



La Palabra
it has la fuerza!



Salud
p. 6



Revolucionarios
p. 15



Chicano/Latino
Grad 2004

75-10-11

CAMARA AMBULANTE

How does raza feel about the 15% fee increase for undergraduate students?



Jesús Sánchez
5th year graduating senior
Lugar de origen: Tejas

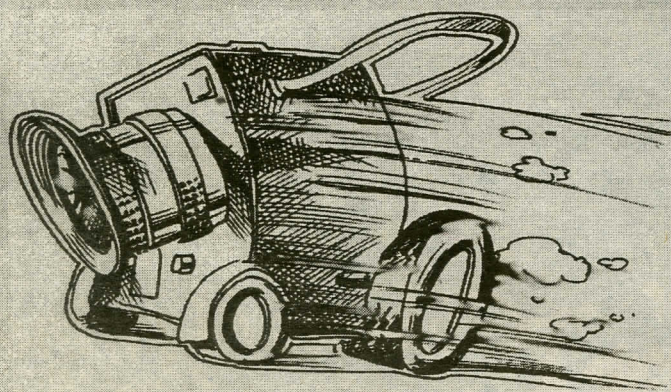
It's unfortunate that because of an unjustified war, we have to charge for a human right: education. The government has a messed-up sense of social priorities. Meanwhile, our tax dollars are going overseas, taking away from basic needs such as education, health care, and job security. [The increase] creates a bigger barrier for Chicanos/as to see college as an option. But that's what the prisons are being built for, ¿que no?

Josh Savala
2nd year
San Bernardino, CA.

I'm pretty pissed that 1) last year's student voted on the campus expansion, and 2) that the government is telling the UC exactly what programs they have to cut, *i.e.*, outreach programs. I'm also angry that the increase will make UC much more unreachable for people left out [and] disadvantaged.

Susana Rocha
3rd year
Salinas, CA.

It's really bad, because as it is a lot of students have to work to pay part of their tuition. So, with the increases, they will have to work extra hours or ask parents for help. It'll be an extra burden. The fee increase also makes me think twice about going to grad school with a 40% increase for grad students.



La Palabra

¡Hace la fuerza!

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La Palabra

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Invitamos a todos a expresar sus opiniones, comentarios, críticas a sumitir artículos, fechas y eventos para nuestro calendario, o poemas para publicar (La Palabra reserva el derecho de editar y publicar aquellos artículos que crea más apropiados.)



la palabra ¡hace la fuerza!

volúmen 9, número 2, mayo de 2004

Mensaje a la Raza:

Compañeros y Compañeras, pues aquí tienen La Palabra's May issue, right out of the oven, de norte califas a todos los pueblos de las Americas. I want to thank the brave muchachas and muchachos that took an active role in making this issue happen (believe it, it takes a lot of sweat and tears). Thanks for submitting your articles, art, poetry and all the other stuff that makes this paper unique. I want to especially thank La Palabra's new staff; these people came through at the most needed time. They helped rescue La Palabra from disappearing in the midst of so many ch*ng*d*r*s that the governor and some particular Texans are doing. Another special thanks to los compañeros/as de CHE y Lambda Theta Nu and all the other student organisations and individuals that work in solidarity to serve our community.

Felicidades to our 2004 graduates. Chale, you all made it through four, five, and even six years of university! Good luck with your careers and future projects, remember to stay strong, stay true, and stay brown! Con mucho cariño esta edicion está dedicada a toda la gente que lucha por la liberación de nuestra comunidad.

Also, Raza, don't forget that La Palabra is your community paper. If you want to see something in it, send it to lapalabra@ucdavis.edu Use your La Palabra as a resource to announce your programs and events, advertize, express your opinions, feelings and concerns about what is happening around you and in the community.

La Palabra y la comunidad hacen la fuerza!

Letters to the Editor....

Dear La palabra,

I am writing to thank you for working so hard on this publication. I know how hard you all work on this paper, the hours you put in are ridiculous! I have friends involved with the paper and they dont come home till 1am from being in AS papers all night long. Los admiro muchisimo! En todo caso espero seguir leyendo su publicacion hasta que me valla de UCD. Algo que espero que sea muy pronto. GRACIAS!

~Anonymous

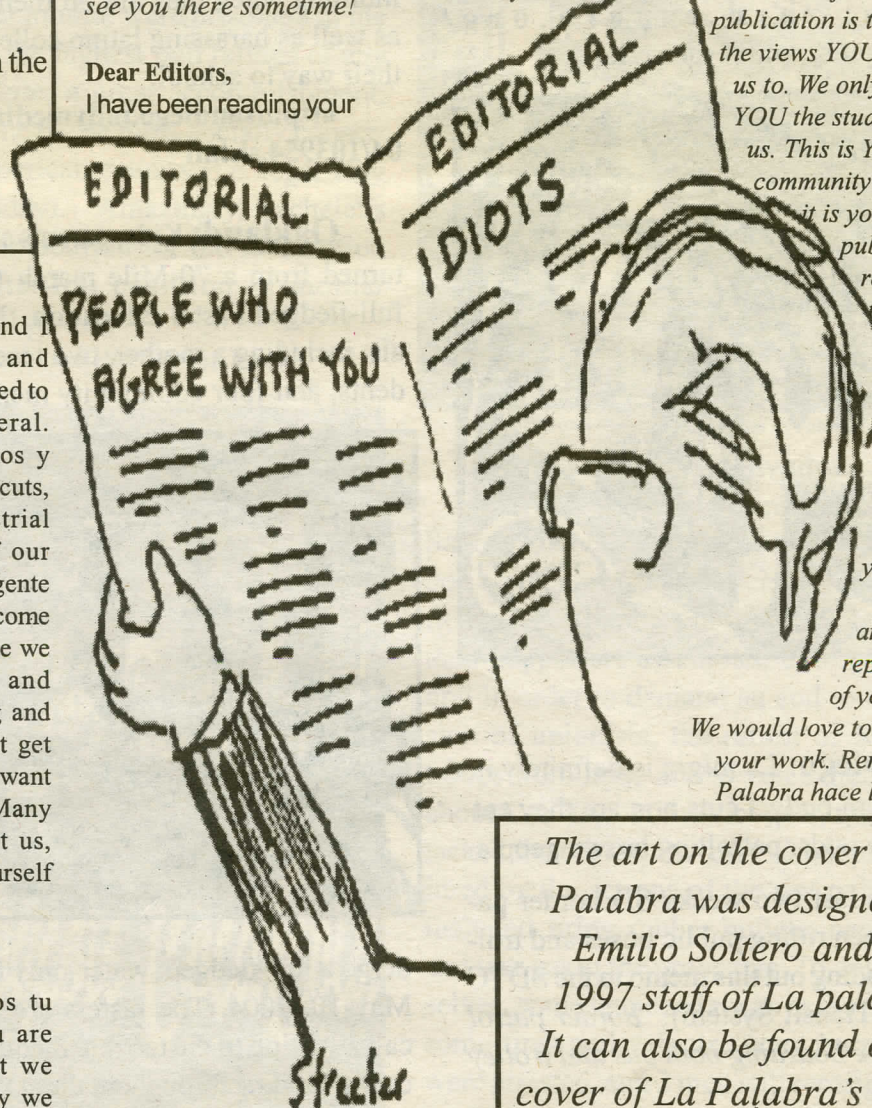
Editors: Dear Anonymous, Thank you very much for your support! We do spend countless hours trying to bring you the best publication possible. However, we can always use help! La Palabra meets every Wednesday @ 4pm on the east quad (between the library and hart hall) We hope to see you there sometime!

Dear Editors,
I have been reading your

sporadic publication for a while and I am always amused by it. However, after reading your last issue, I would like to say that I don't appreciate some of the articles you write in your publication that you claim are representative of the whole Chican@ community. As conservative, Christian woman who supports the country that has given me so many opportunities, I do not appreciate attacks and ludicrous with no sources. I also do not appreciate the fact that I never hear anything about my home country, Uruguay! And now that I am at it, I'd also like to see more religious articles, since religion is a very important part of our cultura after all, isn't it? Thank you.

~Angry Latina

Editors: Dear Angry Latina, thank you for writing to us with your concerns. While I do understand where you are coming from, I would just like to remind you that the nature of our publication is to express the views YOU would like us to. We only print what YOU the student send to us. This is YOUR community paper, and it is your ONLY published resource on this campus in which you can express your views. I strongly encourage you to submit articles that are more representative of your beliefs. We would love to publish your work. Remember: La Palabra hace la fuerza!



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Paul Valencia
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Sandra Orozco

Forest Gauna
Jose Gonzalez
Javier Gardea
Lucia Rodriguez

Hola Palabristas,

I've been reading your paper and I really appreciate your work and dedication. This comment is directed to the Chi/La community in general. Where are the mexicanos, latinos y xicanos when it comes to budget cuts, fee increases, the prison industrial complex, the militarization of our communities, taking abroad our gente to fight an imperialistic war? How come no one is writing about it, how are we educating our community and communicating what's happening and affecting us deeply? Please don't get offended si te queda el saco, I just want to raise the question of unity. Many laws and policies already affect us, wake up, read, write, educate yourself with the real facts.

Con Corazon, el Chacas

Editors: Chacas, agradecemos tu mensaje. La Palabra feels you are raising a legitimate point, but we suggest that to build community we ought to set the example or following Gandhi's teachings "be the change you want to see in the world".

Feel free to send your submissions.
La Palabra Hace La Fuerza!!

La Palabra meets every
Wednesday at 4pm at the West
Quad area.

CHISMOSOS Y CHISMOSAS

SEND ANY QUESTIONS, COMMENTS, AND SUGGESTIONS TO
YOUR HUMBLE EDITORS AT
LAPALABRA@UCDAVIS.EDU

The art on the cover of La Palabra was designed by Emilio Soltero and the 1997 staff of La palabra. It can also be found on the cover of La Palabra's Volume 2, Number 8, Sept. 23 1997 issue.



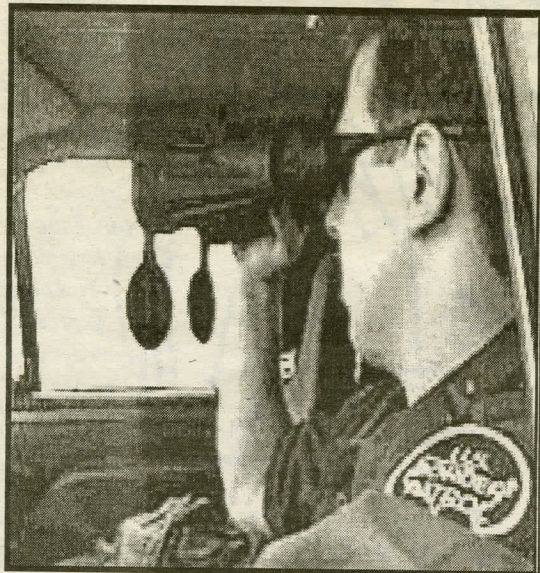
la palabra |hace la fuerza|

De las Americas a las Americas: Noticias

By Vanessa Avila y Sandra Orozco

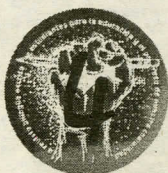
México: Pavel González, estudiante en la UNAM y organizador por la justicia social, fue brutalmente asesinado por las autoridades mexicanas. El lunes 19 abril el joven Pavel González desapareció y no fue encontrado hasta el sábado por la mañana. El forense determinó que el cuerpo tenía maltrato físico, tortura, violación y una fractura en el cráneo cual causó su muerte. Tratando de aparentar su muerte como suicidio, su cuerpo fue encontrado ahorcado. Pavel fue activista durante el movimiento estudiantil de 1999-2000 en la UNAM donde fue miembro del Comité de Huelga del CCH Sur y posteriormente ingresó a la facultad de Filosofía y Letras. Además, apoyó proyectos de carácter político y social siendo voluntario de la Cooperativa Smaliyel DF. Estudiantes, familiares y compañeros en la lucha exigen al gobierno mexicano justicia y el encarcelamiento de los responsables por su muerte.

