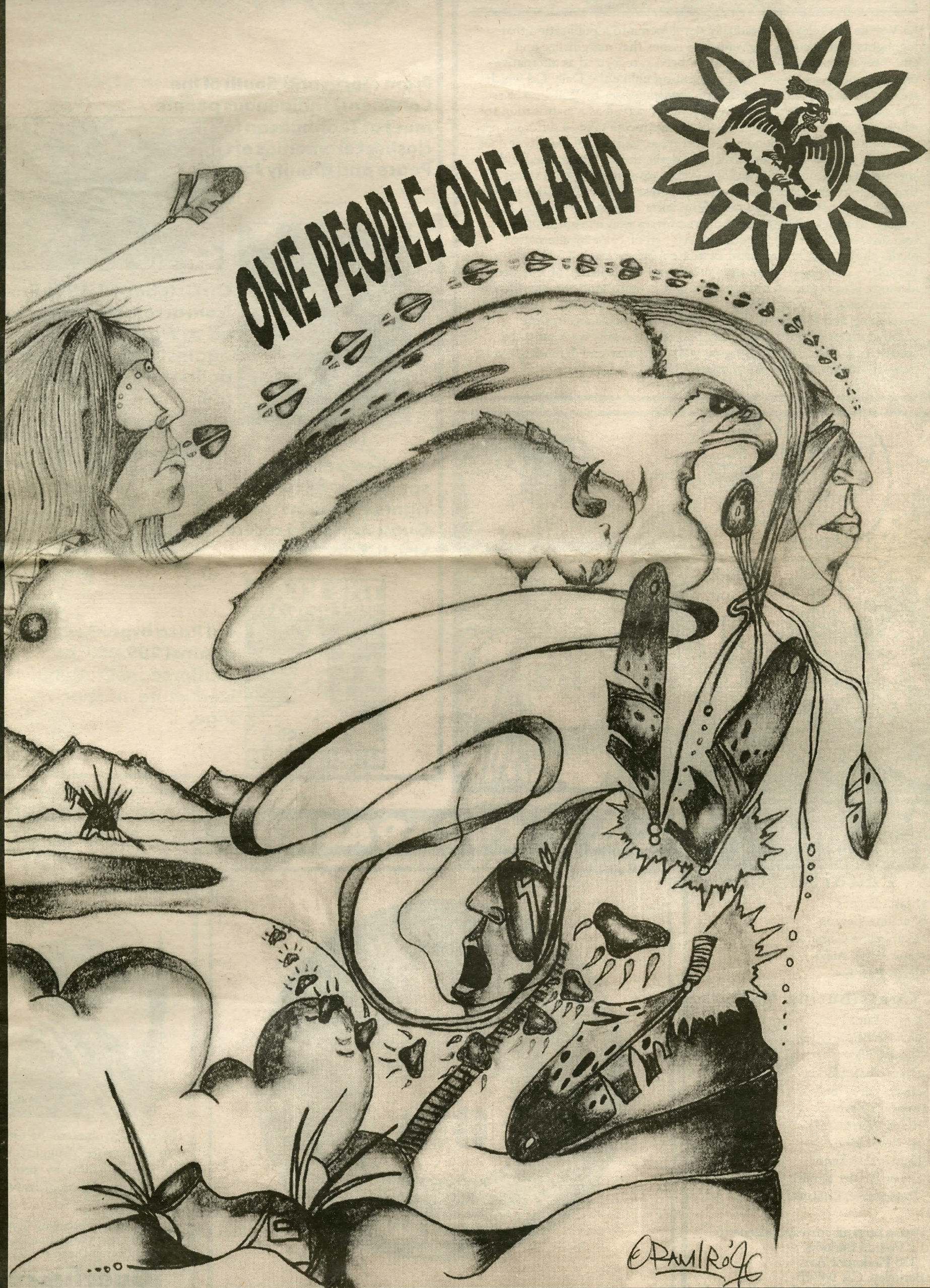


LA VOZ DE BERKELEY

NOVEMBER 1996

BERKELEY

VOLUME 6 ISSUE 2



Dear Readers

La Voz de Berkeley has gradually developed into a publication that highlights and documents events and issues that marginalize and empower our people. We have often been categorized as alternative press, simply because we are a publication unlike the Daily Cal which follows strict and limited journalistic guidelines set by William Hearst. The same value system that has historically served as a justification for white/male privileges. Although alternative media takes a different perspective on issues surrounding gender, race, and sexual identity it does not challenge the assumptions that underlie the system created and supported by white/male ideology. Alternative media is not critical of that ideology and does not empower oppressed peoples. In this issue the article, "Fashion Magazines Marginalize Mujeres" articulates the manner in which alternative media reinforces that marginalization in a tokenist way. The objectification of women of color by alternative media shows its reinforcement of white/male privilege. La Voz de Berkeley's critique of alternative media and its challenge of Eurocentric ideology is oppositional not alternative. It is important to make this distinction since as college Raza activists and scholars we are continually developing and redefining in what ways Raza media ensures the empowerment of our people. As oppositional media we want to be consistently critical by challenging white ideology and defending our peoples' human and natural rights.



Inside of La Voz

From North and South of the Continent: Indigenous people meet at Teotihuacan for the closing ceremonies of the Peace and Dignity Journeys.



Photo by Jennie Luna



Photo by AnaLilia Barraza

On October 12, 1996 Raza from across the U.S. protested at Washington D.C. against racist government policies affecting our people

Rigoberta Menchu speaks out on human rights violations in Guatemala at a recent visit to Berkeley.



Photo by Heath St. John



Cal Raza organize against 209 which would reinforce institutionalized white male privilege.

LA VOZ DE BERKELEY

Editorial Staff

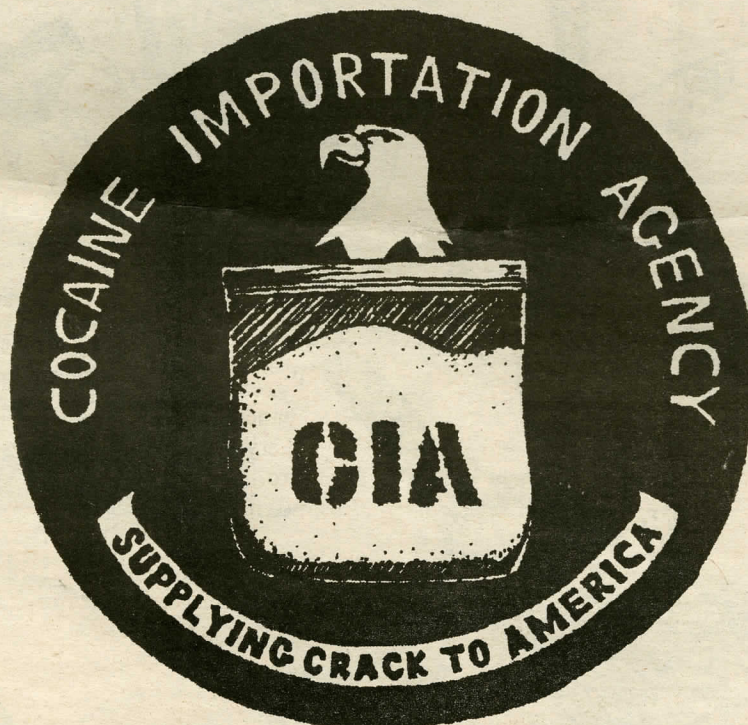
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LA CUCARACHA



LA VOZ DE BERKELEY is a Member of the Chicano Press Association



The primary objective of the CPA is to advance the struggle for Raza self determination by promoting and unifying the progressive Raza press/media.

For more information write:
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iGuerilleros De La Pluma!

Fashion Magazines Marginalize Mujeres

The mainstream media reinforces sexist, racist, and heterosexist stereotypes

By Favianna Rodriguez

I was once the mainstream women magazine market's ideal consumer—insecure about my beauty, my body, and my sexuality. In magazines that plaster their front covers with skinny, tall, white, heterosexual women with milky, smooth complexions, what else is to be expected? Flipping back through the magazines of today, I grow angry. Take your pick this month from "How to Meet the Man of Your Dreams in One Month" or "How To Go From So-So To Supersexy," as if women—especially women of color—need new attitudes, curves, and physical makeovers if they don't match *Cosmopolitan's* perfect cover model.

American mainstream women's magazines like *Cosmopolitan*, *YM*, *Sassy*, *Bazaar*, *Marie Claire*, *Vogue*, and *Elle* make billions of dollars each year by claiming women need improvement. They advise thousands of women on how to become prettier, sexier, thinner, cooler, and more appealing. Women of color are scarce in these magazines. Although occasionally, you'll find a light-skinned African-American—just as skinny and flawless as the girl adjacent to her. Xicanas are virtually non-existent, except of course, if there's a feature on exotic clothing or tropical places. When there are women of color, they pose surrounded by a crowd of white women, as if the white women were there to chaperone this Xicana or Black woman—you know, in case they start a riot or something. The editors include a few women of color not because of a sincere effort to create a more representative publication, but because of a tokenistic attempt

to be "culturally inclusive."

Magazines that cater to the Xicano/Latino community, such as *Lowrider*, *Latina*, *Si*, *Que Linda* and *Cosmopolitan* are no less degrading. While *Lowrider* magazine, for example, features Xicana women, it portrays them only as thin, voluptuous, half-clothed decorations bending awkwardly over the hood of a car—as if our bodies were to sell it. Invariably, the mujeres pose in revealing bikinis flashing off seductive bodies and inviting smiles. By making constant associations between cars and women, *Lowrider* reduces mujeres to property—something to be seen, touched, played with, and used. *Lowrider* presents Xicanas with images that reflect the magazine's idea of sexiness and beauty, but provides no follow up information of what to do if the guy you're posing for slaps you on the ass. Too bad for you, I guess.

In addition, many Raza magazines often devalue and undermine elements of the culture in a misleading money-making effort to attract more readers. The *Lowrider* May '96 issue featured a woman dressed in the *danzante* traje posing before a flashy car. In every aspect, the image was misleading, degrading, inaccurate, and cheap. To begin with, the woman was wearing a man's traje and not a woman's. Secondly, her pose ridicules and depreciates the sacredness of the four directions. She is not even facing in the direction her position insinuates she ought to. Third, the hand on her hip adds an erotic twist—making a vulgar association to sex that's out of place in *danza Mexicana*.

