

La Voz de Berkeley

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Pajaro Flood Victims Coping With Crisis

By Luis Angel Alejo

After recuperating from near devastation because of the Loma Prieta Earthquake in 1989, the community of Watsonville suffered yet another blow with record-breaking rains that caused the flooding of vast areas of agricultural fields and almost the entirety of Pajaro, a town of nearly 4,000 residents that lies south of Watsonville. Pajaro is separated from Watsonville by a county line, that also separates Santa Cruz and Monterey counties. The Pajaro River caused tremendous damage to the agricultural industries and has left thousands of people, almost all Raza, in shambles.

Watsonville, lies between Salinas and Santa Cruz, is in one of the richest agricultural areas in Aztlan. Surrounding Watsonville, known as the Frozen Food Capital of the World, is Gilroy (the Garlic Capital of the World), Castroville (the Artichoke Capital of the World), and Salinas (the Salad Bowl of the World); all

indicating the richness of both the Pajaro and Salinas Valleys. The rains left behind millions of dollars in damage which hit the homes of many Chicanos who compose nearly 65 percent of the community population. Since a large part of them are farmworkers, thousands have been left unemployed and there are no indicators of when their present status might end.

The agricultural industry has been severely hit and recent increased prices in strawberries, lettuce, and artichokes are direct results of the flood crisis. Mud destroyed miles of crops and damaged is estimated in the millions. Some early estimates include a loss of 700 acres of strawberries, 300 acres of lettuce, and 120 acres of artichokes, and 186 acres of a variety of other vegetables. The executive director of the Santa Cruz Farm Bureau, Jess Brown, said that the floods are the "largest disaster that's occurred to agriculture in this area." The damage is estimated at over \$42 million,



Photo by Luis Alejo

Flood victims in Pajaro dealing with the damage left behind by the storms in the past months

but this estimate does not include long range losses. Agricultural job losses can't be fully estimated, but the California Strawberry Commission gave an early estimate of a loss of about 1,800 jobs in the strawberry industry alone. However, overall, job losses are expected to rise to over 5,000 and unemploy-

ment lines are beginning to increase. With many growers being denied low interest disaster loans from the Federal Emergency Management Agency (FEMA), many growers are unable to rehire workers. As for the few farmworkers that continued to work endlessly draining water saturated fields, it was

only a matter of days when they too were in the lines of the unemployed.

Some peoples belongings have all been damaged and piles of clothing, furniture, appliances, and personal belongings lay out in the yards or in dumpsters

(Continued on Page 7)

Mas Y Mejor Educación; The PRI's New Slogan

By Javier Hernández

On April 7, 1995 I went on a trip to Tijuana to visit a few of the maquiladoras that have been established in the last 25 years. From all the astonishing things that I witnessed what astonished me the most was the phrase "Mas Y Mejor Educación." This is the slogan advocated by the PRI during its last campaign to persuade people to vote for them. The reasons why I remember this quote so vividly is not because I admire their political platform but rather because it disgusted me. According to the dominant paradigm, that all capitalist societies have, if a country wishes to experience economic growth it must invest in its most important resource-- human beings. A country like Mexico for example, must make sure that it educates its people in order for them to play an integral part in the global economy as engineers, inno-

vators, stock brokers, and so forth.

Obviously, the PRI also believes in the "educational theory" as a solution for improving the standard of living of Mexican citizens since it has successfully increased both the demand and supply of education. The irony, of course, lies in the fact that according to the theory, an educated population will lead to an increase in the standard of living. But, the reality is that the economic situation has worsened for Mexican citizens.

The problem is not that the theory is incorrect because society does reward the citizens with the best intellectual skills. The theory does not work because it depends in what context it is placed (when public policy is implemented), particularly when dealing with labor issues. After visiting the Panasonic maquiladora it became clear to me what the

(Continued on Page 7)

INSIDE

•Chicano Studies Prof. Laura Perez speaks about the Queer Raza Community, on page two

•Chicano poetry in the Arts and Literature section

•Celebrating Twenty five years of Chicano Park in San Diego, on page four

Border Patrol Abuse Continues to Plague the Borderlands

By Pedro Romero

Searching for a better life, Raza not only face dangers during their journey to the United States corrupt police units in frontier cities, but also the brutality of many Border Patrol officers who treat them with violence. Border Patrol agents routinely abuse immigrants trying to enter the United States from Mexico-legally or illegally- as a result of a system that does not care about the human rights of Raza.

The human rights group, Human Rights Watch of America, issued a report which showed the many ways in which the Border Patrol welcome immigrants who have already survived many dangers, yet they have to face this oppressive and corrupt unit on-wheels.

Border Patrol agents

have been the perpetrators of beatings, shootings, rapes and deaths of those who cross the border. The human rights group claims that the Immigration and Naturalization Service has ignored the of violation of human rights of immigrants by the Border Patrol. According to this group, this Justice Department agency has done nothing to clear and fix its "abysmal human rights record."

The response of the Justice Department toward the violence committed by the Border Patrol shows their ignorance about the real situation. The department denies any "real" abuse on the part of the agents.

"We do not believe that INS officers commonly abuse legal or illegal immigrants.....We take every complaint very seriously," said Justice Department spokesman Ana Cobian.

It Has Come Time for Queer Raza to Have a Voice

Professor Laura Perez Talks About her Views on Queer Raza

By Catalina Garzón

The existence of gay/lesbian/bisexual Chicano/Latinos has long been marginalized, if not altogether ignored, within the Chicano/Latino community. This homophobic oppression of our own people has been rationalized in such false statements as gay rights is a white movement and the gay lifestyle is not a part of or is inconsistent with our culture. The following interview with Laura Pérez, professor of Chicano Studies, regional coordinator of BiNet USA and member of the Bisexual People of Color Caucus, hopes to catalyze the eradication of the prejudice and ignorance surrounding our gay/lesbian/bisexual hermanos y hermanas in the UC Berkeley Chicano/Latino community.

Q: What do you perceive is the participation of Chicano/Latinos in the gay/lesbian/bisexual community or vice versa?

