers leg
in their dirt floor hovels
full of despair form the last 500
years,

college xicanos study hard
arguing over mao or marx, national-
ism vs. reform
and chicano vs. xicano

my cousin gasper was studying hard
for his g.e.d.,
he argued with the appeals board
over his

chicano/a?

so called "rehabilitation",
and was denied parole

college chicano/as go to parties,
get drunk
and cry

¡viva la raza!

rolandos father cries when he
drinks too,
but only after rolo was killed

¿are cancer rates in the fields and
gente in prison only good for
statistics
to make strong arguments in
midterms and essays?

¿when will the college xicano/a
stop
intellectualizing among themselves
and move
toward true solidarity with the
by rube

TRUCHA CONTINUOS

CHICANO EDUCATION

"LUCHEN. LUCHEN SIN DESCANSO. LUCHEN Y DERROTEN AL GOBIERNO. LUCHEN Y DERROTEN AL LA GUERRA . LUCHEN Y DERROTENNOS. NUNCA SERA TAN DULCE LA DERROTA, COMO SI EL TRANSITO PACIFICO A LA DEMOCRACIA, LA LIBERTAD Y LA JUSTICIA, RESULTA VENCEDOR"

Definitions

INDIGENOUS

To be native to the land or region in which one currently resides. Chicanos have an indigenous relationship to the Americas because their ancestors prior to the Spanish conquest were native to this continent.

Indigenous religions, customs, and philosophies and arts are celebrated by Chicanos as a link to their ancient past.

What is Aztlan

A Nahuatl term used by the Aztecs as the name of their original homeland. AZTLAN is the name used for the new Chicano nation that would emerge out of the movement.

RACISM

"Any attitude, action or institutional structure which subordinates a person or group because of their color...Racism is not just a matter of attitudes: actions and institutional structures can also be a form of racism"- from *Racism in America and How to Combat It*, U.S. Commission of Civil Rights, 1970.



Untitled

Here con mi firma
Pongo las claves
pues en mis manos estan
las llaves.
Chicana me dicen
throughout the barrio.
Chale, no se ni de donde
vengo
aunque feria casi no tengo.
In my barrio
siempre hay pobreza,
porque I'm telling you
a nadie le interesa.
Desde los pachucos
asta los meros cholos.
Siempre hay un vato
prendido en el volo.
Orale homes a la torcida

By Alejandra Renteria

Xicano/Xicana

Term of self designation for a politicized individual of Raza descent. It came into prominence in the 1960's with the beginning of the Chicano Civil Rights Movement. Because this term linguistically reflects the indigenous Pre-Columbia roots of Xhicano culture (Mexicano => Xicano) it was effective in promoting unity among the movement's constituency who proudly asserted their ethnic heritage. The term has been applied specifically to persons active in the on-going Xicano Movement.



Aztlan?

BY HIJO DE JOUAQUIN

...and they have kept us in this ghetto zoo too long, and if not here then in the fields breathing the poison. my uncles and aunts watched their lives run away on the back of a truck in the bottom of a box of table grapes and the rows of fruit or the rows of streets, concrete and car fumes and factory smoke, keep leading us to the same messed up place, leading us to the front of the welfare line, free cheese line, prison line, and won't someone please give me a line to escape this feeling of despair. what would you call it?

perhaps you would have me say something pretty here, non-propa-

gandistic, but to tell the truth, i'm just going to point the finger of blame at white america, americas, i'm going to say 'who could call us unjust if we decided to decapitate you, and watch the blood run like a river of justice, white america?'

yes i want aztlan, a beautiful red pheasant, i want to run free and listen to the wind and let clear clean water run down my throat , i want justice. this is our land. people of the condor, people of the eagle, it is time to come together, it is time to come together, to come full circle and reclaim the red brown earth.

TRUHA CONTINUES

DEFENSE

AGAINST THE

W.A.G.

(War Against Chicanos)



Raza's Worst Nightmare

We have now reached a point in our time in which once again like in the sixties Raza is starting to realize their rights are being taken away. The night to bilingual education, the night to your culture, the night to the very land your Nike shoes walk on ! Rights historically , morally and technically you should have. The fact that you are here is proof that we have the desire to act towards our destiny. El Mes de la Raza is our month, it is not Hispanic Heritage month. It is a month that spans through all of May when in the big hype of Cinco de Mayo everyone seems to be Raza or Latino, especially *Anheuser- Busch..* We want the purpose of this month to be a month that stresses not just the Cultura and education, but the PROB LEMS and the SOLUTI ONS, in the Raza community. You as Raza vouth have the power to begin to make this month not just a one day, 5 de Mayo celebration, but a whole month in which at your school the seriousness of your rights to this Land are noticed. "AQUI ESTAMOS, DE AQUI SOMOS, Y NUNCA NOS VAMOS!"