<http://arn.espora.org/search.pl?query=pavel+gonzalez>

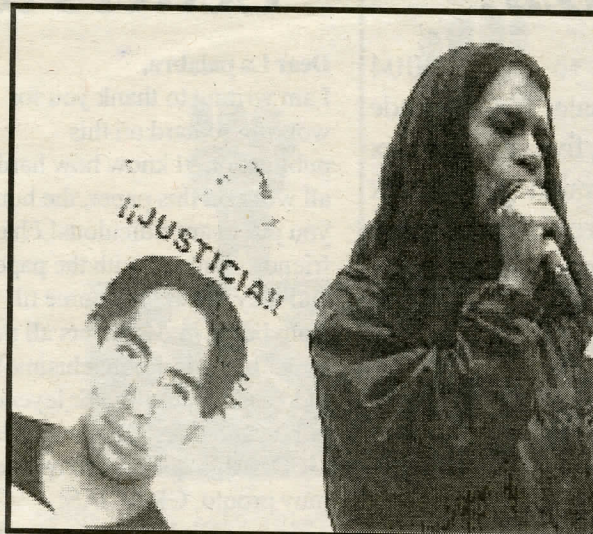


San Diego: La migra is definitely not suffering from budget cuts nor, are they cutting back on raids, patrolling brown people.

For the last two weeks SD border patrols have been riding public buses and trolleys after sending out this memo to the SDTC (San Diego Transit System): *Border patrol agents will be boarding both bus and trolley services.*



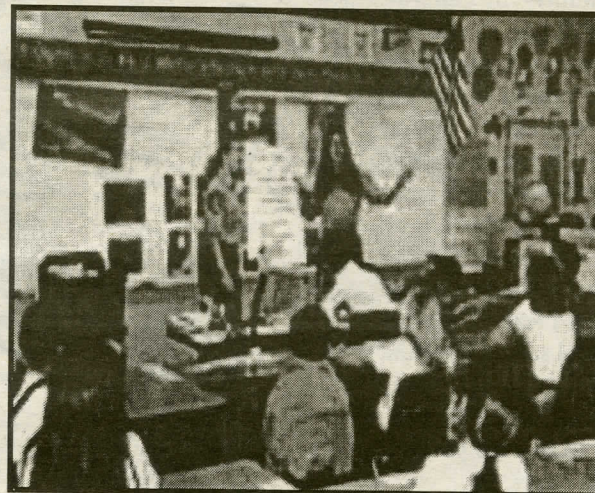
La palabra ¡hace la fuerza!



The agents are representatives of the Federal Government. You must fully cooperate and not interfere with them in the performance of their duties. There is no need for SDTC bus operators to call radio or submit a written report regarding such stops, unless service is impacted. La migra has been carrying out raids targeting people on the trolleys in the early morning when they are on their way to work, as well as harassing latino college students on their way to school.

<http://sandiego.indymedia.org/en/2004/04/103954.shtml>

Oakland: Kids, parents and teachers returned from a 70-Mile march to announce a full-fledged Fast 4 Education. Nine individuals, including a mother, two teachers, two students, and four community members will un-



dergo a full-fledged, water-only fast beginning May 10, 2004. The fasters are attempting to call attention to the terrible inequalities in education funding throughout the state. The fasters demand that Prop. 98 (passed by voters in 1988) be fully funded; the Governor reduced Prop. 98 by \$2 billion, resulting in budget cuts for

school districts throughout the state. In West Contra Costa County alone the counselors, psychologists and librarians have been eliminated beginning this fall; other California school districts are expected to make similar cuts. On the 50-year anniversary of Brown v. Board of Education and the 40-year anniversary of the Civil Rights Act, school districts in California continue to be separate and unequal.

<http://march4education.org>



Perú: (April 26, 2004)

The Aymara communities in Peru blocked international access in protest against governmental corruption in the meridional province of El Collao. Among other things, they demand the resignation of the mayor. This protest could finish with the paralyzation of the entire region, which is strategic for communication between Peru with Bolivia and the rest of South America (Panamerican route). This big protest is affecting all tourist and commercial activities. Since April 12th, the town hall of Ilave, Peru, has been "taken" by more than 25,000 people demanding the destitution (or resign) of the mayor Cirilo Fernando Robles Callomamani. These people represent all the 90,000 neighbors Aymara from the province of El Collao, in the southeast of the country.

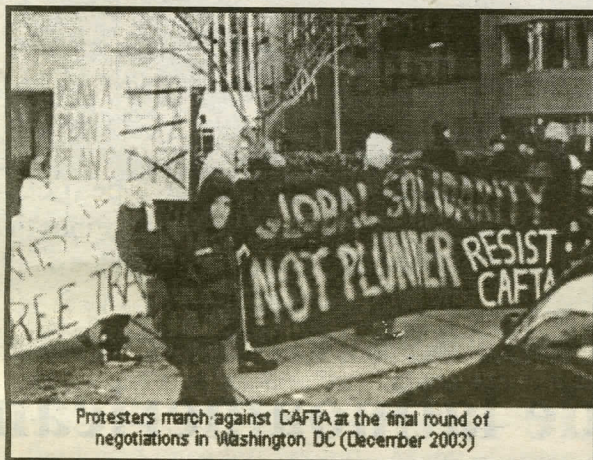
<http://peru.indymedia.org/news/2004/04/7225.php>

Send your articles and opinions to lapalabra@ucdavis.edu or attend the meeting on Wed. at 4pm @ west quad area.

Costa Rica (February 2004):

After pulling out of the Central American Free Trade Agreement (CAFTA) last year, Costa Rica has decided to once again support it, pending government approval. CAFTA is the "free" trade agreement that includes the United States, El Salvador, Nicaragua, Guatemala, Honduras and Costa Rica. CAFTA is modeled after the North American Free Trade Agreement, which has proven disastrous for working people in México, Canada, and the United States. Costa Rica pulled out of the negotiations in December when the US proposed the country's monopolistic telecommunications sector be broken, enabling the US to enter the market. The US also wanted Costa Rica's insurance sector to be broken up for the same reason.

<<http://www.tax-news.com/asp/story/story.asp?storyname=14964>>



Colombia: Abril 2004.

Continúan los atentados y amenazas contra afiliados del sindicato. En la ciudad de Barranquilla-Colombia, cuatro sujetos desconocidos que cubrían sus rostros con capuchas bajaron de la bicicleta en que se encontraba David Jose Carranza Calle de 15 años de edad, hijo del trabajador de Coca Cola en la ciudad de Barranquilla y Dirigente Nacional de Sinaltrainal Limberto Carranza y lo subieron a la fuerza a una camioneta blanca.

Se lo llevaron y lo torturaron, preguntándole por el paradero de Limberto Carranza. Al mismo tiempo, en casa de Limberto Carranza se recibió una llamada telefónica donde le dijeron "sindicalista hijueputa, te vamos a quebrar, sino te quebramos a ti, haremos un atentado contra la vivienda." Este un ejemplo en la lista de atentados, asesinatos y amenazas por parte de la ofensiva que Coca Cola a lanzado contra los trabajadores y miembros de organizaciones que exigen salarios dignos, mejores condiciones de trabajo y justicia por las muertes de sus compañeros.

<http://colombia.indymedia.org/news>

Más Noticias: De las Americas a Daviazatlan



SANTIAGO, Chile (May 12, 2004):

Michelle Bachelet, Chile's defense minister, is the rising star of the Socialist Party. Bachelet is a survivor of Villa Grimaldi, a concentration camp established after General Augusto Pinochet's coup in 1973. Both Bachelet and her mother were prisoners in the camp. She has the highest poll ratings of any politician in Chile, a great accomplishment, since Chile is one of the most socially conservative Latin American country (i.e. legalizing divorce last Friday). Amazingly, Bachelet's most serious competition for the nomination of Chile's center-left coalition is another woman, Soledad Alvear.

<<http://www.iht.com/articles/519402.html>>



Cuba: (May 12, 2004):

In reaction to the United States' proposals to tighten its embargo on the country, Cuba closed most shops selling goods in dollars. US President George W. Bush gave his backing to various measures designed to hasten the end of Fidel Castro's rule in Cuba, no doubt an effort to secure Florida's vote for the upcoming presidential elections. These measures included a reduction in the amount of money Cuban Americans are allowed to take to their families on the island. Thousands of shops across the country were shut on Tuesday. Since the dollar was legalized in the early 1990s, dollar stores have become the only places for Cubans to buy luxuries and certain essentials, particularly clothes. <<http://news.bbc.co.uk/2/hi/americas/3705995.s>>



Queues formed outside dollar-stores in Cuban cities

San Salvador, El Salvador:

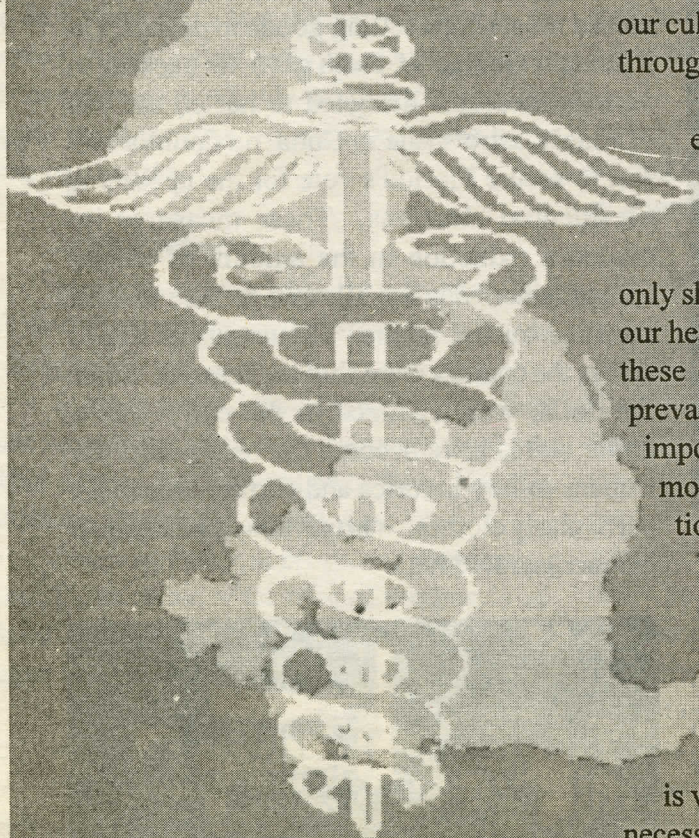
Turbulence ensued on April 28th, at El Salvador's National Cathedral in San Salvador, after peaceful protesters were attacked by riot police. Members of the STISSS union and their supporters assembled before the cathedral in order to demand an end to the repression of unionists, the return of Salvadoran troops from Iraq, and to voice their concerns about CAFTA. In full riot gear, the police attacked the crowd. At least 22 people were injured by the actions of the riot police, which included firing rubber bullets, pepper spray, and tear gas at the protesters. To defend themselves, some launched rocks at the police, and some tires and vehicles were burned. Many were arrested, and 3 men still remain detained.