R: There's a way that somehow the gay/bi/lesbian community is categorized as a white thing, a white movement. I can see how (other Latinos) would see that as the framework, but I think it's important to also look at gays within the context of a cultural community, whether that's Latino, Asian, African-American... I guess on the surface the gay community seems to have a white face to it but that's not really true. How I perceive queer Latinos as most visible is in activism through cultural work---queer Latino filmmakers, writers, and visual artists---for example Cherrie Moraga. There's a lot of stubbornness in the Latino community as far as acknowledging that it does have a gay community in it---a gay Latino community that is not just a part of the greater white gay community, and not only a part of the Latino community either.

Q: So what is your opinion on the analogy made between queer people of color and biculturalism, in that their queerness and their ethnicity overlap to form a distinct group among the two?

R: I think that's accurate---it's important that there be a place that is not just a gay setting, but one where we can bring who we are as people of color into that space as well---there are some ways of integrating both aspects of ourselves.

Q: Do you think that, presently, the gay Latino community is acknowledged enough in both the gay and the Latino communities?

R: Well, I live in the Mission District, which is right on the border of the Castro, and there are definitely a lot of queer Latinos in the Mission---but this common thing happens where we don't feel safe in the Castro, because it's basically white although gay. For example, when you're walking down the street with a partner of the

same sex in the Castro, there are no problems with showing a public display of affection like holding hands, but when you're in the Mission---although it's just a few blocks from the Castro, although there are a lot of other Latinos around---there is definitely enough homophobia where you don't hold hands because you have a fear that you will get slammed for that... either it is not acknowledged or---I think it's just not respected.

Many Latinos just don't know about national LLEGO, or even LLEGO California---a Latino gay organization---it's been around for a while. People have criticisms about it but hopefully it will keep growing. But yeah, there is that problem of visibility in the Chicano/Latino community, but it's definitely changing, there's a lot of coalition-building happening. We need to make sure we get an agenda on the table as queer Latinos, in both communities.

Q: What do you think should be or is being done to establish a queer Latino space?

R: Currently, some queer Latino organizations do exist---I think they should be expanded on and kept alive, definitely---one thing I'd like to work on is that it's really hard for queer Latinos to get together as queer Latinos, whether it's to talk about the isolation we feel, the biculturalism issue, the push towards one community or another---just a space where we can socialize and discuss ourselves, our lives, and our communities.

Also, I think the cultural work needs to continue---the queer Latinos I know are just incredible people, they're actors, writers---we need to keep doing that. I'd love to put together another queer Latino anthology for example, one that's more bi-inclusive, that involves both genders. And in Los Angeles there's VIVA, a group of

(Continued on Page 6)

La Voz de Berkeley

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Remember that La Voz will be looking for people interested in joining our staff for the 1995-96 school year. Look for our first meeting sometime next September

An Unwanted Change is Coming to the Chicano Studies Department

By Ana Lilia Barraza

There is an imminent proposal to change the name of Chicano Studies to Chicano and Latino Studies. During the last Chicano Studies Faculty meeting on April 26, 1995, there was a long discussion between professors in favor and students opposed to the name change of the Chicano Studies program. The main point given by the faculty was that it would be more inclusive of other groups. Professor Alex Saragoza stated that there is a need to address new history of Latinos in the United States. I don't believe that anybody, especially Chicano Studies and Ethnic studies students, can deny the importance of this. Yet a problem arises in that Chicano Studies as a discipline has not fully developed to the point where it should be extended to include more than it can handle.

This problem was well illustrated in the dialogue that occurred during the meeting. Among other issues people brought up were the need to address our indigenous and African heritage, as well as the need to discuss Chicana issues properly. During the

last decade or so Chicano Studies has made an effort to include many of the marginalized issues, including Latino Studies. Yet this has only touched on the amount of work that needs to be done. I am talking from experience as a Chicano Studies major. I have taken classes where women were only discussed in the last two weeks of class. Currently we have two classes that address Chicanas as a main topic yet within the full scope of classes there is much more to be done. We have not had significant time to develop a discipline that is barely 25 years old. Chicano Studies are still alive and we must continue to grow in this direction before we jump to such a move that we are going to spread ourselves so thin that we will be completely nothing.

Another basic concern that must be discussed is where are we going to get funds to create these new classes?. Just take a look at the current schedule and you will see that the budget cuts have almost diminished our major to nothing and now we are trying to add more classes. This makes about as much sense as does the adding weight to a sinking ship. Not that Chicano studies is a sinking ship. Not yet anyway, but what will happen

to Chicano Studies when its so diluted that we will have almost nothing. What I am saying is that we need more. More for Chicano Studies and more for Latino Studies.

Its exciting to see a change within Chicano Studies, many students including myself have been waiting for a change for a while. The Proposal includes adding more courses on special topics and expanding the introductory courses to discuss more fully Chicano Studies methodology. This is a good change, of course it is especially dire for Chicano and Latinos to unite because we are so intricately tied to each other.

In addition there is no Latino (non-Chicano) faculty or staff. Latinos students I believe are being given false expectations to what they will be getting within Chicano and Latino studies. Some people though feel that along with the name change it is inevitable to change the name of Chicano Studies to include Latino issues.

Chicanas/os fought long and hard for Chicano Studies. The name Chicano has more of a significance than just a nation-

(Continued on Page 6)

The Use of Marijuana Among Chicano and Latino Students at U.C. Berkeley

By Kristyn Molina

Question: "Why do you use marijuana?"

Answer: "Because it's a good feeling, it relaxes you, takes your worries away, and it is safer than alcohol."

This was the answer given by a Chicano student at U.C Berkeley, who prefers to remain anonymous because he thinks that people would unjustly stereotype him, "people will start calling you a pot-head, a drugee, just because weed is illegal." Like him, the other seven Chicanos and Chicanas that were interviewed for this story, also prefer to remain anonymous, some for the reasons mentioned above, and others, because it was simply embarrassing.

Most of the interviewees said that marijuana offered them a form of escapism, a form of relaxation, of letting go of their tensions, their problems, and their worries. According to one Chicana, "marijuana gives you a little extra, it gives you that kick-back feeling, is a good and fun feeling." However, more than a form of relaxation, the interviewees admitted that

marijuana is mostly a "social thing." Non of the interviewees have used marijuana by themselves, nor have they purchased it, "I only smoke out in parties, usually friends just have it. They pull it out and offer you a hit."