Latina, *Que Linda*, *Si*, and *Cosmopolitan* define a Xicana through trendy clothing, immaculate complexions, indulgent bodies

(they're just as starved as the white women in *YM*) and heterosexual roles. Often the magazine includes articles on low-fat "Mexican" menus, seasonal attire (which is often extremely overpriced), and man-catching tricks, as if mujeres need less pounds and more men. For example, the *Latina* Summer 96' premiere issue bombarded its female readers with titles like: "Busto booster", "Read my hips", "What rollos?", and "Makeover minute", stories which reinforced the misconception that Xicanas could be beautiful if they shed some pounds, pluck their eyebrows correctly, and avoid oily skin.

Ironically, *Latina* promotes empowering ideologies like "Be Your Own Jefa" while showering its readers with beauty tips, assuming Xicanas need to emulate white mainstream standards of beauty.

Moreover: The Winter 96' *Que Linda* issue, for example, did not have a single article on self-empowerment or political consciousness. Their focus was a superficial one: beauty. What are cheesy articles about bra lines, thinner thighs, hair removal, and fashion going to do for the struggle? They will do nothing, except solidify stereotypes that oppress la mujer.

What kinds of messages are these magazines transmitting? They basically tell women that ugliness is equal to nothingness. They include stories that tell women to be proud of themselves, but overwhelm and ingrain them with enhancement tips on the following pages. Ironically, the same magazines also say that a mujer who is too sexy is also asking for trouble. According to an April 1995 *Sassy*, while a girl is flirting, "There's always a chance men are wondering what you look like with your clothes off." This "don't-be-too-flirty-or-

sexy" attitude justifies the behavior of boys and men when they get "a little carried away" and harass, rape, or assault women. Following *Sassy's* advice, a woman can attract every guy on her block but then become one of them sexually assaulted her because she is too "irresistible", well, then too bad for her. These magazines provide women with 100 insane ways to be supersexy, hip, skinny, and beautiful but then provide them with insufficient substantial information and articles.

of self-esteem, self-defense, and assertiveness in refusing unprotected or undesired sex.

It is impossible to read through these magazines without realizing that they are a conscious reinforcement of stereotypical roles. The types of messages these magazines transmit have no purpose other than to work up the idea that women "are not pretty enough." The magazines give a deliberate blow at the self-appreciation and morale of the readers; for it is not encouraging to be told that you need more jazz. The magazines' glorification of men focused, date-obsessed beauty queen solidifies every negative stereotype that have ever been used to justify women's inferior status. These magazines leave me with a blur of contradictory messages: Be pretty but not so pretty that you make men act "funny" or attract unwanted wooers like professors, uncles, and bosses; be smart but not so smart that you, miss a date to study for an exam; be assertive in trapping a man, but not in telling him to keep his hands off you; be proud of yourself and your body, but not if you're fat, ugly, disabled, introverted, bisexual, gay, or can't at least pass for white.



EDITORIAL: 14 Dead in Warfare, Not In the Middle East, But In My Backyard!

By Luis Angel Alejo

While President Clinton, Yasser Arafat, Jordan's King Hussein, and Benjamin Netanyahu were meeting to discuss peace in the wake of recent violence in the West Bank, Gaza Strip, and Jerusalem, no one was engaging in peace talks over the warfare that has permeated, devastated, and divided both Black and Xicano communities here in "Occupied America." Over the last three years, we've had fourteen Xicanos, mostly youth, die in my backyard due to barrio warfare and neither the national media nor world leaders have even taken notice. It was in Watsonville on October 26, that another young Xicano, Oscar Perez, age 14, was gunned down in a drive-by shooting while talking to a friend in an alleyway not too far from where he lived.

Violence over colors (red or blue) no longer exist in major metropolitan inner cities, but violence has penetrated small rural communities like Watsonville (whose population's majority is composed of Xicanos). The warfare over colors has now extended onto our Indian

reservations as well. In many instances, youth are killing themselves even when both sides claim the same color. While some people can stand back and just say that the death of our youth reflect the realities of our communities, our barrios and families continue to be torn apart by the pain. Retaliations seem to only continue and so do the deaths and incarcerations.

Oscar Perez had just entered high school after earning a 3.7 GPA in junior high and breaking various school records for track and cross country. One of his teachers, saddened by the news of his death, stated, "I pictured him as a Xicano role model." He was the oldest son to a single mother—now he will never be that role model for his younger sister and brother.

Three years ago, Jessica Cortez, age 9, and her older brother, Jorge, 16, were also gunned down one evening as they walked to a Mexican bakery store down the street from where they lived in Pajaro. Their mother had just lost an older daughter, Rosario, in a car accident a year before Jessica's and Jorge's death. A few months ago, her oldest child was charged with first degree murder for the death of 16 year old Jose Hernandez, who died after being in a coma for a year. A year ago, a father of 12 children, Efren Rodriguez, 43, was gunned down by Xicano youth as they attempted to steal his tires at the labor camp where he resided. The family remains in economic shambles and Mrs. Rodriguez is in need of major surgery. Without any immediate aid, the future looks very challenging for the family.

These are not scenarios or scripts for movies, but they are the realities of what is occurring back home in my backyard. Instead of the so-called "leaders" trying to prevent or ease the violence in our streets, I have only seen them jump on the band wagon of "tough on crime." State Assemblyman Peter Frusetta's (R-Tres Pinos) bill was signed into law by Pete Wilson the day after Oscar was killed. The new bill makes it a crime to "solicit anyone to join a street gang" or to "solicit on behalf of a street gang." "My bill will make sure that gang members pay for the harm they cause," Frusetta said. These politicians think they are going to solve our problems by incarcerating our children.

These laws, and others such as Proposition 184, are sending our community youth off to provide slave labor for the expanding prison industry. Curfew laws target Xicano youth in San Jose and dress codes are pushing them out of schools. Proposition 187 created an anti-brown hysteria which places blame on our people for this society's economic ills. The CIA is behind the crack epidemic in Los Angeles and many remain quiet. The new immigration law, the Gallegly Amendment, that the Republicans and Democrats are bickering about wants to eliminate educational opportunities for our young undocumented Xicanitos. Pete Wilson is cutting welfare and education funds, yet sending billions to build more pris-

**Continued on page 5
Look for 14 Dead in Warfare**

La jornada de paz y dignidad continua

By Jennie Marie Luna

*The following article is a follow up from the last issue of La Voz entitled, "One People - One Continent: Running to Unite all Indigenous Nations with the Message of Peace and Dignity"

The Journey for Peace and Dignity 1996 has brought a sense of hope and serenity to the confusion and uncertainty of this world. The run, which began in May came to closure on October 12th. The groups of runners from the North and South joined after having run the entire continent for approximately five months. Because of this great offering of strong prayer, it is necessary to take the time to reflect upon this year and the prophecy which has been fulfilled once again by our people.

The runners of the Eagle and Condor nations (North and South), came together on October 9th for a four day ceremony to be held in Teotihuacan. On October 10th, many people involved in the run and supporters gathered in the Zocalo in el Distrito Federal and waited for the runners to arrive. When representatives arrived from the Confederacion del Aguila y Condor and core runners from Canada, California, Alaska, and other states, the people gathered in a circle to welcome our brothers and sisters from the north. Danzantes from el Zocalo, were gathered by Señora Angelberta Cobb, a Mexika Elder. With a prayer and blessing of copal, the danzantes invited the runners and supporters to participate in an ofrenda of danza. Each runner was invited to share a palabra or a song within the circle. As the ceremony came to a close, Señora Cobb gave a beaded necklace as a gift of unity to thank the danzantes for allowing the circle

to be open for the Peace and Dignity runners.

At the end of this ceremony, most of the runners and supporters headed out for a pueblito called San Francisco in Teotihuacan. Most people camped out there and prepared for the following day's events.

In the early morning while the temezcal (sweat lodge) was being held, the people gathered to eat pan and warm cafe. The many staffs, which had been carried throughout the continent from several different nations, lay to rest upon the earth and waited for the day of ceremony which would take place in the sacred city of Teotihuacan. The many people who had traveled from afar to be present at this event gathered outside the camp site. In the circle, messengers and elders representing Peace and Dignity spoke to the people and reminded us about the reason we were coming together. Other representatives from throughout came forward to offer palabra, as well. At the closure of palabra, the people gathered for the procession to our sacred land and site of prayer. With all the staffs leading the way, we entered the city of our ancestors with an overwhelming sense of pride and anticipation. When the procession finally reached its destination within the sacred city, a circle of young school children waited patiently for our arrival. All the people were invited to climb one of the tzakuallis (Tzakualli is a Nahuatl word given by our ancestors and proper term that is used instead of the word "pyramid." Another word that is used is Teokalli, which translates into "house of energy."). An altar was placed on top of the tzakualli where anyone could place offerings or prayers. As we passed by the altar and proceeded down the tzakualli, we entered the larger circle that



Photo by Jennie Luna

Xicana elder Angelberta Cobb raises the Danza Alliance staff which joined the runners in Watsonville, California. Here, the staffs from the north and the south had just been joined and were preparing to enter the temples as one.

was in formation below. Many danzantes, welcomed by the drum, began to offer their prayers through the Danza. The fuerza of the danza could be felt by all in the circle, even those not dancing. The drums, sonajas (hand-held gourds) and rattle of the ayoyotes (ankle wraps worn by danzantes) sent good energy and vibrations straight to mother earth letting her know that we had arrived in unity and in the spirit of our ancestors. When the danza offerings were completed, all the people continued the procession to the tzakualli de Quetzalcoatl. We arrived at the foot of the tzakualli, formed a circle, and honored the staffs and those that made the journey with the staffs.

As Mexican flags were waved by a few, Gustavo Gutierrez pointed out the those flags were not ours. "They do not

belong in our ceremony because, these feathers I hold, this is our flag." He pointed out the federales and policia that were on guard at each corner and how it was a shame that we need to ask permission to pray in our home, our place of origin. He held his feathers high and once again said, "That flag belongs to them, but this one (feathers) belongs to us. This is the one we need to focus on. This is the one that will bring unity to our people." With those powerful words and many like them, the people stayed and watched over the staffs and runners and prayed during this closure of ceremony.

Continued on Page 8
Look for *Peace and Dignity*

Advice for Students of Color Applying to Graduate School

By Aisha Kelley

Applying to Graduate School can be a very long and confusing process if you do not plan and prepare for it. The following guidelines can make applying to graduate school easier and more efficient.

Initially, you should create a timeline of various deadlines. This timeline should include the registration deadlines for admissions tests, turning in applications, and requesting letters of recommendation. To find out when the deadlines are to register for admissions tests you should pick up a bulletin and registration booklet for whichever test you have to take from Career and Graduate School Services (CGSS), which is located at 2111 Bancroft Way (Banway Building).