<http://www.cispes.org/english/Communique__Action_Alerts/stisss_background.pdf>



Health Issues in the Latino Community I

By Gisela Villagomez



Within the Latino community, there are numerous health issues that come up quite too often. Most of these result from unhealthy habits built into our culture, as well as those that have been acquired through stressful and negligent lifestyles.

Many Latinos suffer from preventable diseases, such as heart disease, high blood pressure, and obesity, although many also suffer from hereditary diseases such as type II diabetes, breast, and cervical cancers. Not only should we as Latinos be more concerned with our health, but we should take action in preventing these controllable diseases, which we know are prevalent in our communities. In addition, it is important to know one's health background, as most diseases are handed down through generations. Being aware of such possible dangers can aid in continuing a healthy lifestyle. Another good way to begin your journey to better health is by giving up some of those foods that you love so much (yes, those tacos and enchiladas), as they can be full of cholesterol and saturated fat. It is very difficult to be rid of these habits, but it is necessary to be health conscious this day in age, especially when your balanced meal consists of a McD's order #4 and two cheeseburgers. It is im-

portant to eat foods from all food groups, thus ensuring that your body has all the nutrients necessary. Healthy choices include some carbohydrates for energy, and lean meats and fish for protein, as a good back-up supply of energy. Foods high in fiber, such as vegetables and grains, help lower cholesterol and blood fat levels. No need to worry though, because fat *is* a nutrient, and it is necessary in all diets, but in a controlled manner. A little fat does go a long way; fat also helps your body feel fuller and more satisfied. Salt and sugar can also be harmful, especially to diabetics, so use them SPARINGLY!

Exercise is also a necessity for better health. Aerobic exercise increases heart rate, works muscle, and helps raise breathing rate. It is best to include 30 minutes of aerobic exercise in your day, hopefully 5 times a week. This can be done by simply taking a quick walk, going dancing, or going swimming. Exercise doesn't have to begin at an intense level; walking instead of driving, or taking the stairs instead of the elevator can help.

Some quick facts about Type II diabetes are: it is two times more common in Latinos than in non-whites. 1.2 million (10.6%) of all Latinos have diabetes, although Latinos aged 45-74 are most at

Health continued on page 9

Cuestiones de salud en la comunidad de latinoamericano

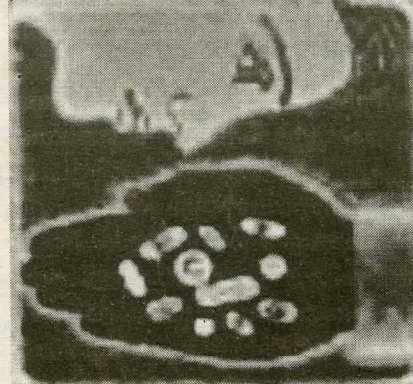
por Gisela Villagomez

Entre la comunidad latinoamericano, hay muchas cuestiones comunes sobre la salud. La mayor parte de estas cuestiones son sobre hábitos malos incorporados en nuestra cultura, así como aquellos que han sido adquiridos por modos de vivir estresantes y negligentes.

Muchos latinos sufren de enfermedades evitables, como enfermedad cardíaca, hipertensión, y obesidad. Pero muchos también sufren de enfermedades hereditarias como el Tipo II diabetes, cánceres de pecho y cervicales, y otras. Como latinos, no solo debemos preocuparnos más de nuestra salud, pero deberíamos tomar medidas de la prevención de enfermedades controlables, cuales son evitables en nuestras comunidades. Además, es importante saber su historia de salud, ya que la mayor parte de enfermedades son inheritos de nuestros antecedentes. Ser consciente de tales peligros puede ayudar en la continuación de vivir sanamente. Otro modo bueno para mejorar la salud es dejar un poco aquellas comidas que nos gustan tanto, comidas como los tacos y enchiladas porque están llenos de colesterol y grasa saturada. Es muy

ítil salir de este hábito, pero es muy necesario ser consciente de su salud en estos días, sobre todo cuando su comida

equilibrada consiste de la orden número 4 del McDonalds y dos hamburguesas con queso. Es importante comer la comida de todos los grupos de alimento, así asegurando que su cuerpo tenga todas las sustancias nutritivas necesarias. Las opciones sanas incluyen algunos hidratos de carbono para energía, y carnes menos en grasa y pescado para la proteína, como un suministro de energía. La comida



alta en la fibra, como verduras y granos ayuda a bajar el colesterol y altos niveles de grasa en la sangre. Aunque la grasa es una sustancia

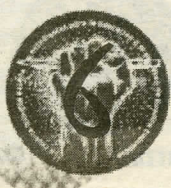
nutritiva y necesaria en todas las dietas, tiene que ser de una manera controlada. Un poco de grasa va realmente lejos; un poco ayuda a su cuerpo a sentirse más lleno y más satisfecho. ¡La sal y el azúcar también pueden ser dañosos, sobre todo a diabéticos, usalo FRUGALMENTE!

El ejercicio es otra necesidad para mejorar la

salud. El ejercicio aeróbico aumenta al ritmo del corazón, el trabajo del músculo, y ayuda a levantar el ritmo de respirar. Lo mejor es incluir 30 minutos del ejercicio aeróbico en su día, 5 veces por la semana, si es posible. Esto puede ser realizado tomando un paseo rápido, bailando, o nadando. No hay que comenzar en un nivel tan intenso, andando en vez de arrear o tomar la escalera en vez del elevador puede ayudar.

Unos hechos sobre Tipo II diabetes son dos veces más comunes en los latinos que en otros hombres de color. 1.2 millones (el 10.6 %) de todo los latinos tienen la diabetes, aunque los latinos entre la edades de 45-74 están en la mayor parte en riesgo a la adquisición de la diabetes. La diabetes afecta a casi uno de cuatro mejicanoamericanos (el 23.9 %), más de un en cuatro puertorriqueños (el 26.1 %), y casi un en seis cubanoamericanos (el 15.8 %). Si la diabetes corre en su familia, o usted siente que no consigue bastante ejercicio, es importante que consiga una evaluación de su salud; ya que un tercio de aquellos con la diabetes no saben que lo tienen.

Fuentes: www.diabetes.org
www.thebeehive.org
diabetes.niddk.nih.gov



La palabra hace la fuerza

volumen 9, número 2, mayo de 2004

In Search of a Future in "El Norte"

By Jesús Ulloa



What is it about the United States that is so alluring to Mexican immigrants? Though they know that the journey will be long and expensive, why do they continue to come? These immigrants come because they believe that it is here where they will find a future for themselves and the loved ones left behind. Many of these immigrants believe that they will arrive and quickly find work, or as my mother says, "They come believing that they will pick dollars off the ground." Yet, this utopian ideal is far from true.

Upon arriving, many find themselves thousands of dollars in debt, and (as predicted) the border crossing was anything but simple: from spending ten minutes to an hour anxiously curled in the trunk of a car, to trudging across the scenic landscape of southern California in the cold of winter or the heat of summer. Many of these "illegal immigrants" find nothing more than death and despair on their path to the land of milk and honey.

Once at their destination, many of these people are not able to find work as quickly as they had expected. Adding insult to injury, they must now resort to begging at local churches, where they must continually explain their arduous plight, only to suffer the humiliation of being told, "No tengo dinero. ¡Busque trabajo!" Others borrow more money, but they still have not sent back a single dollar to the family that they left behind who are dependent upon them.

For those privileged few that *do* find

work, it is anything but what they had expected. From working in factories to picking fruit in the relentless heat of the Central Valley, these humble people do the work that nobody else wants to do. Moving from place to place, always fearful of deportation and always struggling to find a brighter future. In 1985 my parents made a living by picking peaches here in California, and then moving to Washington to pick cherries. My father tells me that since they could not afford a babysitter they would take me every morning with them and place me in a fruit bin. It was in this large wooden box that my parents kept watch over me as they quickly moved their ladders from tree to tree, filling the sacks that hung from their chests with fruit. My parents once said that the muddy floor, heavy ladder, and heat were never more than minor inconveniences for them, for they were working and enduring hardships so that one day I wouldn't have to.

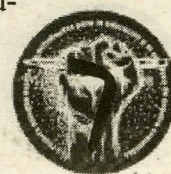
Yet, just like anything else, to truly understand something one must experience it. For this reason it was decided that my father and I would work in the fields, just as he and my mother has years ago picking peaches. Through this experience they hoped that I would learn the value of hard work and sacrifice. I was sixteen years of age at the time and I still remember the day well. We rose at four in the morning to prepare our lunches and begin working as soon as the sun rose. As we drove out I felt

indifferent; how difficult could it be?

Upon arriving we picked up our ladders. These ladders were caked in mud, made of aluminum and measured between twelve to fourteen feet in height. We would carry these ladders upon our shoulders as we moved from tree to tree. From my chest hung a bag secured by two straps across my back and reaching down past my knees. Thus the day began. Slowly the sacks of fruit and the ladder became even heavier as the heat caused sweat to run down my brow and neck. To this moist surface there now clung peach fuzz, little hair-like particles that irritated my neck, and would not go away no matter how much I scratched. At about two in the afternoon we had filled six bins of fruit, for which we received sixty dollars.

The day had grown too warm and it was dangerous to continue working in such heat. The next morning the straps of the bag were still marked across my back and chest. From this experience I gained a newfound respect for these hard-working people. They are truly the backbone of this great nation. For this reason I do not understand why there are those that want all illegal immigrants deported. It is these people that constantly use the same excuses, "They're taking our jobs," or "I'm not paying for their healthcare." Yet, without these immigrants many of the luxuries afforded to the outspoken fanatics would be nonexistent. Not once have I seen one of these instigators work in the fields or in the heat of a factory, they would rather live off of welfare and complain that immigrants are taking all of their jobs. Yet, if all illegal immigrants were deported, who then would perform all of the jobs that others are not willing to?