As every night's darkened sky turns into day by the rays of sunlight, and the birds harmoniously sing songs of hope, we wonder what other indignation our Raza will suffer. The KKK has no restrictions. They bum their crosses in the woods of Santa Rosa. They work and live with us as "Americans" and walk freely with their hate protected by the constitution of the United States. But yet when Raza gathers in peaceful demonstration cop lines keep you from walking where you want to walk. Cops beat Raza every day, and the recent incident of the "Illegal" immigrants

in Southern California are nothing new.

Laws Like 187, three strikes, and CCRI, are being thought up in politician's heads every year. While we as Raza fight and kill each other, and give up education, liberty, and justice because obstacles known as borders and gangs plague the way. "Gangs" are not bad or wrong. The Aztecas and other natives were groups of people that could and are labeled as a "gang" by some people. It is what gangs have been coerced into doing that is sad and painful to know; shootings of Raza on Raza. This society wants you, I, the Raza youth to FAIL. Not to accomplish what your mind, heart, and soul desire the most, success. If the U.S. has armies big enough to invade other COUNTRIES and fight wars why then, can't these armies go to the barrios and fight for peace like they claim to do? Because your genocide may come to a stop and then maybe the Raza population would increase even more. It is this increase in Raza population that causes fear, and concern to those in power. Our numbers can be the key that opens the door towards freedom, and its these numbers that should be taken advantage of. The power of the sixties came from youth like you, except back then they were far less in numbers. And it was because of them that we have Raza studies in some schools, and Affirmative Action to name a few. Now it is your turn to demonstrate this POWER!

"A PEOPLE'S LIFE IS THEIR LAND AND THE LIVES OF A PEOPLE ARE PRICELESS" By M.J. Silva

Student Rights

Here are a couple of your rights that you have by California law that we bet you didn't know !!!

1) You have the right not to be mistreated, physically abused or verbally abused. (P.C. 237a)

a: Verbal abuse includes comments from any person which humiliate, degrade, embarrass, insult or dehumanize the students.

2) You have a right as a student to deny unreasonable searches and seizures by any school official or cop. which includes reason's such as rumors, curiosity, or hunches. (105s. Ct. 733, x111 csld 40.)

3) You can be expelled from school for being on a controlled substance and required to enter drug rehab. before returning to school. E.C. 48916.5 AB 1640

4) It is illegal for anyone (cops, pigs, chota, po-po, 5-0...) to take your picture if you are under the age of 18. If this happens resist and ask them for their badge #.

5) Students have the right to exercise freedom of speech and press... at any time. Except obscene, libelous, or slanderous ideas. E.C. 48907

6) If you are to be suspended the school must first contact your parents. No one can be suspended for more than 5 days.

7) Your locker may not be searched without their warning and your presence.

D.I.P.

\The following are but a few of the names of those who died at the hands of the U.S. border patrol. Maybe by listing their names here, their lives will not be forgotten, that as Luis Alberto Urea put it, their lives "won't simply fade away relegated to as pointless death as the lives they had been forced to live."

Martin Garcia Martinez 5-28-94 (30 yrs. old)
Luis Eduardo Hernandez 8-20-89 (14 yrs. old)
Ana Rocio Ponce 8-23-89 (22 yrs. old)
Ruben Corona Ortiz 7-20-90 (18 yrs. old)
Victor Mandujano Navarro 9-8-90 (18 yrs. old)
Julio Cesar Garcia 11-5-90 (26 yrs. old)
Maria Resendizoto 7-20-90 (18 yrs. old)
Humberto Robles Valenzuela 11-2-90 (33 yrs. old)
Ismael Ramirez 2-26-88 (17 yrs. old)

By Jose Palafox

Support your Raza!!!

Look out for underground literature for Raza by Raza. Also get inform about Raza organizations in your community and get invovled!!!!

Literature

"El Californio"

By Douglas Ruiz

e-mail:

cabron@ucberkeley..ed

"Maguey Information Sevices"

548 20th Street, Oakland, Ca.