Graduate and professional schools require that you take a national standardized test to apply for admission. Law schools require the Law School Admissions Test (LSAT), and MBA programs require the Graduate Management admissions Test (GMAT); Medical schools require the Medical College Admission Test (MCAT) and Dental schools require the Dental Admissions Test (DAT), while other graduate schools require their own admissions tests. These tests are usually given several times a year and are recommended to be taken sometime after the completion of your junior year.

Preparation is essential for taking these tests. Most of the tests offer to sell you previous tests, but

will waive the fee if you can prove financial hardship. Also, if you can afford to take a preparatory class (i.e. Princeton Review, Test Masters, Kaplan), they tend to be helpful in that they often test you with previous exams and give you helpful strategies.

Research the various graduate schools in the field of your interest. Go to professional or graduate school fairs, learn

"When you learn about the schools be sure to find out their curriculum, admissions standards, minority recruitment, career placement, campus life..."

about schools by researching them at CGSS, by calling and requesting information from them or by checking out their web sites on the internet. For those interested in law school, the Princeton Review has an exceptional web site with good information on law schools. When you learn about the schools be sure to find out their curricu-

lum, admissions standards, minority recruitment, career placement, campus life, fee waivers for application fees, and early and regular application deadlines. Remember when selecting schools, you want to apply to both long shots and safe schools.

Most graduate and professional schools also require letters of recommendation, which should preferably come from professors or employers who assess your academic or job performance. Keep in mind that most graduate schools are trying to deter-

Continued on Page 8
Look for *Grad School*



D-Q UNIVERSITY

D-Q University, an accredited two-year tribal college, invites students to experience learning at its best. With a strong emphasis on diversity and Indigenous cultures, students are encouraged to develop the professional and technical skills that will meet the needs of our rapidly changing world.

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- Classes begin August 26
- Everyone is welcome to apply

For more information, contact:

Paul Tupaz, Director
Recruitment and School Relations
P.O. Box 409 Davis, CA 95617
Phone #: (916) 758-0470
Fax #: (916) 758-4891

An accredited two year postsecondary institution of learning dedicated to the continued progress of Indigenous Communities

Messages from the Raza Recruitment and Retention Center

-We are still looking for volunteers, if interested please come by 500 Eshleman Hall or call 642-1322

Office/Budget Coordinator: Lupe Alonzo

Recruitment Coordinator: Jose Arias and Retention Coordinator: Carla Torres

Raza Study Hall:

Monday / Wednesday (140 Barrows), Tuesday / Thursday (206 Wheeler) We have MATH, CHEM, and WRITING tutors available.

Camarada program:

We still need more mentors!!! Please come by the center and fill out a camarada card if interested.

Before you quit:

We are planning upcoming workshops and activities for those in need of academic guidance, and or advice on issues that Raza deal with on campus.

Peer Counseling:

This semester we will have a peer advisor Tuesdays 11-2 available for anyone who has questions or needs advice. You can also call and make an appointment.

Elected Offices

Federal

President and Vice President
Ralph Nader and Winona LaDuke
-Green Party

United States Representative-9th District
Ronald Dellums-Democrat

State

State Senator
No Endorsement

Member of State Assembly-14th District
Hank Chapot-Green Party

Peralta Community College District
District 4
Tom Brougham

Berkeley City Council
City Council-District 3
Maudelle Shirek

For School Director
Joaquin Rivera

Rent Stabilization Board Commissioner
Mona Patel
Maxell Anderson
Randy Silverman
Mary Kim Kruckel

San Francisco BART
Director District No. 7
Howard Abelson

Alameda-Contra Costa Transit District
John Woodbury

Measures

Berkeley

S: Seismic Retrofit Bond-YES
T: Elimination of Public Notice-NO
U: Library Service Tax Renewal-YES
V: Rent Control Exemption-NO
W: Exemption to Park Protection Ordinance-NO
X: Building on MLK Jr. Park-NO

Oakland

F: Strong Mayor-NO
G: December Run-Off-NO
H: City Auditor-YES
I: Museum & Library Bond-YES
J: Ethics Commission-NO
K: Kids First Initiative-YES

Albany

L: Police Chief-YES
M: City Attorney-YES
N: Treasurer-YES
O: Commissioner Removal, Council-YES
P: City Elections-YES
Q: Commissioner Removal, Citizen Initiative-YES
R: Open Space-YES

Special District

JJ: AC Transit Parcel Tax-YES
KK: Parks Trail Assessment-YES

Propositions

NO Proposition 204—Safe, clean, reliable water supply act.

This prop. calls for bond issue of \$995,000,000, which would be used to clean up pollution and protect aquatic ecosystems in the Bay-Delta. Although we believe that this is needed, this bond is not the answer. Instead of offering a long term solution, prop. 204 only offers a quick fix.

NO Proposition 205—Youthful and adult offender local facilities Bond Act of 1996

This bond act would push the state into deeper debt, while helping create more prisons for our gente to be put in. Instead of creating bonds for more prisons, we should focus on improving the educational system and providing a living wage to prevent prison overcrowding.

NO Proposition 206—Veterans' Bond Act of 1996

This bond issue would allocate 400 million dollars to provide loans for wartime veterans to purchase farms and homes under the Cal-Vet program. Although Veterans have made many sacrifices, this bond would cause more problems than it is worth. This proposition would increase the government's power while eating up many of California's resources.

YES Proposition 207—Attorneys fees right to negotiate. Frivolous lawsuits. Initiative statute

This proposition prohibits restrictions on the right to negotiate the amount of attorneys fees. Attorneys charging excessive fees can be sued and/or disciplined by the State Bar.

YES Proposition 208—Campaign contributions and spending limits. Restricts lobbyists. Initiative statute.

This proposition is very much like proposition 212, so we feel that it would

be good if both propositions passed

NO Proposition 209 -Prohibiting against Discrimination or preferential treatment by state and other public entities. Initiative constitutional amendment.

For our full view on this proposition read Aisha Kelley's article on page six.

YES Proposition 210- Minimum wage increase. Initiative statute.

This prop would raise the minimum wage to \$5.00 on March 1, 1997 and to \$5.75 on March 1, 1998. Although this still leaves much to ask for, it is a welcomed increase in the minimum wage.

YES Proposition 211—Attorney client fee arrangements. Securities fraud. Lawsuits. Initiative statute

If prop. 211 passes it will make it easier for an individual with retirement investments to sue for securities fraud. This prop will make it possible for victims to fight back and an ability to protect their investments.

YES Proposition 212—Campaign contributions and spending limits. Repeal gift and honorary limits. Restricts lobbyists. Initiative statute.

This proposition would limit campaign contributions made by corporations, forcing candidates to get their money from people not interest groups. Although this is not great reform in contribution laws, it is a welcome change.

NO Proposition 213—Limitation on recovery to felons. Uninsured motorists, drunk drivers. Initiative statute

This proposition would deny drunk drivers and uninsured drivers who are injured in an accident the right to sue someone who was at fault in the accident for non-economic losses. This law would allow reckless drivers who can afford insurance to get off without paying for the damages they do to innocent people who can't afford the high cost of insurance premiums.

Proposition 214—Health care. Consumer protection. Initiative statute.

Although this proposition is very much like prop. 216, we feel that it would be helpful if passed.

Proposition 215—Medi-cal use of Marijuana. Initiative statute.

This proposition is aimed at helping people who have been determined by a physician that using Marijuana would benefit the patients' health. If passed, this prop would allow cultivation and possession of marijuana for medical purposes.

Proposition 216—Health care. Consumer protection. Taxes on corporate restructuring. Initiative statute.

This proposition (like prop 214) is an effort to reform the state's HMO-driven system. This proposition ultimately takes health decisions out of the hands of bureaucrats, and gives them to the doctors.

YES Proposition 217—Top income tax brackets. Reinstatement. Revenues to local agencies. Initiative statutes.

This measure brings back the income tax increase for higher income taxpayers beginning with the 1996 income tax year. It allocates these funds to schools and local governments. It is about time we tax the rich, making them payback the money they take from us to useful institutions.

NO Proposition 218—Voter approval for local government taxes. Limitations on fees, assessments, and charges. Initiative constitutional amendment.

Prop 218 requires a majority of voters to approve increases in general taxes. It requires property-related assessments, fees, and charges to be submitted to property owners for approval. This measure applies to all cities, counties, special districts, redevelopment agencies, and school districts in California.

14 Dead In My Backyard

Continued from Page 2

ons. Proposition 209 will decrease college opportunities for our youth, and Frusetta wants more "tough on crime" bills passed? Clinton passes the new Anti-Terrorism Law- one strike, despite legal residency, and you're deported without appeal. The majority of prisons are filled with Blacks and Xicanos for drug offenses even though the U.S. government sent the drugs into our neighborhoods.

These are not the answers to violence in Xicano or Black communities. My community suffers a 25 percent unemployment rate (one of the highest in the U.S.) due to processing plants shutting down and fleeing to Mexico thanks to NAFTA. My community also suffers high rates of poverty, drug use, incarceration, teen pregnancy, high school push-outs, and overcrowded classrooms. Some of these issues are the main causal factors of violence, yet the public policy being enacted and proposed targets elsewhere. What about targeting those issues to prevent and stop the violence in our streets? What about creating jobs for our youth or improving the school curriculum? What about creating more recreational activities or youth centers? What about reaching out to our neighborhoods and trying to get more parents involved in stopping violence? Our communities are in a major crisis, and the only thing we've seen is a continued war waged against our youth through legislation sponsored by both Republicans and Democrats alike.

Xicano students, as scholars and activists, must recognize the conditions of our communities. Because we are at the university, we have a special responsibility to our community. We are so few at this institution compared to the millions of us that exist throughout Aztlan. Our communities

can't keep believing and supporting people who are causing the very problems they endure day after day. This November, many Xicanos will be voting for Clinton even though he supports most of the legislation I have mentioned above.

Enough is Enough! We must critically analyze the conditions of our communities and utilize the skills and information we attain at this institution to somehow brainstorm and implement solutions to them. The days of Of kicking back and enjoying the good ol' college days must cease. As scholars, we must step up to our responsibility. That was what the paradigm of Xicano Studies was all about- to create a cadre of scholars and leaders that would progressively engage in critically thinking of solutions. Yet at times, when I observe the apathy of Xicano students, see the party scene here at Cal, or hear of events like "Noche de Gala," I am only disillusioned.