Ultimately, that is our one true flaw. The Mexican people would rather accept the inequalities thrust upon them, and have a job, than fight against these inequalities through unity and the acquisition of knowledge. We must understand that it will be this acquired knowledge which will help us fight for a better tomorrow. This will set us apart from the mediocre minds that thoughtlessly submit to age-old prejudice without ever questioning why something is. For this reason we must unite and strive to educate ourselves, so that we may build a future in which we are not a people of subservient conformists, but rather a people of pioneers, those at the forefront stepping into the unknown realms that besiege the human race.



En Busca del Futuro en “El Norte”

Por Jesús Ulloa

¿Qué es de los Estados Unidos que fascina tanto a los inmigrantes mexicanos? Aunque saben que el viaje será largo y costoso, ¿por qué continúan viniendo? Estos inmigrantes vienen porque creen que es aquí donde encontrarán un futuro para sí mismos y para sus familias en México. Muchos de estos inmigrantes creen que llegarán y encontrarán rápidamente trabajo, o como mi madre dice, “vienen creyendo que van a encontrar abundancia de dólares tirados en la tierra.” Todavía, ese ideal utópico está lejos de la verdad.

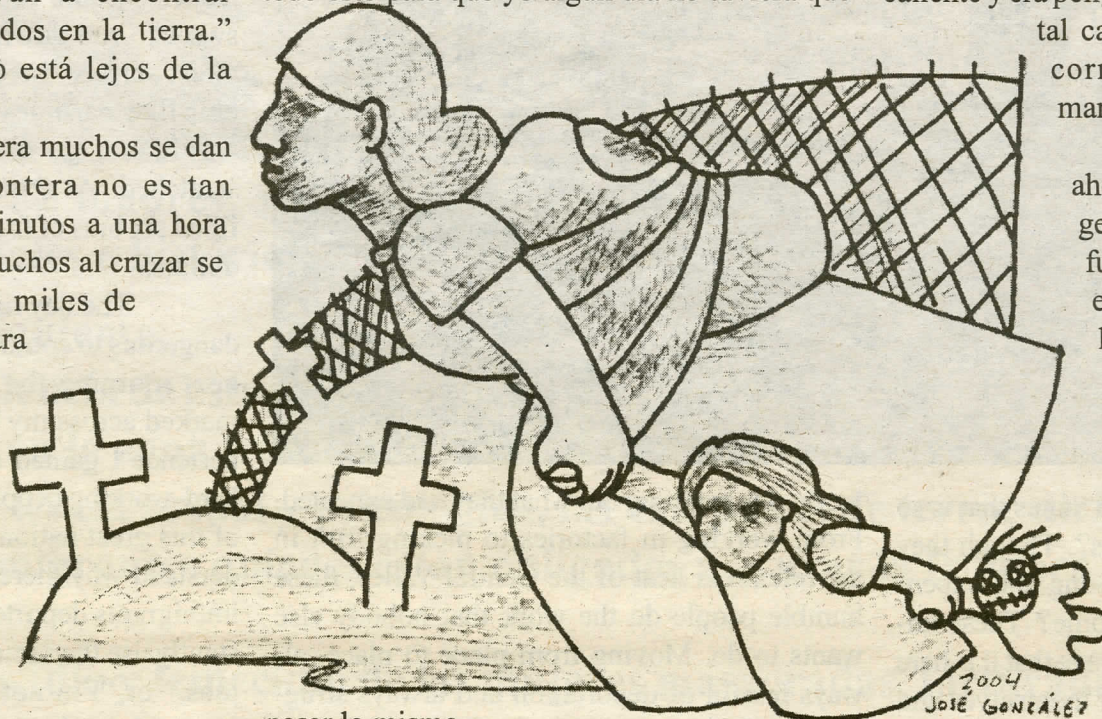
Al cruzar la frontera muchos se dan cuenta que cruzar la frontera no es tan fácil, pasando desde diez minutos a una hora en la cajuela de un carro. Muchos al cruzar se encuentran en deudas de miles de dólares. Estas personas para llegar a su destino atravesaron los paisajes del sur de California en los inviernos fríos y veranos calientes. Muchos de estos “inmigrantes ilegales” no encuentran nada más que la muerte y la desesperación en su trayectoria a la tierra de la leche y de la miel.

Una vez en su destino muchas de esta gente no pueden encontrar el trabajo tan rápidamente como habían esperado. Agregando insulto a lesión, deben ahora recurrir a peticiones en las iglesias locales, en donde deben explicar continuamente su apuro arduo, para sufrir solamente la humillación de ser dicho, “no tengo dinero, busque trabajo.” Otros piden prestado más dinero, pero todavía no han enviado un solo dólar a la familia que dejaron en su país que dependen de ello.

Para éstos pocos privilegiados que encuentran trabajo, es totalmente diferente a lo que habían esperado. Del trabajo en fábricas a la cosecha de fruta en el calor implacable del valle central, esta gente humilde hace el trabajo que nadie desea hacer, moviéndose de lugar al lugar, siempre temerosos de ser deportados pero llenos de ilusión de algún día encontrar un futuro más brillante. En 1985 mis padres se

ganaron el pan del día recogiendo duraznos aquí en California, y después moviéndose al estado de Washington a recoger cerezas. Mi padre me dijo que como

no podían pagar una niñera, cada mañana me llevaban con ellos y me colocaban en un cesto de fruta. Desde esta caja de madera me cuidaban mis padres durante que ellos se movían de árbol al árbol con sus escaleras, llenando los sacos que colgaban de sus pechos con la fruta. Mis padres dicen que ni el lodo en el piso, ni las escaleras pesadas ni el calor que pasaban eran inconveniencias, porque ellos estaban haciendo todo esto para que yo algún día no tuviera que



pasar lo mismo.

Como todo, para poder entender algo verdaderamente uno tiene que haberlo vivido en carne propia. Por esta razón se decidió que mi padre y yo trabajaríamos en los campos, los mismos campos que él y mi madre habían recogido duraznos años antes. Con esta experiencia ellos esperaban que yo aprendiera el valor del trabajo duro y del sacrificio. Tenía yo dieciséis años de edad en ese entonces y todavía recuerdo el día bien. Nos levantamos a las cuatro de la mañana para preparar nuestros almuerzos y poder comenzar el trabajo del día al salir el sol. Mientras que condujimos hacia el campo me sentía indiferente, ¿que tan difícil podría ser?

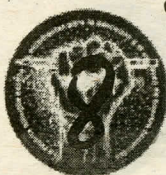
Llegando, tomamos nuestras escaleras. Estas escaleras cubiertas en lodo, hechas de aluminio median doce a catorce pies en altura. Estas escaleras serían las escaleras que cargaríamos sobre nuestros hombros de mientras que nos movimos des árbol a árbol. De mi pecho colgado un bolso asegurado por dos correas a través de mi espalda y que colgaba más allá de mis rodillas. Así comenzó el día. Lentamente los sacos de fruta y la escalera se

ponían mas pesados con el sudor que se acumulaba en mi frente y cuello con el calor del día. A esta superficie húmeda ahora se aferraba la pelusa del durazno, pelitos que irritaron mi cuello, y que no me podía sacudir sin importar que tan fuerte me rascara. A las dos de la tarde habíamos llenado alrededor de seis cajas de fruta por los cuales recibimos sesenta dólares. El día había crecido demasiado caliente y era peligroso continuar trabajando en tal calor. La mañana próxima las correas del bolso todavía marcaban mi espalda y pecho.

Con esta experiencia ahora tengo mas respeto para mi gente trabajadora. Ellos son la fundación de este gran país. Por esta razón no entiendo porqué hay los que desean que deporten a todos los inmigrantes ilegales. Es esta gente que utiliza constantemente las mismas excusas, “ellos está tomando nuestros trabajos,” o “no estoy pagando su aseguranza medica.” Todavía, sin estos inmigrantes muchos de los

lujos que mucha gente, incluyendo estas personas que se oponen abiertamente a inmigrantes trabajando en este país, no existieran. Nunca e visto a uno de estos instigador trabajando en los campos o en el calor de una fábrica, prefieren recibir ayuda del gobierno y quejarse come los inmigrantes les roban sus trabajos. ¿Si todos los inmigrantes ilegales son deportados, quién entonces realizaría todos los trabajos cuales otros no están dispuestos?

Por última, nuestro defecto verdadero se encuentra en que la gente mexicana prefiere aceptar las desigualdades así a ellos y tener trabajo que luchar contra ellas, con unidad y educación. Debemos entender que será una educación que nos ayudará a crear un mejor mañana mientras separándonos de las malas ideas que existen por medio de viejos perjuicios. Por esta razón debemos unirnos y esforzarnos por obtener una educación para poder construir un futuro en el cual no seamos una gente de conformistas subordinados, pero una gente de pioneros que esté siempre en la vanguardia, pues caminamos en los reinos desconocidos que sitian la raza humana.





Written By Manuel Tapia

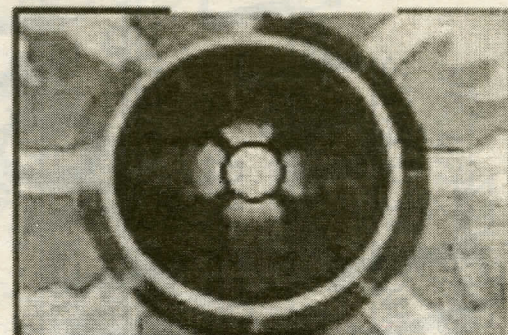
The Latino population has become an unprecedented power in California's demographics, and the numbers only continue to grow. This growth was foreseen by a group of motivated UC Davis undergraduates who founded Chicanos/Latinos in Health Education (CHE) in 1972 in order to provide support to pre-health students.

Though CHE's primary focus lies in the advancement of Latinos entering health fields, including but not limited to medicine, dentistry, and nursing or any other graduate or professional schools, CHE is actively involved in academic outreach in surrounding communities. Penpal programs and tours of the University of California, Davis campus are a couple of examples where CHE coordinates outreach to local youth that would otherwise have no guidance to strive for a college education. Because many CHE members are first generation college students themselves, members can see their image in these kids and, therefore, are better able to understand the important role that they play in educating these students about the realization of a college degree. Seeing the campus first hand and interacting with current UC Davis students who come from a similar background as they is important to these kids, because it puts college within their reach.

As a pre-health undergraduate club, CHE understands the importance of academic performance while competing for acceptance into a desired graduate school. CHE provides study groups and study hall hours to encourage its members to succeed in the classroom above all else. Active group members also receive access to a useful resources an exam archives. In the exam archive, students find past exams from which they can study off. In addition to these peer resources, CHE also interacts with current medical students. The Latino Medical Student Association (LMSA) and CHE have an ongoing mentorship program where medical students provide undergraduates a helping hand (having gone through the process themselves), while undergraduates gain encouragement from these medical school students. This lessens the intimidation that medical school bestows on its applicants.