Although they consider marijuana a "social thing," only two Chicanas admitted that they have used marijuana because they felt pressured. "You just want to be at the same level that everyone is in, and don't feel left out," said one Chicana. However, the other six Chicanos said that they have never felt any kind of peer pressure. One Chicana said, "I could say no if I want to, nobody forces you to do it."

Most Chicanos use marijuana at social events because "is no different from using alcohol." Most of the interviewees feel that alcohol is more dangerous than marijuana. Cathy Kodoma, health educator at U.C Berkeley, agrees with them. According to Cathy, alcohol, unlike marijuana, causes physical deterioration and it is more addictive. Nonetheless, Cathy states that marijuana, like alcohol, has both its short-term and long-term effects.

According to the University of California, Berkeley Wellness Letter on marijuana, "the short-term effects of marijuana are the reduction in attention span and short-term memory, an inability to concentrate, apathy, lethargy, and sometimes a feeling of anxiety or panic instead of the expected high." Unfortunately, some of the interviewees have experienced some of the above effects. One Chicana said that she has stop using marijuana for a while because it is effecting her memory, "all of a sudden I just can't think right." Another Chicana said that she has experience short-term memory, "sometimes I would not remember talking to a friend, even though I did."

On the other hand, the long-term effects are more difficult to measure since many people use marijuana only occasionally. However, if used concisely marijuana cigarettes can cause lung problems, primarily because users inhale it more deeply and hold the smoke longer. Also, marijuana cigarettes releases five times as much carbon monoxide into the bloodstream and three times as much tar into the lungs of smokers than tobacco users.

According to Cathy, the biggest risk that students take in using marijuana, is not knowing what they are getting. Marijuana that is bought on the streets, may contain fillers and thus be less potent or, conversely, may be adulterated with more powerful drugs and thus causing you to become addicted. One Chicano admitted getting addicted to marijuana, "I would use marijuana as many times as I could."

Another risk in using marijuana is the amount of THC, the chief mood-altering drug in marijuana. THC, is the drug that lingers in your body for days or even weeks, and unlike alcohol it accumulates in your body. However, the long-term health effects of this accumulation are unknown. One Chicana is quite aware of this, "I heard that it could stay in your body for days, and this worries me a lot. Also, I really don't know what are the chemicals that I am inhaling, that's why I have decided to stop until I know more information about it." Also, THC is suspected to lower the fertility rate among male users.

However, the thing that worries Cathy the most about students using marijuana, is

that it may lead them to use other drugs. One of the interviewees admitted that marijuana induced her to use other drugs, "I began to use cocaine and other heavier drugs. I was using them constantly and they were causing me a lot of problems."

Fortunately, this Chicana managed to stop. Most of the interviewees have put a halt on their use of marijuana mainly because of the short-term effects that they have experienced. However, they admitted that in the future they would use it again.

Although, these are only the points of views and experiences of eight Chicanos, according to one Chicana, "marijuana is used a lot by many Chicanos, but it is kept so secretly, mostly under the table. I guess they are afraid of getting in trouble." She also added that she is afraid for some of her friends that are using marijuana every day.

The only advice that Cathy can give to marijuana users is to be aware of the type of persons they are, "because marijuana does alters your consciousness and effects your state of mind. According to Cathy, marijuana is just like a glass of wine, only once in a while is O.K.

A Call for Unity Among the Chicano/Latino Community at Berkeley

By Abel Guillen

As most Freshman who leave their secure environments of home and high school, I too found myself in a predicament that was unexpected. No, it was not the shock of traveling 400 miles north to the city they called Berkely; nor was it missing my mother's home cooking. In fact these are things that most people are able to cope with during the first or second semester. Those things are manageable. What bothered me was the disunity among Raza at UCB. Many people talk about the different cliques or groups that people belong to. Organizations such as LTN, Trenza, MEChA, RRRRC, and RZA. I would name the rest but I would have to give an additional twenty five acranyms. These organizations serve distinct purposes. Some organizations have been around since the sixties and others like the Central American Student Association are fairly new. If someone feels comfortable being in an organization for what

ever reason that is their priviledge. If they decide to join a traditional white fraternity or whatever group that is their prerogative. Where the problems arise is when we make generalizations about individuals in organizations. These generalizations some how filter over to the entire organization and to all other individuals. If you have an individual problem solve it that way- individually. Do not make assumptions about the entire group. The same goes with race relations on campus. If you happen to dislike someone who happens to be Asian, Black, or whatever leave it at that, an individual problem. Do not transfer your problem or situation to the entire group.

As the Raza community has increased so has our diversity and disunity. How many times have you walked by on your way to Wheeler or Evans and have seen Raza who just happened to look the other way as you passed by? Or maybe it was you who tried to look hard as if this jester was a protection mechanisim. Whatever the

reason these actions are uncalled for at an institution that has historically been hostile to all people of color.

If we are supposed to be the cream of the crop, what direction are we headed towards. That is, we are supposed to be setting an example not only to ourselves but more importantly to the younger generation. This does not only mean our younger carnalitas and carnalitos. This means that upper divison students should be setting an example to impressionable first year students. Beleive it or not you too serve as role models to Freshman. It bothers me that many of our elders have dedicated their lives so that we may gain entrance to these very institutions. Unfortunately these institutions whom people have died for is where we carry our own pendejadas. Back in the days when their were a handful of us we were tight. It would be hours or even days before you saw another brown face on campus. Today, I see another hermano on campus walking by as if he got here alone as if he

pulled himself up by the boot straps.

Regardless of how you feel about other races or groups just remember to respect. Have respect for yourself and have respect for our

elders who have gone to the next world.

Next time you see Raza on campus go ahead and say "what's up" or smile. I gurantee you that the person will do the same.

Casa Joaquin Murieta



is now accepting applications for the 1995-1996 school year.

Participate in living within the only independent Xicano Co-op in all Aztlan. Help create an atmosphere where Berkeley and other college Xicanos can come together as familia. Participate in cultural events, retreats, study groups, and many other activities.