I am not saying no one is doing work in the forefront. Groups like Barrios Unidos, RAP, Tonatierra, SNEEJ, MEChA, the Brown Berets, the Xicano Human Rights Council, the Xicano Moratorium, StEP, and the UFW are confronting these challenges. There are tutoring and mentoring programs that are helping young Xicanos deal with the problems that politicians neglect to confront. Mothers, such as Rosa De Ramirez, who lost her 19 year old son Antonio, are educating other parents about getting involved in their community affairs. Yet many back here at UC Berkeley fail to realize that our communities are in crisis. If we fail to take our responsibility, we not only let down our community, but all our future generations as well. C/S

VOTE NO ON PROP. 209

Resistance '96 The Fight Against Prop. 209

By Jesús Barraza and Catalina Garzón

"Chale con 209," was the primary message sent from the enthusiastic crowd at the "Resistance '96" rally. The rally, sponsored by Students Against 209 and the Association of Graduate Student Employees (AGSE), was held to educate the people on the issue of Proposition 209. There to help educate the people were keynote speakers Prof. Carlos Muñoz, Elizabeth "Betita" Martinez, and Angela Davis.

"So what gives, what really is going on, what does (Proposition) 209 really represent?" Muñoz addressed the crowd. "The confusion that the media has made is that Affirmative Action is bad because it perpetuates racial preferences but the truth of the matter is that this country has been a country of special racial preference for white European Americans." The spread of the myth that this society has attained a "level" playing field in the span of thirty years has culminated in the phasing out decision for Affirmative Action in the UC system and, most recently, in the Prop. 209 ballot measure. But, as Jonathan Farley of the PanAfrican Student Union pointed out, a mere three decades of "Affirmative Action, but a token of what America owes us," cannot magically erase over 500 years of the systematic, institutionalized oppression that we as people of color have been subjected to.

It was noted that people need to know the greater picture surrounding Prop. 209, and how the rightwing backlash of which it is a part will affect people of color at every level. First and foremost is the scary fact that proponents of Prop. 209, the so-called California Civil "Rights" Initiative, are coopting the Civil Rights Movement for the purposes of their racist agenda, down to quoting Martin Luther King Jr.'s "I Have a Dream" speech in their television propaganda. As Betita Martinez said: "Prop. 209 is part of something much bigger. This attempt to turn back the clock includes the attack on welfare rights, building more prisons, resisting any increases in the minimum wage, and immigrant rights (Prop. 187)."

This was the aim of "Resistance '96," to make sure the people who attended the rally realized the full implications of 209 in the context of the current political climate. But as Angela Davis put it: "It doesn't seem as if we have to devote our energy this afternoon to convince you to vote against 209...What we really have to do is to figure out how we can attract all of you into the



Photo by Luis Angel Alejo

Angela Davis encourages students of color to get involved in organizing against 209.

campaign." Davis called for all of those present to put some time into organizing against Prop. 209 from then to election day, so that the history of Prop. 187 would not repeat itself again. She also asked for students of color, in particular, at the UC to help "demystify" the debate surrounding Affirmative Action.

A very important aspect of the Rally was making sure people know what to do to get others informed about Prop. 209, to spread the word, and most importantly to make sure to get people to vote. In effect, making sure that the Conservative Right realizes that they cannot prey on people of color. Because as Betita Martinez said, "Hey people, wake up people, they're really out to get us." This was also strongly stressed by the organizers, who encouraged people to help in precinct walking and organizing against Prop. 209 by helping out Students Against 209, Californians for Justice, and similar groups in fighting Prop. 209.

The organizers did an excellent job in coordinating the rally and ensuring that people were aware of the circumstances and purposes of Proposition 209. As Michael Heller said, "The purpose of (Proposition) 209 is to manipulate people's fears in order to separate us from each other and in order to maintain an unjust economic system that keeps power in the hands of only a few." Although the rally was held specifically to educate people on Prop. 209, it was also a look to the future. In the words of Prof. Muñoz: "Make sure you vote no on 209, but more importantly make sure you do your part in making possible a new civil rights (and) human rights movement in this society."



Photo by Luis Angel Alejo

Elizabeth "Betita" Martinez and Angela Davis confer before the rally against Proposition 209 held on Sproul Plaza.

Proposition 209 Threatens Education and Employment Access for People of Color

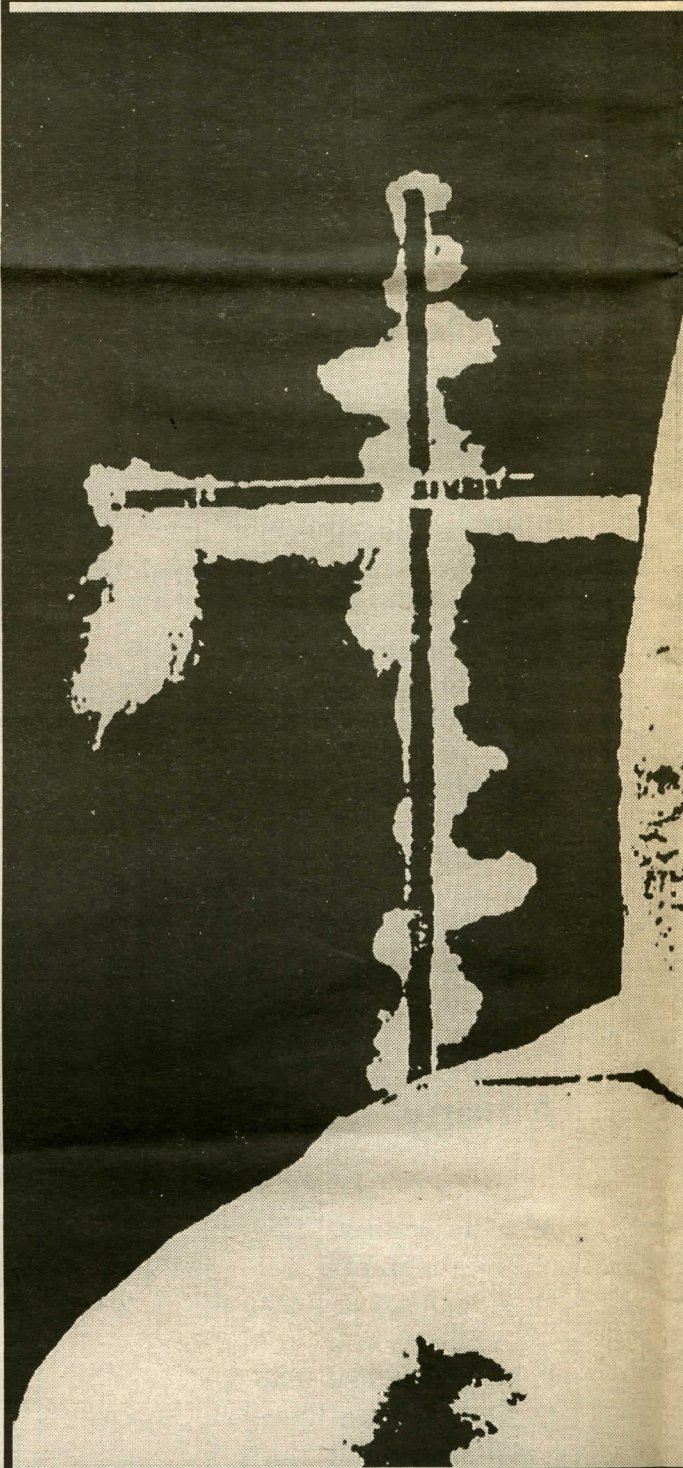
By Aisha Kelley

Just when you thought proposed California legislation couldn't get any more racist and sexist, Ward Connerly, responsible for the elimination of Affirmative Action in the UC system, creates Proposition 209 which will ban Affirmative Action for people of color including women in all public institutions.

Proposition 209's, ironically called the California Civil Rights Initiative (CCRI) chief proponent is Ward Connerly, an African-American UC Regent. CCRI would "eliminate state and local government Affirmative

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Action programs in the areas of public employment, public education, and public contracting to the extent these programs involve "preferential treatment" based on race, sex, color, ethnicity, or national origin."

Among the many opponents of CCRI is retired General Colin

Powell. The California Ballot Pamphlet notes Colin Powell as saying, "Efforts such as the California Civil Rights Initiative which poses as an equal opportunities initiative, but which puts at risk every outreach program, sets back the gains made by women and puts the brakes on expanding opportunities for people in need."

"There are those who say, we can stop now, America is a color-blind society. But it isn't yet," said Powell, "there are those who say we have a level

playing field, but we don't yet."

CCRI creates division in our communities. Another opponent of CCRI, Reverend Kathy Cooper-Ledesma, President of the California Council of Churches, was also quoted in the pamphlet as saying, "It is time to put an end to politicians trying to divide our communities for their own political gain. The initiative is a misguided effort that takes California down the road of division. Whether intentional or not, it pits communities against communities and individu-

als against each other."

"The measure would eliminate a variety of public school (kindergarten through grade 12) and community college programs such as counseling, tutoring, student financial aid, and financial aid to selected school districts, where these programs are targeted based on race, sex, ethnicity or national origin." [Opinion Letter to the Attorney General, 10/15/95]

This proposition is a direct attack on people of color's rights to education. According to Bob Laird, Director of Undergraduate Admissions at UC Berkeley, the end of Affirmative Action at UC Berkeley will cause a 50-70% decrease in people of color's enrollment at UC Berkeley.

CCRI would end all Affirmative Action programs including training, outreach, mentoring and recruitment for people of color including women. As students of color, we are obligated to make sure this initiative does not succeed. On November 5th vote "No" on Proposition 209, the California Civil Wrongs Initiative.

**STOP
209**

**KLAN
FIGHTS 209**



WOULD YOU?

Californians For Justice and Cal Raza Educate and Empower the Raza Community against Proposition 209

By Felicia Martinez

With the November election just weeks away, UC Berkeley Raza is joining forces with Californians For Justice to fight against Proposition 209, known among our gente as the "California Civil Wrongs Initiative" or the "CCRIme." Political actions can occur on many different levels. In elections as deciding as the upcoming one, one of the most effective forms of conventional political action is precinct walking, which some Cal Raza has become involved in.

Californians for Justice is a non-profit organization established to defend Affirmative Action against the attacks of right-wing conservatives. CFJ has been responsible for providing those familiar "NO ON 209" bright green stickers and buttons. Amidst providing Raza with "Acción Afirmativa es Justicia" regalia, CFJ has been involved with intensive political activity in order to get out the vote against the CCRI this November.

Precinct walking sponsored by CFJ involves going door to door in designated communities in order to inform the people about political issues. In this case, CFJ volunteers have been working in precincts that are primarily composed of people of color. For Raza, this has meant targeting areas such as the Fruitvale district in Oakland. The goals of the volunteers have been to gain the support of as many people as possible to unite against Prop. 209 and to register new voters.