During weekly meetings CHE strives to bring resources ranging from health career panels to information on upcoming statewide pre-medical conferences. In addition, CHE coordinates social activities that provide students with the opportunity to find social support with one another to keep facing the challenges that college life entails outside of the rigorous academic workload. CHE attempts to interact with other student organizations on campus to further embrace the unique qualities of other communities who share CHE's drive to learn and educate each other about the health issues affecting all of our communities.

Como evitar la diabetes



¿Sabe qué es la diabetes? Muchos latinos saben muy bien que es la diabetes porque ellos o un conocido vive con esta enfermedad diariamente. Aunque en nuestra comunidad la diabetes es muy común, no debemos darnos por vencidos y entregar nuestra salud tan rápidamente. Hay muchas cosas que podemos hacer para prevenir esta enfermedad que no nos deja dirigir bien la azúcar en la sangre.

Si se está preguntando como puede ayudarse así mismo a combatir esta enfermedad, el secreto está en comer en moderación cosas altas en carbohidratos y grasas, en el caso que no se puede dejar ciertas comidas, como las tortillas y el pan. Comidas como éstas son peligrosas porque son compuestas de bastantes azúcares que el cuerpo de un diabético no puede dirigir bien.

Trate de caminar lo más que puede. Caminar es un ejercicio al alcance de todos y muy bueno para la salud si se práctica con frecuencia.

Health

continued from page 6

risk for acquiring diabetes. Diabetes affects nearly one in four Mexican Americans (23.9%), more than one in four Puerto Ricans (26.1%), and nearly one in six Cuban Americans (15.8%). If diabetes runs in your family, or you feel you don't get enough exercise, it is important that you get an evaluation of your health status, as nearly one third of those with diabetes do not know they have it.

Sources:

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Jason Abrego
Angelique Agloro
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Ma. Dolores Aguilar
Jacqueline Alvarado
Maria Isabel Alvarez
Maria Aparicio
Adriana Arias
Ricardo Arellano
Carrie Anne Arreola
Cossette Audirac
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Justin Villegas
Alex Yupanqui
Aida Zamora
Griselda Zúñiga

University of California, Davis
June 20, 2004

A Distorted Reality

By: Patricia Cortazar

When people, including Mexicans, think about México, their immediate thoughts are of the central states like Jalisco, Sinaloa, and Michoacán. Thus, when people from southern México get attention, they feel flattered. My family is from a small pueblo in the southern state of Oaxaca which (for most people) is considered "indigenous." Precisely because a lot of people, not necessarily Mexicans, consider it "indigenous," it has received considerable attention from anthropologists all over the United States. For example, during the month of February an American woman traveled thousands of miles from New York City to Oaxaca to conduct research on mass migration to the U.S. and how it has affected the pueblo of Zochila. Most Zochileans were genuinely flattered with her interest to learn more about the community.

Last week I searched online for the documentary; I succeeded in finding it. Un-

fortunately, my anxious attitude towards reading this article about "my" people soon turned into anger and sadness. In the woman's interview, she stated things that were not true. Her report began, "I am in a pueblo where half of its habitants are drunks." In reality, not half of those men are drunks – many of them would prefer other activities, such as playing basketball.

Another thing I did not like about this reporter was that she made it seem as if, by people migrating to the U.S, they were completely abandoning their customs, traditions, and overall culture. Yes, unfortunately, in an attempt to lead a better life, many men and women are forced to migrate. However, what the reporter does not realize is that the same people leaving those pueblos are perserving their traditions in the U.S. Therefore, because of a lack of knowledge, she fails to tell the other side of the story in her report. In this way, she portrays a false image of the people of

Zochila.

Furthermore, she did not acknowledge the fact that many residents living in the pueblo depend on the income being sent to them from relatives residing in the U.S. It seems as if she had her mentality set into exposing one side, the negative side, and ultimately a false side, to her readers. Unfortunately, many people believe these reports. It is false reports like these that give many people a bad name. Instead of concentrating so much upon the "mezcal" (a type of alcoholic beverage almost like tequila) that Zochileans make, she should have done a more extensive research to illustrate, in detail, our wonderful rituals and traditions conducted both in Oaxaca and here in the U.S (which for many has come to be 'Oaxacalifornia!').

Therefore, I'm sure many people like myself would agree that although we feel flattered when our customs and traditions get attention, we would prefer less attention with small, genuine and honest reporting than much attention with unrealistic descriptions.

Realidad Distorsionada

Por: Patricia Cortazar

Cuando la gente, incluso algunos mexicanos, piensa de México, sus pensamientos inmediatos están en los estados centrales como Jalisco, Sinaloa, y Michoacán. Así, cuando la gente del sur de México consigue la atención, ellos se sienten adulados. Mi familia es de un pueblo pequeño en el estado sureño de Oaxaca, que para la mayoría de la gente se considera "indígena." Precisamente porque mucha gente, no necesariamente mexicanos, lo consideran "indígena," ha recibido considerable atención de antropólogos de todas partes de los Estados Unidos. Por ejemplo, durante el mes de febrero, una mujer caucásica viajó miles de millas, desde Nueva York a Oaxaca, para conducir una investigación sobre la migración masiva a los EE.UU. y cómo han afectado al pueblo de Zochila. La mayoría del Zochilanos se sintieron sinceramente adulados con su interés de aprender más sobre la comunidad. Sin embargo, la semana pasada yo buscaba por el Internet por el documental y tuve éxito en encontrarlo. Desafortunadamente, mi actitud ansiosa hacia a leer este artículo acerca de "mi" gente pronto

se convirtió en cólera y tristeza. En la entrevista de la mujer, ella declaró cosas que no son verdaderas. Ella comenzó su informe diciendo, "estoy en un pueblo en donde la mitad de sus habitantes están ebrios." En realidad, la mitad de esos hombres no están ebrios. De hecho, mucha de ellos preferirían ocupar su tiempo en otras actividades tales como jugar a baloncesto. Otra cosa que no me gustó de la



reportera es que asume que la gente que emigra a los EE.UU., abandona completamente sus costumbres, tradiciones, y cultura.

Sí, lamentablemente, en una tentativa de tener una vida mejor, obligan a muchos hombres y mujeres a emigrar. Sin embargo, la reportera no se da cuenta que esta misma gente que sale de esos pueblos perservan sus

tradiciones aquí, en los EE.UU. Por lo tanto, debido a su ignorancia, ella ignora el otro lado de la historia en su informe. De esta manera ella pintó una imagen falsa de la gente de Zochila. Además, ella no reconoció el hecho de que muchos residentes todavía en el pueblo dependen del ingreso que les envían sus parientes que residen en los EE.UU. Parece que que la reportera tenía en mente exponer solo un lado, el lado negativo, y por último un lado falso, a sus lectores. Desafortunadamente mucha gente cree lo que describen en estos informes. Son patrañas como estas que dan a muchas personas un mal nombre. ¡En vez de concentrarse tanto en el "mezcal" hecho por la gente de Zochila, que es un tipo de bebida alcohólica como la tequila, ella debió haber hecho una investigación más extensa para ilustrar, detalladamente, nuestros rituales maravillosos y las tradiciones conducidas tanto en Oaxaca como aquí en los EE.UU., que para muchos han venido a Oaxacalifornia! Por lo tanto, estoy segura que muchos como yo, estarían de acuerdo que aunque nos sentimos adulados cuando nuestras costumbres y tradiciones atraen la atención, preferiríamos conseguir poca atención, pero con un informe legítimo y honesto, que atención con descripciones falsas.



la palabra ¡hace la fuerza!

volumen 9, número 2, mayo de 2004

Muerte en la Frontera-Maquiladoras mortales

By: Lambda Theta Nu

Revised by Sandra Orozco

For the past ten years innumerable homicides have been committed against women and young girls in Ciudad Juarez, Chihuahua, México. Yet authorities on both sides of the border have failed to take action to prevent further murders, provide safety to the women, and persecute the murders to make justice for the dead women.

We are not talking about isolated murderer cases: In 2001, the average murder rate for women in Mexico was 2.6 per 100,000 women, according to a Secretariat of Health study entitled "*Muertes por violencia en las mujeres de México*" (*Death by Violence among Mexican Women*).

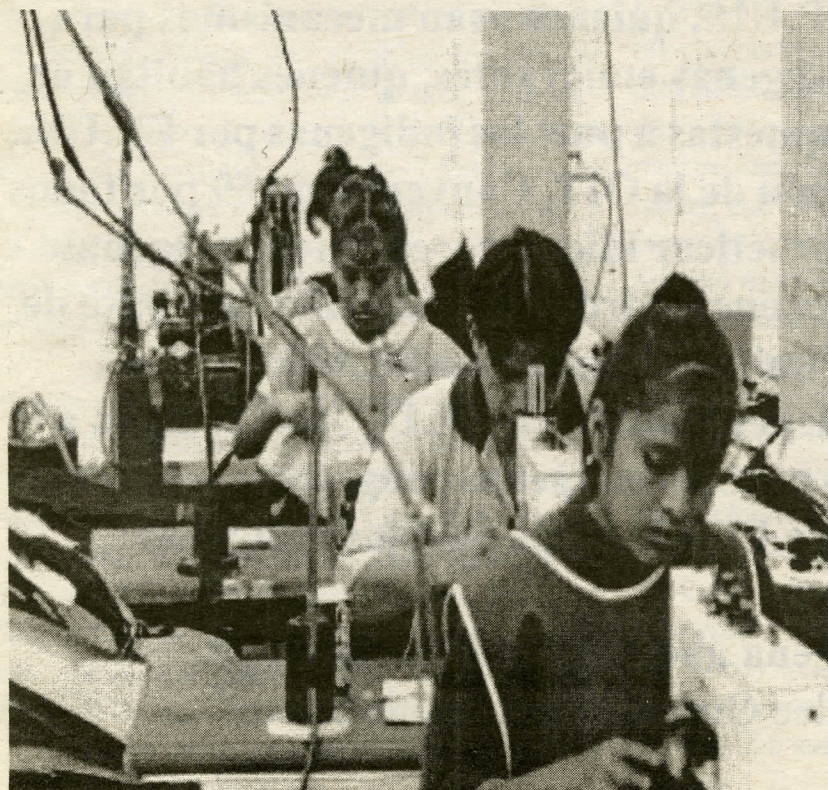
The victims of these murders were found raped, tortured and sometimes mutilated before being killed in isolated areas in the outskirts of the city. Many of these women and young girls work at maquiladoras on either side of the Mexican/U.S. border, and they disappear on their route from work. The failure of both governments (Mexico/U.S.) to stop these tragedies is pathetic and unacceptable; meanwhile, many women continue disappearing along the border line without an explanation or an attempt to stop these crimes. Instead of taking immediate action, government officials accuse feminist groups of inflating the number of murdered women. They continue to fail and secure safety for the women in México and particularly for our sisters in Juarez.