Stop by the office and speak to Helen or call 840-1984.



Casa Joaquin Murieta
2336 Piedmont Ave.
Berkeley, Califas 94704



Celebrating Twenty-five years of Chicano Park

By Mario Nuñez

The day of April 22, 1995 marked the 25th anniversary of one of the greatest days in Chicano history. It was 25 years ago from that day that community activists in San Diego led the residents of Barrio Logan in the struggle for the acquisition of Chicano Park. The residents of Barrio Logan were tired of the way the city had made important decisions concerning their community without any notification. So on the day of April 22, 1970 women, men and children of all ages got together and declared that they would no longer let the city lords take from them what little they had left. Many of the residents had already been driven out their homes by the construction of the interstate and the Coronado bridge, but worst of all the city had ignored the community's request for a park. On the day that the state

was to begin the building of a California Highway Patrol station, the community stepped in by forming human chains around the bulldozers. For twelve days these people struggled and forced the state to agree with the residents that the site was for the building of a community park. Chicanos in the area had the mentality that they were the ones who had the right to decide what their land was used for.

That political expression that later turned in to cultural expresion had been triggered by the Chicano Youth conferences that happened in 1970. During those conferences there were art workshops clarifying the significance of art to the Movimiento. There was a very important statement that came from those conferences and it was that "Raza art must reflect our heart and that our ancient heart has its own symbols, which are rich colorful inexhaustible-therefore sufficient." There was also a con-

firmation, at the time that to have a nation was to have land. That statement motivated a lot of Chicano communities but the residents of Barrio Logan took that motivation into action. Becoming one of the first Cicano communities to obtain land for their own community's use. It became a great inspiration to many of the activists and it became a symbol of hope and orgullo for our people, that is why we celebrated with continued resistance every April 22nd.

This April 22nd celebration included a variety of entertainment. They had Banda group for all the banda freaks, a car show for the Low Rider lovers, cultural activities, clowns for the children and a group of very credited speakers. But the most important part of the event in the minds of the steering committee was the Honoring of Laura Rodriguez who passed away last year. Laura was one of the leaders during the

struggle for Chicano park and a very dedicated activist in Barrio Logan. She was honored by placing her picture in the cover page of the program as well as a mural on one of the pillars dedicated in her memory. The biggest honor though was that her family were the ones chosen to raise the Mestizo flag over Chicano park, the same ritual that accured 25 years ago when Laura and the community aquired the park.

The event this year was probably one of the biggest in its history, there were about 3,000 people there. There people from all over the country, Colorado, Texas, New Mexico and Watsonville as well. One of the biggest names that was present at the event was speaker Rodolfo "Corky" Gonzalez (Leader of the Crusade for Justice and author of "I am Joaquin"). There were other very important speakers from around the community including, Armando "Solo" Hernandez (MC),

Consuelo Manriquez (Union del Barrio), Marco A. Anguiano (Centro cultural de la Raza en San Diego), and David Rico from the Brown Berets de Aztlan. These speakers were important for all the young Raza that was present. Many of them could have been there for the Car Show but they may have left with some knowledge of the Movimiento. Events like this, are where people become aware of many things that they have not been exposed to. It is also a sign for many veteranos of El Movimiento that the Movimiento is not dead.

The celebration was a good one in general, people enjoyed themselves and others learned from the activities. The celebration gave a lot of hope to the activists in the present day Movimiento; by remembering that what happened at Chicano Park 25 years ago with the hard work of the community, can happen in 1995 with unidad y mas que nada voluntad.

Film Festival Showing Support for Zapatista Struggle

By Pedro Romero

On Thursday, April 12, a Chiapas Film Festival was held at the UC Berkeley, commemerating the anniversary of the assassination of Emiliano Zapata by showing the current struggle of the Zapatista army for justice in Chiapas against the oppressive Mexican government. The room, where the festival was being shown, was filled with silence and indignity as one of the films presented frustrated voters surrounding one of the officials in charge of the ballot site in Chiapas, Mexico. It was another political fraud, following the tradition of the ruling PRI in state elections across the country. Voters were continually denied the right to vote because there was a lack of voting ballots. It was another design by PRI to commit electoral fraud in order to win elections.

The film *Noah's Arch, Tower of Babel, Neo Zapatista Delirium*, presented the convention held by the EZLN (Ejercito Zapatista Liberación Nacional) in which they celebrated their effort and pointed out their mission to obtain justice and liberty for the oppressed indigenous people in Chiapas. The last film, *Testimonio de un viaje a la Barbaria*, showed the hardships experienced by the indigenous people in Chiapas as the result of recent Mexican Army attacks. The films

exposed the injustice Mexico has imposed on its indigenous people by portraying the electoral fraud of the PRI and the suffering of indigenous people as the result of the destruction of their agricultural resources and land by the Mexican military.

In the film, *Welcome to Chiapas*, voters protested for their right to vote as they crowded the ballot site in the city of Chiapas. "There are no more ballots," said one of the officials, attorney Agustin Martinez de Castro, who was surrounded by indignant voters that were waiting for justifiable answers regarding the lack of ballots. Concerned voters felt that the government was playing a joke at them. They were not wrong. It was hard to believe that they could not fulfill their democratic right. It was another political fraud led by the PRI.

As they walked away denouncing the electoral fraud, voters crowded the streets near voting sites. "We want to vote, so get your asses out, ass holes," angered voters shouted. A man expressed to the cameras the way in which the members of the PRI and PAN told people to vote for them at the voting sites. At the town, San Cristobal in Chiapas, the PRI would pay up to 300,000 old pesos, the equivalent of 50 dollars, to earn their credentials with voters so that they would vote for them. If voters refused the money, they would not receive special gifts such

as cement to repair their streets, from the respected party.

At the convention site named by the Zapatistas, "Agascalientes," Comandante Tacho complimented the group that organized the Zapatista Army. He apologized for the current conditions of the site. He gave special thanks to the teenagers who made the EZLN and the convention site become a reality. He jokingly gave the numerical account of the youth involved with EZLN to journalists and spooks, by responding that there were "un chingon." To international media and to those who support EZLN, he gave a more accurate number of "dos chingones."