Unfortunately, there has not been much public discussion surrounding the elimination of Affirmative Action. As a result, knowledge of the initiative is not widespread. Most people are not informed about what was called the CCRI and do not recognize it under its new name: Proposition 209.

For this reason, it is imperative that we inform and register people whose voter turn-out is historically low. The people that this initiative will affect the most—those who make up our often politically marginalized communities of color—are the ones whose votes we can and must depend on to defeat this proposition. Thus, efforts such as registering voters and informing them about the issues at stake play a crucial role in the defeat of this initiative.

In the communities CFJ and Cal Raza is working with, most of the residents are people of color and members of the working class. The precinct walks have revealed that these neighborhoods are largely uninformed about this initiative. Although individuals were all aware of Affirmative Action and its benefits, they were not aware of the repercussions that its elimination would have

on their communities. For example, there were a few mothers who were trying to get their children into Head Start. Once informed about the devastating impact that this proposition would have on such programs, they quickly supported CFJ efforts. Most of the people in these communities are adamantly opposed to Prop. 209, but only after being informed of the issue. By talking to the people one on one, CFJ was able to secure votes from the people who this proposition would impact the most—people of color and women.

Of all the people approached, Raza were the ones who were most informed and the most passionate about the issue. Although most of them were not citizens and could not vote, they had learned about the proposition through the Spanish language media. Many of them expressed dismay due to feelings of helplessness and disempowerment. They could not vote, so what could they do? To alleviate some of their sense of helplessness CFJ along with Cal Raza assured them that little things such as posting campaign signs in their window or informing neighbors about Prop. 209 would be a great help.

Speaking with Raza only served to reinforce the importance of community activism. Gente that is disenfranchised from the voting process, such as noncitizens and youth, can still become involved. Actions such as political organizing, youth activism, and community outreach can give a voice to the voiceless. Youth who can't vote can still inform people about the issue and partake in political actions that will demand public attention. Noncitizens can also organize around issues that affect Raza. The system might remove the right to vote, but it cannot silence Raza's voice.

Through the precinct walks, CFJ was able to empower the community by reminding them that both their voice, and their vote, are needed if we are to defeat political attacks on our communities. Remember, John F. Kennedy won his presidential election by less than one vote per precinct. Imagine the impact we could have if each one of us took the time to convince just a few people to vote against Prop. 209. As educated Raza, especially those of us who vote, we have an incredible amount of power—and responsibility. It is up to us to take part in political actions such as precinct walking in order to reach out to our communities.

If you'd like to get involved with the campaign against Proposition 209, you can contact Californians for Justice at (510) 452-2728. Unete Raza y abajo con 209!

Xicano Shorts



By Daniel Santillano

Viva La Vida Video to Air

San Francisco - A benefit for Viva La Vida featuring an exclusive screening of the third episode, spoken word and live music will be held November 13, 8 PM to 10 PM at Artists' Television Access, 992 Valencia (at 21st), San Francisco.

Viva La Vida is a cable access television program, locally produced by and for community members, which celebrates communities of color by highlighting the diversity, richness and creativity of community as manifested in our art, music, poetry, and activism.

Airing the second Wednesday of every month at 8 PM on San Francisco's Channel 53, this variety show created by people of color has provoked rare views such as:

"A Sesame Street-like voice of youth and culture, built with mature values..."

"...an amazing example of community politics, creativity and humor."

Jose Angel Gutierrez Returns as Director of CMAS

Arlington, Texas - The University of Texas at Arlington and Dr. Jose Angel Gutierrez announced on Oct. 23 that they had resolved their differences surrounding Gutierrez's appointment as Director of the Center for Mexican American Studies (CMAS).

UT at Arlington President, Dr. Robert E. Witt, states "As Founding Director of CMAS, Dr. Gutierrez's dedicated efforts have been instrumental in establishing the Center and developing its initial programs. It was never the intent of the University to imply that Dr. Gutierrez had personally benefited from or attempted to benefit personally from his service as Director of CMAS. Our audits have confirmed this." The operation of CMAS had previously been questioned by the University.

Both Dr. Gutierrez and Dr. Witt expressed hope that this announced action will send a clear message to the Mexican-American Community that it is welcome and a valued member of UT at Arlington.

Cal Library Acquires Ancient Books on the Mexican Inquisition

Berkeley - Bancroft Library recently purchased an extensive 61 volume volume-set dating back to the Mexican Inquisition. Spreading from Spain to Mexico and South America, this dark age movement advocated the elimination of Jews, sexual offenders, and what were considered witches.

The collection, which was purchased for \$100,000 is one which will add to the Library's awesome collection on North American History. The collection gives UC Berkeley the largest Mexican Inquisition holdings outside of Mexico.

Jose Antonio Burciaga Leaves Chicano Movement in Peace

Carmel, Calif. - Described by some as the Chicano movement's Renaissance man, Jose Antonio Burciaga died of cancer Oct. 7 in the presence of his family.

"He died a very peaceful death," his wife told Weekly Report, "but he was not at peace about leaving his family and leaving his work."

A native of El Paso, Texas, Burciaga gained international recognition as an artist, a poet, a muralist, and author of several books.

San Francisco's *Galeria of La Raza* commemorated his life with a sold-out crowd. With proceeds going to the Burciaga Artist Trust, the evening featured 14 Latino artists and groups, including Luis Valdez, Culture Clash, Dr. Loco's Rockin' Jalepeño Band, Jose Montoya, and the Burciaga's son Toño, a rising musician.

Continued on Page 10

Look for Xicano Shorts

Peace and Dignity Run

Continued from page 4

In the evening, a velación was held by Huichol elders and medicine men to pray again with the staffs the night before Dia de la Raza. The following morning brought sunlight and warmth on the last day of the Peace and Dignity ceremony. On this day, the staffs from the North and South were joined and bundled together to form a union and thus fulfill the prophecy that the peoples of the North and South would become one. This final ceremony brought closure the run for 1996, but at the same time marked the beginning of the new journey in preparation for the year 2000.

Teotihuacan, being the heart of the continent, was the perfect place to bring Indigenous people together to honor the intelligence, morals, and principles of our ancestors. It was a reminder that the bones of our ancestors run deep beneath the soil of this earth and we, being people of the earth, will not be displaced from our home and our spiritual centers that bring us closer and more intertwined with all of creation.

Peace and Dignity is only one step towards bringing our people together. It must begin with each one of us and the realization that we need each other to survive. When we realize that, we can stop trying to hurt or put each other down. We can finally realize that the borders we place between Mexicanos y Xicanos or Norteños y Sureños are imaginary and created in our mind. The truth is that we are the same people. There are no divisions. We must live up to the concept of being "one earth, one people" and come together. The fronteras we place between each other simply do not exist. If a run can bring people of this continent together, certainly we can bring our families and our communities together as well. If we can learn to treat each other with basic respect and human dignity, than we have learned something from this run. This run may be complete for 1996, but the journey continues and may we go forward to wherever the journey takes us.

Mexika Tiahui!

c/s

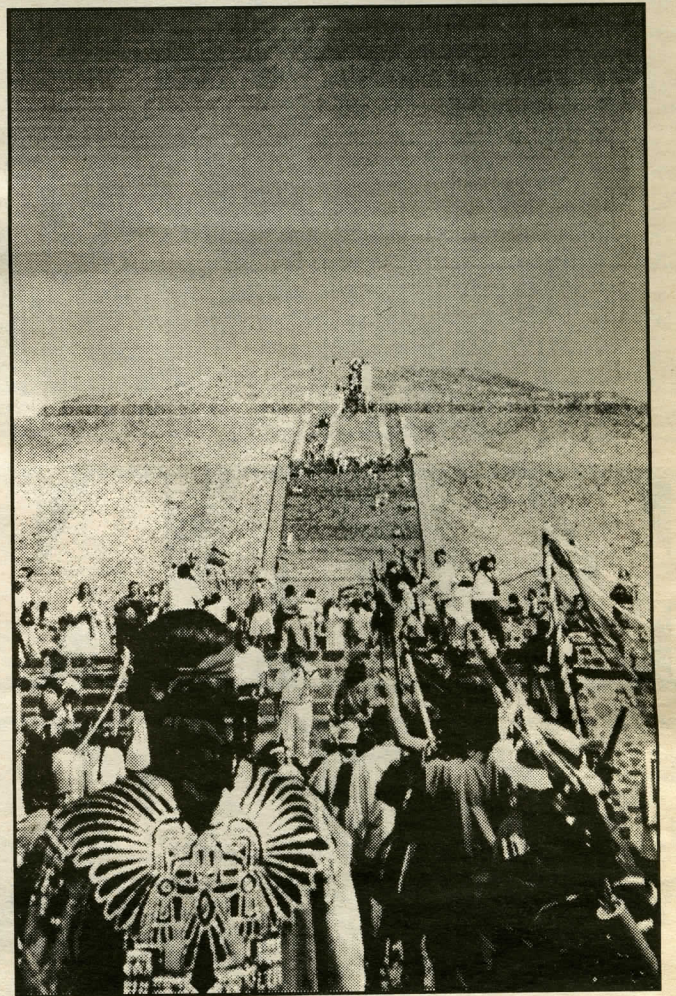


Photo by Jennie Luna

Ceremonies marking the fulfillment of the unification of the north and the south in the city where men transform into gods.

Grad School Applications

Continued from page 4

mine if you will be a successful student, not necessarily if you will be successful in the profession, so if you are still in school you should choose professors who can attest to your potential success as a graduate student. Try to give letter writers as much time as possible to write a letter of recommendation for you (i.e. two months or more). Also, to streamline this process, CGSS offers workshops on how to ask for letters of recommendation, and they provide a letter writing service to which letter writers can send their letters, and the service (for a fee) sends copies of the letters to schools to which you apply.

Finally, the application for admissions will also require that you write a personal statement or statement of purpose. If you are not familiar with what this statement should include, you should attend a workshop at CGSS on what the statement should contain. For people of color, it is very important to mention your minority status and any family or financial hardships you may have had to overcome as a person of color. The personal statement is your chance to explain poor grades or test scores and work or family pres-

sures which have impacted your academic performance.

The admissions process is a time consuming commitment, but don't let this discourage you. The resources offered by UC Berkeley and the internet can make the process much quicker and easier. People of color are extremely underrepresented in graduate and professional

For people of color, it is very important to mention your minority status and any family or financial hardships you may have had to overcome as a person of color.

schools, and if you are interested, there are many people who want to see you succeed in being admitted to graduate school. When you are finished with the process and receive your first letter offering you admission, you will be very happy and proud to have went through the process. The first place

to start is UC Berkeley's Career and Graduate School Services, which have counselors and workshops that can make applying to graduate school just one more schedule you have to follow.