In spite of the fact that government authorities have failed to take immediate action



to stop the crimes against the women of Ciudad Juarez, many human rights groups, activist, and feminists groups have started petitions and campaigns to demand the Mexican president and the governor of Chihuahua to take action on the matter. One of the groups circulating petitions to stop the violence against the women of Juarez is our local Latina sorority, Lambda Theta Nu Inc. at UC Davis. The women of Lambda Theta Nu have joined efforts to collect petition signatures for the "Women-4-Women: Women Stopping Violence Against Women" campaign. The petition will be sent to President Fox of Mexico and Governor Martínez of Chihuahua in hopes of bringing more attention to the families who have suffered long enough. Although Lambda Theta Nu is aware that they might not get the response they hope, they believe that it will at least let the Mexican authorities know that not only do human rights organizations notice what is going on, but it has also reached students miles away from Ciudad Juarez, Chihuahua.

If you are interested in signing the petition or would like more information please contact Claudia Rodriguez at crodriguez@ucdavis.edu.

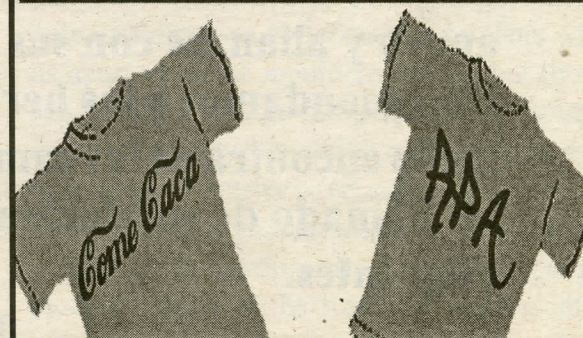


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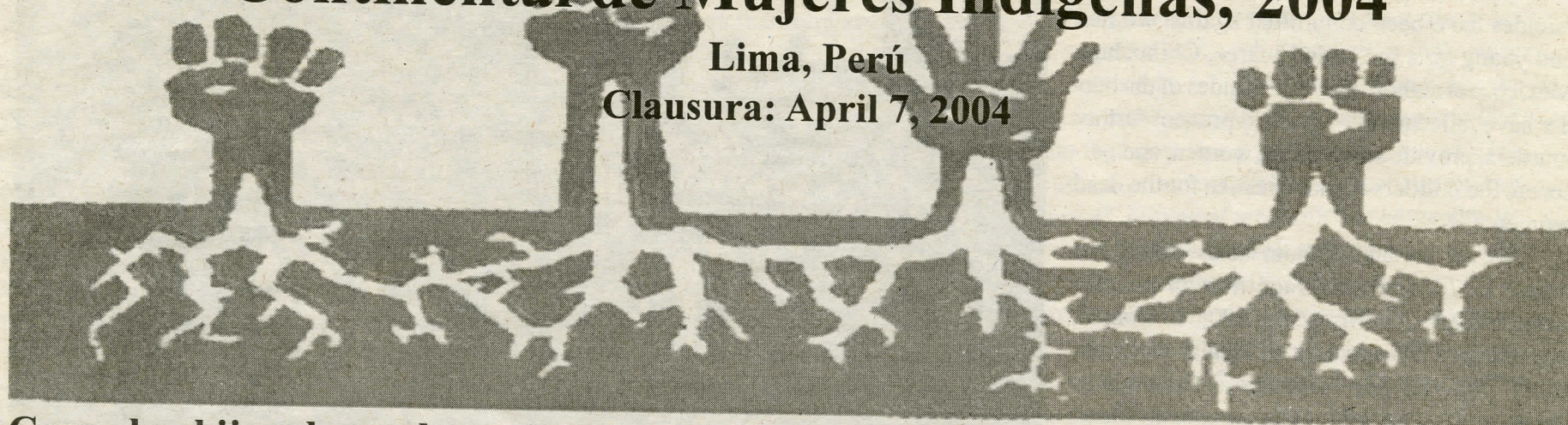


la palabra hace la fuerza!

Declaración Xicana en el 4 Encuentro Continental de Mujeres Indígenas, 2004

Lima, Perú

Clausura: April 7, 2004



Como las hijas de madres, padres y abuelos indígenas, quienes por razones políticas, económicas, sociales e históricas, habitamos hoy en los "EE.UU.",

Declaramos lo siguiente:

- Alto a la violencia de estado, a las campañas de terror impuestas a los pueblos indígenas emigrantes en la zona fronteriza México y EE.UU.
- Alto a la violencia sexual y psicológica, las campañas de terror dirigidas a las mujeres indígenas emigrantes quienes están obligados a cruzar la frontera impuesta—México y EE.UU.
- Alto al genocidio y femicidio de las mujeres masacradas, torturadas y mutiladas en la zona fronteriza de México y EE.UU. en Ciudad Juárez, Chihuahua, México. Ya van más de 350 mujeres de descendencia indígena identificadas muertas y más de 4000 aun desaparecidas. Exigimos el regreso a casa. Y pedimos la intervención de la ONU a que se investigue este genocidio-femicidio.
- Alto a las campañas institucionalizadas de EE.UU., quienes usan mecanismos para negar la identidad indígena de los pueblos indígenas emigrantes, quienes habitan en EE.UU.. Igual, rechazamos las identidades impuestas a pueblos indígenas por EE.UU., como Hispano y Latino. Exigimos la ratificación de la OIT, Convención 169 por todos los países y exigimos el respeto al derecho a practicar idiomas y culturas indígenas.
- Recomendamos a cada mujer indígena en este encuentro que establezca una base de apoyo y alianzas con sus familias y paesanos quienes habitan en EE.UU.
- Recomendamos a las hermanas indígenas quienes habitan en EE.UU. que se unan a la lucha contra de las campañas dirigidas a los pueblos indígenas emigrantes—hacemos un llamado de solidaridad entre los pueblos de EE.UU. y los pueblos indígenas migrantes.

La Red Xicana Indígena and Cetiliztli Nauhcampa,

Autoras: Rosalee Gonzalez and Jennie Luna



La palabra ¡hace la fuerza!

volúmen 9, número 2, mayo de 2004

Check Your Revolutionary History

Por Pancho "el Chacas"

La historia de la revolución no comenzó ayer, y no va a terminar mañana. Por ejemplo, tenemos varios individuos que murieron en la lucha de la libertad y justicia sin ningún reconocimiento cívico, social o moral. Muchos de estos héroes pasaron a la historia en la invisibilidad. Uno de estos héroes invisibles se nombra Rubén Jaramillo. Pero, ¿quién es Rubén Jaramillo? se preguntará uno, o si no se pregunta quien fue, se preguntará porque tiene que perder su tiempo leyendo de un héroe que nadie conoce. No es tan popular como Che Guevara, que hasta te da un tono sofisticado cuando lleva una camiseta o botón con su imagen. Bueno, muy simplemente, Rubén Jaramillo no es reconocido, comercializado y explotado por la nueva ola revolucionaria de estos días. Al contrario, Rubén Jaramillo fue un humilde campesino del estado de Morelos, México en el año de 1900. Es un ejemplo de los muchos líderes, activistas y movilizados que no temen las repercusiones de sus hechos y exigen justicia para mejorar las vidas de los marginados por la sociedad, aunque en el intento pierdan su propia vida. Muchos líderes son idealizados por sus actos heroicos pero en realidad ellos/as no actuaron para ser idealizados pero tomaron una consciente decisión de poner sus vidas como ejemplo de liberación y resistencia.

Desde la temprana edad de 14 años, Rubén se unió al Ejército Zapatista, pero a partir de la muerte de Zapata se desató un desorden y saqueo por parte de los soldados en las tierras morelenses por lo cual Rubén junto hombres y mujeres y les dijo "ante los problemas que se nos presentan no debemos doblegarnos, sino tratar de enfrentarlo no con armas sino con razones". Fue así que en ese momento cuando iniciaron las batallas para mejorar las condiciones de vida para los obreros y campesinos en la región de Morelos. Un poco después, Rubén contaba con el incondicional apoyo de los Morelenses y se creó el Banco Ejidal y el Ingenio Azucarero. Aunque contaba con el apoyo del pueblo los terratenientes temían que Rubén fuera a terminar con sus posiciones de poder y explotación a los trabajadores hasta el punto que lo amenazaron con muerte e intentaron asesinarlo. Un poco después Rubén y el pueblo Morelense formaron la Unión de Productores de Caña de la República Mexicana y se levantaron en armas contra los caciques y funcionarios que trataban de acabar con él. Así el movimiento Jaramillista se formó, debido a los abusos e injusticias por parte de los ejidatarios cultivadores de caña, y por las imposiciones políticas arbitrarias y violentas por ellas sufridas.

El levantamiento Jaramillista exigía el reparto de tierras y mantuvo una larga resistencia armada en las montañas de Morelos. No solo fueron golpes y balas, pero también la arma de la palabra y la razón, lo que guió el moviendo Jaramillista. Por ejemplo, en 1945, se formó el partido Agrario Obrero Morelense y Rubén peleó contra la gubernatura en dos ocasiones sin éxito. Ante la corrupción electoral Rubén se dedicó a organizar a los caneros y dio inicio a la movilización legal de miles de campesinos para adueñarse de tierras sin producir.

Cuentan los ancianos que vivieron en esa época que esta líder agrarista ponía en tensión a todo el pueblo con su presencia, porque pensaban que los iba a asesinar. Rubén luchó contra los caciques opresores y las injusticias de los malos gobiernos por más de veintiséis años sin descanso. Hasta que en 1958 el presidente Adolfo López Mateos ordenó a la policía judicial y el ejército que lo asesinaran a él y a su familia (esposa y tres hijos) a plena luz del día. Así es que terminaron con la vida de un líder agrarista y su familia.

Este breve relato sobre un héroe y líder invisible es solo uno de muchos. De vez en cuando los jóvenes (y no tan jóvenes) de esta época cometen el error de pensar que porque no tenemos cadenas en los pies somos libres. Uno de los mensajes de este relato es que 100 años más tarde, no solo en este país pero en todo Latinoamérica las injusticias por parte del gobierno y de los poderes corporativos continúan acabando con la vida humana. Rubén Jaramillo es sólo uno de los muchos defensores de los derechos humanos que



perdieron la vida en su decisión de servir a los demás. Pero también nos enseña que todo ser humano dedicado a la lucha por la libertad (no sólo la libertad de caminar sin cadenas pero también la liberación colectiva para comunidades) oprimida por los poderes corporativos. La libertad de cuestionar su programa de televisión o las noticias en CNN. La libertad de poder recibir una educación digna a un precio razonable, la libertad de levantar tu voz en resistencia contra la guerra capitalista y la discriminación, sexismo y homofobia. Las liberaciones de nuestras mentes, de nuestras hermanas en Ciudad Juárez, de nuestros compañeros/as en las prisiones del sistema racista. La libertad no consiste sólo en caminar y hablar lo que gustes pero libertad de opresión mental, consumismo incontrolable, la libertad de los más oprimidos en la sociedad.

De vez en cuando, estas ideales de libertad pueden parecer imposibles en una sociedad que protege el individualismo y apoya el capitalismo, pero la libertad de resistir y el poder de la razón son nuestras esperanzas.