As a result of the uprising led by the Zapatista army in order to obtain justice and better conditions for indigenous poor people, the Mexican army furiously attacked the villages in the remote mountains of Chiapas. The film, *Testimonio de un viaje a la Barbaria*, showed indigenous inhabitants, who live in a village called Ejido. Zapatistas, had no choice but to flee their dwellings because of the lack of food and water, which was destroyed by the Mexican army. Angered and humiliated, an Indigenous man denounced Zedillo and the Mexican army, "Y porque chingados nos vino a chingar." Women suffered as a result of the destruction of their homes. "Oh, Diosito," whined crying In-

digenous women who were shown poorly clothed. The Mexican army's invasion was not only an attack to oppress the Zapatista army, but it was also a violation on the human rights of the indigenous people of Chiapas.

The films shown at the Chiapas Film Festival effectively gave an account about the real situation in Chiapas. Voters shown with anger over the electoral fraud expressed what the influential Mexican media does not want the nation to see. Elec-

toral fraud in favor of the PRI party is not new, but has been around since the formation of the PRI.

Nevertheless, the outraged crowd of voters made their voice heard as they crowded the election polls. The goals of the Zapatista army goes beyond correcting the electoral fraud and governmental corruption. The Zapatista's goal is to obtain justice and attention to the needs of the ignored indigenous people who live in complete poverty.

10th ANNIVERSARY



of the

GATHERING

FRIDAY, SATURDAY, SUNDAY
JUNE 2, 3, 4 1995

MT. MADONNA, SANTA CLARA COUNTY PARK
CALIFORNIA DANCERS AND DRUMMERS, INDIAN FOOD
ARTS AND CRAFTS, RAFFLE PRIZES

ALL DRUMS AND DANCERS WELCOME

FRI. 7PM - 11PM
SAT. 10AM - 11PM
GRAND ENTRY 12 NOON
FEED, DANCE PRESENTATION
SUN. 10AM - 6PM
GRAND ENTRY 11AM



ARTS & LITERATURE

El estropajo

El estropajo, la orquilla, la barbacoa, y pina bara (peanut butter). El tuetano, la plancha, sanaoria, y champurrado. El pastel de postre, la capirotada, y el cilantro para siempre. El cha cha cha, el chi chi chi, y el cho cho cho.

Tierra y libertad, to chiapas with love, porque todos somos marcos.

Los Tigres Del Norte rumbando en el carro rojo, las uvas del Valle de

San Joaquín, el papel que tenemos que estender, los rollos de pasas en los surcos bíeeeeeeeen largos. Mira, mi madre me decía, vete a sentar bajo de la sombra por un rato, toma poquita aguita, y regresa para que nos ayudes hasta que se baje el sol.

El sol sube, sube, sube, y alumbra lo que está pasando en San Cristóbal de Las Casas, Chiapas, México.

El circulo circula sobre las circunstancias.

-e.p.

Carnalismo (Donde?)

There are days that you feel that you don't belong here.

There are times that you want to get away from this place and these people.

But you can't, so your eyes shed a tear.

At this time you would like,

to see a brown face. So, that the comfort of home can feel close to this place.

But, the worst of your fears becomes a reality,

tus carnales te miran with the wrong kind of mentality.

So They Say

Sus Mentiras!

First we lose our language Are they blind or are they heartless? then nuestra cultura, So They Say.

Are they evil or are they ignorant ?

First we cross their border then we take their jobs, SO THEY ARE. So They Say.

First we have ten kids then we live off welfare, So They Say.

La Realidad!

First they take our language then nuestra cultura, So They Do.

First they make a border then they give us shitty jobs, So They Do.

First they make us work like animals then they take half our money, So they Do.

Mario Nuñez

Hairs

Was it when i was 4-5-6-7 & 8 that i felt Mama had no business not shaving her legs ? It was when i became 9-10-11 & 12 that i knew i could speak, read and write English, better than any gringo or wetback kid.

So if i could learn English shouldn't she shave her legs ?

i vowed i would not be like her.

So at 12 i shaved my legs.

No soap, no lotion, no cream, nothing,

just dry skin and a burning rash for a week or two afterwards.

But, it really didn't hurt that much, knowin that after all I could speak English better.

Could speak, of not being wetback could speak, of having shaved legs could speak.

While Mama stayed silent with her broken English and hairy legs.

-Doris Lopez



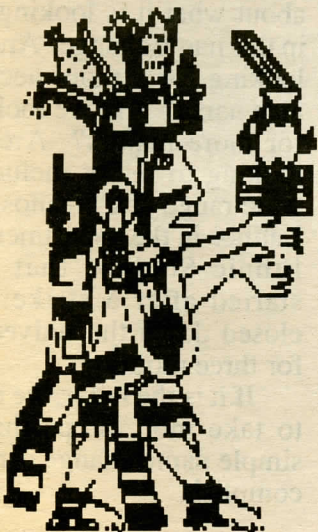
La Flor Y El Canto

Nuestros Corazones Cantan, Palpitan, Calientan, Y Se Maduran.

Nuestras Mentes Se Desarrollan, Crecen, Y Producen.

Juntos, Con Vigor Y Entusiasmo Fervoroso, La Flor Y El Canto, Sigen, Adelante.

-e.p.



Chicano Student Acting Group: Teatro Manos Arriba

By Courtney Towle

If you happen to pass by the Chicano Cultural Center on a Friday night, don't be alarmed if you hear jazz blaring through the window or see a tight "serpent" line of people following each other around the room... if you venture in and the people inside happen to be sprawled on the floor in a circle, don't be surprised if they ask permission from each other before you can join in... it's just a regular meeting of Teatro Manos Arriba.

With two performances under their belt, this recently formed teatro collective plans to perform at least four more times before the end of the semester. Joel Angles had been interested in forming a teatro group since coming to UCB three years ago. After taking a teatro class, he and some friends performed

actos for local high schools in the spring of 1994. This past fall, he held a general meeting open to anyone interested in forming the group, with or without acting experience. Since then, the collective has grown to just under twenty members.