CHECK OUT LA VOZ DE BERKELEY ON THE WORLD WIDE WEB AT:

<http://server.berkeley.edu/MEChA/LaVoz.html>

E-mail us at: La_Voz@uclink4.berkeley.edu

Raza March on D.C. Demands Human Rights Protestors Unite Under the Movement for *Proposition One*

By AnaLilia Barraza

History was on the minds of Raza that October 12th morning. History they were going to make at the first ever Latino march on Washington.

Three thousand miles of road behind us, we walked eagerly to Meridian Hill park, where the march would begin, not knowing what to expect. As the first people in line reached the hill they looked back, relief and joy on their faces, "Look" they said, "everyone is here!" The park was full of Raza from all over the country. Mexican, Puerto Rican, Salvadoran, Nicaraguan and every other kind of flag waived above the crowd.

No one needed this triumph more than the bus riders from Los Angeles. Four days earlier, would-be marchers waited six hours at Salazar Park in East Los Angeles, for the buses that seemed to never come. As the morning light broke through the fog, street-vendors, teachers, electricians, students, hotel workers, retired folks, ex GIs professionals, and unemployed Latinos got on the bus to Washington.

And, after only a day of traveling in

the non-air-conditioned buses, through the stifling SouthWest heat, with a bunch of strangers and stressed out organizers, the riders were wondering whether they should have stayed home instead. On the road through, young men and women who had never been activists became a part of march security, older women who had never spoken up, cheered and held banners before a crowd of on-lookers, and people who never met before the trip, ate and prayed together. A people who thought they had no power realized they were part of a movement.

A movement not lead by a charismatic leader, but a movement revolving around a little known plan: Proposition One. Jose Jacques Medina, national march organizer, put it this way, "We are seven movements in one." The seven movements are embodied in the seven demands in Proposition One, a measure organizers hope to have on the ballots in the near future. It includes:

1. Extended money and citizenship now.
2. Labor reform and \$7 minimum wage.

3. Police review boards, justice without brutality.

4. Expanded public health services.

5. Public education from elementary to university level for everyone.

6. Affirmative action and equal opportunity.

7. Human and constitutional rights for all.

The proposition is designed for a community that is tired of politician's promises that they are doing what is best for us. With this proposition we are saying we know what is best for us. We are saying we will no longer simply react to the attacks but we will build a defense system so you can no longer attack us. And it is saying that we are a part of the American system.

That is the main reason we traveled to DC: to reach the nexus of the U.S. government. The numbers, people said, would be greater if we marched on Sacramento. But, the sacrifice of traveling to DC added to the impact of the march. In

addition, having the March in Washington took away from the Mexican or Chicano centric philosophies that permeate the SouthWest. In the east coast there were Mexicans and Chicanos a plenty, but there were also Puerto Riquenos, Salvadoreños, Nicaraguenses, Equatorianos, Chilenos and Dominicanos. A diversity you would never see in Los Angeles, much less the rest of the SouthWest.

The press reported that 20,000 to 30,000 people were there that day, short of the 100,000 people expected. Organizers claimed a higher number. The ellipse's full capacity is 150,000 and the park was not

quite full. Yet, the numbers did not matter. For a moment at least, marching down 16th street reaching the ellipse in front of the White House, it seemed the whole Latino community was present. Afterwards, marcher's articulated ideas about returning to their communities to make a difference, beginning a new phase. Making history, they communicated in their plans, came with responsibility. And hopes were high that Proposition One will truly unite the Latino community for a proactive movement that is "Pro-Uno", Pro-Us.



Photo by AnaLilia Barraza

Thousands of Raza marched in unity demanding civil and human rights.



Photo by AnaLilia Barraza

The Danzantes begin the March on Washington with a prayer, as thousands of people join them in their appreciation and gratitude to the earth for another day.

About 1966 or so, a NASA team doing work for the Apollo moon mission took the astronauts near Tuba City where the terrain of the Navajo Reservation looks very much like the Lunar surface. With all the trucks and large vehicles were two large figures that were dressed in full Lunar space suits.

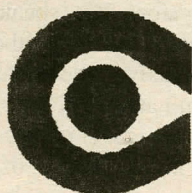
Nearby a Navajo sheep herder and his son were watching the strange creatures walk about, occasionally being tended by personnel. The two Navajo people were noticed and approached by the NASA personnel. Since the man did not know English, his son asked for him what the strange creatures were and the NASA people told them that they are just men that are getting ready to go to the moon. The man became very excited and asked if he could send a message to the moon with the astronauts.

The NASA personnel thought this was a great idea so they rustled up a tape recorder. After the man gave them his message they asked his son to translate. His son would not.

Later, they tried a few more people on the reservation to translate and every person they asked would chuckle and then refuse to translate. Finally, with cash in hand someone translated the message,

"Watch out for these guys, they come to take your land."

—Charles Phillip Whitedog,
Ojibway and Network Manager Multimission Ground
Systems Office (Mission Control),
Jet Propulsion Laboratory, NASA



The CORO Foundation and the Coro Fellows Program Recruitment . . .

Will be coming to the UC Berkeley campus to interview for the Fellows Program in Public Affairs Program on Thursday November 7, 1996 from 9:00 a.m. to 5:00 p.m. If you are interested in applying to the Program, please contact Gracie Cornejo, Director of Recruitment at 415-986-0521 X17 to receive more information and to sign up for an interview. A NINE-MINUTE VIDEO TAPE OF THE FELLOWS PROGRAM EXPERIENCE IS AVAILABLE AT UCB CAREER CENTER.

The fellows program prepares individuals to be more effective participants in public service and seeks candidates with demonstrated leadership ability, integrity and commitment. Graduates include members of Congress; federal, state, and local government officials; business executives; educators and community leaders.

Coro Fellows spend up to 60 hours a week in a series of group and individual public service projects, internships and seminars designed to provide a well-rounded perspective on how government, labor, business, media, and community organizations work and influence public policy. Training in communication, negotiation, mediation, facilitation, and critical thinking skills round out the program.

Twelve Fellows participate in each of the four offices— San Francisco, Los Angeles, New York, and St. Louis. Fellows come from all ages, racial, ethnic, and cultural backgrounds, academic disciplines and work experiences. Application deadline is February 14, 1997.

Rigoberta Menchu Speaks in Berkeley

By Heath St. John

A reception was held for Nobel Laureate Rigoberta Menchu Tum and the Rigoberta Menchu Tum Foundation. The event was hosted by the Seva Foundation, the Vanguard Public Foundation and the International Indian Treaty Council (IITC) at the Seva Foundation's new office in Berkeley, California.

Rigoberta Menchu has been touring several cities in the United States to build public awareness and raise financial support for her current campaign to bring several Guatemalan military officials to trial for the assassination of 11 unarmed Mayan Indian men, women, and children, and the wounding of 27 others in the massacre at Xaman, Guatemala on October 5, 1995. This is the first time that legal proceedings have been implemented to bring to justice those responsible for the killing of Indigenous Peoples in Guatemala and represents an historic step in the struggle for human rights and justice in that country.

Rigoberta Menchu was welcomed by Andrea Carmen, IITC Executive Director, who acknowledged Rigoberta's work and history with the IITC, such as the Campaign for Peace and the Decade of Indigenous Peoples enacted by the United Nations after thirty-six years of armed conflict and serious human rights violations in Guatemala.

At the reception Rigoberta Menchu spoke for the better part of half an hour on details of the case. She told that on October 5, 1995, twenty six armed soldiers invaded a Mayan community of 25 families who had spent the last 14 years in Mexico to evade military and governmental violence. They had great hopes of rebuilding a community and had returned to Xaman less than a year before the massacre. Rigoberta Menchu was in the U.S. at the time and stated her misconception, "that massacres were a thing of the past." At least, she had hoped anyway. She called the actions of the soldiers run by, "political motivation [as] obstacles for peace and solidarity."

They had to work seven days a week for four months in a tribunal just to move the case from a military to civilian jurisdiction. After that, the army had bought off the civilian judge who refused to hear their case, claiming he did not have the authority of jurisdiction. The foundation had to collect evidence against opposition such as one particular military forensic statement that, clearly racist against Mayans, reported the bullet wounds of the victims as "insect bites." The military hid the arms used in the massacre until FBI intervened and provided their own investigative experts. Again, this is the first time that a massacre has been explored by the applications of law and peoples' rights; is a public, not private, debate; and reprimands the killing of indigenous peoples by military forces. Rigoberta Menchu's efforts to bring justice to this indigenous community is a momentous one that stands at the forefront of hundreds of similar unheard cases throughout the region. Currently the Rigoberta Menchu Tum Foundation and the Mayans of Xaman are working and waiting on the process with demands that soldiers be prosecuted. It is very courageous for anyone who publicly supports or works for this case for those who do have been threatened with death.

This process has been a financial challenge for the



Photo By Heath St. John

Rigoberta Menchu speaks out on the human rights violations committed against indigenous peoples in Guatemala. Her efforts and those of her supporters have brought the military to trial for its atrocities.

foundation. We must consider the injustice of the military, the victims of the massacre and see that it is unfortunate who has the upper hand (a hand of oppression). If you would like to make a contribution which will support the human rights efforts of the Rigoberta Menchu Tum Foundation and the IITC Human Rights Office in Guatemala, please send a check made out to the Rigoberta Menchu Tum Foundation to the Seva Foundation, 1786 Fifth Street, Berkeley California, 94710.

Xicano Shorts Continued from Page 8

Thank You From Lambda Theta Nu

Berkeley, Calif.-The Ladies of Lambda Theta Nu Sorority would like to thank all Raza who donated blood on September 12. By donating blood you have given another Latina/o an opportunity to live. With the scarcity blood banks are facing right now, your participation in such Blood Drives are essential to survival of our Raza. We all have our different ways of promoting activism and this indeed is a very special gift we give to our comunidades. However, we must not forget the most important gift of all—La Vida. Once again MUCHAS GRACIAS to all of la gente that contributed to this event. We hope to see you out there again next year.

If you would like more information about the Latino Blood Donor Days or the Alameda County Blood Bank please e-mail Irene Gallegos: igallego@uclink2.berkeley.edu or write to: Lambda Theta Nu Sorority 250 Golden Bear Center—WRC Berkeley, Ca. 94720

CLINTON SIGNS S.1973, THE NAVAJO-HOPI LAND DISPUTE SETTLEMENT ACT OF 1996

Flagstaff, Ariz.-President Clinton signed in to law on Friday, October 11, 1996, S.1973, the Navajo-Hopi Land Dispute Settlement Act of 1996. S.1973 had passed both the Senate and House in September with little opposition. Clinton's actions, which received little attention in the Washington press, solidifies a December 31, 1996 deadline after which time 3,000 remaining Dineh - largely elders - living at Big Mountain can be forcefully relocated.