Es verdad que Rubén murió, pero sus ideales siguen viviendo en cada joven, campesino y mujer que siembran frutos de resistencia y libertad. Mataron a Rubén, a Che, a las mujeres de Juárez, pero no pueden matar la fuerza de los pueblos unidos, el poder de la unidad no se puede destruir. Como dijo el poeta chileno Pablo Neruda, "pueden acabar con las flores, pero no pueden acabar con la primavera". Los frutos de los héroes invisibles están vivos en los ideales y lucha de los pueblos unidos. Ahora preguntará que tiene que ver Rubén Jaramillo con tigo; tal vez nada, pero si escuchas, tal vez todo.

Poema a los invisibles:

*Los invisibles
Las desaparecidas sin vida
Los muertos olvidados
Los extranjeros sin bandera
Los ideales no conquistados
Por imperialistas asesinos
Son los invisibles
Los héroes sin marca registrada
Los ideales de Rubén y los agraristas
Los invisibles viven en la lucha y
Triunfos de los olvidados
Los invisibles somos tú y yo
Si no levantamos la voz en resistencia
Y rebelión*



Graduate School: Making it Happen!!

By Ariana Gonzalez and Magdy Hurtado

If you are thinking about applying to grad school, it is never too early to start preparing. In fact, there are a few things you need to do *before* you even start applying. Once you have those bases covered, you are ready to start the application process, so read on to see what you need to do.

~PREPWORK~

Identify your interest. Decide what field of study you are interested in and what your career goals are.

Identify programs. Think about where you would like to attend graduate school and what degree the different programs offer (i.e. Masters, Doctoral Degree).

Learn more about programs that interest you. Think about what type of funding is offered and the normative amount of time it takes to graduate from these programs.

~APPLICATION~

2 sets of Transcripts – This will be highlighting your GPA. Schools look at it in three different ways: cumulative, major, and upper division (the last 90 units you have completed). In order to be eligible for most graduate programs, your GPA must be at least a 3.0, but can vary for individual programs.

GRE (Graduate Record Exam) Scores – Think of the GRE's for grad school as the equivalent of the SAT's for college. The general exam consists of three sections: verbal, quantitative (math), and analytical writing (2 essays). There is also a subject exam, but is only needed for certain areas of study. The GREs are usually required for Ph.D. programs, but double check for individual master's programs.

Letters of Recommendation – You will generally need three writers; these people should be faculty (professors, not TAs), internship or research supervisors, and employers.

Statement of Purpose – This "essay" is two-to-three pages long, double-spaced, and is all about YOU! In sum, you write about what field you are interested in, your goals for the future, your research experience, and why that school is the best match for you.

Application Fee – There is a processing fee for each school, but you can look into applying for a

fee waiver to cover the cost. In addition, by being a member of certain programs such as McNair's Scholars Program or UC LEADS, the application fee is waived.

*** There are variations to this list, so make sure to check with your program of interest to see exactly what they require!

~RESOURCES~

South Hall is home to the much-needed graduate advising services. The first floor houses **Advising Services**, a place where you can find detailed information for students who are pre-law, pre-med, pre-grad, or interested in the health sciences or a teaching credential program. For everyone who is thinking about graduate school, Advising Services can help students write the personal statement, provide strategies on obtaining letters of recommendation, suggest interviewing tips, and much more. Graduate Advising Services also provides a crucial outline for pre-graduate school planning. You may pick up informational brochures on these topics and/or make an appointment to see a graduate-advising counselor by calling (530)752-3000 or visiting them at 111 South Hall.

You may also add yourself to the **pre-graduate advising list serve** by sending an email to listproc@ucdavis.edu with your <list name><first name><last name>. Being on the list serve provides students access to updates on graduate programs, employment and internship opportunities.

If you are in search of a personal setting where you can get the inside scoop from a current UC Davis graduate students visit the Student Recruitment and Retention Center (SRRC) located in 16 South Hall. There you will be able to meet with a student mentor from the **Graduate Advancement Advocacy and Achievement Program (GAAAP)**. GAAAP mentors do an excellent job of guiding students through the exciting journey of pursuing higher education. GAAAP is the only student initiated and run recruitment and retention program for graduate students in the entire state. Come make use of YOUR services today!

7 Suggestions to Prepare You for Grad School

1. Do a GRE prep course during the summer and take the GREs shortly after. Look into lower-cost prep courses put on by the Experimental College or BoBrow Test Services.

2. Do research as much as possible. Summer research programs are great ways to gain experience in your field of interest.

3. Create bonds with at least three professors that know you by name. Asking for letters of recommendation won't be so stressful if you make sure to do this. Professors are also great resources and mentors in your application process.

4. Funding your graduate school career can be done through fellowships (scholarships), grants, and various other ways. Learn more about these funding possibilities early on so that you don't miss any of the deadlines.

5. Familiarize yourself with resources on campus such as GAAAP and Advising Services. Make an appointment and gather information now.

6. Create a network of friends who are also applying to grad school to give each other support during the process.

7. Make a binder where you can keep all of this information organized (you'll thank yourself later for this one).

Works Cited:

Grad School Timeline: 105 s:publication/testing/02/advisoroutline.pmd 7-9-02

Graduate School Application Process :publications/handouts/gradschool/gsappplicationprocess 9-8-03. pmd

INTERESTED IN GRAD SCHOOL??

The Chicana/Latina Research Center and MALCS will be holding a discussion panel of Chicana/Latina graduate students who'll be talking to undergrads about their experiences in grad school and our respective fields.

DONDE Y CUANDO:

Monday, May 24, 12-2pm

5214 Social Sciences & Humanities.

Light refreshments will be served.

Great opportunity for networking, finding resources and learn about the graduate application process.

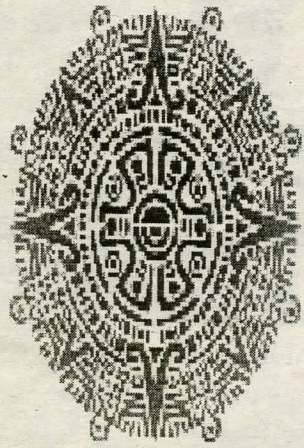
Please contact Jesus S. Sanchez

Student Intern

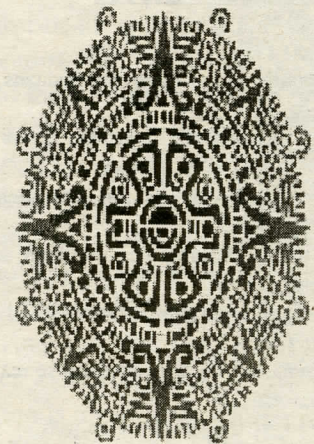
Chicana Latina Research Center (530)754-5774



La palabra ¡hace la fuerza!



Yik' al Kuyum



The Chicana/o Latina/o Holistic Student Support Program of UC Davis

Weekly Study Halls held in Wellman 203 starting at 7pm every Thursday

Volunteer and Internship opportunities available for more information please call Yik'al Kuyum at 754-6833

Located at Student Recruitment and Retention Center in 16 South Hall

RROC.....Carla Regalado
ccregalado@ucdavis.edu

Campus Visit CoordinatorCynthia Esparza
cesparza@ucdavis.edu

Administrative Coordinator.....Lisbeth Cruz
lizcruz@ucdavis.edu

Transfer Student Recruitment.....Ariana Gonzalez
algonzalez@ucdavis.edu

Academic Support & Outreach Services.....Rocio Canchola
rpcanchola@ucdavis.edu

Gender & Sexuality CoordinatorJulio Castañeda
jcastaneda@ucdavis.edu

Liberatory Workshop Coordinator.....Guadalupe Medina
gmedina@ucdavis.edu

Un Corazón roto...

Rompiste mi corazón en mil pedazos, tan solo siento dolor,
Cuando antes sentía seguridad en tus brazos ahora siento temor,
Y como confié contigo mis sentimientos, como se si me vas a lastimar?
Sólo me haces llorar y en mi mente sólo hay malos recuerdos,
No quiero mirar atrás, esos recuerdos me han llegado a atormentar,
Ahora me duelen tus besos, no se realmente si tus ojos son sinceros,
Si en tu mirar escondes algo más.

Te he dado todo el amor que poseo por dentro, lo has despreciado,
Y en tan poco tiempo, han sido innumerables las veces que te he perdonado,
Regreso a un círculo vicioso, me pregunto cuando me voy a cansar,
Mis alas has cortado, y mi Corazón ya no puede volar.
Esta lastimado, tan profundamente herido,
Pienso se va a ha desangrar.

Hay un río de lagrimas, estoy ahora tan vacía,
¿Que me queda? ¿A quien voy a correr si no estas tú?
¿Quien me va a alumbrar
Si no tengo tu luz?

Las circunstancias casi me obligan a huir, quiero alejarme de tanto dolor,
Me pregunto si llego a partir, ¿se agotara todo mi amor?
Respiras por mis heridas, siento que sólo se hacen mas grandes.
Nadie queda satisfecho hasta que mi Corazón se desangre.
Me siento como un perrito, tan sólo mendigando amor,
Me conformo con unos besos, pero tan sólo estoy llena de tanto furor,
Se han agotado mis energías, siento que ya no puedo mas,
Que tan sólo quiero olvidar y dejar a todos y a todo atrás.
Quiero ver el resto de lo que en mi camino voy a encontrar.

Creí que era sabia, confiando en que todo estaría bien,
Confiando plenamente en ti, entiendo que de mis sentimientos soy una esclava,
Que no quiero vivir así.
Quiero hallar mi media mitad, ese ser que lo de todo por mí.
Alguien con quien pueda contar, alguien que no me haga sentir así.
Que quite de sobre mi cabeza esta nube gris, y me enseñe que vale la pena existir.

Una búsqueda en vano, y esa persona nunca va a aparecer,
Aunque de sentirme mejor, creo en este camino voy a crecer.