What holds the group together is a common purpose. Member Fabiola Estrada said, "We want to make high school students aware of what's going on." The group tries to deal with issues that they feel are important for today's youth to recognize. "All of us have gone through stuff when we were young and are lucky to be where we are now. We don't want a lot of today's youth to go through the same thing... we want them (the students) to think about the issues and choices out there," said member Leo Alvarado.

Most of the issues the group tackles focus on the

Chicano/Latino community. In "La Vida," movement piece, they try to portray visually the indigenous belief of death being part of life. In their upcoming performances, they are currently writing two original pieces that will deal with stereotypes within the Chicano/Latino community and governmental injustices. The group does not receive any funding from the ASUC or any other organization, retaining complete control over the content and issues they choose to perform.

One of the unique aspects of the group is the way they organize themselves, using the indigenous philosophy of the "theater of the sphere." Simply, this means that all their actions and decisions are combined efforts. "The show goes on because of every one. We're different but we all put something in and create the mentality of

the circle where everyone is equal," said Leo. There is no president, or any other type of hierarchical office; each member is an equal part of sphere.

The group feels that organizing itself this way is important. "It helps because not all of the responsibility falls on one person; we share all of it instead. It's effective," said Javier Francisco, "The philosophy helps us develop emotion on stage.. helps us develop control over our own bodies and makes us more powerful as individuals and as a group."

The group performed two actos and presented two slide shows for Spring Raza Day. One piece dealt with racism, another with the plight of immigrants in this country. After, the teatro felt they had succeeded in reaching the students. "When they (the students) ask you to come to perform at their

school that means that they did get something out of it and they want you to show other kids," said member Hector Lopez.

Performing also brings about personal satisfaction. "You feel good that you're done... and when the students come up to you, that's the best part," said Leo.

Carla Torres agreed, "You get satisfaction out of knowing you're helping the youth, that's the big thing. That makes me feel really good."

Teatro Manos Arriba in action, will be performing later this month, at La Pena Cultural Center.

"We're just a group who have the heart to dedicate our time to this," member Javier Francisco said. Member Carla Torres continued, "We put our heart into it and want to say something... and we say what we want to say."

Selena was a role model to Latino youth

By Pedro Romero

Selena was an upcoming Mexican American singer who was close to reaching stardom and recognition in the United States and internationally. I did not know who Selena was until her death. Knowing that she was the singer to a lot of cumbias and banda that I heard and danced at parties, I like her now more than ever. I love her voice and music. Selena's death not only struck me, but it also astonished the Latino community who had fallen in love with her music and personality.

As a Deep House lover and dancer, I hardly know the names of the singers and groups who are the authors of the banda and cumbia music played at Latino parties and clubs. Perhaps you might find yourself in the same position if you're a Pocho Chicano who only listens to old school, hip hop or underground music like Deep House. I have to admit that I never knew that Selena was the singer of my favorite

cumbias. Selena's voice to the beat of the cumbia and banda kept crowds dancing until sunrise. I could tell from the number of people on the dance floor that her music was deeply enjoyed by Latinos everywhere.

News that Selena was shot to death in a Texas motel stunned the Latino community. Latinos not only felt they lost a friend, but also an idol and role model. This is the response of Pilar Garcia, a program director and a disk jockey for KIQI-AM (1010) about giving the news about Selena's murder, a Spanish-language station at San Francisco: "I had to give the news," she said. "I didn't know how to tell the people. It was so hard for me, and I'm used to telling them news."

Pilar Garcia also commented on the love that Latinos had for Selena and the fact that many Latino teenagers and kids sought her as a role model. "People are calling about their kids-6,7,8,9,10 years old-that wanted to be singers like her, they wanted to be like her, and it was hard to tell them the truth," Garcia said.

Selena was already seen as the Mexican Madonna. She was different

and she did receive the love that Latinos had for her. Perhaps, she attracted Latino crowds as a result of her figure, charismatic personality, integrity and sexuality. She was breaking barriers for Latinos in television and in mainstream media as the result of her part in the new Johnny Depp film *Don Juan De Marco*.

What outrages me the most about her death is that she represented and showed the talent that Latinos have, but many have not been able to make it into the music and television industry, because of the racial bias in mainstream media.

We lost an important role model who was leading an important group of talented Latinos that could bring a proportional representation of Latinos in the media. Our Latino youth do not have Latino role models, who can help them appreciate our culture and tradition. Selena was slowly opening the doors for Latinos in the media, thus leading the way to achieve equal representation in such an influential industry.

Queer Chicanos and Latinos at Berkeley

Continued From Page Two

gay Latino artists, it's just amazing. There should be more networking between queer Latinos.

In San Francisco there's a lot of politics---I guess that's everywhere---but we need more dialogue in the Latino community. There's still this perception of gays as a white thing, something that's been brought in from the outside, where it's really the opposite---for example, as a Peruanita, I know that some of my ancestors were gay, they weren't monogamous, so I consider my love for other women to be in my blood... this happens in other ethnic groups too.

Like in the African-American community, there's a lot of homophobia, and yet in Africa same-gen-

der relationships have always existed in a lot of the tribes---it's this misconception that homosexuality is a plague on our communities of color perpetrated by the white community.

I think a lot of Latinos are looking for this information, or the fact that there are other queer Latinos out there---for example, when I first came out, I felt isolated in the greater gay community, and I kept wondering, you know, where are my other Latino compañeros that are queer? And I think there are a lot, whether they call themselves gay, or bi, or even straight---there is definitely that presence there, a real, existing space that's occupied by queer people of color.

Chicano/Latino Studies???

Continued From Page Two

ality. We fought for self determining identity. An identity that is intrinsically tied to non-conformist and non-traditional scholarship. Changing the name with or without meaning to, will diminish the significance of the programs identity.

Ultimately we need to develop a discipline before we give a name change the importance it is receiving. My suggestion is that we create a Chicano and Latino discourse within the existing program before we jump into a name change that is receiving. At this point in time the use of Latino by some of the

faculty is giving lip service to a real need for a study of Latino issues.

We need to dialogue about what it is looking for in this name change. Are we looking for a more acceptable name? Are we looking for more majors? Are we looking to really include a wide range of Chicanos and Latinos in the department of Ethnic Studies, that was started after a strike that closed down the university for three months?

If it is the latter, we need to take more steps than a simple name change can accomplish.