An analysis from Sovereign Dineh Nation, a group based in Flagstaff, Arizona, says that "the key impact of the act is stated most clearly in Sen. McCain's statement introducing the legislation: 'The Agreement recognizes the Hopi Tribe's right to exercise jurisdiction over the Hopi Partioned Lands where Navajo families are residing.'"

In effect this means that the Hopi Tribal Council can now legally call upon its Hopi Rangers who, in conjunction with Federal Marshals and Bureau of Indian Affairs agents, can begin the relocation of the Dineh. An important aspect of this land dispute is the fact that beneath Big Mountain are massive coal deposits which Peabody Coal has economic interests in.

For more information the Shundahai Network can be reached at 202-588-0912 or emailed at shundahai@radix.net

Nuclear Devastation of Lands and Peoples: Native Nations Denounce Environmental Genocide

By Catalina Garzón

"Our people have been dealing with environmental genocide for the past 30 years ... and environmental racism and injustice are not new for our people, but have been around since they first wanted our land." These were the words spoken by Manuel Pino of the Acoma Nation at an event sponsored by the Women's Cancer Resource Center in September. The event, entitled "Native Americans and Environmental Toxins," was held at La Peña Cultural Center and brought together many voices on the issue, including Pino, Nilak Butler of the Indigenous Environmental Network, and Native poet Chrystos. The speakers spoke on the assaults upon Mother Earth in the form of uranium mining and radioactive waste dumps, which have culminated in the poisoning of reservation lands and peoples.

Nilak Butler of the Inuit Nation opened the event by emphasizing the importance of organizing at multiple levels to attain environmental justice. Butler, who also works with Greenpeace San Francisco, spoke in terms of the "progressive circles" of family, community, nation, and inter-nation in combatting the destructive reality of Western consumer society. "We must remember that all these things come from the land," she said. "The cities' tentacles reach out to our lands, and their wealth is our poverty."

By way of introduction, Butler mentioned the struggle of the Colorado River Native Nations against a radioactive waste facility proposed for Ward Valley, California. If built, 85% of its waste would come from nuclear power reactors, contaminating the groundwater, violating the sanctity of the sacred lands of its original peoples, and causing the virtual extinction of the endangered Desert Tortoise, which has inhabited this part of the Earth for tens of millions of years.

"[Nuclear contamination] is the perpetuation of the lies we've had to endure as Indigenous people," says Manuel Pino of the Acoma Nation. The Acoma Nation is situated 60 miles west of Albuquerque, New Mexico, and within a 30 mile radius of the Grants mineral belt, the most intensely mined area for uranium in the country. In the 1950s, the transnational Anaconda initiated a uranium mining operation which ultimately employed

80% of the males in direct extraction, and many more females in related jobs such as truck drivers or crushers in the mill. The Acoma Nation's neighbor, the Laguna Pueblo Nation, also had the largest open-pit uranium mine in the world operating within 2,000 feet of the village. Nuclear contamination would blow directly into the village with the wind, in addition to percolating into the rivers where the communities obtained their water.

The coming of the uranium mines induced the deterioration of tradition, culture, language, and the health of the land and the people. "Hundreds of shafts were dug into Mother Earth under our sacred mountains," says Pino. He tells how his people became dependent on a wage economy, sometimes preferring to work an 8-5 day than attend ceremonies. Many of the elders who worked

"[Nuclear contamination] is the perpetuation of the lies we've had to endure as Indigenous people."

as pick-and-shovel uranium miners have contracted lung cancer. They were never told by the company nor the gov-

ernment what radioactive uranium would do, once disturbed from its resting place inside Mother Earth.

"Very few people realized the impact on the people, animals, and on all our relations on Mother Earth at the time," says Pino. Today, eleven years after the closing of the last mine in 1985, the uranium's legacy can still be felt all around the abandoned mine shafts and Superfund sites. The Acoma people can no longer eat rabbit, because the tumors in the rabbits' kidneys and liver are evidence that they are already being consumed from the inside out by environmental contaminants.

Now that the Acoma Nation is attempting to gather testimony, scientists are saying that it will be difficult to prove the connection between so-called "low-level" radiation and the sickness of the people and the land. "The white man has always had this misconception that what you can't see won't hurt you," says Pino. To counteract this erroneous perception, a major community education effort has created courses on the sociohistory

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Look for *Nuclear Devestation*

UC Berkeley Fraternities and Sororities have Demonstrated a Legacy of Mocking People of Color Traditions through Theme Parties

Originally Addressed to the Editor of the Daily Cal

By Helen Lara-Cea
Casa Joaquin Murrieta Project Director

Earlier this week you published an opinion piece by David Katz titled "Appropriate?" Mr. Katz' essay touched on broader societal issues which are before Californians and the Nation this election year. As with the larger issues of who is an American and who can lay claim to the basic rights of food, clothing, shelter, health care and an education in this society, the incident cited by Mr. Katz must be contextualized before one jumps to conclusions, applies theory or popular rhetoric to the situation.

Let's start with the facts. Casa Joaquin Murrieta, "the Chicano theme house" described by Mr. Katz, is the home of the Chicano/o Residential Academic Support Program and Cooperative. Casa Joaquin Murrieta, established by Chicano/a students at Cal in 1970, is not a part of the University dorms or the Student Cooperative System. Casa is home to approximately forty-five students, most of whom are Chicanas/os. Casa is also home to African American, Peruvian, Salvadorian, European American, and a majority of mixed race students. Though most of the students at Casa are the first in their families to attend college, come from low income families, and have two jobs, last year their collective grade point average was 3.5 and five students attained 4.0 averages.

You may be wondering why students chose to live at Casa. There are many reasons, but the most frequently cited factors are, the relatively inexpensive fees (Casa fees average \$5,000 a year), proximity to the campus, academic support, alcohol prohibition, relaxed and accepting atmosphere, sense of family and cooperative nature of the household. Some students cite the hostility directed toward them in other places of residence. Most Casa students deal with a high level of discomfort as they go about their daily business at Cal. It is not uncommon for students to hear insults yelled at them or have a water balloon land near them or on them as they make their way home or to have to endure snide comments by classmates. Casa, then, is a harbor in this sea of hostility and ignorance.

Over the last few years, several of our sorority and fraternity neighbors have hosted ethnic theme parties as part of their recruitment, initiation and retention rituals. Ethnic theme parties have been a part of the Greek system since its inception, just as exclusion on the basis of religion, race, ethnicity, class, appearance and a host of other factors have been and, for some sororities and fraternities, continue to be an integral part of the social contracts which define membership. Skeptics need only examine the history of Stern Hall, to comprehend the extent of these exclusionary practices. Some fraternities and sororities on this campus have never had an African American or dark skinned member, yet ethnic theme parties targeting the very groups which they exclude, are an integral part of the social activities which define membership and privilege. Put bluntly, the tradition of ethnic theme parties reinforces the ideology of exclusion and group identity.

Understandably, many of these organizations continue to sponsor ethnic theme parties. A few years ago, Kappa Kappa Gamma, reputed to be the most exclusive national sorority, hosted a rush party, wherein pledges came as "Cholas" and reportedly had to crawl under a fence to gain entry. Yes, Casa students and staff objected to this stereotypical depiction by their neighbors. These parties reinforce stereotypical notions about people and foster an environment which sanctions and rationalizes discrimination and the dehumanization of a people. When Casa residents explained, at a meeting held at Kappa Kappa Gamma, sorority members said their pledges had come up with the theme, they didn't realize "Mexican-Americans" lived next door (Casa had been their next-door neighbor over twenty years), Cuban sorority sisters were not offended by the theme, and they did not understand why their "Chola" rush activity was offensive to Casa residents. Since this meeting, Kappa has not sponsored "Mexican" theme parties.

The next year Phi Beta Phi, a sorority across the street from Casa and next door to Phi Kappa Tau, sponsored Mexican theme rush activities, which took place in public areas of the house, including the front stairs and side walk. Members dressed in sombreros, other stereotypical garb and sang altered Mexican songs. This performance was so disheartening to one of the parents dropping his daughters off at the beginning of the school year, that he gave serious consideration to withdrawing his daughters from school. If this was the typical UC Berkeley experience, he wanted no part of it.

Over the years, Casa residents have observed "Zulu Warrior Night" at a fraternity across the street, a confederate flag flown on Martin Luther King's Birthday, a litany of South Pacific theme parties, "gangster night," and a bevy of "fiestas" in addition to the daily taunts from motorists and passers-by. In light of these ethnic theme

parties, their ideological basis, content and implications, the Greek system at Cal adopted guidelines which eliminated ethnic theme parties from the list of approved and sanctioned Greek activities. As new members join fraternities and sororities, they may be unaware of this ban, its history and context.

It is in this context of exclusion, hostility and history of ethnic theme parties that the residents of Casa and other Chicano/a students raised concerns about the "fiesta" at Phi Kappa Tau, which is directly across the street from Casa. They had not interacted with the fraternity until one of their members made inquiries about a Mariachi Band. Subsequent to this inquiry, decorations, including what can only be described as a poster of a stereotypical Mexican wearing a large sombrero and reclining against a cactus, Mexican flags, cacti, piñatas, and young men dressed in ponchos and sombreros were observed by house members. While we may discuss the flattening of all so-called Latinos into one group and the history and context of this cultural construction and its political ramifications; This was not "an ambiguous Latin theme" party; it was clearly intended to be a Mexican theme party. Moreover, the fraternity brothers organizing the event had little knowledge of Mexico nor did this event constitute a celebration of Mexican culture. Whether the hosts were aware of it or not, this event had distinct a minstrel flavor and like a minstrel show, it presented a mean spirited and damaging caricature of a culture and a people.

What do fraternity members gain by perpetuating stereotypes? Are these a means to attract pledges and reinforce group identity? Why does Mr. Katz insist on their right and, by extension, his right to disrespect neighbors and members of the UC Berkeley community? One wonders; particularly in the current political environment, wherein many of us are deeply concerned that the campaign to deny all immigrants and the poor health care, education, food, shelter, clothing and the rights of and to U.S. citizenship spreads unabated because of stereotypical and unfounded ideas some Americans harbor and embrace about their neighbors. We are very concerned that the tenor of this year's racialized politics parallels German politics and ideology of the early nineteen thirties. Yes, we do openly worry and discuss the possibility of a twenty-first century Holocaust.