94612. Phone: (510) 893-3181

ext. 120 FAX: (510) 893-5362

Organizations

St.E.P. (Student Empowerment

Project) For more info. 548 20th

Street, Oakland, Ca. 94612 (510)

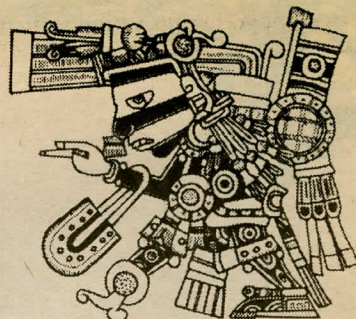
893-3181 ext.120 Fax: (510) 893-

5362.



Calendario

Chicano/Latino Agenda



CAMPUS AND COMMUNITY EVENTS

MAKE YOUR STUDYING A FIRST PRIORITY. Raza study hall Mondays through Thursdays, 7-10PM at Moffitt Library. 3rd floor study groups and quiet studying on 5th floor. Contact RRRC @ 642-1322 for more information.

The Center for Latin American Studies sponsors a series of lectures concerning various topics like "Conversation with Sub-Comandante Marcos," "The Contribution of Latinos in the Making of the United States," and "The Current Political Situation in Mexico." All lectures are held at the Center for Latin American Studies Conference room on 2334 Bowditch St. # 2312. For times and dates contact 642-2088 or come see flyer in 291 GBC.

The Chicano/Latino Mentorship Program challenges you! We will be interviewing for the 96-97 Co-Chair position this month. The Chicano/Latino Mentorship Program links Cal undergrads with Chicano/Latino Alumni primarily based on Career and Academic interests. If you are creative, energetic and

want to make a difference in our comunidad contact Erika Perez at 664-2585 or e-mail at essence@uclink3.berkeley.edu for more information. Sponsored by The California Alumni Association.

Are you the daughter/son of Mexican Immigrant parents? You and you parents can play a vital part in my research project on Mexican Immigrant Family Structures. Your involvement in this research project will involve just a 45 min.-1hr interview. Your experiences are very

important and I would appreciate your contribution to research and ultimately to a better understanding of the family dynamics of *La Comunidad*. Contact Erika Perez @ 664-2484 or e-mail at essence@uclink3.berkeley.edu

Chicano/Latino Association of Sociology Students (C.L.A.S.S.) If you are interested in future events or would like to know more about our organization, contact Margaret at 540-5730 or Xiomara at 841-7422.

La Familia, a queer group for Latina & Latinos, meets Thursdays in

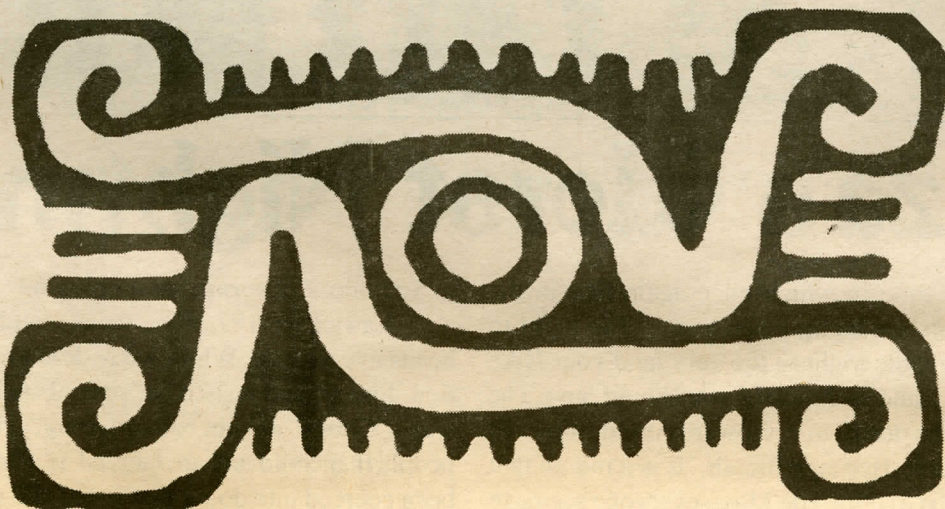
the West Madrone room of the M.L.K.Jr. Building. For more information, call 642-6942.

Attention RAZA at Cal. The Chicano/Latino Agenda Office of Student Life is requesting submissions of your writing. Theme: experiences at the University as a Chicana/o-Latino/a. We would like to hear your voice. How has your relationship with your parents grown/or changed? What positive or difficult experiences do you have to share with other Chicana/os/Latina/os. Please submit your writings to 291 GBC, ASAP. Nothing formal, just straight from the heart.

ATTENTION ALL 1996 CHICANO/LATINO GRADUATES!!