Pajaro Residents Have Been Forced to Deal with Devastation of Storms

Continued From Front Page

along streets of Pajaro. Just outside Pajaro, was a lot of over 100 cars who have all been discarded as junk. The raw sewage transformed most belongings into health hazards. Marita Gomez, said "I have lost everything. I'm just trying to clean-up and do with what I've got. My house is unlivable." For some families, they have been left with no where to go. Robert Blanco, who lost all his belongings said "I'm just living with friends and sometimes family. As of now, I don't know what to do."

As for the youth, many struggle to study at shelters despite the hardships. The floods caused the closing of several schools and repairs for the schools are enormous. Pajaro Middle School which at one point

lied in four feet of water and mud, has damages at about \$700,000 according to the school district construction manager. The district's associate superintendent has also halted any further district spending as a precaution to avoid any fiscal crisis that may easily arise. Two other elementary schools closed temporarily due to damage as well. Though Hall School has reopened, Ohlone Elementary has been conducting split sessions in order to allow some Pajaro Middle

School students to continue classes. Portable toilets and bottled water were being used meanwhile repairs were underway. Several teachers and teacher's aids have set up school sessions at the Red Cross Shelters for Pajaro and

shelters to aid the victims with moral and spiritual support. A child center has also been opened and a variety of entertainment has been organized for hundreds of children as well. The shelter vows that it will remain open

promised money is yet to be seen. Many people have been already been denied emergency grants and loans. The needs grow larger as the days go by. At local shelters and in the neighborhoods there is need for food, cloth-

ing, money, toys for children, cleaning supplies, and drinkable water. As supplies run short, the local shelters are searching for donations or any help people can offer. In the last few years, however, this community has proven

centered a few miles outside Watsonville, brought entire houses and buildings to the ground and left billions of dollars in damage as the area was labeled a disaster. Though most of the buildings have been rebuilt, the floods of 1995, which broke records of 1958, have given the community of Watsonville another crisis to cope with. Problems got only worse as raw sewage contaminated the water in Pajaro. Though hard hit, the community of Watsonville wages to endure this crisis and is determined to pull through. Margarita Castillo said "people have been so helpful and it's feel good to see that people care about helping each other out even in conditions like this." People are once again helping and supporting each other showing the strength of one united community despite divisions of county and zone lines. As this occurs the process becomes easier to cope with especially for the families hardest hit. Through these hardships this community survives in spirit and in strength that no flood can ever destroy.

If you would like to help the Pajaro Flood victims call:

Salud Para La Gente in Watsonville at (408)761-3404 or call Luis in Berkeley at 845-4447. A relief fund as also been established. Make checks out to City of Watsonville, Pajaro Food Relief Fund "TIP," 250 Main St., Watsonville, 95076. Any help is gladly appreciated!



Photo By Luis Alejo

Pajaro family's home left in ruins by floods, now find safety in shelters set up by concerned active Xicano residents.

Ohlone School children. As for Watsonville High School, over 200 students have been forced out of their homes due to the floods. Several local counseling agencies are aiding youth to cope with any emotional and physical needs that is increasing as families realize the full extent of damage done to their homes and belongings.

The local shelters were housing over 600 people after many people have already returned to their homes. Masses have been held at

as long as necessary.

As of now, Watsonville and Pajaro are still in need of help. Community groups have formed to aid in the clean-up. Members of MEChA, Brown Berets, Black Berets, Barrios Unidos, Salud Para La Gente, and many other youth from local continuation and high schools have put on the gloves and boots, and picked up the shovels to aid their neighbors. Lacking aid from FEMA the clean-up process seems more difficult as the

it is a fighting one which has endured many hardships and its history proves it. In 1986, record rains flooded parts of downtown Watsonville and Pajaro, causing thousands of dollars in damage. In that same year, thousands of Mexican cannery workers went on strike for 18 months demanding better wages, benefits, and working conditions. This put a serious strain on hundreds of families who pledged to endure to the end. In 1989, the Loma Prieta Earthquake, which

The PRI's New Message to the People of Mexico; Mas y Mejor Educacion

Continued From Front Page

PRI had in mind, and it definitely was not to improve the conditions of Mexico's working class. Witnessing Mexican women produce Panasonic televisions (that will be sold in the U.S. or Japan for more than \$500) one is able to begin to understand the exploitative conditions these women work under. Furthermore, the cost of corporations is further minimized with flexible environmental laws that allow them to dispose of toxic waste the cheapest way possible.

Critically analyzing why the PRI directs its policy for more and better education is not to raise the standard of living of Mexico, but rather as a magnet for cheap labor

(ie: the signing of NAFTA in 1992). An educated population is needed when transnational corporations decide to establish a factory with high tech machinery. The corporations must have an educated workforce that has basic reading and math skills just to begin routine training.

During my one day trip to Tijuana I also had the opportunity to speak to a few women who have experienced the exploitative and harmful conditions in the maquiladoras. These women I talked to were members of an organization called "El Comité Popular" and it reminded me much of the resistance exercised by the La

Fuerza Unida here in the U.S.

Although it is extremely difficult to organize against such big institutions like the maquiladoras or Levi's, these women with the help of the rest of the community are currently struggling to improve their salaries and to be treated like basic human beings. The reason why it is so hard to organize for these women is because they are limited to what they can demand due to the surplus of labor. It seems like there is always someone else willingly to take your job.

What I found interesting of "El Comité Popular" is that they completely defied all the theories developed by so called "social scientists" concerning Mexican migra-

tion patterns. What is believed by society is that when economic conditions worsen Mexican people migrate to the U.S. in search of the "American Dream." When in reality, the members of the maquiladora community are proud Mexican citizens that would rather stay and fight, to see that the Mexican government takes the proper measures to improve their conditions. They completely understood the implications of the maquiladoras and NAFTA, that they only attracted dead-end jobs instead of high-paying jobs that are need for true economic growth. This should be a hint to policy makers who believe that immigrants come to the U.S. to "exploit the social

services." Policy makers do not understand that people come here due to the unlivable conditions back home. If the U.S. truly wanted to stop migration from occurring it would engage in public policy that would increase high-paying jobs in both countries. Of course, assuring that they do not provide dead-ends and require rudimentary skills like those found in the maquiladoras. Maquiladoras perpetrate the low standard of living in Mexico regardless of how much education the population might receive. The reason being Mexicans will not have the opportunity to put to practice the skills they learn from acquiring a higher education.