It was these grave concerns, history and context which compelled the Casa students to speak out last week. If tempers were heated and frayed, it was only because the issues are so fraught with meaning and consequence and the stakes are so high. Were it up to Casa students, this "fiesta" would not have occurred, but it did take place and they would betray their ideals, the sacred trust of their families and communities if they stood by and just let it happen at their front door.

Nuclear Devastation Continued from page 10

of uranium development in the schools. Projects such as "Adopt a Uranium Miner" provide the opportunity for the youth to talk to elders, ensuring that future decision makers are fully aware of the repercussions of such operations on the land.

Radioactive contamination is global in scope. At a world uranium hearing in 1992, a delegation of the Indigenous peoples of this continent protested the relocation of uranium mining operations to other parts of the world, where the devastation would replicate itself with other lands and peoples. Such concern and close monitoring of transnational corporate activity is well-founded, especially since global demand for uranium has recently exceeded the international rate of production of 80 million pounds per year. Demand is currently for 150 million lbs/ year, and is projected to reach 175 million lbs/yr by 2010, despite the mainstream media's portrayal that the industrialized world is shifting away from nuclear endeavors. Once again, development is being targeted at Indigenous peoples. Within the U.S., the revitalization of the domestic uranium industry due to favorable market conditions has the military-industrial complex eyeing uranium-rich reservation lands.

However, history need not repeat itself. The fabricated need for uranium mines, waste facilities and nuclear power plants stems from the ravenous consumption of energy, the driving force of Western society, by industry and urbanized areas. Nuclear plants currently generate 20% of U.S. electricity. October 13 is a annual day of awareness called Unplug America, in which concerned people abstain from using electricity in a collective statement against the damage which fossil fuel extraction, radioactivity, dam construction, and deforestation has perpetrated on Indigenous peoples and the continent. In protesting both the consequences and the sources of the injustices affecting the Colorado River Native Nations in Ward Valley, the Acoma and Laguna Pueblo Nations in New Mexico, and countless others, the importance of confronting the devastation at all stages of the nuclear fuel cycle, from mining to consumption to disposal, is addressed.

As Butler says, "There is a good way to live with all life, not just the human people, but also the birds and the fish." As Raza, we recognize that this good way enabled our ancestors to live in harmony with the continent, free from the radioactive contamination of the food, air, and water, as well as the cancers and other illnesses associated with such pollution. In return, we must do our best to reduce wasteful consumption of Mother Earth's resources and participate in recycling efforts, in addition to conserving energy and supporting sustainable alternatives such as solar and wind power.

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At What Price This Conspiracy?

CIA Funnelled drugs into Communities of Color

By Danny Van Harley

For three days in the month of September, the San Jose Mercury News published a series of articles alleging that millions of dollars from the sale of cocaine during the nine-teen eighties went from the ghettos of Los Angeles to rebels in Nicaragua backed by the CIA. This series asserts that traffickers who delivered the cocaine to Los Angeles street gangs were at the same time meeting with CIA operatives. Their link came to Los Angeles gangs came through Ricky Donnell Ross (AKA "Freeway"), who converted the cocaine to crack and sold it wholesale to gangs nationwide.

The United State's involvement in Nicaragua has been heavily criticize to begin with. The CIA ran the Contra war as a covert operation until nineteen eighty-four, when congress cut off funds. At that point the Reagan Administration transferred the operation to Lieutenant Colonel Oliver North, who was White House National Security Council Staff. According to the New York Times and the San Francisco Chronicle, to keep arms flowing to the Contra Soldiers, White House aides raised money from U.S. allies including Saudi Arabia and Brunei, as well as from wealthy private donors.

In it's attempt to maintain democracy in Central America, the U.S. hypocritically tolerated or failed to correct human rights abuses by the Contras and their allies in the region, and this has all been heavily documented. In addition, there were several times when even in the eighties it was common knowledge that U.S. officials ignored drug trafficking to further the Contra cause. All in promotion of democracy, of course.

The question still remains, at what price this conspiracy? Thousands of black youth, along with our Chicano brothers and sisters in the inner city are dying! The lives of people of color in ghettos across the nation have been rocked by crack cocaine. Our reward for our involvement in the promotion of democracy in Central America has been abysmal. Broken families, massive imprisonment, crime, gang violence, shattered communities, and the horrible list goes on.

Is the word conspiracy the correct word to use? To answer that question I need only to refer you to some historical parallels. The Tuskegee Syphilis Study was conducted from nineteen thirty-two to nineteen seventy-two. The United States government intentionally withheld treat-

ment from three hundred and ninety-nine poor black men who had syphilis in order to trace the natural course of the untreated disease. Why conspiracy? We need only look at other parallels like the AIDS epidemic. A disproportionate number of blacks and Chicanos have been infected by the AIDS virus. Many blacks believe that AIDS was manufactured by the Government as a way of controlling the black population.

Some would point out the origin of blacks in the United States. From the very beginning it was a conspiracy. Whites in this country exploited African labor through slavery. While at the same time purported to be wholeheartedly dedicated to the Bible and the

Constitution as well as to the Bill of Rights, where all upheld the rights of individuals as mandates from God. Many of the authors of these hypocritical documents held slaves. Founding fathers or brutal slave owners? Would these same people be capable of devising and implementing a plan to devastate people of color to pro-

mote their own self-interest? History answers with a resounding, "yes".

The San Jose Mercury's recent report by Gary Webb may have come as a shock to some, but to those who have grown up in the ghetto's and barrios around the United States, it was something we have known for a long time now, common knowledge. The news of a CIA backed conspiracy, was not surprising. With a disproportionate number of blacks and Chicanos in Americas prisons, the perpetuation of poverty among blacks in the inner-city, where corporate America has deemed whole populations of black males unemployable, and with raw data on the rapidly growing death rate among people of color, black males particularly, where should our hopes lay? Certainly, not in our Government.

The Mercury article has deepened the mistrust that blacks and Chicano have had for the United States government. What this recent Mercury article also has done is bring the allegations to the mainstream. Hopefully, it has caused those in the mainstream who have given their trust wholeheartedly to the U.S. government cause to begin to at least question it's intentions, especially when it comes to it's policy towards people of color, especially African-Americans and Chicanos.

The question still remains, at what price this conspiracy? Thousands of black youth, along with our Chicano brothers and sisters in the inner city are dying!

Young People of Color Gather to Discuss Environmental Justice Struggles

By Catalina Garzón

In October, a Youth Summit sponsored by the National Coalition for Health and Environmental Justice brought together many Bay Area environmental justice activists to discuss organizational strategies in communities of color with the youth. The Summit, held at the Center for Third World Organizing in Oakland, was coordinated in order to help young activists continue the ongoing struggles against environmental racism in their communities. Entitled "Make the Link," the Summit encouraged the youth to relate public health epidemics in their neighborhoods to environmental pollution and occupational safety hazards caused by industry. It also emphasized the importance of grassroots movements in demanding and obtaining corporate accountability and worker compensation in their neighborhoods, since worker health is often indicative of the greater environmental health of the community.

One of the first pieces of advice for the youth came from Keisha Evans of the Ujima Security Council, a community improvement and empowerment organization out of East Palo Alto. "A corporation's first reaction to community resistance is to buy them off," Evans warned. "They will donate money to every imaginable place, but at the expense of the health of your people and community." Evans cited East Palo Alto's ongoing struggles against the environmental and occupational health hazards posed by Romic "Environmental" Technologies, which "recycles" and stores hazardous waste materials in the community. East Palo Alto residents have counteracted these attempted buy-offs with increased political resistance, protesting the fact that their community was becoming the dumping ground for industries elsewhere. Evans also stressed source reduction as an ultimate demand, since without diminishing the amount of hazardous waste being generated to begin with, the corporate response will just consist of relocating

to yet another lower-income community of color upon encountering resistance.

"Corporations that bring money, economic gain, economic development, whatever you want to call it—they don't care about the people's health," said Francine Carter of SAEJ (Southeast Alliance for Environmental Justice), a Bay View/Hunters Point organization out of San Francisco. In order to address the polarization of economic opportunities versus environmental justice, Carter brought up the need to obtain public health information by every available means and disseminate it throughout the community. For example, it was revealed that their neighborhood has the highest incidences of asthma and breast cancer in the entire country, and many times this can be traced directly back to widespread environmental pollution in the area. Rather than simply relying on public health and other state agencies for statistical health assessments, it is also important to collect medical documentation and testimony from community members themselves. In the case of lead contamination levels in the water supplies of Bay View/Hunters Point elementary schools, SAEJ was able to have an independent analysis of water samples done after the local subdivision of the EPA failed to conduct adequate testing.

Andre Williams, also of SAEJ, advocated the strategy of affecting the positions of locally elected officials and thereby gaining important political support in environmental justice struggles. "The key to the fight against environmental racism is that you must get politically involved," said Williams. In the case of Bay View/Hunters Point, SAEJ was instrumental in mobilizing the community to vote in the most recent mayoral election, ultimately increasing the turnout of registered voters from the historical 15% up to 50%. In return for the key endorsement of community organizations like SAEJ, Willie Brown supported community initiatives concerning environmental and occupational health. As Carter says, "You have to send the collective mes-

sage that these politicians are either going to have to do it for the people, by the people, or they're unemployed."

Depending exclusively on the system in the resolution of environmental justice dilemmas can be a dead end in many situations, particularly when political institutions are strongly allied with corporate interests. Raymundo Ramos of the Coalición Pro-Justicia en las Maquiladoras from Laredo, Mexico communicated this to be the reality in the free trade zones. Ramos, a journalist covering the pollution of the Rio Grande caused by industries along the border, has been systematically prosecuted by government entities. His series of articles regarding corporate activity detrimental both to the environment and to worker rights have induced a political backlash, resulting in the imposition of five accusations against the newspaper *El Mañana* for which he works. As a Raza youth rep also pointed out, electoral strategies do not necessarily apply to farmworker struggles for justice because of restric-

tions on their legally recognized rights. In another frequent scenario, politicians are not as concerned about getting support from lower-income communities of color, as they are in obtaining corporate or wealthy white suburban support.

Despite the variations in approach among different communities of color, the fundamental message conveyed to the youth by the experienced environmental justice activist panel was the importance of grassroots organizing and persistence in the long struggles ahead. In addition, building alliances between all peoples of color, while respecting contrasts particular to the context of each struggle, is instrumental in the fight to overcome the diverse manifestations of the environmental racism plaguing all of our communities. As Ramos says, "We must continue despite the repression that we face from corporate and government institutions, to ensure that our generation has done something for the betterment of future generations. Only then, can we die in peace."

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