Also, please be sure to attend the graduation meetings. Contact Lupe Gallegos @ 642-1802 for more information.

Need a place to type your papers? The Golden Bear Center facility is available M-F, 11-5 in the basement. Come by and take advantage of no lines and a quiet environment.



INTERSHIPS AND SCHOLARSHIPS

For all internships, come by 291 GBC for flyers and more detailed information. All postings have minimum GPA requirements and further qualifications.

The National Latina Health Organization (NLHO) is looking for interns to work on a variety of projects and to learn first-hand how to impact policy and the Latina community. Contact Luz @ 534-1362.

Interns wanted to work for a grassroots campaign to FIGHT THE RIGHT! to defeat the so-called "California Civil Rights Initiative." Contact Californians for Justice, Mimi at 452-2728.

National Student Exchange for students interested in spending a semester or year studying at another institution within the United States. Further information in 291 GBC.

Several scholarship applications are available in 291 GBC. please come by and take a look and apply.

To apply, send a letter of application describing progress toward the Ph.D., a dissertation proposal, a curriculum vitae, a writing sample, and arrange two letters of recommendation to: Dr. Chela Sandoval, Department of

Chicano Studies, University of California, Santa Barbara, SB, CA 93106. Further information in 291 GBC.

NASPA Minority Undergraduate Fellows Program. Nominees must be ethnic minority students and have completed their sophomore year in college. App. in 291 GBC.

National Association of Women in Construction Scholarships for candidates pursuing careers in construction. Several requirements apply. See app. in 291 GBC.

A I C P A Scholarship for Minority Students in business or

undergraduate accounting majors. Send request for application to: P.O. Box 2209, Jersey City, NJ, 07303-2209 ASAP.

Golden State Minority Scholarships for juniors and seniors with declared majors in business and a GPA of 3.0 or above. Send a self addressed stamped envelope requesting an application to: Golden State Minority Foundation, 1055 Wilshire Blvd. Suite 1115, Los Angeles, CA 90017.

Gloria & Joseph Mattera National Scholarship Fund for Migrant Children. Scholarship applications available in 291 GBC, they can be submitted any time during the year.



JOBS

Contra Costa Food Bank hiring a capital campaign manager. He/she assists in the development of donor cultivation and solicitation strategies and coordinates all campaign-related activities. Contact Contra Costa Food Bank, P.O. Box 271966, Concord, CA 94527.

Spanish-speaking interviewers needed for studies of welfare and job programs at the Survey Research Center at the University of California, Berkeley. Studies will begin mid-February and continue through June, 1996. 17 positions at \$11.05/hr. Apply in person or by mail at: U.C. Berkeley, Campus Personnel Office, 2200 University Avenue, room 7G, Berkeley, CA 94720.

TeenAge Program (TAP), Health Facilitator needed. To set up an appointment for completing an application and participating in an interview with current staff contact Mechele Small Haggard at (510) 313-6255. Come by 291 GBC for a list of responsibilities and qualifications for position.

The Spanish Speaking Citizens' Foundation has a Part-time position as a Youth Advisor for Proficiency Exam Preparation. Contact Ms. Rosario Flores at (510) 261-7839.

Hamilton Family Center, San Francisco's largest emergency homeless family shelter, is currently soliciting applications for the position of Development Director. Contact Alan Fox at (408) 464-1022 for more information or come by

291 GBC for a list of responsibilities and qualifications for position.

Career and Graduate School Services has published a listing of companies that will be on campus interviewing graduating students for permanent positions. The campus interview bulletin for Spring 1996 is in 291 GBC.

Make a difference... Volunteer as a teaching assistant at the San Francisco Conservation Corps. Classes are on Fridays from 8:30a.m.-2:45p.m. Contact the Volunteer coordinator at (415)284-1920.

Neighborhood Computer Centers is seeking undergraduate juniors and senior who are interested in teaching and working with children. Contact Patricia Avila-Bañuelos at (415)775-8880, ext.243 for more information. Flyer in 291 GBC.

Community Coalition for substance abuse prevention and treatment is seeking student volunteers to work with youth in South Central Los Angeles. A paid position as Assistant Youth Coordinator is also available. For more information contact Solomon Rivera or Marqeece Dawson at (213)750-9794. Flyer in 291 GBC.

Artemis Capital Group seeking a financial analyst for its San Francisco office. If interested, contact Rosa Montes at (415)982-5804 and come see requirement details on flyer in 291 GBC.

For more info Contact 643-0441.