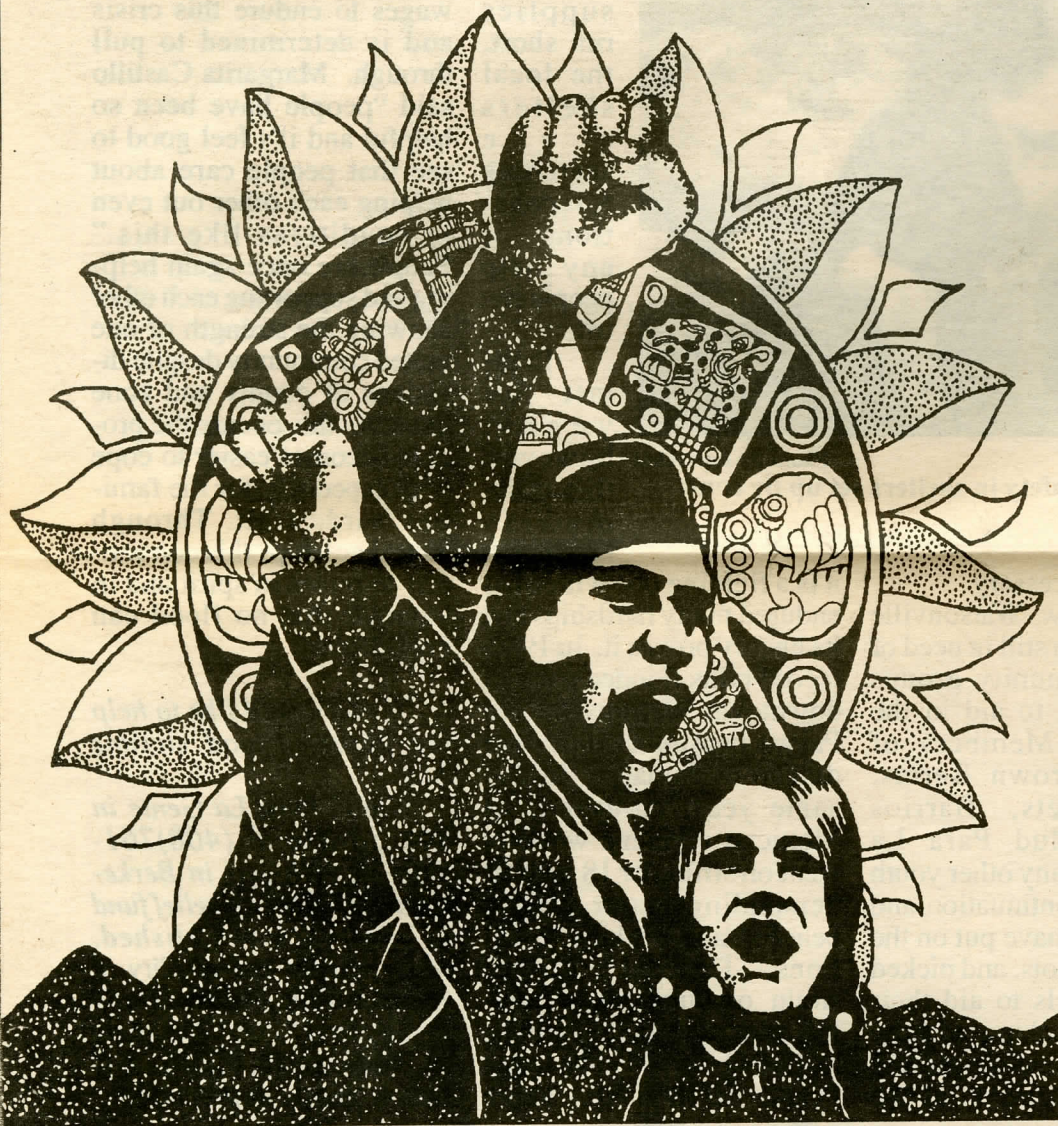
JOIN THE FIGHTBACK!

¡YA BASTA!

**MARCH IN THE
25TH COMMEMORATION OF THE
AUGUST 29TH
1970 CHICANO MORATORIUM**

WE DEMAND:

- Union Jobs With Decent Salaries for All;
- Quality, Relevant Education for Our Children, Including Chicano Studies at All Levels;
- Quality Health Care for Our Families;
- Decent, Affordable Housing for All;
- Community Control Over the Police and Sheriff;
- An Abolition of the Racist Border Patrol (Migra);
- The Immediate Demilitarization of the Mexico/U.S. Border;
- An End to the Importation of Drugs Into Our Communities and Barrios;
- An End to Barrio Violence;
- An End to U.S. intervention in Mexico, Latin America (Specifically the Blockade on Cuba), and the World in General;
- The Immediate Cancellation of the North American Free Trade Agreement (NAFTA);
- An End to the Exploitation of Raza Workers;
- An End to the Destruction of Our Environment;
- Social Justice and True Democracy in Mexico!



**AUGUST 26TH 1995
EAST LOS ANGELES, CALIFAS
BELVEDERE PARK TO SALAZAR PARK**

THOUSANDS OF RAZA WILL MARCH FOR POWER AND SELF-DETERMINATION

The 25th commemoration is being organized under the theme "¡YA Basta!": to our victimization, the division of our people by a false border and the questioning of our right to residency in our homeland, and to a gringo settler system which must- at all costs- keep us ignorant, divided, powerless and exploitable. If you also believe that enough is enough, then join us in mobilizing for the 25th commemoration and building the National Chicano Moratorium Committee.

For more information, call: Los Angeles-213/261-2286, 818/579-1723 or San Diego-619/280-8361 or write to Los Angeles Chicano Moratorium Committee, P.O. Box 63215, Los Angeles, CA 90063 or Raza Rights Coalition, P.O. Box 1842, San Diego, CA 92112.

Organized By the National Chicano Moratorium Committee