Por: Raquel Corona

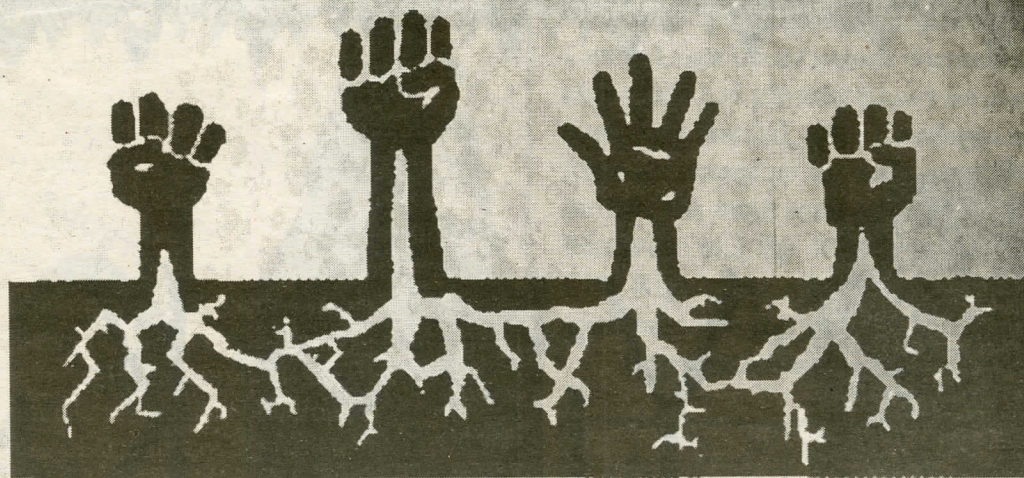
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http://fearplatinum.ambitiousfemon.com

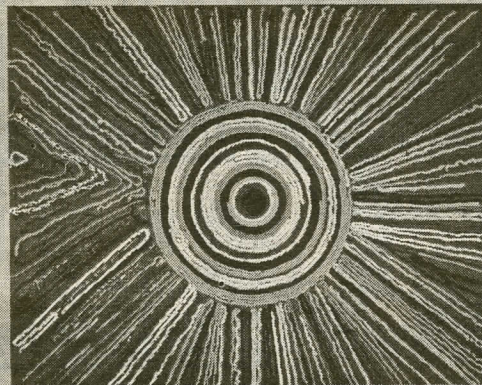
hace la fuerza



On A Day Like This

I cry harder everyday
I sing louder every time
I fight through this and move on
I may fall and break
But I still feel the sun on my face
I still feel the sweetness of my sisters
grace
And my mothers soft embrace
And I move on
As I hold on to my hope and pray
On a day like this I will override my
sullen heart
I will return to my Pain will lurk and
faces will fall
But I will face my fears I will ride on
my strength

And endure every cut



Every lie

Every rejection
My tears will cause a new motion
They will claim my innocence
My liberty
On a day like this

-Alice Vasquez

Ecuador, Del Monte, quality
4 0 1 1

Or dell monty as it is pronounced here in the
U. S. of A.

Do we even bother looking or thinking where our fruit comes
f r o m ?

Our fruit that we throw away because it spoils and the bananas
that have that odor.

We throw it away because our kids don't eat it.
We throw away what other kids like our own pick.

Picked out there in a beautiful land that's cheap and
f e r t i l e

Their produce can make it such a long way from South America
Ecuador to North America United States of another
A m e r i c a

Because this America is different it is the land of the
f r e e
and the home of the big Braves, that say
"How" while they sit Indian style.

Why is it that their produce can make it all the way
where I am?

Where I am thinking if I should eat the banana, the banana that
has come a long way and that has had an arduous journey.

Yet the banana has it easy because it can actually
come and enjoy the
American dream
that so many Ecuadorian's that picked it can not.

They may never be allowed to enter this grand nation,
they can pick our produce but they should never dare think of
coming here and seeing who eats of their fruit or enjoy it north
of the same continent.

Poor banana, it's still greenish full of new life yet aging as
I breathe

G o B a n a n a

volumen 9 número 2, mayo de 2004

Ethnicity

They ask me to write down my race
And I feel, And I hesitate
And I feel each emotion that arises

And I hesitate because I know that only the truth will prevail
And so I hesitate to know my answers must be read

I have past full of pain and heartache
However my mind does not let me remember, the memories are much too rigorous

I am asked to write a poem about my race, indeed it is a race for what humans
could reach the finish line to get the prize.

A prize of land and natural resources

However, unlike a race we know who is going to win... it is those with self-
centered, narrow minded perspectives.

I have the blood of the Indian fueled with love for the natural beauty and spiritual
oneness. I have the blood of the black slaves filled with passion and perseverance

I have the blood of the Spanish conquistador

Who gave me a beautiful tongue to speak

All combined into Mexican a beautiful, yet despised people
In this body

I have the memories of rats, roaches, and shaming dwellings
The memory of watching mi Mama as she gathered what little energy and strength
to make a miracle out of frijoles, tortillas, and queso.
A last glimpse as the sun rises and my Dad off to work
In this body

I am breaking the cycle of the Mexican en el Norte.

I am pursuing and reaching something higher,
something unknown, something only dreamt about.

But how can I fly high and enjoy the dream that I have created
When mi gente are still struggling?

We are few, those who decide to break the cycle because we are born into the
People, who do not know our talents, our uniqueness, our potential, but most
importantly our beauty.

I have 3 beautiful young Mexican women
whom I try to protect from the evils of the world.

However, I cannot protect them from their brown skin
And brown eyes and their accents.

But it is those things that I love about them.

I am there and they are me.

The scary thought is Sonia how much pain will it take
For you my love to realize you must break the cycle.

I have 3 souls full of piercing pain and beaming smiles
In this body

I have memories of Black, Asian, Middle Eastern, Whites, and Latinos
Being together enjoying the one thing that links us all,
Our humanity.

I relate and empathize with the submissive role that is prevalent in all these
ethnicities

I relate and empathize with sexual, verbal, and emotional drain that exists in all
cultures.

I laugh the same way they laugh

I cry like they cry

In reality my tears are also salty and plenty, like everyone else.

I begin to cry and feel what it mean to be.....

So, I stop and simply and painfully,
Write...

Mexican

~By Maria Rodriguez

volúmen 9, número 2, mayo de 2004

"MUJER"

MUJER, TE MIRA EN EL ESPEJO DE MIS
PROPIOS OJOS Y SENTIMIENTOS.

ERES TU TAN MUJER TAN HOMBRE, TAN NINA,
TAN DULCE Y YO NO COMPREENDO.

NO COMPREENDO EL PORQUE POR MUCHOS AÑOS

HAS SIDO REPRIMIDA,

OFUSCADA Y RETIRADA DE TU VIDA Y

PASATIEMPOS.

VIDA QUE HAS DADO A LA QUE TE MIRA CON
DULZURA

QUE TE RIDICULIZA O QUE TE AMA A SU
PROPIO BENEFICIO CONTRATIEMPO.

MUJER YO ME PREGUNTO PORQUE HAS
AGUANTADO POR TANTO TIEMPO?

ACASO ES POR AMOR, POR CONFUSION O POR
MIEDO?

ACASO ERES FELIZ CON LO QUE ESTAS
VIVIENDO?

MUJER ES HORA QUE DESPIERTES DE ESE
PROFUNDO SUENO,

Y VEAS QUE TIENES LA FUERZA, EL VALOR Y
CONOCIMIENTO!

SOLO QUE TE HAN HECHO CREER QUE EN TI NO
EXISTIA NADA DE ESO.

MUJER HABLA AHORA, GRITA O SI QUIERES
CANTA,

POR TODO LO QUE LLEVAS DENTRO Y ESTA
QUEMANDO TU ALMA!

DEJÁ SALIR ESE SER QUE SE HA ESCONDIDO
POR MUCHOS AÑOS DENTRO, MUY DENTRO,
Y QUE PIDE A GRITOS SALIR DE SU MUNDO
NEGRO Y SIN CALMA!

MUJER ALZA TU MIRADA Y CAMINA ORGULLOSA
POR SER LO QUE ERES,
SIN SENTIRTE OFUSCADA POR LO QUE DE TI
HAN HECHO!

MUJER TU ERES Y VALES MUCHO, POR ALGO
ERES UNO DE LOS TESOROS MAS BELLOS.

MUJER HABLA YA, Y DEJA ESCAPAR TUS
SENTIMIENTOS Y PENSAMIENTOS!
QUE MANANA SERA UN DIA IGUAL, O SERA EL
AMANECER DE UN NUEVO COMIENZO.

~By Maria Elena Cazares

La palabra hace la fuerza!



Calendario: Upcoming Events, Actions, Programs and More,,,,,

(May-June 2004)

May 21st

Che/La Palabra Fundraiser
El Mariachi @ 6pm-closing
Come support che/lapalabra
www.la-palabra.org

Black Family Week 2004 - Building Community!

May 16 - 23, 2004 "In Black We Trust:
United We Stand"
Visit: <http://davisblackpages.com>

Sunday May 23rd

TWF Conference @ 11am-2pm
Concert @ 4-6pm
Thirdworldforum.org

May 24th

SRRC Week May 24th-27th

Monday-Dorm Presentations @ Tercero
Tuesday-Advising Panel @ 118 Olson
7:30-9pm
Wednesday-Open House @ 16 S. Hall
11am-2pm
Thursday-World Fair @ Rec. Pool Lodge
5-8pm

May 24th

Graduation discussion panel of Chicana/
Latina Graduate Students
Sponsored by The Chicana/Latina
Research Center and MALCS
12-2pm @ 5214 Social Sciences &
Humanities.
Light refreshments will be served.
Please contact Jesus S. Sanchez
Student Intern
Chicana Latina Research Center

May 26, 2004

Labda Theta Nu will be hosting 5th annual
Women of Color Poetry Night
Gorman Museum at 7pm.

Featuring: Aurora Levins Morales-poet,
historian and activist.

Puerto Rican Jew who focuses Identity,
Family and the Multicultural Experience
Native American Studies Professor Ines
Hernandez-Avila.

Jennie Luna-Graduate student from the
Native American Studies

If you are interested in submitting your
poetry please contact
caudirac@hotmail.com

June 9th:

Last day of instructions

June 11-17:

Finals Week

June 19th

Native American Graduation
MU II @ 6:00pm

June 20th

20th annual Chicano/a/Latina/o
Graduation
Freeborn Hall @ 6:00pm

Mecha General Mtg.

Wednesday @ 6:00pm
Olson 163
ibiblio.org/calpulli/mecha

TWF weekly Mtg.

Monday @ 5pm
Wellman 111
Thirdworldforum.org

People of Color Mtg.

Thursday 8:30pm
King Lounge

Chicanos/Latinos In Health Education (CHE)

General Mtgs: Tuesdays 6pm
Olson 142

Student For Access in Education (SAE)

Thursdays, @ 6pm Chican@
Conf. Rm. (2nd floor Hart Hall)
studentsae@yahoo.com

Attention, Attention:

This week's actions to Secure Equal education
Access for all! (5/2004)

May 17th: Students at UC Davis from groups will
fast for a day in solidarity with the Fast for
Education movement (this two-week long fast is
the result of the March for Education, for more
information about this movement
www.march4education.org).

May 18th: Big Day of Action at the Capitol;
CSACC, including UC, CSU, and community
college campuses will be at the Capitol at noon
for a rally and press conference. That night the
Fast for Education will arrive in Sacramento, vigil
at 8pm at the Capitol.

May 19th-20th: Regents meeting at UC San
Francisco. Open to the public on the 19th.

To stay informed and to participate contact:
SEA, POC, and read La Palabra.



Yika'l Kuyum Study Hall

Every Thursday
Wellman 201
7-10pm
Snacks are provided, come study!!

Peace Coalition Mtg.

Tuesday 7pm
Young 192

Campus Resources:

Student Recruitment and Retention Center

16 South Hall 530-754-6833
srrc@ucdavis.edu

Education Opportunity Program Information Off.

228 North Hall 530-752-3472
eop@ucdavis.edu

Learning Skills Center

2205 Dutton Hall 530-752-2013



La palabra ¡hace la fuerza!

volumen 9, número 2, mayo de 2004

**To see your organization's
events or info in our next
issue send it to
lapalabra@ibiblio.org**